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TRANSCULTURAL HUMANIST MANAGEMENT EDUCATION FOR FUTURE RESPONSIBLE LEADERS.

A POSTCOLONIAL PERSPECTIVE

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- Western Languages and Cultures as tools for colonisation.
- A **Global Paradox**: English becomes the « lingua franca » in culturally diverse international business environments.
- The need for affirmative action (Anglo-American concept) implementing in the curriculum:

1. Third and fourth languages and cultures in business education and research.

2. **Responsible leaders** from all over the world as examples of a new way of doing sustainable business and the **GRLI** (Globally Responsible Leadership Initiative).

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- Transcultural managers develop responsible conciousness and behaviors towards cultural diversity and sustainable business: the case of **Stuart Hard and ESW** (Enterprise for a Sustainable World).

- The need of a postcolonial approach in business education: opening up culturally management environments to responsible practices: reference to annual report of **Business Call to Action** (activities of corporate members)

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- Plurilinguistic environments demand the use of different cultures and languages in management educational practices. Hybridity as a tool for the appropiation of English by non-native speakers.

- Transversal humanist teaching as a fundamental tool for cross-cultural management.

- **The case of ASEAN**: the need of English as a tool for communication in business relations discriminates South-East Asian languages and cultures: examples of transcultural entrepreneurs from ASEAN (the cases of Vietnamese-American **Trung Dung** and **Bill Nguyen** in digital technologies)

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- **Globalization** and **« Worldisation »** as concepts reinforcing a monolithic neoliberal cultural model: values, norms, institutions, objects, practices, brands, education business accreditations (**AACSB, EQUIS**) and information.

- Questioning a totalitarian global orientation about cultural domination through English language and a culture based on Western values: growth, profit, performance, productivity, speed, consumerism.

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THE NEGATIVE EFFECTS OF A MONOLITHICAL GLOBAL CULTURE: 1. SOCIAL THINKERS:

- The Tyranny of Communication (« la pensée unique ») by **Ignacio Ramonet**
- **Paul Virilio** and the speed – culture.
- **George Ritzer**: The Macdonaldisation of Society.
- **Jeremy Rifkin**: The European Dream.
- **Manuel Castells**: The Power of Identity

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2. SOCIAL CORPORATE ENTREPRENEURS, FOUNDATIONS AND NGOs:

1. Examples of Universities and Corporations working together towards CSR. The case in Asia of **Thammasat University** in Bangkok and its partnership with Global Social Venture Competitions.

2. The example of **FC Barcelona Foundation**.

3. See **InsideNG0** – Achieving Global Impact (https://insidengo.org/)

3. ALTERNATIVE AND DISSIDENT VIEWS TOWARDS LANGUAGE AND CULTURAL DOMINATION:

1. **The Slow Movement**: food, learning, cities, consumption.
2. **PRME**: Principles for Responsible Management Education.
3. **RGH**: Responsible Global Humanism.

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- To avoid cultural domination in management practices, the importance of learning about the interpretation of cross-cultural meaning in the use of English by non-natives and by bilingual speakers (spanglish, taglish, chinglish, « globish » and so on).

- International Cross-Cultural Negotiation and learning about other ways of thinking (from mechanical and cartesian thinking - usually neoliberal- to systemic, emotional and integral thinking –more sustainable).

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- <u>DIVERSITY MANAGEMENT</u>: Learning about **Hofstede**'s masculine and feminine management cultures and **The Gender Gap Report** (what is the impact of languages and cultures towards equality in business environments ?).

- **The Scandinavian Business Model**: hybrid cultures using English and their native languages as a way to fight gender discrimination at the workplace. A responsible and sustainable management cultural model.

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- THE CASE OF FRENCH MANAGEMENT PARADOX:How the French business environment reinforces culturally and linguistically the masculine Anglo-Saxon English model.

MANAGEMENT TRANSCULTURAL EDUCATION: A NEW MODEL FOR BUSINESS LEARNING through basic concepts:

1. Semantic hybridity (SH).
2. Cross-Cultural Linguistic Performance (CCLP).
3. Transcultural Adaptation (TA)
4. How the notion of change is perceived and understood by different management cultures

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- Examples of linguistic and cultural domination in the use of words and standard expressions as well as technological tools:

1. The western concept of « Imagination »: the image (**Facebook**) underestimates other ways of sensorial perception (listening, smelling, sensing, tasting…) conditioning mental structures and capabilities and limiting corporate business into ways of being and perception.

2. A masculine/colonialist vision (the image) of the world versus feminine/postcolonial ones (the other senses). Why not « **Sensorybook** » or « **Earbook** » as tools for digital communication?

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- How digital technologies and mass media communications reinforce a monolithical model in business educational environments (empirical, practical and utilitarian. Case studies instead of **artistic and creative work**).

- Learning about **spirituality** in business and culturally diverse environments: from traditional worshipping of religious icons to branding (ref. **Naomi Klein**, No Logo): the « Shop-ocalypse » syndrome and **Reverend Billy**

- Learning about **Corporate Democracy**. The case of **SEMCO** and **Ricardo Semler** in Brazil.

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- Educational business institutions reproduce this model of Anglo-Saxon cultural domination: students become consumers and educators become endoctrinators of a monolithical model (**McDonaldisation** of business education).

- The emergence of openly responsible business educational organisations in developing cultures: **Wangari Maathai** and the Green Belt Movement (« holistic management »), **Bunker Roy** and The Barefoot College, **Gawad Kalinga** in the Philippines, **Communalities** in ethnic minorities in Latin America, The Self Employed Women Association in India (**SEWA**) etc.

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- Multicultural managers in « allocentric » and caring environments. The case of **Open Society Foundation** by George Soros.
- **Wade Davis**: the linguistic exogamy and the Ethnosphere to develop global cultural understanding.
- **Eco-spirituality** and the importance of oral cultures, knowledge and information in business practices: the examples of griots' wisdom in Mali and **Mamanwas'** people in Mindanao (Philippines). **Vandana Shiva** and **Eco-feminism** as a way to fight cultural domination and corporate powers in India.

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- A global culture as a web of relationships and ideas: « systemic thinking » and **Fritjof Capra**, a « rhizome » of languages and cultures (**Gilles Deleuze and Félix Guattari**).

- The notion of « differance » by **Jacques Derrida**: the need to deconstruct business educational models based on Western « civilized » thinking versus non Western « barbarian» practices.

- **How business schools can find their way** in responsible education? (reference to a paper by Rabasso & Sionneau in *Journal of Global Responsibility* paper)

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THANK YOU VERY MUCH