

# Chapter 82

## The Narrative Construction of Coffee for Peace: An Intertextual Analysis of a Social Enterprise

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### ABSTRACT

*This article shows the narrative construction of a social enterprise, Coffee for Peace, against the backdrop of historical conflict, cultural differences, and poverty in Philippine conflict areas. The article hinges on the principle of Communicative Constitution of Organization (CCO), which holds that organizations are communicatively constituted. Within the CCO framework, narrative is employed as a construction device that determines how an organization is constituted because of the ability of narrative to organize events and experience from multiple settings. As org events happen in different interactional contexts, an intertextual analysis was used in making sense of narrative fragments from 45 articles about Coffee for Peace. The coding has shown six SE concepts that communicatively constructed Coffee for Peace, namely innovation, inclusive development, sustainability, training and mentorship, social value creation, and social impact. The article concludes that the communicative events and practices of Coffee for Peace constructed its identity as a social enterprise.*

### INTRODUCTION

Defined as any organization, cooperative, small or medium enterprise that seeks innovative solution to a social problem through business, a social enterprise is an alternative strategy to address poverty (Philippine Social Enterprise Network [PHILSEN], 2017). The call for creative ways of engagement as intervention in conflict areas (Mendoza and Taylor, 2009) and inclusive programs for the poor that encourage community participation (Tolentino, n.d.) has made the Social Enterprise (SE) model attractive to government and funding agencies. Dacanay (2012) advocated for SE as a poverty alleviation tool through engagements with the poor as stakeholders. In the Philippines, the SE model has been adopted by small and medium enterprises and cooperatives for its innovative and sustainable components (Yao,

DOI: 10.4018/978-1-6684-7366-5.ch082

2010; Constantino, 2012; Gordoncillo, 2012; and Banzon and Mojica, 2012). Recently, the SE model has been used as a post-disaster recovery strategy in regions badly affected by Typhoon Haiyan in 2013 (Dacuyan, 2021).

Not only has the SE model been applied for poverty reduction programs and post-disaster recovery, but also for peacebuilding intervention in Philippine conflict areas. For example, Coffee for Peace, an SE based in Davao City, in the Southeastern part of the country, has employed the SE model in building peace in communities that have the narrative of conflict. Through its transformative approach, the organization teaches farmers the technology of coffee and trains them in how to manage conflict. Despite their past, being caught up in conflict with the law, these farmers are given the opportunity to have a stable source of livelihood and a fresh start in life.

Back in 2006, while the founders of Coffee for Peace were mediating a conflict between a migrant and a Muslim over a land dispute, they served coffee and then a dialogue proceeded (Coffee for Peace, 2021). In their peacebuilding work in Maguindanao, Basilan, and Sulu, Coffee for Peace brings Muslims and Christians to a dialogue over cups of coffee (Coffee for Peace, 2022). Since then, the organization has used coffee as a symbol for peace.

An intertextual analysis is crucial in linking the narrative fragments that built up the name “Coffee for Peace”. This paper shows how Coffee for Peace is narratively constructed against the backdrop of historical conflict, cultural differences and poverty in Philippine conflict areas in Mindanao. The paper hinges on the principle of Communicative Constitution of Organization (CCO) which holds that organizations are communicatively constituted. Within the CCO framework, narrative is employed as a construction device in determining how an organization is constituted because of the ability of narrative to organize events and experience spanning across multiple settings. The paper demonstrates that the narrative of Coffee for Peace endures because its foundation is built on solid core values of peace and reconciliation. Its founding leader, the main actor, has confronted conflicts and cultural differences from the Peace Reconciliation Principles with high sensitivity and historical knowledge about the root cause of conflict. Lastly, Coffee for Peace has maintained the key SE concepts that solidify their identity as a social enterprise.

Employing a communication perspective, the paper offers another way of evaluating success, sustainability, or failure of a business organization. By exhibiting the communicative construction of Coffee for Peace via language or narrative device, the paper promotes an interdisciplinary research that brings out the interconnectedness of communication, business management, development and agribusiness organizing.

## **BACKGROUND**

In the Philippines, earlier studies on SE's processes are mostly viewed from the Management perspective (Yao, 2010; Constantino, 2012; Gordoncillo, 2012; and Banzon and Mojica, 2012). These studies are usually framed from functionalist perspective which adheres to the principles of efficiency and sustainability. Functionalist studies may tend to be isomorphic (DiMaggio, 1988), which could no longer bring any further the studies on institution. This view may be limiting if applied to the study of entrepreneurship which has to be situated in a context that produces it. The limitations encountered in capturing the increasing complexity of organizing has prompted new ways of viewing organization. A shift from the

micro level, functionalist perspective to a macro, sociological approach has been observed since the 1980s connecting organizing to its societal context. Situating their study within the sociological frame, Avelino and Wittmayer (2019) illustrated this way of seeing when they employed the ‘multi-actor perspective’ in studying a social enterprise behavior. Different from the scorecards used by the Management framework in measuring success, they used drivers of innovative ideas in assessing how an SE is able to manage and confront the pressures from the existing system and succeed somehow in infusing the mainstream with its innovative elements while keeping its ‘radical core’ (Avelino and Wittmayer, 2019).

Also advancing the concept of organization as a product of its context specifically an SE, Parkinson and Howorth (2008) turned to language in understanding “how people appropriate or re-write the discourse to make sense of their specific realities; a reflection of the interest in entrepreneurship as a socially embedded and constructed phenomenon rather than an economic reality” (p. 290). Social entrepreneurs “construct and articulate their realities” (Parkinson and Howorth, 2008, p.300) from multiple frames of reference.

Also within the language framework, narrative has also been applied in understanding a complex process of organizing formed through interconnected of events across time and space. In his *Storytelling Organization*, Boje (2008) surfaced the concepts of “complexity, collective memory, strategy, and organizational change” (p. 2) as results of the interplay of narrative and stories in an organization.

Placing interactions as the focus of its analysis, a communication perspective has also been gaining ground in organization studies which looks into how communication facilitates community participation, at least in the Philippine experience. For example, Rolle’s (2010) case study on an alternative school foundation in the Philippines put emphasis on the Social Entrepreneurial Communication (SEC) tool that entrepreneurs apply in strengthening the community processes and facilitating collective participation. The work of Villar et al. (2011) on the other hand found crucial in making social enterprise sustainable the cultivation of a sense of community ownership among members.

Both the sociological and communicative perspectives have offered alternative ways of looking at organizational processes that capture the complexity, as well as the idiosyncrasy of any organization. More recently, the Communicative Constitution of Organization (CCO) approach has been gaining ground in organization studies. Putnam, Nicotera, and McPhee (2009) hold that “organizations are communicatively constituted” (p.1). Constituting is organizing all elements into one. From the CCO perspective, it is through communication that an organization is established and sustained through what the members have accomplished, such as policies, operations or strategies, as well as its structures or human relations (Bruhmann et al., 2014). Knowledge, policies, vision and mission, organization symbols, standard, structure, and the whole of organizations are generated from situated communicative events (Cooren & Taylor, 1997). An event is treated not an isolated action, but a part of communicative practice (Schatzki 2001). Linked together, events make up communicative practice.

Constitutive of organizing, communication is more than exchange of information between humans or a means through which the message is sent from the sender to the receiver. This view simply sees communication as an organizing tool that does not have to do with the production of organizational realities. In organization setting, communication is not simply a tool needed to organize activities, coordinate the buyer and seller in closing a business transaction, or link all players in supply chain for a productive result. An organization is not an entity within which communication takes place; rather, an organization becomes an entity through communication processes (Cooren et al., 2011).

## **The Communicative Constitution of Organization via Narrative**

Understood as a mental, cognitive construct, a narrative organizes our experience and memory of events in various forms of stories (Bruner, 1991). It becomes understandable when we construct and connect its parts — fragments, symbols, stories — into a unified network of relationships (Somers, 1994). A precipitating event is the starting point of a narrative (Hodges, 2008). Once shared and passed around, a narrative gains “narrative accrual” whose acceptability is determined by convention and “narrative necessity” (Bruner, 1991). When it is followed and sustained by a series of events and experience, a coherent whole is formed and central plot established (Bruner, 1991).

Extending the narrative concept to the study of organization, repeated tellings of members that are accumulated through time form a narrative. For Taylor and Van Every (2000), this illustrates collective sensemaking which “takes place in interactive talk and draws on institutionalized resources of language in order to formulate and exchange through talk symbolically encoded representations of the jointly experienced circumstances” (Taylor and Van Every, 2000, p. 20). Approaching this collective sensemaking from a CCO perspective, everything that is implicated in the communicative practice — stories, symbols, body, text, artifacts and other elements — is examined on how they occur together in constitution (Taylor and Van Every, 2000). Through this discursive process, organization is “socially constructed from networks of conversations or dialogues; the intertextuality, continuities and consistencies of which serve to maintain and objectify reality for participants” (Humphreys & Brown, 2002, p.422).

Series of events and experience that are given symbolical representation leads to the eventual formation of a collective identity of the organization (Taylor, et al., 1996). This illustrates the building up of fragments into a coherent narrative, the transformation from parts to whole, making the organization a collective actor. From the situated, grounded practice, a text is extracted which becomes the organizational template or representation of the org (Taylor, et al., 1996). The symbolic, textual representation of the organization makes it public. This organizational text becomes the standard description of what the organization does and not anymore the fragmented stories and practices, but cohered and generalized (Taylor, et al., 1996).

## **FOCUS OF THE ARTICLE**

This paper focuses on how Coffee for Peace is constructed via narrative. Coffee for Peace has been at the forefront in peacebuilding and poverty reduction in Mindanao areas with a narrative of conflict. It has grown into an SE from an income-generating program of the couple peacebuilders, Joji and Daniel Pantoja. As an SE, it allots 25% of its net profit for its peace-building works (Coffee for Peace, 2022). At the heart of its operation is its training program for farmers on coffee processing to develop their skills in producing high-quality coffee beans and on marketing to develop their bargaining skills for fairer trade pricing. It has trained more than 800 farming families and 13 tribes all over the country including some conflict areas in Mindanao.

## **Data Collection**

Due to Covid 19 restrictions on mobility, the data gathering was limited to textual materials published online and an interview via the zoom platform with the CEO of Coffee for Peace, Joji Pantoja. The gathered articles underwent the process of document collection within the online ethnography research method (Skageby, 2011). Document collection is the gathering of archived data, reports, and articles online.

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Gathered through Google Search Engine and coded via NVivo software, the articles on Coffee for Peace served as the first set of data. These 45 articles produced nodes that represent recurring themes from the data. Notes were made about surrounding phrases that describe Coffee for Peace as a social enterprise, coded them until a pattern was established and major themes surfaced.

To supplement the studied articles about Coffee for Peace, an unstructured interview was conducted with Joji Pantoja, the co-founder and Chief Executive Officer of Coffee for Peace. The transcript of the interview served as the second set of data to confirm the dominant themes of the first set of data. Also, the analysis of the transcript of the interview includes the detection of any act of recontextualization or rather stabilizing Coffee for Peace narrative by the founder as she confirms as she talks social enterprise concepts that the Coffee for Peace embraces.

### **Intertextuality: The Narrative Building of an Organization**

In looking at the narrative building of Coffee for Peace, the parts, fragments, pieces of narrative were traced to gain a deeper insight into its formation. Hence, this paper applied the concept of intertextuality to link and assemble parts and fragments from various articles and interview with its founder that jointly construct Coffee for Peace. Coined by Kristeva (1980) from the works of Mikhail Bakhtin, an intertextuality is “a permutation of texts” (p.36). The narrative construction of Coffee for Peace is intertextual for stories about it can be traced in various communicational forms across time and space. Intertextual analysis involves tracing of series of past events and interactions across multiple settings that build up the collective identity of Coffee for Peace. This is to establish, if there is any, the formation of an intertextual series (Hanks, 1986) and the intertextual relations (Bauman and Briggs, 1990) between articles about Coffee for Peace published in different periods. Derrida’s (1977) iterability and citationality cues were also employed to observe any repetition and quotations of terms or descriptive phrases among the published articles, from one context to another.

Hodges (2008) said that a narrative can be modified in another interactional context. Fidelity to a text may keep the narrative stable, but it depends heavily on the active performance of actors whose agency can maintain, alter, change, or modify the narrative (Hodges, 2008). In detecting changes in meaning or modifications in the dominant narrative of Coffee for Peace, data from the interview with the Coffee for Peace founder was looked into. The concept of distancing from the Montreal School’s CCO approach was employed to explain the decontextualizing of text away from its original production through situated interactions, leading to the transformation of object from previous conversations into another in succeeding encounters (Taylor, 2000). This is to show if there is intertextual fidelity (Hodges, 2008) or intertextual gap (Bauman and Briggs, 1990) between published text in the past (first set of data) and the present text (second set of data) through a conversation with the Coffee for Peace main actor. This illustrates what Taylor et al. (1996) theorized about the duo of conversation and text forming a “self-organizing loop” (p. 210).

## **FINDINGS, SOLUTIONS AND RECOMMENDATIONS**

### **The Narrative Construction of Coffee for Peace**

As shown in Table 1, the six SE concepts that closely describe Coffee for Peace as an SE are the following: 1) innovative, 2) inclusive, 3) sustainable, 4) training-intensive, 5) social value creation, and 6) business with social impact. Stories surrounding each concept have formed the narrative of Coffee for

*Table 1. Six codes or SE concepts that describe Coffee for Peace were emerged from the 45 articles coded through the NVivo software*

Name	Description	Files	References
innovative	Social Enterprise creates and innovates ways to be responsive to times.	19	45
inclusive development	Social Enterprise benefits the marginalized and helps develop the local economy.	23	41
sustainable	Social Enterprise embraces People, Planet, Profit dimensions in its operation.	13	32
training	Social Enterprise invests in trainings and mentorship.	21	32
social value creation	Social Enterprise empowers members.	15	24
business with social impact	Social Enterprise is a business that addresses social problems.	13	15

Peace. When connected into a unified network of relationships (Somers, 1994), these concepts enable the formation of the identity of Coffee for Peace. Members of Coffee for Peace would ascribe to any of these concepts when called for in any of their regular interactions and engagements with farmer-trainees, partners, customers and suppliers.

Repeated storytellings of these concepts in various publications across time and space form the Coffee for Peace narrative. For example, the innovation concept has been alluded to 45 times in 19 articles about Coffee for Peace. Prominent are stories rewarding the organization as being innovative in using coffee production to create a social impact in conflict affected communities in Mindanao (Business for Peace Foundation, 2020). The CEO Joji Pantoja won the prestigious Business for Peace Award in 2020 for her innovative and business worthy efforts and the N-Peace Award by the United Nations Development Programme (UNDP) in 2015 for accelerating the peace-building agenda through a social enterprise.

The use of coffee as a semiotic resource that sets the mood for a dialogue between warring parties is creative and innovative. The line “when there is coffee, there is dialogue” (Pantoja as cited in Lloyd, 2018) appeals not only to peace advocates and supporters, but also to coffee consumers. Using coffee technology as the medium of reconciliation has provided a tangible result of achieving peace and improving the lives of more than 800 families in conflict areas, something that was missed by expensive peace and development efforts in the past.

During the interview, Pantoja recalled how the brand, Coffee for Peace, came into being from a situated engagement when she was trying to mediate a land dispute between the Moros and Christian groups. Before the birth of Coffee for Peace, Pantoja and her husband established the PeaceBuilders Community, Inc (PBCI) which facilitates dialogue between conflicting parties and trains peace and reconciliation leaders. While setting the mood for dialogue, she noticed that when coffee was served, the conflicting parties began to talk and listen to each other. Pantoja quipped, “where there is coffee, there is dialogue.” Here, coffee is given a symbolical representation that led to the birth of the organization. This is a precipitating event which Hodges (2008) considered as the starting point of a narrative. Coffee is blended with the social component of peace, serving as an income generating program for peace builders and later developed it into an SE that assists and trains coffee farmers in conflict affected areas.

Since then, this precipitating event has been shared and passed around, reaching a narrative accrual (Bruner, 1991). The idea of coffee as a medium for peace has been sustained by a series of events and experiences forming a coherent whole and establishing the central plot of the organization. Dialogue

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and reconciliation over coffee has since been the guiding principle behind Coffee for Peace. From the grounded peacebuilding works of Pantoja's team, Coffee as a representation for Peace was extracted and became what Taylor (1996) said as organizational template. Coffee as a textual representation of Coffee for Peace has then become public, restoried in both interactional and textual (publications) contexts across multiple settings. As an organizational text, Coffee for Peace becomes the standard description of what the organization does. Drawing from Taylor (1996), what defines Coffee for Peace is its symbolical representation of peacebuilding works, along with stories and practices that are cohered and generalized to give it a distinctive identity.

Aside from innovation stories, contributing to the symbolical representation of Coffee for Peace as an SE are also those relating to concepts of inclusive business, sustainability, training and mentorship, social value creation, and business with social impact which are prominently featured in the studied articles. The concept of inclusivity has been restoried from 23 articles with 41 descriptive statements about the inclusive approach of Coffee for Peace. For Pantoja, working harmoniously with the creations, encompassing economic and ecological resources makes development inclusive (Ichimura, 2019). As she is also part of a peacebuilding organization (PBCI), Pantoja advocates Peace and Reconciliation (PAR) principles in training coffee farmers. The PAR principles upholds the regenerative kind of inclusive development wherein peace dwells in harmony with the creator (spiritual transformation), harmony with being (psycho-social transformation), harmony with others (socio-political transformation), and harmony with the creation (economic-ecological transformation).

On the other hand, 32 statements from 13 articles have storied about how Coffee for Peace practices and campaigns for sustainable development. Coffee for Peace repeatedly tells that its operation is aligned with sustainable agriculture, peace and reconciliation between religious groups, environmental protection and entrepreneurship. As a social enterprise, Coffee for Peace measures its success not only by how much profit it makes but also its impact on people, peace, progress, partnership, and planet (Coffee for Peace, 2021). Its path to development is regenerative, that is "a normal process of self-reproduction, renewal, or restoration of an ecological system toward a better, higher, or more worthy state" (Coffee for Peace, 2021). This highly takes into consideration the concept of sustainability in maintaining the ecological balance in utilizing land resource in coffee farming. One of the objectives of their program is to instill in farmers an awareness about climate change and environmental degradation. Because coffee needs companion trees, farmers are motivated to reforest and practice multi-cropping (Marklin, 2020).

The value of training and mentorship has also formed part of Coffee for Peace identity as storied in the 21 articles. The organization has been training farmers, mostly the Indigenous Peoples (IPs), with entrepreneurial strategies in managing their respective coffee farms and processing facilities, principles of fair trade, trade policies and pricing (Lloyd, 2018; AIM2Flourish, n.d.; Rosauo, 2020). As a visionary, Pantoja (2016) dreamed of IPs being able to trade fairly in both local and international markets; thus, she let them undergo long-term training to develop their entrepreneurial skills with inputs on trade philosophies and inclusive business models (Pantoja, 2016). The rigorous training with Coffee for Peace has motivated the farmers to grow high quality beans that command a good price in the market. For indigenous farmers to have a say in trading and pricing their coffee, Coffee for Peace has equipped them with skills to participate in the coffee value chain (Pantoja, 2016).

There are also 24 statements gathered from 15 articles that have storied Coffee for Peace as creating social value or making social impact rather than profit. Social value touches on the thought process of an individual, working for a gradual change or transformation in the way the individual sees the world and acts on it. As storied in the reviewed articles, the transformation in thought and attitude towards peace,

poverty, the environment, relationship with others informs the intervention process of Coffee for Peace in farming communities. In one article, the Peacebuilders ICTeam (2017) pointed out the intangible values that Coffee for Peace hopes their partner-farmers would embrace, such as peace, just and fair trade, transparency, care for the environment, and empowerment of the community.

Lastly, stories about social impact also form part of Coffee for Peace as revealed in the 13 statements from 15 articles. This concept may be similar to social value creation but differ in its emphasis on SE as a business. Coffee for Peace points out that they operate as a business and make money, but not to enrich themselves but to use the profits in sustaining their peace and reconciliation works. This corresponds to what the Business for Peace Foundation (2020) said that businesses should have a strong sense of responsibility in bringing economic-ecological justice and harmony in society. Coffee for Peace capitalizes on its coffee business to address social, economic, and environmental problems in conflict areas in Mindanao (Colina, 2020).

Before getting restoried in various forms of publication, those SE concepts that formed part of Coffee for Peace narrative were traced to have been enacted in the day-to-day operation of the organization. During her interview, Pantoja explained how they live by the principles of Peace and Reconciliation that have guided all aspects of their business operation and training program for farmers. According to Pantoja, farmers have to be empowered on how to handle conflict on their own; otherwise, their community program or livelihood will not be sustainable.

Pantoja believed that social values such as peace reconciliation, economic-ecologic justice, and fair trade are integral in inclusive and sustainable development; thus, they are embedded into the training program of Coffee for Peace. She said:

Pagka nagkaroon ng unpeace, ma split ang organization. Kapag na split ang organization or ang community, maaapektuhan ang income. So, peace is very important in the development [If there is unpeace, the organization will be divided. The division in the organization will affect its income generation. Thus, peace is important in development].

Members of Coffee for Peace also live by the concept of innovation which they allow to emerge from their interaction with farmers. Before introducing innovation, Pantoja said that they observe and listen to the community first. She said:

When we sit down with them, pina pa drawing namin sila ng kanilang perception on how they would want to see their community. Tapos kung ano yung lumabas sa kanila, yun ang titingnan namin. How do we enhance that, so innovation. [When we sit down with them, we let them draw the community they want to see. Then we see what we can do based on their views. Innovation comes in when we think of ways on how to enhance their views].

Stories narrated above are just some fragments that contributed to the formation of the collective identity of an organization (Taylor, et al., 1996). The formation is made possible by the collective sensemaking of members (Taylor and Van Every, 2000) who refer to the resources of language —symbols, codes, meaning making — as they interact with each other within or engage with others outside of their organization. Values of peace reconciliation, justice, fair trade, and inclusivity that are entrenched into their day-to-day reality are transformed into a text and made public through media. Integrated into SE concepts, these values that were dispersed across multiple settings and platforms have built up and sedimented into a Coffee for Peace narrative.

From the CCO perspective, this collective sensemaking shows that stories, narrative fragments, and symbols work in constitution which produces the organization in the process (Taylor and Van Every, 2000). Networks of conversations and dialogues in situated interactions that surfaced the values impor-



tant for Coffee for Peace members initiate the discursive process, which are then laminated into a text and restoried in various publications. Articles featuring Coffee for Peace continue the restorying about what it does, further sedimenting and stabilizing its identity as an SE organization. The continuity of storying has maintained the narrative of the organization and provided a sense of reality to its members (Humphreys & Brown, 2002).

## **RECOMMENDATIONS**

Pantoja would always reiterate in her various engagements that economic stability is the first step in building peace in areas that have been marred by conflict for decades. She would always say that when a community is resilient and sustainable, there is lesser conflict. Based on her point of view, economic issues should be looked into in analyzing a social problem. This is where SE becomes a powerful intervention because it is not only an enterprise to address concerns on livelihood, but it also has a social component which looks into the welfare of the community.

However, the pursuit for economic stability alone is not enough. The paper recommends the social component of empowerment and values transformation to be included in any community development programs to be sustainable. In their long-range training with coffee farmers in conflict affected communities, Coffee for Peace would include peace and reconciliation and relationship building. Aside from training the farmers with the technology of coffee, Coffee for Peace would teach farmers peace building skills so they can solve on their own any conflict that may arise in the future. Aside from this, Coffee for Peace would also incorporate fair trade concept and ethical and responsible business in their training on different stages of coffee value chain. Pantoja believed that self-interest hinders a genuine inclusive development which may lead to conflict with others. This explains why values formation which begins with peace and reconciliation principles is integrated into their training. It is only when one embraces peace that transformation can happen.

## **FUTURE RESEARCH DIRECTIONS**

The emergence of a social enterprise operating as a business to solve a social problem is a complex organizational phenomenon that can be examined and explained from an organizational communication perspective. As social enterprise is hybrid owing to its business and social background, the intersectionality of the disciplines and their inherent contraction offer challenging but interesting topics for organization studies. An organizational communication perspective can capture the complexity of a hybrid organization because it offers diverse theoretical and methodological approaches.

Operating within the framework of CCO, this paper has developed the Narrative Construction of Organization (NCO) approach to studying a social enterprise. This approach can reinforce the CCO perspective which primes communication as the one constituting organization. While CCO draws on situated interactions as basis for their analysis, NCO collects narrative fragments from varying publications across time and space and establish their intertextual relations to surface the dominant or prominent concepts that have been storied repeatedly in multiple platforms. From here on, the dominant concepts

are examined on how they brought the organization into being and constructed it narratively. The actual interview with key actors of an organization invites the text of the past (published texts, records) for a discursive encounter at the present time where recontextualization and reshaping of the narrative can happen. Every discursive encounter facilitates an interplay of all texts, concepts, other elements that are implicated in the constitution of an organization.

Using the lens of CCO, the paper has reinforced the interdisciplinarity of organization research where various academic disciplines intersect. The SE model maintains the traditional business and management concepts in its operation, but its social component invites other perspectives from the social sciences and humanities. The emergence of SE and its activities redefining the way we look at business is a communicative act that invites further research. It is high time that we build alliances across and outside disciplinary silos to blur boundaries that deter the growth of scholarship in organization studies.

Additionally, this study has put forward a concept that any organization can be seen as a text that is a product of a discursive encounter among texts. As a text, Coffee for Peace will always carry with it the context surrounding its conceptualization every time it is brought to another interactional context. When the reasons for its being are traced, its intertextual relations with other texts can be established, like “coffee” and “peace” as surfaced by a dialogue over coffee and between generally known SE concepts and those embraced by Coffee for Peace. True to its general description of SE as a business with a social mission, Coffee for Peace can be intertextually linked to a Peace and Development campaign in conflict areas. Through the creative meaning making of coffee and peace that brought Coffee for Peace into being, peace-building efforts and coffee technology have been implicated intertextually in SE practice in how the two have espoused concepts of participation, empowerment, and inclusivity toward the improvement of poor people’s economic and social conditions. By looking at any organization as a text, one can trace everything that is intertextually linked to it, as well as follow through its subsequent recontextualizations.

## **CONCLUSION**

This article shows that the narrative of Coffee for Peace has endured because one, its structure is built on solid core values of peace and reconciliation nurtured in their partner communities and trainees. Second, the main actor confronts conflicts and cultural differences between rival parties creatively and with high sensitivity and historical knowledge about the root cause of conflict. Third, the organization has maintained and enacted SE concepts into their day-to-day activities.

As shown in this paper, the construction and maintenance of the identity of Coffee for Peace can be traced through narrative. It is through narrative that Coffee for Peace has built its identity on as a social enterprise through appropriating SE concepts that closely describe what an SE does. It is also through the narrative of Coffee for Peace, spread throughout various platforms that it has earned the admiration from and support of the public. As the narrative of Coffee for Peace has been circulated and shared across multiple settings, it has reached what Bruner (1991) called “narrative accrual”; thereby, solidifying its identity as an SE.

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## KEY TERMS AND DEFINITIONS

**Coffee for Peace:** A social enterprise based in Davao City, Philippines that is formed through narrative.

**Communicative Constitution of Organization (CCO):** A perspective in studying an organization which holds that organizations are communicatively constituted.

**Narrative Construction of Organization (NCO):** An approach to studying organization using narrative devices. Particularly, NCO collects narrative fragments from varying publications across time and space and then establish their intertextual relations to surface the dominant or prominent concepts that have been storied repeatedly in multiple platforms. From here on, the dominant concepts are examined on how they brought the organization into being and constructed it narratively.

**Social Enterprise:** Any organization, cooperative, small or medium enterprise that seeks innovative solution to a social problem through business (Philippine Social Enterprise Network [PHILSEN], 2017).