

See discussions, stats, and author profiles for this publication at: <https://www.researchgate.net/publication/227312363>

Responsible Leaders for Inclusive Globalization: Cases in Nicaragua and the Democratic Republic of the Congo

ARTICLE *in* JOURNAL OF BUSINESS ETHICS · JUNE 2010

Impact Factor: 1.33 · DOI: 10.1007/s10551-010-0628-5

CITATION

1

READS

43

2 AUTHORS:



Josep F. Mària

Universitat Ramon Llull

6 PUBLICATIONS 12 CITATIONS

SEE PROFILE



Josep M. Lozano

Universitat Ramon Llull

40 PUBLICATIONS 804 CITATIONS

SEE PROFILE

Responsible Leaders for Inclusive Globalization: Cases in Nicaragua and the Democratic Republic of the Congo

Josep F. Mària
Josep M. Lozano

ABSTRACT. The current globalization process excludes a significant part of humanity, but organizations can contribute to a more inclusive form by means of dialogue with other organizations to create economic and social value. This article explores the main leadership traits (visions, roles and virtues) necessary for this dialogue. This exploration consists of a comparison between two theoretical approaches and their illustration with two cases. The theoretical approaches compared are *Responsible Leadership*, a management theory focused on the contribution of business leaders to create a better society as developed by Maak and Pless; and the *Work of Translation*, a sociological theory which stresses the need for dialogue between organizations to build an alternative to hegemonic or the so-called neo-liberal globalization as formulated by Santos. Both approaches, in what seems an unlikely pairing at first, are compared in terms of their perspectives, diagnoses of the present situation, the main task to be performed by leaders, styles of this task and leadership outcomes. The illustrative cases include a federation of co-ops in Nicaragua and an employer organization in the Democratic Republic of the Congo. We contend that, although these economic development organizations are not private firms, the

leadership characteristics of their respective leaders are highly valuable and inspiring for business leaders and multinational corporations wishing to act responsibly at the local and global levels, thus contributing to this more inclusive form of globalization.

KEY WORDS: inclusive globalization, Democratic Republic of the Congo, Nicaragua, Responsible Leadership, Work of Translation

This article¹ starts with the question: ‘What is the meaning and role of ethics in effective leadership and Corporate Social Responsibility in an age of globalization?’ (Jones and Millar, 2009, p. 108). Globalization,² as we know it, has had controversial effects (Beck, 2000, Castells, 2000). Recent outcomes of this process are ambivalent: there has been substantial growth in the GDP of certain countries, but we have also witnessed new forms of social exclusion (Mària, 2007, p. 71ff.). The mechanisms of this social exclusion are multifaceted: individuals are excluded for economic, political, social or cultural reasons. Therefore, the struggle for a more inclusive form of globalization is equally multifaceted (Mària, 2008, p. 214ff.). In this struggle, inter-organizational relationships play a crucial role. Examples of experiments where groups of organizations have succeeded in addressing social exclusion are microfinance, social enterprises and SMEs (Wille and Barham, 2009; Yunus, 2006). These initiatives include the development of relationships between NGOs, local communities, public administrations, SMEs and large private enterprises (Austin, 2000).

The literature relative to such experiments can be classified around three main concepts: ‘partnerships

An abbreviated version of this article has been published as a chapter in ‘Carla C. J. M. Millar and Eve Poole, Ethical Leadership’, published 2010, Palgrave Macmillan; reproduced with permission of Palgrave Macmillan.

Josep F. Mària, SJ is a Researcher at the Institute for Social Innovation and Associate Professor at ESADE Business School (URL). He teaches CSR and has been a Visiting Professor and Researcher in Nicaragua and the Democratic Republic of Congo.

Josep M. Lozano is a Researcher at the Institute for Social Innovation and Professor at ESADE Business School (URL) where he teaches CSR and studies the relationship between CSR and Strategy.

for development' (Business Partners for Development, 2002; Casado, 2008; Reed and Reed, 2009); certain working models at the 'Bottom of the Pyramid' or BOP (Hahn, 2009; Karnani, 2007; Prahalad and Hammond, 2002; Wille and Barham, 2009)³; and the more general domain of 'networks' (Biggs and Shah, 2006; Inkpen and Tsang, 2005; Mesquita and Lazzarini, 2008). In this literature, the question of leadership is not explicit, although it is considered important (Wille and Barham, 2009, p. 4).

This article addresses the explicit question of leadership in groups of organizations (networks, partnerships, etc.) oriented towards the creation of economic and social value in developing countries. It presents the special features and challenges of leadership in these contexts by comparing two conceptual approaches and illustrating this comparison with two practical cases.

Responsible Leadership and Work of Translation have been chosen due to their orientation towards inter-organizational relationships directed at social inclusion. By conceptualizing a theory of Responsible Leadership, Maak and Pless have earned a position in the emergent debate on business leadership,⁴ in particular on the creation of a 'culture of inclusion' (Pless and Maak, 2004, p. 136) and on the role of leaders and business leaders, in particular, as agents of social justice in times of globalization (Maak and Pless, 2009a; Pless and Maak, 2009). These authors propose a new understanding of leadership which can be summarized as 'the art of building and sustaining good relationships to all relevant stakeholders' (Maak and Pless, 2006, p. 104). Responsible Leadership pretends to balance the power dynamics in stakeholder relations by aligning the values of the various parties in a way that serves everyone's interests (Painter-Morland, 2008, p. 511).

Nevertheless, we argue that the perspective of business leaders adopted by Responsible Leadership, while necessary, is not sufficient to manage the complexity inherent to groups of organizations that work for social inclusion. A less firm-centric approach of Corporate Social Responsibility is needed (Arenas et al., 2009, p. 177). In fact, according to Lozano (2005), we are working with Ptolemaic theories which assume that the company is at the centre of (its) universe: 'Perhaps we need a Copernicus to help us also see the company from the perspective of the system in which it acts, from its place in the system,

and considering how it contributes to the system's dynamic equilibrium, but this time not as the centre of the universe' (Lozano, 2005, p. 65).

However, in adopting a rather instrumental stakeholder approach (Freeman, 1994), business leaders are inclined to merely focus on powerful stakeholders, forgetting that the firm is embedded in 'wider responsibility systems' (Matten and Moon, 2008), systems which can ultimately foster social inclusion.

For obvious reasons, a wider perspective is adopted by Santos in his sociological theory entitled *Work of Translation*. His approach is rooted in the debate on globalization. In fact, globalization is actively promoted by certain actors interested in its present configuration (Friedman, 2005). These actors, the 'globalists' (Beck, 2000, p. 117ff.; Held and McGrew, 2002), try to present the phenomenon as inevitable, impossible to modify and providing for the present or future welfare of all countries and individuals. However, at the same time, globalization is generating new forms of social exclusion (Castells, 2000, p. 165), in part because of the changes it is triggering among local cultures (Giddens, 1999, p. 36ff.). According to Santos, who discusses social exclusion from a cultural perspective, globalization is the last stage of Western Modernity: a cultural construction which subordinates certain visions and organizations to the visions and organizations that push forward 'hegemonic' (or 'neo-liberal') capitalism and globalization. The above author contends that there are organizations – social movements, NGOs, local communities, etc. – at the fringes of hegemonic globalization that are capable of co-creating economic and social value, even if Western reasoning does not acknowledge this capacity. These processes of co-creation, designed as a 'Work of Translation', are aimed at building 'counter-hegemonic globalization', an alternative to hegemonic globalization where social movements, NGOs and other economic development organizations create economic and social value, thereby fostering inclusive societies. Although Santos' approach does not formulate an explicit theory of leadership, in the next section, we argue that it can complement the theory of Responsible Leadership proposed by Maak and Pless. By comparing the Responsible Leadership concept (focused on 'hegemonic globalization') and the Work of Translation approach (oriented to building a 'counter-hegemonic globalization'), we have a broader map of theoretical perspectives and of

organizations' visions and interests which must be articulated to promote social inclusion. This map will help us describe the singular traits (visions, roles and virtues) required of responsible leaders who accept the challenge of building a more inclusive type of globalization.

After presenting and comparing the two theories, this article examines two illustrative cases of economic development organizations and their leaders in two developing countries: FENACOOOP, a federation of co-ops in Nicaragua led by Sinforiano Cáceres; and CADICEC, an employer organization in the Democratic Republic of the Congo led by Martin Ekwa. These cases have been chosen for three main reasons: first, because both cases are 'located' at the border between hegemonic and counter-hegemonic organizations, between private firms and NGOs, cooperatives, etc. Along this border, a dialogue (a 'Work of Translation') between these two kinds of organizations is necessary if they wish to create economic and social value. Second, FENACOOOP and CADICEC have been successful in creating economic and social value, thus addressing social exclusion issues. For instance, CADICEC helps poor Congolese women succeed as entrepreneurs but through an economic process which, at the same time, empowers them as individuals and integrates them in social networks, thus pulling them out of social exclusion. Besides, third, such inter-organizational processes require special leadership traits (visions, roles and virtues), traits that, as we argue later, are in fact displayed by Sinforiano Cáceres and Martin Ekwa.⁵ In synthesis, we contend that, although FENACOOOP and CADICEC (two economic development organizations) are not private firms, their leadership provides valuable and inspiring lessons for business leaders and multinational corporations who want to act responsibly and inclusively at the local and global levels.

This article is structured as follows: in the next section, we present and compare Maak-Pless and Santos' theories. In the subsequent section, this comparison is illustrated with the two cases, FENACOOOP and CADICEC, with special emphasis on the leadership characteristics displayed by their respective leaders, Cáceres and Ekwa. We then discuss leadership features derived from both the theories and the cases and we conclude our article by proposing the extension of these leadership traits to

business leaders wishing to work towards a more inclusive form of globalization.

Responsible Leadership and Work of Translation

Our presentation of Responsible Leadership and Work of Translation is structured along five dimensions (see Table 1) which are fundamental to help orient business leaders: (1) Perspective – what is the point of view adopted by the authors of these approaches?; (2) Diagnosis – what are the causes of the present situation producing social exclusion?; (3) Main task – how do these authors formulate the leaders' task regarding the fight against social exclusion?; (4) Style of action – what are the ethical conditions and the inspiring guidelines behind this task?; (5) Outcome – what is the outcome of the leadership action?; and, lastly, (6) Synthesis – a graphic summary (see Figure 1) depicting the complexity of the actors and their relationships.

Thomas Maak and Nicola Pless: Responsible Leadership

Maak and Pless (2006, 2009a) adopt the perspective of firms and their leaders, but this vista is, at the same time, attentive to the respective stakeholders and it is ethically motivated: it includes the desire to promote justice and inclusion.

Thinking alike with stakeholders

Maak and Pless understand Responsible Leadership as '...a relational and ethical phenomenon, which occurs in social processes of interaction with those who affect or are affected by leadership and have a stake in the purpose and vision of the leadership relationship' (Maak and Pless, 2006, p. 103).

The authors stress that the relationship between those affecting or who are affected by leadership (stakeholders inside and outside the organization) is considered from an ethical point of view, and that it is developed in social processes of interaction. This approach, however, is becoming much more a requirement than an option in a globalized world. In fact, it can be argued that establishing ethical relationships with all the firm's stakeholders are increasingly

necessary for firms to secure their long-term profits and their license to operate (Maak, 2007, p. 330).

These relationships are built through a process which is not merely instrumental. It is more than 'just give and take, more than generalized 'norms of reciprocity'' (Maak, 2007, p. 335). In fact, it requires a 'common ethical ground', a 'group of shared norms and values' (Maak, 2007, p. 335). These issues finally relate to a mental construction:

In other words, the way an organization conducts its business, how it interacts with stakeholders, which stakeholders it considers relevant and what stakeholders perceive as a responsible business (and business leader), depends considerably on how both business leaders and stakeholders *think* about it. If they think alike, then tapping into common social resources may be easier. If they think differently, then some 'bridging' needs to be done to align the cognitions (Maak, 2007, p. 335).

A responsible leader is, therefore, asked to 'think alike' or to 'align cognitions' with relevant stakeholders to ensure value creation for all the stakeholders.

Dual vistas

Moreover, according to Maak and Pless, a responsible leader should be reflective and active in the consideration of two kinds of stakeholders: internal and external ones (Maak and Pless, 2006, p. 108). Nevertheless, this dual focus is not easy and may again require 'bridging':

While leader and internal stakeholders, notably employees, might share common norms and values and will normally have established a certain level of trust, this is not necessarily true for the relationship of a leader with *external* stakeholders, at least not those who might have been considered less relevant to running a business in the past, e.g. NGOs or community representatives. In other words, while a business leader might have good relationships to clients, banks and important stakeholders, he/she might have no relationship or worse, a negative one, with NGOs, shareholder activists, or local politicians (Maak, 2007, p. 335).

Therefore, the leader has to work on both fronts.⁶ The external front, in particular, is more problematic, since the business leader must connect stakeholders

who have different mindsets and organizational cultures (for instance, managers, NGO activists and community leaders). This special sort of connection with external stakeholders is approached through the image of the responsible leader as a 'bridge builder' (Maak, 2007, p. 337). This bridge is necessary because the different stakeholders' positions are largely separated, and the builder must broker relations and information flows between stakeholders with different backgrounds and who are otherwise disconnected in the social structure (Maak, 2007, p. 336).

The leader as weaver

Connected to this idea of bridge builder, Maak and Pless suggest and explore the role of the *weaver*. The responsible leader's task also implies weaving webs of sustainable relationships to create trust and value for all stakeholders (Maak, 2007, p. 330) or weaving a web of inclusion among equals. This task aims at building a more inclusive society. In fact, the leader should choose the relevant problems to be tackled by the firm, including stakeholders in the web, who are ready to debate on these problems (Maak, 2007, p. 337) and treating these stakeholders – which are otherwise excluded from the dialogue – as equals. In Maak and Pless' own words:

In these interactive and communicative processes [of responsible leaders with stakeholders], they ensure that people are treated fairly and as equal and vulnerable human beings; that they feel respected and recognized, that their voices are heard and understood; that others feel integrated in a process of co-creation, empowered to share their experiences, expertise, resources, creativity and qualities and mobilized to contribute to their highest potential for achieving common objectives, and ultimately, realizing the commonly shared and desired vision (Maak and Pless, 2006, p. 104).

In the context of our article, the expression, 'engaged in a process of co-creation', relates to the idea of involving different organizations in the value creation process. Similarly, the phrase, 'treated fairly and as equal... human beings... respected and recognized', refers to the effective promotion of human dignity that characterizes social inclusion processes.

From hierarchy to centrality

Obviously, the Responsible Leadership approach contrasts with the conceptualization of the leader as a

‘great man’, focused only on organizational goals and possessing a certain moral superiority over his subordinates/followers (Maak and Pless, 2006, p. 102f.). The ‘great man’ style was probably appropriate for hierarchically structured firms (Maak and Pless, 2006, p. 102f.) but it is certainly not suited for today’s ‘flattened hierarchies and networked structures’ (Maak and Pless, 2006, p. 106). In fact, the attention to external stakeholders requires business leaders to be ready to move from a ‘hierarchical’ position to a ‘central’ position in the network of stakeholders (Maak, 2007, p. 336). The business leader should accept and assume the role of broker, enabler, facilitator or bridge builder to engage in a dialogue among equals (Maak, 2007, p. 340). Consequently, the authority of a responsible leader does not come from her status and position of power (Maak and Pless, 2006, p. 103), but from her task as ‘a weaver of different kinds of people into the fabric of society’ (Maak and Pless, 2006, p. 104).

Boaventura de Sousa Santos: Work of Translation

Western Modernity and globalization

According to Santos, present-day society is deeply marked by capitalism which has constructed the concepts of the ‘West’ and ‘globalization’ as we know them. Moreover, Santos argues that the West and capitalism have opted to abandon a broader vision that ‘...includes a multiplicity of worlds (earthly and ultra-earthly) and a multiplicity of times (past, present, future, cyclical, linear, and simultaneous). As such, it does not vindicate the totality nor subordinates to itself the parts that make it up’ (Santos, 2005, p. 157).⁷

Santos contends that Western Modernity has taken only those elements that favour the expansion of capitalism from this broader vision. As a result, the multiplicity of worlds is reduced to the earthly world (through the process of secularization), and the multiplicity of times is reduced (through the substitution of the idea of salvation by those of progress and revolution) to linear time (Santos, 2005, p. 157).

Moreover, this reductionism imposes a reasoning style which invades the analysis of societies and shapes actions in them. This reasoning style tries to create a new ‘Western order’ by reducing the broader vision shaped by dichotomies (Santos, 2005, p. 155). Some

of these dichotomies include: ‘...scientific culture/literary culture; scientific knowledge/traditional knowledge; man/woman; culture/nature; civilised/primitive; capital/work; black/white; North/South; West/East...’ (Santos, 2005, p. 156).

According to Santos, the Western style of reasoning subordinates each pole in a dichotomy to the other one.⁸ For example, scientific culture is understood as superior to (and should, therefore, dominate) literary culture; scientific knowledge is understood to be superior to (and should, therefore, dominate) traditional knowledge; man should dominate woman; culture should dominate nature; civilized nations should dominate primitive nations; capital should dominate work; the white race should dominate the black race; the North should dominate the South; the West should dominate the East, and so on. One of the most relevant dichotomies presented by Santos is the ‘global/local’ duality, where global is understood as superior, and local realities are inferior alternatives to what ‘exists’ globally (Santos, 2005, p. 161f.).⁹

Santos contends, however, that this ‘hegemonic globalisation’, imposed by Western Modernity, has not fulfilled the promises it was inspired by: equality, liberty, peace, progress, and dominion over nature (Santos, 2005, p. 97ff.).

Oppositional postmodernism and Work of Translation

In light of this diagnosis, Santos advocates an *oppositional postmodernism*: an approach to the social debate which offers alternatives to both Western Modernity and hegemonic globalization. The approach is considered ‘oppositional’ because, according to the author, the construction of these alternatives should begin ‘from below’ and ‘in a multicultural and participatory manner’ (Santos, 2005, p. 112). As such, it *opposes* the dominance of ‘global realities’ which have acquired a status of superiority over ‘local realities’, a superiority which triggers a top-down, mono-cultural (disguised under the label of ‘global’), and non-participatory strategy. As for ‘postmodernism’, Santos argues that alternatives to hegemonic globalization cannot only be carried out by the supposedly almighty actors that modern sociological theories have worshipped: the market or the state. Rather, these alternatives correspond to diverse actors working in a coordinated fashion (Santos, 2005,

p. 101). However, Western reasoning has to date discredited certain social experiments or certain actors, despite the fact that they have succeeded in creating economic and social value. In order to acknowledge the success of such initiatives and actors, Santos envisions the liberation of the subordinated poles in the dichotomies of the broader vision:

Imagine the South as if there were no North; imagine the woman as if there were no man; imagine the slave as if there were no master. [...] Those components of fragments have wandered beyond that totality [the Western order] like meteorites lost in that order's space, without being perceived or controlled by that order. [...] What is there in the South beyond the North/South dichotomy? What is there in traditional medicine that escapes the modern medicine/traditional medicine dichotomy? What is there in the woman that is independent of her relationship with man? Can we see what is inferior without taking into account its subordinate relationship? (Santos, 2005, p. 159f.).

In fact, one of the arguably best-known examples of local value creation, once formerly excluded by Western Modernity, is microfinance. As a social experiment, it has been successful in the struggle against social exclusion, even if it involves many of the dichotomies that have been neglected or belittled by the Western order and hegemonic globalization. For instance, in the Grameen Bank (Yunus, 2006) entrepreneurs are mainly poor individuals (work, not capital), women (not men), living in the South or in the East (not in the North or the West), with a traditional culture (not a scientific one), etc. They are 'given credit' not only in a financial but also in a cultural sense (Yunus, 2006, p. 25ff.). They are trusted, supported and financed. Most importantly, perhaps, they have responded by creating new businesses and abandoning poverty.

The Work of Translation is a task that allows us to recognise and to connect projects and organizations that create social and economic value beyond hegemonic globalization. Thus, 'the objective of the Work of Translation is to create constellations of knowledge and practices which are strong enough to offer credible alternatives to what is defined today as neo-liberal globalisation and which is nothing more than a new step of global capitalism to tie the

inexhaustible totality of the world to merchant logic' (Santos, 2005, p. 186).

From a practical dimension, the Work of Translation demands dialogue between 'alternative' organizations and causes (the 'wandering fragments') which promote diverse rights: those of future generations, indigenous peoples, workers, women, children, the right to development, etc. This dialogue, freed from pre-conceived ideas regarding the articulation of organizations or interests, respects local identities (Santos, 2005, p. 153) and leads to the slow emergence of a counter-hegemonic globalization. Perhaps not surprisingly, Santos is one of the inspirers of the World Social Forum, created in 2001 in Porto Alegre, Brazil (Santos, 2005, p. 178f.).

Moreover, the author also opens the possibility of applying Work of Translation principles between hegemonic and non-hegemonic practices and organizations (Santos, 2005, p. 177). This means that negotiations and partnerships are also possible between organizations belonging to hegemonic globalization (typically, private firms) and organizations involved in the counter-hegemonic globalization (social movements, social enterprises, local communities, NGOs, etc.). Successful examples of recent partnerships between companies and NGOs or social enterprises have generated both profits for firms and social value for their partners.¹⁰

Comparison: Responsible Leadership and Work of Translation

Even if Santos' and Maak-Pless' approaches are different or contrasting at first sight, a comparison is possible because each permits or promotes dialogue among organizations on both sides of the globalization fence. In fact, Santos admits the possibility of 'translating' social experiences between organizations from the counter-hegemonic globalization realm and private firms. Maak and Pless similarly invite business leaders to pay attention to the firm's stakeholders – particularly to stakeholders in need (Maak and Pless, 2009a) – to contribute to the creation of a more inclusive society. We believe that the comparison of these two approaches is indeed fruitful since it can reveal the leadership characteristics needed to create economic and social value at

both ends of the globalization spectrum, that is, global leadership ‘from the top’ and ‘from the bottom’. We shall, therefore, develop a systematic comparison of the two along five dimensions: the perspective of the authors and the actors; the authors’ respective diagnoses; the main task implied for leaders; their style of action; and, finally, the outcomes of the leadership project. Table I summarizes this comparison.

Perspective

While Maak and Pless, Management scholars, take the perspective of leaders at the heart of hegemonic globalization, Santos, a Sociologist, looks at globalization through the eyes of social movements striving to articulate counter-hegemonic globalization.

Contrasting the authors’ and actors’ perspectives permits us to shed light on the responsible leader’s visions and interests: while she must decide on

stakeholder engagement (Maak, 2007, p. 337), financial constraints might prevent her from doing so due to a traditional economic perspective, thus marginalizing certain social actors who, at first glance, may not seem to contribute in profit-related ways to the firm’s core activity. This is an important limit to the task of inclusion. Therefore, a sociological perspective is needed, especially if it focuses attention on the ‘wandering fragments’ that hegemonic capitalism/globalization has previously excluded. Using a metaphor from the world of theatre¹¹: if a firm wants to contribute to social inclusion, its (responsible) leader must be aware that she is not the director, but only one of the actors in the play.

Diagnosis

By taking a business perspective, Maak and Pless do not display a philosophical or sociological explana-

TABLE I
Comparison: Responsible Leadership and *Work of Translation*

Maak–Pless/Responsible Leadership	Santos/Work of Translation
1. Perspective	1. Perspective
(a) Authors: Management	(a) Authors: Sociology
(b) Actors: Business leaders as ‘hegemonic globalization’ actors	(b) Actors: Social movements and NGOs as ‘counter-hegemonic globalization’ actors
2. Diagnosis	2. Diagnosis
(a) No philosophical or sociological explanation of globalization	(a) Western Modernity reduces the multiplicity of worlds and excludes ‘wandering components’ from its order
(b) Inadequacy of hierarchical organizations and existing leadership to solve present challenges	(b) Criticism of a single principle of social transformation
(c) Criticism of the leader as a ‘great man’	(c) The state and the free market by themselves cannot articulate inclusive projects
3. Main task	3. Main task
(a) A theory of Responsible Leadership	(a) No theory of leadership
(b) ‘Bridging’	(b) ‘Work of Translation’
(c) ‘Weaving webs of inclusion’ among stakeholders for an inclusive society	(c) Articulate the particular interests of excluded groups to build counter-hegemonic globalization
4. Style of action	4. Style of action
(a) Stakeholders are treated as equals;	(a) A participatory, bottom-up and multi-cultural method is necessary;
(b) Stakeholders are ‘encouraged to share their experiences’	(b) Each group is invited to share experiments
5. Leadership outcome	5. Leadership outcome
(a) Thinking alike with stakeholders	(a) Reciprocal intelligibility
(b) Shared action	(b) Creation of constellations of knowledge and practices

tion of the present globalization process. However, they acknowledge that a change in business practices can promote social inclusion. In order to trigger this change, the authors state that both hierarchical organizations and 'great man' styles of leadership are not appropriate. Santos, in turn, explains the present situation both philosophically and sociologically in terms of Western Reductionism/Modernity, a broader vision which has expelled 'wandering components'. As a post-modern scholar, he criticizes the existence of a single principle of social transformation: no organization (e.g. the modern nation state) or principle (e.g. the free market alone) can guarantee a positive transformation of society.

The contrast of diagnoses disillusiones those who wish to solve social problems with pre-conceived formulas: the competitive market, the modern state or an almighty hierarchical company with a great-man-style leader at the top. This has been a 'modern illusion'.¹² Returning to the theatre metaphor, we know that the stage is open for actors and organizations to interact with a script that has not been completely defined and with no director to guide this interaction.

Main task

Maak and Pless' theory of leadership describes the main task of a responsible leader, highlighting the significant roles she must perform. The 'bridge builder' role stresses building connections between stakeholders who are otherwise disconnected in the social structure. As a 'weaver', the leader has to weave webs of inclusion among stakeholders, in particular, those who have been previously excluded, to create a just and inclusive fabric of society.

Santos does not have an explicit theory of leadership. However, the Work of Translation metaphor assumes that, in the global dialogue, actors 'speak different languages' (i.e. they have different values, aspirations, goals, ideas, styles of working or of living together). Since there is no actor who speaks the universal/global meta-language, this translation task is inevitable and even compulsory for every single actor. In this multilingual dialogue, possibilities exist for the articulation of excluded groups' particular interests to contribute to counter-hegemonic globalization. Private companies can and should also enter this stage and, thus, the dialogue.

Tying into the metaphor of the theatre: if there is no pre-defined script and no almighty director (aka, leader) to control the actors' interactions, we need to realize that each actor speaks a different language and that there is no 'lingua franca' for all. However, if each actor observes the others' actions, then all of them (without exclusion) can participate in an interaction. This exercise is notably easier if certain actors serve as bridge-builders or accept to weave webs of inclusion.

Style of Action

According to Maak and Pless, the equal treatment of stakeholders includes the leader inviting each stakeholder 'to share her experiences', to communicate how she is trying to reach her particular interests, and what vision is implicit in this task. For Santos, the idea that there is no meta-language or 'lingua franca' implies a multi-cultural approach to the participatory interaction process between organizations. This approach is the foundation for the articulation of 'global' (or supra-local) initiatives: a bottom-up articulation that starts at the local level.

Leadership outcome

Maak and Pless use different expressions to describe the outcome of a responsible leader's actions: going beyond 'just give and take', 'thinking alike with stakeholders', finding a 'common ethical ground', reaching a 'group of shared norms and values' (Maak, 2007, p. 335) or achieving 'a commonly desired vision' (Maak and Pless, 2006, p. 104). According to Santos, the outcome of the Work of Translation is to come to a 'reciprocal intelligibility' (Santos, 2005, p. 178) or to 'create constellations of knowledge and practices' (Santos, 2005, p. 186) in which, however, no common vision is possible because no common language exists.

The comparison of these expressions raises a central question on the leadership traits oriented to creating economic and social value: a responsible leader should be aware that the different positions sustained by stakeholders might not be reduced to a 'common vision' after a period of dialogue. Instead, the pretended outcome of this dialogue should be a change in the tension between irreducible positions towards a point where this tension becomes a creative source of economic and social value in a way that is acceptable for all stakeholders. In other words,

the play does not have a script, but the actors may progressively discover that it is about the shared creation of economic and social value, about an attempt to accommodate particular interests, about inclusion and about the promotion of human dignity. This common awareness will facilitate agreements and shared actions.

Synthesis

The comparison we have just developed is summarized and illustrated in Figure 1.

The inner circle in Figure 1 includes the elements of the broader vision that Western Modernity and hegemonic globalization have privileged in economic activities: the North, capital, man, the white race, technology and culture, scientific knowledge, the West. The outer circle consists of 'the wandering components' which, according to Santos, have been subordinated by hegemonic globalization. Counter-hegemonic globalization, in turn, is the result of the Work of Translation, represented by the solid arrows that link the wandering components in the outer

circle. The translation between hegemonic and counter-hegemonic organizations is represented by the discontinuous arrows that link organizations inside the circle with organizations outside: this possibility corresponds to the responsible leader's role as bridge-builder or weaver of webs of inclusion. It is important to underscore that relationships between actors – signalled in the figure by both continuous and discontinuous arrows – are conflictive because of the different interests promoted (or languages spoken) by each organization or social group. Unfortunately, these conflicts often have dramatic consequences in developing countries, and they are often addressed by violent means. However, the Work of Translation is a peaceful and creative way to address such conflicts.

Now that we have presented and compared the theoretical approaches, in the next section, we introduce two organizations and their leaders (FENACCOOP/ Sinforiano Cáceres and CADI-CEC/Martin Ekwa) to illustrate the main leadership traits to foster social inclusion.

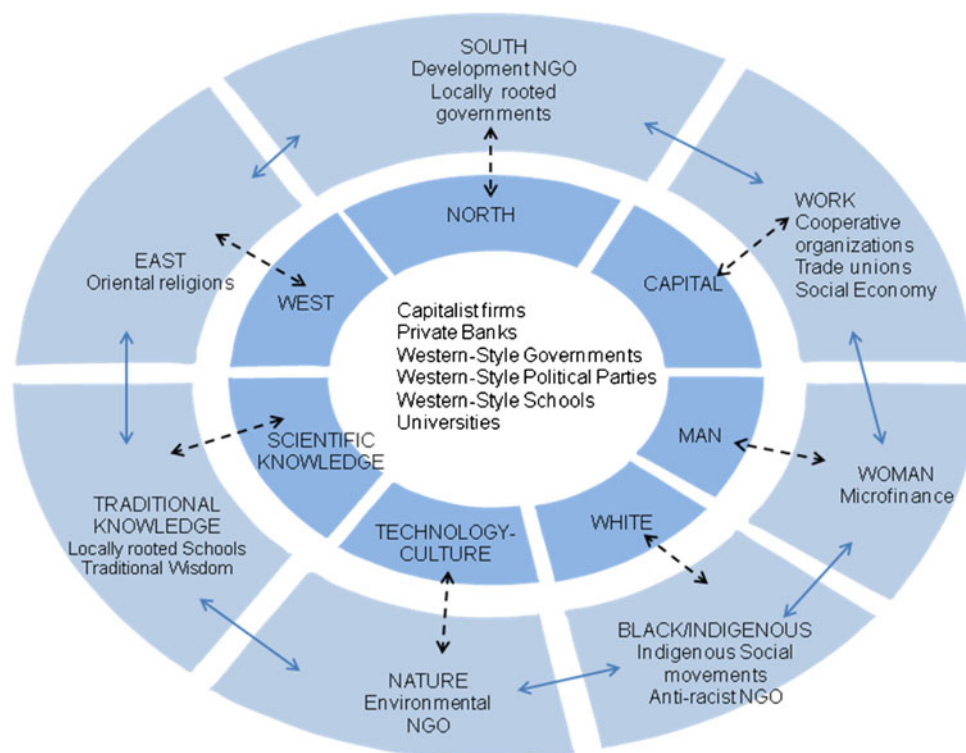


Figure 1. Comparison: Responsible Leadership and the *Work of Translation*.

Illustration: cases in Nicaragua and in the Democratic Republic of the Congo

‘So how do you teach leadership here [in Africa]?’ I asked, and he shot back ‘We just show it’. Mintzberg (2006, p. 4)

According to the Ghanaian professor, Kwame Bediako, Henry Mintzberg’s interlocutor in the quotation above, teaching leadership has to do with ‘showing leadership’, and, therefore, with cases of leadership (Maak, 2007, p. 330).

As stated in the introduction, the FENACOOOP and CADICEC cases have been chosen, first, because they are ‘located’ at the border between hegemonic and counter-hegemonic organizations, a border where dialogue (‘Work of Translation’) between these two kinds of organizations is necessary if they wish to create economic and social value; second, because FENACOOOP and CADICEC are successfully creating economic and social value; and, third, because, as we argue later, Sinforiano Cáceres (FENACOOOP) and Martin Ekwa (CADICEC) display the leadership traits (visions, roles and virtues) which are adequate for this value creation.

In this section, each case will start with a brief presentation of the situation in each respective country. We then describe the organizations and lastly analyse their respective leaders’ leadership style.

Nicaragua, FENACOOOP and Sinforiano Cáceres

The country

With about 6 million inhabitants, Nicaragua is a small country that suffered a cruel succession of dictatorships by the Somoza Dynasty from 1936 to 1979. In 1979, a revolution overthrew this Dynasty’s last dictator, Anastasio Somoza Debayle, and Nicaragua became a socialist democratic country, strongly influenced by Cuban politics (Mària, 2009, p. 159). Between 1982 and 1990, the country suffered from a bloody civil war in the context of the Cold War. With the victory of a right-wing party in the 1990 elections, Nicaragua implemented an economic policy in line with the Washington Consensus, and later started a process of regional economic integration under the Central American Free Trade Association (CAFTA). These CAFTA

negotiations were crucial for the different economic groups in Nicaragua, especially for poor farmers (Mària, 2009, p. 155ff.).

The organization

In 2006, the National Federation of Co-ops (FENACOOOP from its Spanish acronym) represented 620 agriculture and agro-industrial co-ops and approximately 40,000 families out of a total of 80,000 in the co-op sector in Nicaragua. The Federation was created in 1990, when the co-op movement was supposed to work for the development of poor populations at a time in which the party leading the Socialist Revolution was losing its political power.

Since 1990, FENACOOOP has maintained its cooperative identity despite pressure from Nicaraguan political parties and private firms. However, this identity has not closed FENACOOOP to carrying out Work of Translation with the Socialist Party or with firms. For example, in 2005, the Federation participated in an operation to import 2500 tons of Venezuelan urea, an operation in which different actors were involved, especially the Venezuelan government, the Nicaraguan Socialist Party and a group of firms in the urea industry. The result was lower prices for this fertiliser to the benefit of all Nicaraguan farmers, including FENACOOOP members (Mària, 2009, p. 190f.).

A second illustration of the Work of Translation was the Federation’s participation in the CAFTA negotiations. In these multilateral talks, FENACOOOP was a part of the Nicaraguan Delegation. Inside the Delegation (which included public officials, representatives from powerful Nicaraguan private firms and Sinforiano Cáceres), FENACOOOP defended the position of Nicaraguan small farmers and obtained favourable transition conditions that helped poor farmers to adapt to the new regional market.

Leadership

With only a primary school education and the son of a poor farmer, Sinforiano Cáceres has developed and formulated a personal style of leadership. In 1990, he realized that the Socialist Party’s rule (1980–1990) had developed a ‘hierarchical’, ‘great man’ style of leadership that hindered liberalization and economic regional integration processes. Searching for a new style of direction, Cáceres strived to keep his loyalty to cooperative members to articulate their interests

with those of other groups. This loyalty has allowed him to resist the petitions made by political parties for him to sacrifice the cooperative principles for his own personal financial interest and resist proposals by private companies to transform FENACOOOP into a private enterprise.

As a result of his participation in the CAFTA negotiations, Cáceres elaborated a set of 'negotiation rules' which can be summarized in three points. First, a leader needs to articulate the interests of external stakeholders (e.g. political parties, private firms, etc.) and those of internal ones (cooperative members). Internal consensus implies a process of debate with co-op members who are sometimes illiterate farmers: an adequate method of consultation and a vocabulary (Work of Translation) must be found in questions with high complexity related to international trade. In this respect, Cáceres states: 'If I don't have the capacity to explain a concrete agreement to my people, this means that I have not completely understood the terms of the agreement'. Second, at the beginning of a multilateral negotiation process like CAFTA, leaders should trust each other and technical experts in spite of their fear of 'losing identity'. This trust implies that, in certain aspects of the negotiations, one leader should be the protagonist and the others should be the followers; but in other aspects, the roles should be inverted.¹³ For instance, inside the CAFTA Nicaraguan Delegation (where farmers, environmentalists and union members were involved), the protagonist in agriculture production aspects should be a farmer; the protagonist for environmental issues should be the environmental NGO leader; and the protagonist for labour impact and legal topics should be the union leader. Third, in a negotiations process, the particular goals of each organization should be made transparent to all parties. In fact, if a leader hides the particular interests of her organization and pretends to 'strive for the common good', her organization's particular objectives cannot be articulated, and an agreement will not be achieved in the end.

The Democratic Republic of the Congo, CADICEC and Martin Ekwa

The country

The Democratic Republic of the Congo (known as Zaïre until 1997) is, with 61.2 million inhabitants in

2007 (UNFPA, 2007), the fourth most populous country in Africa. It is geographically at the heart of Africa, making it vulnerable to regional conflicts. The DRC is also one of the poorest countries in the world: in 2007, HDI ranked the country 168 out of 177 countries (UNDP, 2007). A long dictatorship can explain this dramatic situation: 5 years after the country's independence from Belgium (30 June 1960), Joseph Désiré Mobutu seized power and ruled the country until May 1997. That year, Laurent Kabila, a Congolese leader supported by Rwandan and Ugandan troops, invaded the country from the east and became president. In August 1998, an attempt by Kabila to free his government from Rwandan influence triggered a second invasion from the east. A third front erupted in November 1998: Jean Pierre Bemba, a 'warlord' from the north of the DRC and supported by Uganda, decided to enter the conflict. This second war, which lasted until 2003, was terribly bloody: estimates are that more than 3 million people died (Mària, 2005). The plunder of natural resources, especially in the east, triggered the violence. With the conflict entrenched, on 16 January 2001, Laurent Kabila was killed in Kinshasa under confusing circumstances. Two days later, his son, Joseph Kabila, replaced him and quickly received the support of the international community to stop the war and transition to democracy. The international community sent 17,000 UN soldiers as part of the United Nations Mission for Congo (MONUC). After a very difficult transition, Joseph Kabila was elected constitutional president in 2007 (Obotela, 2007). In 2008, peace was not complete, however. In the east, the pillaging of natural resources was once more perpetuating a horrible armed conflict, and many aspects of the new political system were still 'works in progress', particularly the judicial reforms enacted (Obotela, 2008).

The organization

Action Centre for Enterprise Leaders and Managers in Congo (CADICEC from the French acronym) was founded in 1956 to 'help managers discover all the dimensions of their social mission' (Ekwa bis Isal, 2006, p. 10). CADICEC's activity evolved according to the different needs of employers and managers in light of this mission. With the country's independence in 1960, the organization became a centre

where black and white leaders could exchange opinions. It also offered training to the country's new leading class. In 1984, CADICEC began to support the key sector of small and medium enterprises (SMEs) (Ekwa bis Isal, 2006, p. 47ff.). Through some of these activities, dialogues were initiated with public officials and private bankers to favour both becoming aware of the specific needs of SMEs and to improve the legislation and the financial services affecting them. This dialogue, under CADICEC's leadership, is an illustration of a Work of Translation.

CADICEC has undertaken other prominent activities in the public sphere. Worth mentioning is a series of activities under what is called the 'Common House' (Ekwa bis Isal, 2006, p. 108ff.). One of these proposals was a series of meals organized by Martin Ekwa at CADICEC headquarters (Kinshasa, La Gombe district) to connect leaders and intellectuals from different sectors in the Congo, including the diplomatic community. The dialogue stemming from these meals has possibly prevented serious conflicts by enabling trustful information-sharing and basic communication between the various participants. Other Common House activities have included a contribution to the elaboration of the Plan of Accounting of Congo (Ekwa bis Isal, 2006, p. 135) and its support for *Cause Commune* ('Common Cause' in English), a platform to politically lobby for the rights of Congolese women (Ekwa bis Isal, 2006, p. 171).

Leadership

The Congolese Jesuit, Martin Ekwa (Secretary General of CADICEC since 1983) has become a weaver of webs of inclusion between diverse organizations: SMEs, public administrations, banks, NGOs, representatives of the international community, etc. In particular, CADICEC's support for SME managers includes a high proportion of black, poor and often illiterate women ('wandering fragments', according to Santos) who were not previously integrated economically and socially in Congolese society (Ekwa bis Isal, 2006, p. 50).

Ekwa's style of leadership and his understanding of CADICEC are inspired by a pre-colonial African institution: the palaver tree: 'Palaver tree, not a lobby; welcoming centre, not a secret chapel for selected members, Secretariat that accompanies

enterprises and NGO based upon ethical principles that are necessary for their life and development...' (Ekwa bis Isal, 2006, p. 19).

'Lobby' and 'secret chapel' refer to associations which are typical in Africa today, institutions which are exclusive for members and bound by secret religious rites and engaged in defending particular interests (Commission for Africa, 2005, p. 128). In contrast to lobbies or secret chapels, the palaver tree is a traditional African institution:

A key socio-political institution of pre-colonial Africa, the palaver is an assembly where a variety of issues are freely debated, and important decisions concerning the community are taken. Its purpose is to resolve latent and overt conflicts in certain highly specific situations. The participants usually gather under a 'palaver tree' where everyone has the right to speak and air their grievances or those of their group. [...] This is one of the democratic institutions of traditional African societies which many African intellectuals feel could be used in the transition to a modern political system, as long as it opens itself up more to women (Sopova, 1999).

The African palaver is a specific form of discourse used in combination with proverbs and narratives in educational contexts and it has a normative goal: 'discovering and justifying norms' (Gichure, 2006, p. 46). Therefore, in the palaver exercise, individuals are taught by each other and, at the same time, they articulate their particular interests (Sopova, 1999).¹⁴

Martin Ekwa does not pretend to lead the CADICEC palaver tree using a 'great man' style. Instead, he contends that the organization must 'accompany' enterprises and NGOs: he seems to accept the role of 'humble networker and mediator who engages herself [sic] among equals' (Maak, 2007, p. 340).

Discussion: leadership traits

In this section, the comparison of Responsible Leadership and the Work of Translation, as illustrated by the cases in Nicaragua and the DRC, will allow us to describe the characteristics (visions, roles and virtues) of a leader oriented to the creation of economic and social value, i.e. a leader focused on building a more inclusive society and a more inclusive form of globalization.

First, the leader should distribute her attention between two ambits or spaces: the limited space of the organization she is leading, and the broader space of society, where a complex interaction among organizations occurs. As regards this point, Maak and Pless contend that a responsible leader should display 'dual vistas' and be both reflective and active in the consideration of internal and external stakeholders. The concept of Work of Translation includes the idea that every organization 'speaks a specific language' (i.e. it has its own goals and styles of action) but that it needs to broaden its vision towards other organizations and to try to understand their languages to co-operate. The cases have shown that Cáceres and Ekwa display a capacity to be attentive to the interests and visions of internal stakeholders (FENACCOOP members or SME managers) and also to the problems and perceptions of other social groups in Nicaragua or the DRC with the objective of taking joint actions. However, powerful stakeholders may be unable to deal with this 'dual vista' and, therefore, feel inclined to swallow up stakeholders into the dynamics of their particular organization, organizations which have different goals and values: for instance, in Nicaragua, Sinfiorano Cáceres has resisted attempts by powerful political parties or private firms to water down the co-op's principles and subordinate FENACCOOP to their own languages, i.e. systems of values, visions and practices.

Second, the leader should strive to connect both spaces (her organization and other groups) in an active attempt to capture and evaluate the diverse activities displayed by internal and external stakeholders. This task is oriented to the articulation of every actor's visions and interests in agreements that create economic and social value in mutually acceptable ways. Maak and Pless describe the leader's role here as the 'bridge-builder' or the 'weaver of webs of inclusion'. Santos' metaphor of the Work of Translation stresses the desired reciprocal understanding between social groups or between organizations speaking different languages.

Third, in order to effectively promote social inclusion, the leader's vision and practices must prevent processes of marginalization among certain groups or organizations. One extreme mechanism of marginalization is war: a 'social experiment' that Nicaragua suffered until 1990 and the Democratic Republic of the Congo from 1996 to 2003.

According to Santos, however, more subtle forms of exclusion are promoted by the Western order and hegemonic globalization. This type of exclusion encourages the possible melting of particular languages into a supposed universal/global language and an abstract 'general interest'. Universal languages or general interests constitute, according to the Portuguese Sociologist, particular languages and interests of the powerful who impose their will upon the weak. Following this linguistic metaphor, social inclusion involves respect towards the language spoken by each social actor: so long as all the actors see each other as human beings, treat each other as equals, ensure that each others' languages are respected, and value each others' experiences as worthy, then the dialogue becomes socially inclusive.

Fourth, in order to develop the visions and roles for social inclusion, the leader must cultivate two central virtues: creativity, and trust. Creativity is essential because, in present-day society, there is no magic formula to create economic and social value. Organizations and leaders need to find new styles to interact with each other. The leader as a 'great man' managing a hierarchical organization is not adequate today. Interactions with diverse stakeholders are conditions to identify and develop opportunities of value creation. For instance, Cáceres created social value by discovering new ways of negotiating better conditions for poor farmers inside the highly diverse Nicaraguan Delegation in the CAFTA negotiations. In the DRC, Ekwa is creating economic and social value by empowering SME managers through dialogues between these managers, private banks and public officials.

As for trust, this virtue is necessary for a fruitful dialogue. In fact, trust allows individuals or organizations participating in the dialogue to widen the agenda of subjects to be debated. This, in turn, broadens the possibilities of developing a richer shared action. It is worth noting that trust might be absent at the beginning of processes of dialogue, but it can emerge during these if the leaders believe in it. Trust increases the elements considered negotiable and, therefore, the range of agreements. Equally, trust allows delegating leadership to other leaders or to technicians in certain aspects of complex negotiations and to be delegated to by other leaders in the aspects considered fundamental by one leader. Finally, after the end of a given negotiation, trust

leaves the door open for future negotiations and agreements.

Fifth, the leader must work actively to identify and promote concrete spaces of creative interaction and trust between organizations or social groups. Sinforiano Cáceres identified the Nicaraguan Delegation in the CAFTA negotiations as one of these spaces.¹⁵ In fact, inside the country's delegation new relationships among leaders developed: trust, transparency of particular interests, reconciliation of individuals despite irreducible tensions between organizations, etc.¹⁶ By simultaneously 'feeling immersed' in this space and working to 'build it', each leader was able to transform her vision and search for common and fruitful articulations of particular interests acceptable by all.¹⁷ In the case of Martin Ekwa, the space for creative interaction and trust is CADICEC as a palaver tree: under its branches all members (particularly poor women) are heard; they know and feel that they belong to 'the family of CADICEC'¹⁸; they are encouraged to share their conflicts and trained to solve them. Also under CADICEC's branches, different leaders gather and learn to appreciate each other as a previous and necessary step to promote 'the happiness of the Congolese people'.¹⁹

Concluding remarks

In times of globalization, organizational leaders with a certain set of traits are contributing to the inclusion of marginalized individuals and social groups. The action of responsible leaders against exclusion involves different tasks: the common effort to reduce economic poverty; the invitation to all affected groups or organizations to 'share their experiences'; the engagement with them in dialogue as equals; the respect for the dignity and human rights of all individuals; the enhancement of different 'languages' (visions, ways of living, interests and projects) as opposed to one universal hegemonic language; and the promotion of spaces of trust and creativity where particular interests can be openly exposed and articulated.

The leadership traits we have just summarized have been illustrated by the two organizations studied and involved in the collective creation of economic and social value. Since these economic

development organizations are not private firms, the question of applying Responsible Leadership in firms or large multinational companies needs to be addressed elsewhere.

Nevertheless, we contend that the leadership displayed by both Cáceres and Ekwa can be highly inspiring and valuable for private firms, including multinational corporations. First, because such firms need to explicitly set the creation of economic *and* social value as an objective of their activity: an objective shared with economic development organizations such as FENACCOOP and CADICEC. Second, because this objective cannot be reached without the implementation of dialogue between hegemonic and counter-hegemonic organizations, a dialogue encouraged by a leadership style whose traits we have just presented. Besides, third, because the teachings of leadership at the local level (with a participatory, bottom-up and multi-cultural approach, as suggested by Santos) may serve as the inspiration for multinational corporations, too.

It is worth noting that some authors linked to the 'BOP' approach also defend a bottom-up approach to strategy: they contend that firms and business leaders operating among poor populations are developing interesting organizational innovations when carrying out their tasks.²⁰ However, whether such bottom-up approaches are also participatory and multi-cultural (two key features defended by Santos and Maak-Pless) is subject to debate. In this line, the capacity of BOP innovations to promote social inclusion in the populations where they operate is under discussion.²¹ In any case, these debates show that leadership styles play a crucial role in turning business initiatives among the poor into socially inclusive experiments.²²

Finally, the present study of leadership styles triggers an interesting reflection: theories and models on business leadership can profit from Responsible Leadership cases in other sectors. In fact, we could argue that if articles on leadership focus their attention merely on traditional cases of business leaders, they will unnecessarily limit their possibilities and visions of what exactly constitutes responsible business leadership. We, therefore, believe that presenting cases with leaders such as Cáceres and Ekwa opens perspectives and enriches the field of business leadership, and this is why we hope to have con-

tributed with this article to the progress of knowledge on these questions.

Notes

¹ 1 An earlier version of this article was presented at the Ashridge International Research Conference in 2009, at the Ashridge Business School (Berkhamsted, UK) on 15 May 2009. The authors would like to thank Deborah Poff, Lindsay Thompson, Carla Millar and Marc Jones for their comments during this conference.

² Globalization is ‘...a process of financial, economic, social, political and cultural interconnection that has lately been accelerated in a context of economic crises (1973, 1979, etc.); political victory of capitalism over socialism (1989) and questioning of traditional values’ (Mària, 2007, p. 70).

³ Wille and Barham (2009, p. 2f.) present three ‘working models’ related to the BOP. Two of these (the ‘provider model’ and the ‘empowerment model’) do not directly involve groups of organizations; but the ‘partnership model’ (also called ‘the BOP Protocol’) does.

⁴ ‘Leadership is a power- and value-laden relationship between leaders and followers/constituents who intend real change(s) that reflect their mutual purpose(s) and goal(s)’ (Rost, 1993, p. 102, cited in Gini, 1997, p. 324). According to A. Gini (1997, p. 323), leadership is ‘a delicate combination of the *process*, the techniques of leadership; the *person*, the specific talents and traits of a/the leader; and the general requirements of the *job* itself’. These three perspectives (process, person and job) can summarize the recent literature on leadership. Effectively, the studies of Enderle (1987), Painter-Morland (2008) and Palmer (2009) are specially focused on the *process*: questions related to power, to (implicit or explicit) values, to the relationship between leaders and followers/constituents, to the orientation of leaders and followers towards change, and to moral purposes and goals (Gini, 1997, p. 324ff.). The studies of Morrisson (2001), Worden (2003), Tucker et al. (2006) and Singh (2008) are specially oriented to the *person*: to his/her character, charisma, political ambition and know-how (Gini, 1997, p. 326ff.). Besides, finally, Samal and Shoaf (2008), Boiral et al. (2009), Low and Davenport (2009) or Carmeli and Sheaffer (2009) are biased towards the *job* of being a leader: vision, management, stakeholdership and responsibility (Gini, 1997, p. 328f.).

⁵ The cases are based on secondary data stemming from books and articles quoted in the Reference section and also from interviews with the leaders of FENACOOOP (Sinforiano Cáceres) and CADICEC (Martin Ekwa). The interview with Cáceres was held by one of the authors of this article on 24 July 2006, in Managua, at FENACOOOP headquarters. This interview was held in Spanish and lasted approximately 150 min. Two interviews were held with Martin Ekwa: one on 17 July 2007, in Kinshasa, at CADICEC’s main office (81 Rue du Roi Baudouin, Kinshasa-Gombe). It lasted approximately 60 min. The second interview took place on 8 July 2009, also at CADICEC headquarters in Kinshasa. A third interview at CADICEC was held with Ms. Cecile Luyeye and Mr. Joseph Mayala, two CADICEC employees who train SME managers in different Kinshasa neighbourhoods. This interview took place at CADICEC headquarters on 9 July 2009. The three interviews with CADICEC members were in French. All the four interviews were semi-structured and consisted of a face-to-face verbal interchange (Fontana and Frey, 1994). The interviewer took written notes of the leaders’ words and transcribed them immediately after the interview, literally documenting the key phrases (including metaphors, sayings, etc.) used during the interview.

⁶ The quotation we are commenting on (Maak, 2007, p. 335) does not clarify whether the limit between internal and external stakeholders is set at the border between the company *and* other organizations or at the border between the company *plus* other market organizations (‘clients, banks and important stakeholders’) *and* non-market organizations (‘NGOs, community representatives, shareholder activists or local politicians’). The definition of the second border would bring it closer to the one that separates hegemonic organizations *from* counter-hegemonic organizations in Santos’ terms.

⁷ Translation by the authors. Santos borrows this broader vision – called ‘the Oriental Matrix’ – from Karl Jaspers and Giacomo Marramao. ‘Jaspers considers the interval between 800 and 200 BC as an ‘axial age’ which set ‘the foundations that [have] allow[ed] humanity [to] subsist until present times’ (Jaspers 1951). During this age, most of the ‘extraordinary events’ which shaped humanity as we know it happened in the Orient – China, India, Persia and Palestine. The Occident is represented by Greece and, as we now know, Ancient Greece owes a lot to its African and Oriental roots’ (Santos, 2005, p. 157, footnote 8).

⁸ This subordination of certain poles is the theoretical and practical operation of what Santos refers to as ‘metonymic reason’ (Santos, 2005, p. 155ff.). Metonymic

reason is a style of reasoning and action which values only the poles that support the metonymic reason's own efficient imposition: 'Since it is a reason uncertain about its foundations, metonymic reason does not insert itself into the world by means of argumentation and rhetoric. It does not offer reasons for itself; it imposes itself through the efficiency of its imposition' (Santos, 2005, p. 158). Metonymic reason is ultimately the expression of *Wille zu Macht* as presented by Hobbes, Nietzsche, Carl Schmidt and Nazism/Fascism (Santos, 2005, p. 157).

⁹ [Globalization] is the process by which a given local condition or entity succeeds in extending its reach over the globe and, by doing so, develops the capacity to designate a rival social condition or entity as local... What we call globalization is always the successful globalization of a given localism (Santos, 1999, p. 216).

¹⁰ The partnership of Chiquita and Rainforest Alliance has led to profits for the firm *and* to environmental protection pretended by the NGO (Maak, 2007, p. 337f.). The partnership between Danone and Grameen (a private firm and a social enterprise) has created Grameen Danone Foods, whose goal is to improve children's health through specially enriched yogurts sold to poor populations at affordable prices (Plana, 2008, p. 35f.).

¹¹ Different sociological theories explain society using the theatre metaphor (Berger and Luckmann, 1966, p. 194ff.). In addition, Maak and Pless use the theory of roles (sociological theory based on the theatre metaphor) to explain the tasks of responsible leaders (Maak and Pless, 2006, p. 106ff.).

¹² Maak and Pless (2009b, p. 361ff.), when commenting on MacIntyre's ideas, indicate that the present belief in managerial effectiveness lacks an appropriate rational justification and that, in this respect, the contemporary moral scene is, in reality, a 'theatre of illusions' (MacIntyre, 1984, p. 77). 'The mechanist view that these leadership facts have to be value-free and that leadership expertise leads to effectiveness is a mere prophecy that was translated into social performance which disguises itself as a 'factualization'. Thus, the positivist leadership paradigm is a 'moral fiction', a 'folk concept'. Leadership, as we know it, is a *theatre of illusions* (MacIntyre, 1984, p. 77)' in Maak and Pless (2009b, p. 362).

¹³ This attitude coincides with Maak and Pless' statement: '... in some cases the leader might be the follower, e.g. when he follows the advice of scientists or NGOs on matters such as sustainability' (Maak and Pless, 2009b, p. 363).

¹⁴ Nelson Mandela acknowledges that his leadership style was influenced by such assemblies (Sopova, 1999).

¹⁵ During the interview with Sinforiano Cáceres, this leader contended that 'CAFTA was my school of negotiation'.

¹⁶ The CAFTA negotiations were arguably a moment of partial reconciliation for Cáceres with one of his evident enemies: the powerful Nicaraguan banker and business leader, Carlos Pellas Chamorro. In fact, in our interview with Cáceres, this co-op leader referred to an intervention by Carlos Pellas to the Delegation with an ironical but cordial expression towards that man, President of Grupo Pellas. After a short speech by Mr. Pellas to the delegation (where he *dictated* instructions for the negotiation) and his exit from the room, a heavy silence fell. Cáceres broke this silence by saying: 'Now that God has left the room, we can continue our dialogue'. Everybody laughed, and the Delegation pursued its work in a better mood.

¹⁷ As CAFTA was an international negotiation process, we suggest that one of the forces inspiring the trust found within the Delegation was the sense of belonging to the same single country: Nicaragua. In fact, when leaders who are at opposite ends in national contexts gather in an international context, they can sometimes feel that their particular interests are framed within the broader context of their home country.

¹⁸ In our interview on 9 July 2009, the CADICEC trainer, Cecile Luyeye, explained the relationships created by trainees and trainers with a joyful face: '[After the training sessions], they [trainees] often come to meet us at Limete [one of CADICEC's facilities], or they greet us on the street: 'Papa Joseph, Maman Cecile!' We are like a big family' (smile).

¹⁹ 'The Common House has reached globally its goal: help men and women who, at different levels, lead the destiny of our country, to know each other as a first and necessary step to better serve our common cause, i.e. fostering the happiness of the Congolese People' (Ekwa bis Isal, 2006, p. 109).

²⁰ For instance: Prahalad and Hammond (2002, p. 8f.), Fatjó (2009, p. 98ff.) and Wille and Barham (2009).

²¹ Karnani (2007) has suggested that the BOP is positive for poor populations if they become entrepreneurs; but that it is not automatically positive if the poor become consumers.

²² In this respect, Project Ulysses is an interesting initiative in Responsible Leadership training. It is a proposal through which PWC sends some of its managers to poor countries to develop social projects. 'The key feature of the program is that participants are sent in

multicultural teams of three to four people to develop countries to work on social and environmental projects with NGOs, social entrepreneurs or international organizations supporting them in their fight against some of the world's most pressing problems, such as diseases, poverty, and environmental degradation at the local level' (Pless and Maak, 2009, p. 62). Project Ulysses is based on the assumption that business leaders who have worked in inter-organizational projects in poor countries will develop skills that allow them to lead firms in a responsible way, thus contributing to a more inclusive type of globalization (Pless and Maak, 2009, p. 69).

References

- Arenas, D., et al.: 2009, 'The Role of NGOs in CSR: Mutual Perceptions Among Stakeholders', *Journal of Business Ethics* **88**, 175–197.
- Austin, J. E.: 2000, *The Collaboration Challenge. How Nonprofits and Business Succeed Through Strategic Alliances* (Jossey Bass Cop, San Francisco).
- Beck, U.: 2000, *What is Globalization?* (Blackwell/Polity Press, Cambridge).
- Berger, P. and T. Luckmann: 1966, *The Social Construction of Reality* (Penguin, Middlesex).
- Biggs, T. and Shah, M.K.: 2006, 'African Small and Medium Enterprises, Networks, and Manufacturing Performance' Research Paper 3855 presented at the World Bank Policy, Washington, February.
- Boiral, O., M. Cayer and C. M. Baron, et al.: 2009, 'The Action Logics of Environmental Leadership: A Developmental Perspective', *Journal of Business Ethics* **85**, 479–499.
- Business Partners for Development: 2002, 'Putting Partnering to Work', www.bpdweb.com/docs/ngo5of5.pdf. Accessed 15 Oct 2009.
- Carmeli, A. and Z. Sheaffer: 2009, 'How Leadership Characteristics Affect Organizational Decline and Downsizing', *Journal of Business Ethics* **86**, 363–378.
- Casado, F.: 2008, *Las alianzas para el desarrollo a través de una gestión para resultados: retos y oportunidades para la cooperación española* (Documento de trabajo 22/2008 Fundación Alternativas, Madrid).
- Castells, M.: 2000, *The Information Age: Economy, Society and Culture, Volume III. End of Millenium* (Blackwell, Oxford).
- Commission for Africa: 2005, *Our Common Interest* (Commission for Africa: 2005, London), www.commissionforafrica.org/english/report/thereport/english/11_03_05_cr_report.pdf. Accessed 8 June 2005.
- Ekwa bis Isal, M. (dir.): 2006, *CADICEC. 50 ans d'histoire et d'actions. Devoir de mémoire d'un peuple* (Editions CADICEC, Kinshasa).
- Enderle, G.: 1987, 'Some Perspectives of Managerial Ethical Leadership', *Journal of Business Ethics* **68**, 657–663.
- Fatjó, G.: 2009, *Nuevos modelos de negocio en países emergentes*. ESADE, Master Thesis, Barcelona, ESADE Business School, September 2009.
- Fontana, A. and J. H. Frey: 1994, 'Interviewing: The Art of Science', in N. K. Denzin and Y. S. Lincoln (eds.), *Handbook of Qualitative Research* (Sage, London/New Delhi/Thousand Oaks), pp. 361–376.
- Freeman, E.: 1994, 'A Stakeholder Theory of the Modern Corporation', in T. L. Beauchamp and N. E. Bowie (eds.), *Ethical Theory and Business* (Prentice Hall, Upper Saddle River), pp. 66–76.
- Friedman, T. L.: 2005, *The World is Flat. A Brief History of the 21st Century* (Farrar, Strauss and Giroux, New York).
- Gichure, C. W.: 2006, 'Teaching Business Ethics in Africa: What Ethical Orientation? The Case of East and Central Africa', *Journal of Business Ethics* **63**, 39–52.
- Giddens, A.: 1999, *Runaway World. How Globalization is Reshaping our Lives* (Profile Books, London).
- Gini, A.: 1997, 'Moral Leadership: An Overview', *Journal of Business Ethics* **16**(3), 323–330.
- Hahn, R.: 2009, 'The Ethical Rational of Business for the Poor – Integrating the Concepts Bottom of the Pyramid, Sustainable Development and Corporate Citizenship', *Journal of Business Ethics* **84**, 313–324.
- Held, D. and A. McGrew: 2002, *Globalization/Anti-Globalization* (Blackwell/Polity Press, Oxford).
- Inkpen, A. and E. Tsang: 2005, 'Social Capital, Networks and Knowledge Transfer', *Academy of Management Review* **30**(1), 146–165.
- Jones, M. T. and C. C. J. M. Millar: 2009, 'Global Leadership, Global Ethics? Call for Papers', *Journal of Business Ethics* **85**, 107–108.
- Karnani, A.: 2007, 'The Mirage of Marketing at the Bottom of the Pyramid: How the Private Sector can Help Alleviate Poverty', *California Management Review* **49**(4), 90–111.
- Low, W. and E. Davenport: 2009, 'Organizational Leadership, Ethics and the Challenges of Marketing Fair and Ethical Trade', *Journal of Business Ethics* **86**, 97–108.
- Lozano, J. M.: 2005, 'Towards the Relational Corporation: From Managing Stakeholder Relationships to Building Stakeholder Relationships (Waiting for Copernicus)', *Corporate Governance* **5**(2), 60–77.

- Maak, T.: 2007, 'Responsible Leadership, Stakeholder Engagement, and the Emergence of Social Capital', *Journal of Business Ethics* **74**, 329–343.
- Maak, T. and N. Pless: 2006, 'Responsible Leadership in a Stakeholder Society – A Relational Perspective', *Journal of Business Ethics* **66**, 99–115.
- Maak, T. and N. Pless: 2009a, 'Business Leaders as Citizens of the World. Advancing Humanism on a Global Scale', *Journal of Business Ethics* **88**, 537–550.
- Maak, T. and N. Pless: 2009b, 'The Leader as Responsible Change Agent: Promoting Humanism in and Beyond Business', in H. Spitzek et al. (eds.), *Humanism in Business* (Cambridge University Press, Cambridge), pp. 358–374.
- MacIntyre, A.: 1984, *After Virtue. A Study in Moral Theory* (University of Notre Dame Press, Notre Dame).
- Mària, J. F.: 2005, 'De la guerra a la democracia: la República Democrática del Congo', *Revista de Fomento Social* **238**, 283–312.
- Mària, J. F.: 2007, 'The Many Faces of Globalization', in L. Bouckaert and L. Zsolnai (eds.), *Spirituality as a Public Good* (Garant, Antwerpen-Apeldoorn), pp. 69–78.
- Mària, J. F.: 2008, 'La globalización y los estados de bienestar en Europa', *Revista de Fomento Social* **250**(63), 207–231.
- Mària, J. F.: 2009, 'Ay mi Nicaragüita! The Construction of the Common Good in Nicaragua as a Work of Translation', in H. C. De Bettignies and F. Lépineux (eds.), *Business, Globalization and the Common Good* (Peter Lang, Oxford), pp. 153–199.
- Matten, D. and J. Moon: 2008, '"Implicit" and "Explicit" CSR: A Conceptual Framework for a Comparative Understanding of Corporate Social Responsibility"', *Academy of Management Review* **33**, 404–424.
- Mesquita, L. M. and S. G. Lazzarini: 2008, 'Horizontal and Vertical Relationships in Developing Economies: Implications for SMEs' Access to Global Markets', *Academy of Management Journal* **51**(2), 359–380.
- Mintzberg, H.: 2006, 'Developing Leaders? Developing Countries? Learning from Another Place', *Development in Practice* **16**(1), 4–14.
- Morrisson, A.: 2001, 'Integrity and Global Leadership', *Journal of Business Ethics* **31**(1), 65–76.
- Obotela, N.: 2007, 'Afrique Actualités Mai-Juin-Juillet', *Congo-Afrique* **418**, 647–655.
- Obotela, N.: 2008, 'Afrique Actualités: Novembre-Décembre 2007', *Congo-Afrique* **422**, 147–158.
- Painter-Morland, M.: 2008, 'Systematic Leadership and the Emergence of Ethical Responsiveness', *Journal of Business Ethics* **82**, 509–524.
- Palmer, D.: 2009, 'Business Leadership: Three Levels of Ethical Analysis', *Journal of Business Ethics* **88**, 525–536.
- Plana, M.: 2008, *Platforms to Social Investment: danone. communities Case*. ESADE, Master Thesis, Barcelona, September 25, 2009.
- Pless, N. and T. Maak: 2004, 'Building an Inclusive Diversity Culture: Principles, Processes and Practice', *Journal of Business Ethics* **54**, 129–147.
- Pless, N. and T. Maak: 2009, 'Responsible Leadership as Agents of World Benefit: Learnings from "Project Ulysses"', *Journal of Business Ethics* **85**, 59–71.
- Prahalad, C. K. and A. Hammond: 2002, 'Serving the World's Poor, Profitably', *Harvard Business Review* September, 4–11.
- Reed, A. M. and D. Reed: 2009, 'Partnerships for Development: Four Models of Business Involvement', *Journal of Business Ethics* **90**, 3–37.
- Rost, J. C.: 1993, *Leadership for the 21st Century* (Praeger, Westport, CT).
- Samal, L. and V. Shoaf: 2008, 'Ethical Leadership for the Professions: Fostering a Moral Community', *Journal of Business Ethics* **78**, 39–46.
- Santos, B. S.: 1999, 'Towards a Multicultural Conception of Human Rights', in M. Featherstone and S. Lash (eds.), *Spaces of Culture: City, Nation, World* (Sage, London), pp. 214–229.
- Santos, B. S.: 2005, *El milenio huérfano. Ensayos para una nueva cultura política* (Trotta, Madrid).
- Singh, J.: 2008, 'Impostors Masquerading as Leaders: Can the Contagion be Contained?', *Journal of Business Ethics* **82**, 733–745.
- Sopova, J.: (1999, May). 'In the shade of the palaver tree', *The UNESCO Courier*, Paris, p. 42.
- Tucker, S., et al.: 2006, 'Apologies and Transformational Leadership', *Journal of Business Ethics* **63**, 195–207.
- UNDP: 2007, 'Human Development Report 2007/2008. Fighting Climate Change', http://hdr.undp.org/en/media/hdr_20072008_en_complete.pdf. Accessed 13 Mar 2008.
- UNFPA: 2007, 'State of World Population. Unleashing the Potential of Urban Growth', http://www.unfpa.org/swp/2007/english/notes/indicators/e_indicator2.pdf. Accessed 13 Mar 2007.
- Wille, E. and K. Barham: 2009, *A Role for Business at the Bottom of the Pyramid* (Ashridge Business School, Berkhamsted).
- Worden, S.: 2003, 'The Role of Integrity as a Mediator in Strategic Leadership: A Recipe for Reputational Capital', *Journal of Business Ethics* **46**, 31–44.

World Social Forum: 2009, 'What is the World Social Forum?', <http://www.fsm2009amazonia.org.br/what-the-wsf-is>. Accessed 16 Mar 2009.

Yunus, M.: 2006, *¿Es posible acabar con la pobreza?* (Editorial Complutense, Madrid).

Josep M. Lozano
E-mail: josepm.lozano@esade.edu

Josep F. Mària and Josep M. Lozano
Institute for Social Innovation,
ESADE Business School (URL),
Av. Torreblanca 59, 08172, Sant Cugat del Vallès,
Spain
E-mail: pep.maria@esade.edu