

SEEDS FROM THE DESERT OF THE ZOOM

1. Accounting and Finance1

Diane-Laure Arjaliès

Reasons for Joining the Workshop

Find different and more useful ways of delivering classes to students.

Reflect on how I have been educated and saw this as a good opportunity to critical think about it.

Discussions from business schools to want to make changes to the program.

Role on formal committee on decolonization of the school.

Perception in general of accounting faculty not necessarily seeing the role accounting and numbers have in decolonization; see a role in getting people to see the embedded issues even in things like numbers where people do not think there is a problem.

Both finance and accounting as topic points. Interest in going beyond quantitative, what is the best investment, and looking at CSR as something important to bring to the table and something in the research.

Interest in translating to different countries and settings.

Share and learn from best practices.

What does it mean to decolonize? What are we trying to achieve? What does it look like? And how do we get there?

What colonial legacies do you identify in your teaching and learning practices?

Often invisible, decolonization about becoming more aware about this.

Bias towards demand for Western perspectives in education and course material.

More research that is going on in other context, there are more scholars who are bringing in these different contexts, may be a driver to decolonize the curriculum we have so far.

Economics and other topics are by nature highly colonized, do not necessarily realize have been educated in a western way and the subject itself is western. Hard to see how to compete with dominant theories. Bring in lots of examples from other contexts to attempt to decolonize. Feel like students come to business school to receive education because of the belief that the mainstream colonized education is desirable, this is difficult to change this belief.

Often Western countries are sought out for education, students sometimes do not come back to their countries of origin because they seek these colonized business perspectives. May consider that education in other countries is not as 'worth it' creating an inability to share those experiences. The Western education is a dream, to

become the west. There may be a conflict for these students who have sought this western perspective to see the value in decolonization of thought.

Reflecting on your own practice, how diverse are the authors/examples/cases/materials that you use in your teaching and learning? How/why did you choose what to include? More broadly about how do we bring critical thinking into the mainstream classes because critical thinking is necessary to challenge colonial structures in schools. Bring in cases and perspectives from multiple cultures around the world. Hard to get cases, but the students were interested. Shows what the world is about. You better understand the world, where the people are, where the challenges are beyond the west – show the students that these perspectives are important. Often misunderstand where the 'power' is. Not only as a conversation of discrimination but framing it as to be the manager of tomorrow in a global company, this awareness is important. Sold it as a business case in a way. Frame it so that you show how the history of Colonial assumptions were formed and show global conditions and perspectives change.

World have moved from shareholders to stakeholders. Allows you to introduce in groups that now have a voice that was previously suppressed. A wonderful theme at the business school of being cognizant of bringing discussions of race into the classroom.

Due diligence that is needed, question your assumptions and the questions you ask. Anticipate what the questions are that will be asked of you in management leadership marketing just the same as accounting and finance. This is a reason to go beyond the 'classic' class topics to be able to ask the questions that will be asked of them in these roles.

Sometimes don't even think to ask of certain questions is problematic because you will find what you're looking for. Consider what lens you are applying. For decolonizing, how to keep students thinking critically and keep them comfortable challenging and asking questions.

Our job as profs is to make sure students are thinking critically, challenging the status quo, and adapting learning to a world that is very different to the one currently imagined. If you're getting them to think critically, decolonization is a very important part of this. The future of business is very different than the world of business most represented in business literature right now.

Perhaps can be a space that allows for easier access and promotion of these materials. Right materials for the classes the students MUST take and not just the electives students choose to take.

What aspects of your teaching and learning practice could you change to make it more inclusive of marginalised voices (e.g., voices that are underrepresented or misrepresented in your field)?

Case study courses, difficult to find cases that are diverse in any sense of the world.

Cases were all fortune 500 cases. One of the things that had to be done was write your own cases to support courses. Takes time, but the choices of cases is one way to deal with decolonization. Working on cases beyond Western European and North America. Finds that there is a demand for students to get the big headline cases. But the students do end up appreciating the diversity of the curriculum in the end. You can raise these issues in the classroom through these cases. Finance class can also be a class about ethics, diversity, inclusivity, etc. Can have these conversations on these topics if you pick your cases carefully.

Former practitioners can be powerful in showing the perspectives and need for change. Own journey can allow students to envision possibilities for any role, important to give full range of possibilities and perspectives for the students. Make them aware of alternative perspectives.

What barriers or challenges to decolonising your teaching can you identify?

Student demographics has a big role. Students are more prone to cases that they can relate to. Hard to find the balance within your classroom and program students are different, come from a different background and desire to learn. Struggle to find a balance between practical learning and decolonization issues being brought up through the cases. Overall, class content is biased towards developed countries. Important to bring in cases with broader perspectives of stakeholders.

Challenge of business schools electives vs. core courses. Electives it's easy to do whatever you want. Issues of approval for core courses shared among multiple colleagues, it is more challenging to change. Tensions with the 'identity of the program'. Push back on the 'quality of the education'. Especially interdisciplinary. Pressure to mirror the western idea of what a prof is, provide other models of teaching. Had to reinvent. The only models and dreams we offer to students are from a narrow perspective. Fantasize a model in which very few people are happy.

Suppress emotion.

Raise questions about identity. The change of the business school overall is a change of these internal programs. Part of this comes from recruiting the right leadership, especially with a top-down structure. The decisions of what courses are required of students is huge. Big issue encountered is lack of material.

Sometimes students do not come from a background that does not allow them to change. Short-term goals of students may cause tensions, forces the perspectives to

be more mainstream. Important to show an alternative way for students. There can be a path of intersection, decolonization of the education.

Colonial legacists do not speak to a broader global reality, harder to switch this.

Often forget that it is not only about materials in classes but inviting the voices in. Mixed classrooms are important, to have these diversities of perspectives in students beyond cases. One example of exercise is to break up students into groups, but encourage mixed groups. Make the focus of different countries and contexts. Can then learn from comparing across the global community. Encourage the voices of everyone who is present. Challenge to balance this because you want to create an environment where students are safe to speak and share their opinion without being scrutinized or othered. Making connections between student pairs, not just students to profs. Create space for freedom of voice to hear from different perspectives.

2. Accounting/Finance2

Meziane Lasfer

Two big themes and related discussions

- The classroom
 - A lot of the terms we use are loaded such as white knight (within the context of mergers and acquisitions which means it's a friendly merger), black swan (unusual but dangerous and exceptional), black money (illegal money) -> how do we manage the use of these words? Language is important in the classroom – the interpretation of these terms is what matters. There is no justification for the term "white knight". One potential way to handle the use of these words is to introduce the history of the terms to provide more context to the term. A good example would be with how the term "black swan" came to be.
 - Students need to understand the history of how we arrived where we are in general; without the history of enslaving people, the US and UK would not be at the pinnacle of economic dominance today. We need to reflect on our subjects and the legacies from colonial times, and share them with our students.
 - Good to challenge the textbooks by contacting the publishers directly when we see only Western names used, only white/blue-eyed icons and images, etc... Another example of something to be challenged in accounting textbooks is why a variance is labeled as "favorable" just because a company has cut costs. This would be considered unfavorable for the employees whose jobs were cut to get the costs lowered.
 - How do we get students on board? Some may complain about the content such as the MBA students who want those jobs at Goldman

Sachs. It is also difficult teaching MBA students on the topic of management compensation and trying to argue that taking a pay cut might actually work. One suggestion is to explain to students that an education is about challenging your ideas. The techniques may change but what we really are doing as instructors is educating students; it should involve challenging how students think. For undergrad students, it may be easier to present them this content but some may need some help in thinking critically to begin with. A good book as a reference is Vincent Ryan Ruggiero, 2019, [Becoming a Critical Thinker](#) or Sarah Birrell Ivory, 2021, [Becoming a Critical Thinker](#)

- How do we find alternative material to the textbook?
 1. We can add material from different contexts (i.e. international contexts) in the lectures.
 2. We can add different worldviews which is possible in countries such as NZ that allow for a discussion of indigenous perspectives; in other countries such as the UK it may be more challenging finding a way to incorporate alternative perspectives.
 3. We can look up the annual reports of companies to find the stereotypes; students can be surprised and challenged when doing this but students are diverse and can see themselves in the pictures; highlight to the students they have the answers and we (i.e. older generations) have gotten it wrong many times.
 4. It is helpful to teach in teams and use ideas from other colleagues.
 5. We can encourage students to look for alternative stories from the textbook (in the media, from their personal experience, ect...) and show them that those stories are valid too by weighing the class assignments such that half the points are associated with the textbook learning and the other half associated to their own voice.
- In general, it is good to reveal the reality rather than hide it
- Another discussion to be had in the classroom is around the purpose of the firm. Can have a discussion around the different ways one can answer that question.
- Finding avenues to publish alternative viewpoints in a system that encourages conformity. To succeed, we must join the train that already exists, and produce research that conforms with what has already been done.
 - From a journal's perspective (such as *Critical Perspectives on Accounting*), the English language is a barrier when it comes to publishing. CPA has begun accepting papers in languages such as French and Spanish (and soon Italian) but it is challenging to find

reviewers when a journal allows for submissions in different languages; it also requires work getting those articles translated in English.

- Using data from international contexts is one way to publish different viewpoints but this approach is still limited since the US journals are skeptical of non-Western research settings, and it is also difficult to get research on African countries. Critical work is being done by students of Prem Sikka and Trevor Hopper; some of them focus their work in different countries so perhaps some linkages can be found with them.
- There was a suggestion that in the UK Skip McGoun has started a journal focused on the critical perspective in finance (Is it [Critical Finance Studies](#)?) outlet. In the US there is [Critical Finance Review](#)
- Need to challenge the publishing lists and performance listings; we can also mention to students that we also are subject to constraints (even with the way that the vaccines are distributed). For example, [University of Edenborough has signed on to San Francisco Declaration on Research Assessment \(DORA\)](#)

3. CSR1

Jean-Pascal Gond

Members:

- Jean-Pascal Gond
- Jamila Alaktif
- Alessandro N. Tirapani (note taker)
- Mislav Radic
- Saralara Marquez
- Cedric Gossart

Jean-Pascal Gond

Struggles in class: how to get students engaged?

Is the problem the business school per se? how far can we go?

Materials are quite mixed they point in different directions.

Jamila Alaktif

There is appetite by students on diversity and inclusion given we are in a global world

No one wants to engage in politically charged discussion, or hard topics (migrants, french discents)

Racism on the workplace about... colonisation. Other types of attack would have been easier, but for this it was not ok to speak up.

Subconscious limits, not speaking back.

JP

Which are the taboos? Each country has a different one

Jamila

How to address an issue when there is an interest at personal level but a taboo at societal level

JP

Example is first nations from Canada. Clear for externals

There is research on First Nations, which involves economic investments and lobbying. One successful example was inverting role and get into the shoes of the others in class exercises.

Alessandro

Make students realise that making choices, ethical or decolonial, has costs. It is hard to make the right thing. So, the need is to engage them theoretically but also in practice.

Case studies can be useful

Mislav Radic

Business history as mandatory class: this can give foundational knowledge that helps to put things in perspective. It helps differentiating colonialism, diversity, etc.

Be aware of your background and the impact on today

If the concepts are too broad they can get easily lost and not grasping it.

The standpoint of the person defines or limits what it is meant by diversity (for a Croatian catholic, diversity could be adding orthodox Serbs)

Jamila

Stereotypes should be challenged. We have a responsibility as professors at the university of teaching this topics.

We should challenge and narrow down what we mean by diversity.

How can business ethics and CSR approach racism and far right waves in the society?

If we teach business ethics, how can we complement it with business and society?

How far can we go in speaking out?

JP

CEOs tend to learn worst from abstract scenario or thought experiments and better from actual experiences. Lived experiences can be hard to manage.

Alessandro

Use executives to teach to undergrads how to deal with very difficult situations. What would you do?

Saralara

How can we point out to privilege (or lack of) from our position? How can we make them think of their privilege or lack of?

Cedric Gossart

Connect students with ongoing projects of activists (i.e. to help Uber drivers), so they see actual impact

JP

There are very different political tensions in Europe and in the US. You need to deconstruct assumptions in the mind of students, which is very hard.

It takes 4 hours just to make them understand it is not written in the law that you need to maximise shareholders value.

Most of the discussions in CRS are remainings of colonialism. We can also use documentaries and debrief with exercises.

Also use of a lot of non-Western case studies. Framing things differently.

Alessandro

Use positive non-Western stories and not only negative. For example, success stories of alternative organisations, or non-western organisations making the community better and not maximising shareholders' value. Something that the students can build on.

JP

The leader and manager as glamorous. A women CEO with a nice Gucci bag to represent the advantages of diversity... not what you want to do

Jamila

The ecosystem of the Anglo-Saxon countries is receptive to the topic. Not that is good, but people can talk about it. In France there are a lot of taboos.

Which tools do we provide to students? What if they do not want to go against their supervisors? What if they do not use their knowledge? Inside the business school they behave good, but what to do when they are outside? Tension between having a job and being unethical and being ethical and losing it.

Decolonise the business school clashes with the colonisation of society. Need to create a community that breaks it. Can business schools be a powerful stakeholder so the society takes us seriously?

Alessandro.

What we mean by business school depends on the country. We can teach students that there are alternatives, and they can put ethics first and still find a job. And finally, being ethical and decolonial can have positive sides for everyone: a racist boss is dangerous, scandals can occur.

Cedric

Decolonisation has to be cross faculty. So to be a responsible manager you need to take it serious and look at it from multiple courses.

Our group pointed out a highly debated issue: racism and colonialism.

I explained the following case: one of my students refused to speak up against racism or any discrimination related to "colonialism" for fear of losing his job. France does not take responsibility for its history as a colonizer. My Business ethics program includes a sub-section on diversity and discrimination. How to ensure that students carry the values of Business ethics beyond the Business school? Business ethics and CSR have fortunately become mainstream topics, but we are evolving at a speed different from that of society. In some countries, it is becoming common to witness a scene of violence/rejection/ discrimination and not say anything for fear of getting into trouble.

Bottom-line: decolonizing business schools goes hand in hand with decolonizing society. I suggest (even if we are only at our 2nd workshop) to open up and include other stakeholders in our decolonizing project, such as students (they can be very creative and provide interesting ideas), managers who are most committed to this issue, NGOs, institutions, civil society. Someone suggested that we include more teaching about history to raise awareness about the decolonizing issue, but I wonder how far can we go in history?.

I contacted Jean-Pascal Gond right after the workshop to suggest that he and I take the lead for the BE-CSR sub-group to bring more ideas a better structure for the 3rd workshop.

4. CSR2

Szilvia Mosonyi. Notes by Yousaf Nishat-Botero

Participants:

Professor Pierre McDonagh: University of Bath and CBOS. Teaches UG and MSC on ecological sustainable communication which critiques CSR labelled Marketing, Sustainability & Society (MASS).

Valtteri Aaltonen: Doctoral researcher in management and leadership at Jyväskylä University School of Business and Economics, Finland.

Dr Mattia Anesa: Lecturer in Strategy, Innovation and Entrepreneurship at the University of Sydney, Australia. Teaching MBAs on Critical Analysis and Thought Leadership. He moved a unit (module) from a primarily 'communication-based' course, into a CSR/business ethics. The last year was spent integrating Anthropology and Indigenous thinking by 'selling' it to students through stakeholder engagement.

Yousaf Nishat-Botero: PhD student at City, University of London. Academic background in critical theory, and interests are broadly aligned with critical management studies. He taught intro to management and critical thinking for business students.

Nicole Helwig: Centre for Social Enterprise at Memorial University of Newfoundland, Canada. I am a sessional who has taught an Intro course on social enterprise, social entrepreneurship and social innovation in an MBA program.

Professor Rebekah Modrak: School of Art & Design at the University of Michigan, USA. Her research critiques issues of race/gender in marketing. She teaches culture jamming in the arts and lectures in ethics to MBA and undergrad business students.

Professor Andy Prothero: Professor of Business and Society, at the Business School in University College Dublin, Ireland. Teaches Responsible Marketing to UG students.

Pamela S. Robinson CEO Financial Voyages LLC., an Atlanta based professional services company. PhD student in Management studying sustainable systems at Weatherhead School of Management in Case Western Reserve University, Cleveland, USA.

Szilvia – Introducing syllabus:

Started by looking at Module outline on MBA CSR Course, also taught to MSc students. Executive MBA students are overwhelmingly white and majority male, with a lot of professional work experience.

Bhattacharya book – very professionally focused, for managers to implement CSR and sustainability. Typical to start a CSR course with the Friedman article. Aim is to provoke students and start a discussion about how to think about shareholder value maximization and introducing more stakeholder theory approaches, Szilvia then went through each of the following weeks of the syllabus highlighting the key readings and the cases that feature Brazil and First Nations communities in Canada. Szilvia also talked about how students are evaluated, with emphasis on the group coursework for this week, focused on Covid-19.

Mattia Anesa

Mattia mentioned he was looking for the case study featured in this syllabus on the Cree people, but could not find it. The case is a bit too old. But they set up a simulation game with students, which they find a good learning exercise for students. Risk, however, is that, although students find it fun, they don't take it seriously enough. Points out that it is quite difficult in traditional courses, to have a lived or embodied experience.

Pamela Robinson

Important to pay attention to the language that is used. One of the issues, for example, is whether we should be talking about 'developing' countries or 'indigenous' people. Using words such as disenfranchised, marginalized, minority is inhumane. This is language that isn't brought from the groups that are being spoke about – sets groups being talked about apart from society and devalues their local values and local knowledge. It is important to attend to the language that is used by communities.

Szilvia

It would be useful to talk about how we can rephrase what has already been put into the classroom – for example talking about the 'Global South'.

Pamela

Communities should be involved in the process of producing knowledge, rather than separating them from those spaces. We should not label them.

Andy Prothero

Building on Pamela's point – it is important to create a safe space for students, because students might use inappropriate language not knowing it is inappropriate. One of the things Andy always tries to do is to try to do this in classes and learning

spaces. She does not immediately dismiss the inappropriate label but reflect within class of the use to enable understanding.

Pamela

Agrees that most people are not doing things intentionally, so it is important to understand where that is coming from.

Valtteri Aaltonen

Mentions the importance of our conception of 'human nature', and the anthropology that is implicit in business school education. Valtteri argued that humans should be placed at the centre of analysis, and to consider moving away from an organization-centric perspective of the world.

Nicole Helwig

Reflecting on her own MBA program, and its focus on social enterprise, and the diversity of the program. Also discussed the value of how the program that tries to get students out into the community to enable experiential learning. Nicole asked, business is the status quo and CSR may be a form of decolonisation. How can we pose the question through the CSR course, how is CSR linked to or is perpetuating dynamics of colonization? Is CSR a form of neo-colonialism?

If all the students are coming from the same background it might not be as productive to have a discussion around that question.

Rebekah Modrak

Thinking about the question asked, on the prompt – find an object in the home that indicates social responsibility to you.

Feels like the syllabus is really missing the social aspect of CSR – the course outline shows very business-focused journals (HBR, Management Studies). Seems very insular, and exclusive. Should be more interdisciplinary, in terms of including material from history, sociology, etc.

Pamela

Have to start including more voices, because the white male philosophers that are not enough.

Also surprised about this conversation of trust with communities.

Pierre McDonagh

CSR courses are taught here by big names such as Andy Crane. He is teaching a different module (Marketing, Sustainability & society) that tries to broaden the frame by including perspectives from eco-feminism, cultural sociology, etc.

Tries to get them to push back against the idea that CSR is a solution. CSR students tend to resist the idea that CSR provides the appropriate language to the problems being addressed. Trying to be more inclusive and getting students to think about the appropriateness of the tools of CSR.

Szilvia asks for reflections on the changes to the Syllabus:

Andy

Suggests the importance of reflecting on student experience, even if that happens to be a white student experience.

Szilvia

Feeling a sense of inauthenticity. Her classroom is 98% non-white, yet she teaches a concepts and theories of mostly white authors / philosophers. But there is the problem that students do want to learn about the white 'success stories' that are represented in business, which also tends to reproduce problems of colonialism.

Andy

One thing that can help is the title we give to modules – for example, Andy wasn't allowed to include the title 'ethics' in one of their courses, so she is using the title Responsible Marketing. It draws more students in. It is also helpful to invite guest speakers.

Szilvia

Agrees, and gives an example of her class of Responsible Leadership. Leadership label lures students in and gives her the opportunity to reach out to more students and discuss what responsible leadership would look like. She also asks about experience with guest speakers.

Mattia

Talks about a small business consultant, who is 'indigenous', but he tends to present himself in a 'white model of success' – one of his parents comes from an 'indigenous' background. He is a very critical person, which is great, he seems to be able to cover many of the things Mattia would like to get students to think about.

Pierre

Different experience, with a guest speaker who is a designer from London. It isn't about decolonizing the system really, but about trying to think about ecology a bit.

Nicole

Brought together with a colleague some readings about indigenous education and brought their colleague – had an 'unpacking' conversation ever since.

Szilvia asked to reflect on risks and challenges in decolonizing the curriculum.

Andy

First speaker of the panel, Stella, mentioned structural and institutional barriers – obviously everyone has talked about pushback from students, and that impacts student evaluations, and therefore, tenure and promotions. Doesn't matter for Andy, given her position as a professor – this has changed what she teaches, because she can get away with things today that they couldn't before.

Szilvia

Agrees with Andy, and highlights how this is an issue, particularly, for early career scholars, who may not be able to make changes to their module or are impacted by negative evaluations more.

Pierre

Mentions Prime initiative, and informs students about how the school is teaching this course by having this obligation to meeting the requirements of Prime.

Mattia

Agrees, but he is in a position to make the changes even though he is an early career scholar. She uses the UN PRME membership of his school as a legitimizer. He mentions how he was mentioned on the university report for PRME.

Andy

Not just things like PRME, but also other accreditations like EQUIS and others help to drive this agenda.

Valtteri

Agrees about the accreditations – this is an external pressure, and that university seems to do it just to tick the box, and doesn't put time into having the right professors teach such courses (at times, even students might be more knowledgeable about this).

Szilvia

Another step we can take is also relying on colleagues to get institutional buy-in. Example, of a Teaching Away-day in Queen Mary University organized by Dr Sadhvi Dar, dedicated solely to decolonizing the business school. This started a conversation among colleagues but also signaled to faculty that are not engaged that this is the way forward and something that needs to be done.

Resources shared by Professor Pierre M^cDonagh:

<https://www.routledge.com/The-Dark-Side-of-Marketing-Communications-Critical-Marketing/Hill-McDonagh/p/book/9781138587137>

[Professor of Critical Marketing & Society](#)

<https://www.behaviourworksaustralia.org/a-message-of-hope-from-marketing/>

[Marketing, Business & Society Division](#) | School of Management | University of Bath | The Avenue, Claverton Down, Bath, Avon, BA2 7AY | England, UK

<https://academicminute.org/2016/02/pierre-mcdonagh-university-of-bath-electric-cars/>

<https://scholar.google.com/citations?user=IIZQvvcAAAAJ&hl=en>

I had a 'heated' debate with a CSR scholar about the word 'underdeveloped vs developed countries'. I asked from what standpoint as I couldn't understand how the UK and US could be considered developed when considering their level of inequality within their own population

As business schools, must include non-Western, philosophers (using the same group of philosophers helps expand our views).

and non male philosophers too!

Changing the reading lists can help too - I think the one Szilvia shared relied heavily on US and UK journals. And also moving away from business only journals too.

It would be interesting to hear recommendations for important philosophers / authors from you! My booklist is embaracingly white and western but I have enjoyed recently from the works of antropologist David Graeber. Kate Raworths Doughnut Economics is important also

I introduce a different view on the relationship humans-nature through Philippe Descola. Pros: students get the simplicity of the framework. Cons: difficult to find non-French material and framework has it's own limitations, including the fact... it's from a Western person.

<https://rethinkshinola.com/>

5. CSR3

Rajiv Maher

Participants:

Yanfei Hu: Surrey, UK

Kerry Rempel: near Vancouver

Yuna Fontoura: Rio Brazil

Rajiv Maher: Mexico

Critical legacies that inform what we teach

Kerry: teach in college, from practical background. Hand-on teaching, lots of community projects. Teach classes in NPO mgmt., leadership etc. in the middle of completing PhD.

What we teach is not sufficient in terms of what students want. They want deeper conversations esp on social issues.

- Canadian b-schools don't go anywhere near there. We only stick to core skills needed for employment, like a trade school. Materials are very practical. We aren't opening up opportunities for students to challenge status quo.
- How do we start with the conversation with faculty first (Dean is supportive)
- Two different Okanagan nations. ¼ first nation reps on board. Outer trappings.
- Homeless issue is also relevant
- We don't give students the vocabulary.
- students can be influenced and be motivated to want to make a change in social world. A core group of sustainability people.
- Ask students, e.g. What does sustainable cattle mean? (contextualized questions to get student engaged)
- (the problem of having no voice/no power) Indigenous people truly understand long-term thinking. Think in 7 generations. But they have no credible voice to get voice around. It is a problem of having no power. Anti-climate-change think tanks powerful in some provinces in Canada. Insulated from outside ideas; not a curious country.
- Small percentage of aboriginal students. few aboriginal lecturers. Very white overall

Yuna: engaged with colonial theory 3 years ago. Critical mgmt. studies phd.

Social movement in Brazil engaging with grassroots communities. Rio is an unequal city; Consider myself privileged.

- Why do we always engage with Western theories? This question led to colonial theory and feminist theories.
- Elite students (white), didn't want to engage with decolonizing. is perceived as a red professor but don't care.
- The current students should be taught to think otherwise.
- Our job is not to replace CSR theories. But to try to add salient issues/questions.

Rajiv: school in Mexico is the same kind of Yuna's.

what motivates students to go to (elite) b-schools? They want the recipe for a good job.

Building allies may be important.

Bad experience being shouted at at a conference in Toronto on a paper about Barrick Gold and indigenous community

Yanfei: B-schools are in different contexts. Some are better positioned to "decolonize".

Also, a new generation may be open to change. It takes time and a core faculty group to build the alliance and make change.

6. CSR4

Lauren McCarthy: Responsible Business in Context

Report prepared by David Bevan (dbevan@stmartins.edu)

Advance reading for this breakout session consisted of a "Module Outline" for a proposed/approved course on Responsible Business in Context (final year undergraduate module). Including: learning outcomes; course aims; format; content, and assessment. Detailed content and readings for 10 interactive sessions was included.

Introductions: There were 8 participants in the group ranging from immediately post-doc. to >20yrs teaching experience in fields cognate with responsibility (i.e. business ethics, CSR etc).

The participants commented favourably on the course outline and each person had some additional critical material or media to suggest. Examples included Hardin (1968) "Tragedy of the Commons" and Herman and Chomsky (1995) "Manufacturing Consent"; Krugman, (2020) "Arguing with Zombies: "Economics, Politics, and the Fight for a Better Future".

A number of themes arose which were discussed appreciatively. These included, overlappingly:

i The extent to which under/graduate Management students are actually interested in 'responsible' business, compared to those who really want to just learn 'how to make money'. The issue that there is a difference between these two, as though responsibility is regarded as an added cost; (which of course it is.)

ii Associated with (i), the popular prevalence of Jordan Peterson 'management psychology' attitudes.

iii The structural tenacity of invisible colonial frames in the Business School and the wider/global business community.

iv How to make either 'responsibility', or 'critical thinking' attractive to managers/students of management. Is criticality unpopular: (yes). Responsibility needs its own influencers.

v As we (the participants) are academics, we may need to guard against our tendency/training to reach for a text when thinking about a problem (as shown by our responses at (i) above). We need to reach for learning examples – perhaps more experiential learning (with caveats for the challenges from orthodox assessment methods).

vi The shorter attention-span of younger students was noted by a number of participants as a significant issue for the selection of teaching materials. Media generation students need more material to be vines/ Tik Tok/ Instagram tv (as proposed by reference to news media in the course outline).

vii All participants favoured use of news media (Financial Times etc) for evidence-based discussion points and the use of collaborative inquiry – eliciting examples from the lives of people, and the communities represented, in the class.

viii In addition to (possibly) critical thinking skills, how about also directly critical interests such as intersectionality, critical and social accounting; these convene on similar concerns to decoloniality.

ix If we successfully decolonialized the curriculum would there be any identifiable management skills left? Or even a Business School?

The breakout group concluded with thanks to all, and especially to Lauren for chairing.

7. CSR5

Maria Ehrnström-Fuentes, Hanken School of Economics, Finland (MEF)

1. Prof. Céline Louche, Audencia Business School, France (CL)
2. Dr. Catherine Tilley, King's Business School, U.K. (CT)
3. Dr. Caterina Bettin, Saint Mary's University, Canada (CB)
4. Dr. *Celine BERRIER-LUCAS*, Institut Supérieur de Gestion (ISG) Business School, France (CBL)
5. Dr. Bimal Arora, Aston Business School, U.K. (BA)

The group was provided with a module (BM3101 Business in Society) description and related questions to review and discuss:

- What colonial legacies do you identify in your teaching and learning practice?
- Reflecting on your own practice, how diverse are the authors/examples/cases/materials that you use in your teaching and learning? How/why did you choose what to include?
- What aspects of your teaching and learning practice could you change to make it more inclusive of marginalised voices (e.g., voices that are underrepresented or misrepresented in your field)?
- What barriers or challenges to decolonising your teaching can you identify?

An additional question was added by the group members to discuss:

- Do you think about identifying colonial legacies in your teaching and learning practice?
- CT shared her own experiences with learning and teaching practice, and informed the group that she is not aware of her blind spots and seeks assistance from colleagues. She changed the examples and cases used for teaching, and allowed the students to choose cases/examples themselves for analysis. She also shared that when she started talking about modern slavery and supply chains, the conversations with students started opening up better.
- MEF wondered how far can we go in changing the examples/cases without changing the whole course/curriculum? She shared an email received from a student who chose to withdraw from her course: "I have chosen not to take the course 'Sustainable organising in Times of Crisis'. I am sorry for informing you this late. I do not agree with some of the articles and find them more ideology-driven than objective. I prefer reading scientific articles with references instead of opinions".
- CB suggested that presenting knowledge as a buffet and using ideas from existentialism, feminist and critical management are a great way to enter/open the discussion with students. Provisions of inclusion and exclusion too could be used. However, she acknowledged that management knowledge is easier to teach than philosophical, and students are usually uncomfortable with thought experiments and unethical dilemmas. She also emphasised that we cannot decolonise the curriculum without talking about the knowledge production infrastructure and the associated politics. We need to shift focus from production of knowledge in society and not just business. Knowledge underpins most businesses.
- CL acknowledge that she is strongly rooted in the European traditions of knowledge production and dissemination, and she has not worked on the issue of decolonising the curriculum. Hence, she is not aware on how to do it.

- CBL too acknowledges that she don't know how to do it, how to bring discussions on the topic to the students and how to make them talk.
- BA suggested that while the terms such as 'modern slavery' may work well for the Global North, but people in the Global South do not call and see themselves as 'slaves', modern or otherwise, nor do they write and engage in those lines. Perhaps, the language, terminologies too are an issue that need addressing in the process of decolonising the curriculum. Though these issue go beyond the curriculum and spread into the policy spaces as well.
- MEF suggested that we should consider including the ethical basis and principles of the curriculum when providing to the students, and that we need to consider changing the terms of the conversation to change the curriculum. To address the issue of student' resistance, she invites guest speakers to engage with students and re-inforce the messages.
- CBL suggested that the lack of literature is an issue. Wwe build our courses/curriculum (CSR) on what are called canons/Classiques. Canons that I think should be deconstructed. Canons for whom? Canons for what? What do they put on the agenda and what do they hide? Etc. This is where I find our literature lacks "counter-history". I think of the work of Roxanne Dunbar-Ortiz, for example "An Indigenous Peoples' History of the United States".
- MEF spoke about creating safe spaces to cultivate and build confidence and to allow vulnerable staff and students to open up. Though she acknowledged that no much debates and discussion on decolonising the curriculum happening in Finland, as compared to the U.K.
- BA summarised that we have issues with: a) consciousness and awareness, 2) lack of tools, frameworks, and c) supportive infrastructure. Given the contours of the CSR and sustainability fields, these have the potential to open debates/discussions with fellow academic and students.

8. CSR6

Participants:

Jill Millar

Susan Cooper

Sara Soderstrom

Rumina Dhalla

Yusuf Sidani

Sandra Waddock

1. The group began by introducing themselves and reflecting on their reasons for being engaged with decolonizing initiatives:

Jill: Oxford Brookes Business School. Concerned that Business Schools are perpetuating existing power relations and even initiatives such as PRME are imposing a particular view of business/mgt on the world. Making universal claims that aren't necessarily helpful or universal.

Sara: U Michigan, involved in interdisciplinary programs, Org Studies, Sust & Env't. This gives some flexibility, with regard to the curriculum as compared with business curriculum. Yet still there is a lack of focus/ concern with the justice and equity components of sustainability.

Yusuf: Teaches organizational behavior, leadership and business ethics, American University of Beirut. Landed in ethics because had to have a course on business ethics because of accreditation. Textbooks mostly American. Try to come up with lecture notes that are more culturally embedded, types of challenges that students will actually face. A short textbook now already written, *Business Ethics in the Middle East*, but some colleagues were more comfortable w/ American textbooks which is an indicator of the challenges faced.

Need to decolonize not only the students but also colleagues in non-Western countries.

Rumina: Previously worked in the Canadian banking industry, then moved into to academia. Struggle w/ concept of visibility (being different) and invisibility (for most opportunities).

Professionally, teaches sustainability. Textbooks, cases, Euro-centric focused, esp in finance. No recognition of indigenous learning. Even as scholar many opportunities are still white male, so conversations continue to be around that.

Susan: 2nd year PhD student, King's College, London. UG studies in Japan, so some experience of a non-Euro-centric learning environment. Now looking at sustainability, deforestation.

Sandra: Boston College. A publication on intellectual shamans and indigenous wisdom, led to engagement/ interest in decolonization literature.

2. The group considered an example of CSR Syllabus, i.e. MBM013 Corporate Social Responsibility

https://www.cass.city.ac.uk/_data/assets/pdf_file/0005/583511/corporate-social-responsibility.pdf

Discussion in response to the question- how far does the syllabus meet the criteria for being decolonized?

- Comprehensive, advanced discussion of CSR. Very much within the traditional CSR canon. Emphasis on corporate perspective overall in the syllabus, and on stakeholder approaches (Sandra). Instructor trying to bring some currency w/ BLM.
- Required reading is extensive, draws on course leader texts- good but should be broadened even given the reference to Kenya, Brazil as part of case studies, and the Cree exercise (Yusuf/Susan). Rare for students to read academic, optional research papers, so need to be core (Susan).
- Identification of stakeholders could apply to family businesses as well, in which family is a main stakeholder. This perspective is absent. No China, Middle East perspectives included. No real consideration of how CSR might be different in different contexts (Yusuf). Who are we listening to here?
- CSR is one strand within ethics, there are others.
- Courses seem to always start with/we go back to Friedman. Need to go beyond CSR-Financial performance debate. But at the same time business students want to hear about profitability and expect Friedman so teachers are in a double bind. (Susan).
- Need to look inward (to own context?). Difficulty, that we can't do what Stella did [changing her course] because do not have control over the whole degree programme and have to coordinate with colleagues. And colleagues too need to be persuaded, like students, to take a decolonizing approach (Yusuf).
- The assignment is effective in the sense that for some tasks students have choice of what they're focusing on. In addition, reflection questions can push students outside their comfort zone (Sara). There is an opportunity here to develop the assignment, so that even in connection with a London/MNC company focus there are questions around different stakeholders that amplify a decolonization approach and go beyond the parochial form of reflection they're encouraged to engage in (Sara).
- There is a sense of a comfortable approach to what is business. Glossing over negative impact of business w/ way assignments are structured. Can balance choice and flexibility w/ analysis that critiques the colonial status quo (Sara).
- So many things going on that business schools could be pushed on. Continuing the same path, will get us to the same approaches (Rumina). Work on spirituality, shamanism, etc., doesn't get integrated into typical class on CSR/sustainability (Sandra).
- There needs to be more criticality here? Not immediately apparent that ask 'why CSR?' or 'what do we mean by responsibility?' in a sense that challenges neoliberal conceptions of business purpose. Not about listening to communities and hearing what they think you should be responsible for? Not really challenging underpinning assumptions about CSR (Jill).

Summary comments: overall: while the in depth and engaging nature of the course was appreciated it was felt that it could push further with:

- a. broader sources; critiquing of concept of CSR (less 'comfortable with business'); b. acknowledgement that CSR differs according to context as do corporate/business/economic c. structures (less traditional narrative of CSR origins of 'from Friedman onwards');
- d. that in the assessment student reflection could be encouraged to be less parochial;
- e. explicitly drawing on different epistemologies and spiritualities to incorporate a more holistic and less exclusive understanding of responsibility in business.

3. As part of the above discussion and towards the end of our session we addressed the four reflexive questions posed to participants in the breakout rooms:

Barriers to change:

- Course coordination across sections means it's hard to decolonize individual courses without consent of others. But can also help to bring along the rest of the programme with others.
- Heavy scrutiny of content in curriculum in many business schools driven by 'quality' priorities.
- Impact of student voice and addressing the 'HE market'; generates a focus on profitability and western business models and careers.
- Difficult to challenge the assumptions: why CSR?
- Time: rather than developing new modules/curricula time pressure means that next person coming along will likely use same module template and materials, so hard to move on.

What colonial legacies do you identify in your teaching and learning practice?

- Materials, absence of materials in use, availability.
- Which publications to use. Hierarchy that's being replicated over and over again. How to avoid replicating that hierarchy. 4 star pubs, etc., How to negotiate it? System influences tenure process, research orientation, teaching and materials selected. Plant seeds for students who do care.
- Difficult to convince people around me to be able to get that value/culture across, even as sustainability coordinator. Trying to make system change, get sliver of change.
- Need for mindset change, colleagues/even us set in our ways and minds are set.
- Emotional/psychological labor involved in system change is huge: Pushing against the system is difficult, 'That's not a chip on my shoulder. That's your foot on my neck'. Not a glass ceiling—it's a concrete barrier. Gender, racial, barriers. Seems hopeless much of the time. Huge psychological barrier to bring about change.

- Whole structure of academic careers and what's defined as success (doesn't fit this decolonization orientation).
- Universities are mechanisms for recreating hierarchies of who gets the good jobs. Classism embedded in it (office jobs are worthy, other jobs are not). Remake universities into places focused on learning, not just a funnel for getting rich white kids into nice jobs
- Can we change business schools: no, won't be recognizable if they are non-colonial institutions.

Summary: overall we acknowledged that there are significant barriers, but that there are also slivers of hope: e.g. Brunel masters, Vermont masters, Ubiquity masters on Global Skills, Sustainability and Regeneration.

Reflecting on your own practice, how diverse are the authors/examples/cases/materials that you use in your teaching and learning? How/why did you choose what to include?

- Starting lessons, conferences, acknowledging the land/territories we're on.
- Field trips, went for a walk to local conservation area. Talk about history of land, people, learning. Went over well. Provides an opening for different (difficult) conversations.

What aspects of your teaching and learning practice could you change to make it more inclusive of marginalised voices (e.g., voices that are underrepresented or misrepresented in your field)?

- Work with students to develop new content. Interesting mini-cases for class. Case competition around diversity, equity, inclusion (still Western focused, but different from traditional). Building set of resources on inequality (Michigan), resource accessible that understands curriculum and points to where new readings can come in.

9. Entrepreneurship1

Angela Dy

Introductions

- Facilitator + Participants in chat
- Request for crowdsourced notes!

Course Outlines

- Example course outlines: <https://www.cass.city.ac.uk/faculties-and-research/centres/cre/events#module>

- Transformative Entrepreneurship
https://www.cass.city.ac.uk/_data/assets/pdf_file/0011/585326/transformative-entrepreneurship-course-outline.pdf

Points to consider

- Reflect on the module outline and how theirs is different, what would they like to see
- Risks involved in trying to decolonize the curriculum
- Potential for being co-opted?

Reflection questions

1. What colonial legacies do you identify in your teaching and learning practice?
2. Reflecting on your own practice, how diverse are the authors/examples/cases/materials that you use in your teaching and learning? How/why did you choose what to include?
3. What aspects of your teaching and learning practice could you change to make it more inclusive of marginalised voices (e.g., voices that are underrepresented or misrepresented in your field)?
4. What barriers or challenges to decolonising your teaching can you identify?

Notes

- Assumption/portrayal of entrepreneurship as positive endeavour, but openness to what role it can play (e.g. practice policy, intervention etc)
- Focus on 'positive' or alternative entrepreneurial production - this is a unique framing
- Reading list looks very interesting and even somewhat radical (social change focus) esp for Biz school content
- Doesn't seem to challenge the centrality of economic value creation that is a dominant focus of much entrepreneurship theorizing
- Indigenous peoples in the global south have central concerns related to entrepreneurship and entrepreneurial organizations - not represented.
- Other ways of being, knowing and entrepreneuring?
- Would have been enriching to have voices of entrepreneurs who failed, faced challenges - primarily looking at dark sides of entrepreneurship challenging the popular claim of entrepreneurship being a magical solution (e.g.Haya Al-Dajani's work, Langevang's work)

- Would be interesting to look at specific contexts in global south like Microfinance industry (in India, Bangladesh), the role of social categories like caste, gender playing a role in influencing entrepreneuring experiences
- Role of influential actors (state, NGOs, MSIs, Corporations, MFIs) in influencing entrepreneurship especially in neoliberal economies
- What we mean by extreme contexts? - characterisation of Western vs non-western contexts as extreme

Students expect to learn the 'how' of entrepreneurship, not only critical perspectives

How do we look at e'ship and decentre econ value

Hybrid venture creation - how venture is embedded in community, relationship to community. Indigenous comm practices. high embeddedness - community doing the work, integrated i.e. social issues, economic centric - money is reinvested.

Pushes you down economic language, reframe it in terms of ventures, values and sustainability.

From a pedagogical perspective - not challenging assessment format, outside text based

Social entrepreneurship - redirecting entrepreneurship from the point of view of venturing, revisiting social values, environmental values, ventures being sustainable, can be about working with communities and not solely focused on outcome; reinvesting the revenue generated back into the communities

Put value creation at the centre of the discussion; how can we think about values, what other cultural values we need to think about as business school students; talking about colonisation and values from different parts of the world being critical to understand

Poverty and development angle - Palestinian application. Found something missing. Cases from LatAm, Africa, MENA context overlooked. Sustainability framework model - applied this in Pal. most of the time, de-development. Other external factors that impact negatively on development different you are trying to do. Frameworks simply did not apply for conflict zone. Disappointed in Master's. Underscores importance of diversification of theories. Many students are Western but working in developing country context and international orgs.

- Cases from different countries
- Introduce diverse guest lecturers from diff't countries
- Not only focus on successful examples.

- Point out social value creation.
- Palestinian women entrepreneurs facing patriarchal structures
- Women entrepreneurship in conflict zones is very surprising topic for mainstream e'ship. Conflict zone e'ship not seen as legitimate.
- Top down research design in these spaces is ineffective. Lacks understanding of context. Planning and design stage needs to be grounded in context.
- Gender is narrowly defined

Bottom up, community entrepreneurial activities - messy but necessary for reconceptualisation

Questions to consider?

- Coloniality of necessity vs opp framing?
- Refugee entrepreneurship - how is it perceived?

Legitimate sources knowledge creation limited by power structures and dynamics, including funding, positioning people as experts

Creation of value, what do we mean by value

When we are not from a marginalised group, there are limitations - we can only bring voices in

Sustainability needs to address how we treat the environment. Non-humans, loss of biodiversity. Critical edge

Challenging extractivist models! Circular/green/donut economy approaches, also addressing social needs. Voices and ideas marginal in the Bscool, but more critical at U of Cape Town

Notion of the commons and capitalist enclosures. Ongoing: landgrabbing, etc. Continuous process.

Working with women in rural geographies in India, mentoring and being part of their lending/loan processes etc. Falling in debt traps. Rooted in practice in the field of development. Challenging e'ship as magical solution to poverty. Conflict/extreme poverty - is this viable solution? What are the dark sides? Does it push people towards debt traps? Impt to read specific case studies, scholars not in mainstream lit or 4* journals. Missing: Dark sides, and global cases. Some aspects of SE discussed in curriculum, v. positive and positivistic. Maximising. How do marginalised entrepreneurs mobilise resources for entrepreneurial journey. Role of influential actors - e.g. state, powerful bodies like UN, funding partners, not being able to

consider community voices and challenges. Microfinance push (uncritical). Women as experimental subjects. Navigate through powerful actors, institutions. Key readings. Potential for BoP approach - Chatterjee, Al Dajani

Resource: Jagged Worldviews Colliding, Leroy Little Bear

Ways of knowing and being. Quantum physics contrasted to indigenous perspectives - similarities.

SA context - every faculty has transformation committee. Some changes being seen, more diverse hiring. Challenges to white male leadership. Constant conversations. Maybe more challenging at MBA level, eMBAs do have the challenges

Mi'kmaq - alternative knowledge production eg

<https://novascotia.ca/abor/aborlearn/docs/mek%20protocol%20second%20edition.pdf>

10. Entrepreneurship2

Ana-Maria Peredo

Participants

1. Ana Maria Peredo - Chair
2. Olu Aluko
3. Janice Byrne
4. Jim Kucher
5. Lynn Sheppard

Decolonizing Issues - key aspect with teaching entrepreneurship

- Colonial legacies: How is entrepreneurship framed?
- What is success? How is it measured?
- Difference between Mgt and Bus School
- Business Schools' framing of entrepreneurship is from the perspective of the patriarchy entrepreneur, stressing the importance of: *individualism, 'Me', 'Self'*
- Entrepreneurship is perceived from an economic theoretical lens, placing key expectations on business growth, scaling up the businesses, venture capitalist and entrepreneurship exit
- Conflict between logics - between business schools' logic on entrepreneurship and faculty emerging logic on entrepreneurship (which include business growth, community/indigenous entrepreneurship, entrepreneurship etc.)
- Entrepreneurship case studies are written from business schools' logic of business growth, performance, profitability and scaling up.
- Gender division in entrepreneurship studies.
- Organisational hierarchy

- Entrepreneurship syllabus is skewed towards business growth only.
- ENT lack of context
- Responsibility with the students
- Teaching from a practitioner perspective: All is about diversity
- Social class

Risk of attempting to decolonize the Business School curriculum

- Resistance from Senior Faculty on challenging status quo.
- Resistance from [international] students who 'prefer' status quo.
- Young faculty (particularly from global south. Helps if one is native English and have posh accent) risk tenure if/when the challenge status quo.

Strategies

- Diverse speakers: real world
- Cases
- Value

Resources:

Cultural captivity

Collective- community forms of enterprise

11. Entrepreneurship 3

Samer Abdelnour - Transformative entrepreneurship

Aim: To decentre the US view of social entrepreneurship

Attendees introduce themselves:

Sondos Abdelgawad

Zahira Jaser

Sarah Boden

Robert Nason

Samer Abdelnour

Hossam Zeitoun

Zainab Kabba

Sondos: just showing up in the classroom and being a different colour, and ethnicity, it is decolonising in itself.

Zahira: I just sneak in material where I can – for example social identity theory – qual research through a paper on Black Women in Leadership

Robert: In teaching I have taught social entrepreneurs – I take baby step and I have not been so explicit. But I want to do more. That's why I am here.

Samer: Introduction about the program at Rotterdam, big questions asked about challenging big paradigms. In this Entrepreneurship course I tried to structure it as a traditional entrepreneurship course – but I used concepts of Social Entrepreneurship. I looked at it in the context not just of business, but where does it locate itself as practice in communities.

What cases do we use?

Let's recognise the limit of the case as written from the position of the managers. I can use videos (BBC News, Nigerian activists, I would build them together to show different perspectives). There is so much wonderful literature and resources that has been done around social enterprise – using literature from other disciplines. Bringing in video cases and interviews, getting down to the raw footage. So many cases are so scripted.

The reading lists shows the dominant essential readings complementing it with critical studies readings from an eclectic number of sources.

I brought in feminist theory and scholarship. I did not want to make it part of the CMS community – I wanted to widen it. SO the students could live the program could have a conversation with the main stream as well as add and connect more original ideas.

Zainab: I am curious about few things that overlap with what you are doing in Oxford. We have a course that runs along the MBA for students that are more interested in Impact.

There is resistance at the institutional level, and from the students concerns with employability. We have taken a unique approach to decolonization by working on knowledge equity – we have also found that this seems like a less threatening way to introduce these topics.

I am interested about pedagogical practices. Bringing in different voices. People from other places. But often time we see that academics misuse the cases in ways that is quite dangerous. Using police brutality as negotiation case!!

Samer: There is something about how we curate this material! There has to be some degree of reflexivity in how we use this material. Often in the Mgt space there is a lack of a broader appreciation for human rights and the broader context of inequality. That experience of understanding others. In entrepreneurship sometimes things get exemplified. Some degrees of reflexivity and awareness. Paper about researching context. Practicing political reflexivity. The politics of a particular context we are researching. What happens to the most vulnerable? Often work does not harness the experience of the most vulnerable.

In main cases: disregard the teaching note, bring in speakers whose voice are unheard in the case. I unpack cases – but I do not unpack it completely.

Sondos: Mainstream material has legitimacy – so I use that material to delegitimizing it.

Hossam: There are two different levels – what I do in MBA and Exec MBA – the other level is how to promote this agenda across the school. Within the curriculum we are planning one of the MBA program as a pilot and to try to do a big audit. I would be interesting from this question from other people. How do you promote the agenda across the school? What do people do?

Sarah: I am not teaching but I am on the other side. I am doing a critical diversity course – the method section required to break with a lot of Decolonizing Methodologies. Having alternative methods to approach our thesis and dissertation is very important. Being a woman entrepreneur makes me realise that there is a way in which we teach entrepreneurship and how we experience entrepreneurship.

Samer: With the methods you raise such an important point. We also try to bring indigenous methods.

The conversation about the wider school approach is an interesting one In Edinburgh we are trying to take some of the themes that are important to decolonising, and around sustainability, and take them to use them to sell to the rest of the school. Use the fact that this is becoming mainstream to ensure that this becomes meaningful and stays meaningful across the board.

Robert: one of the things I see in entrepreneurship is that an important part is exposing students to different realities ... the entrepreneurship that is taught in US business schools does not reflect the entrepreneurship that happens around the world. There need stop be an emphasis on empathy and understanding of others before imposing solutions. Before asking people to work towards a goal that should exist, but that people might not want.

Zainab: If changes come from the students that can really change how the university reacts. The student seen has a customer has greater power that can be used to raise social awareness, at the advantage of the decolonizing agenda.

Samer: The notion of competition of how deeply you understand the problem is really fascinating.

COURAGE

As a teacher you need courage

Notetaker 2

What do you do in your class to decolonize?

For many women and minorities, just showing up can be an important part of decolonizing. Recognizing that what you are doing

But limits to this too – value in being more activist

Bringing in authors of color, women into the curriculum is important in itself

Bring in theories that are more amenable to decolonizing

- Feminist theory
- But also widely used mainstream theories like social identity theory

Cases– what cases do you choose. Push the boundaries of thinking for your student

- Video cases and raw footage

Lots of growing literature in other areas, these can be brought in and complement this.

- Social enterprise
- Anthropology / geography / economic development

Issue with critical management studies – can be isolated. Important to speak to more mainstream entrepreneurship theory and practice. Look for areas of common ground

Challenge with students –

- Many offerings may just speak to the choir
- The real challenge is how to mainstream it – while speaking to core interests or assumptions of traditional MBA students for instance.

Put lived experience on parallel, common ground with learned experience.

- This has been useful more palatable language

Covid has allowed for bringing in more diverse guest speakers without cost / environmental impact

Issues of forcing cases into areas where they do not fit. Ex. Sandra Bland brought into a negotiation class.

As instructors, it is important to have some degree of reflexivity. Importance of understanding.

One idea – take good cases, but disregard or actually rewrite the teaching note. Leverage great cases but take in a new direction.

Design thinking is often used. Bringing in critical pieces around design thinking.

Would be useful to have a forum to discuss more deeply. Its more than just the curriculum.

MBA are a particularly interesting case - - malleable can be influenced though
Important to expose them to new realities.

Case studies do not exist in a void – they are only as good as the lens that you are using to analyze it. For instance – view from perspective of different stakeholders. Can help to illuminate this. they are written from a majority perspective – you can draw that out and expose it.

Mainstream material – has legitimacy. How can you spin them to open up different perspective. Use the legitimate theories to delegitimize.
Spin it around. Which material should be spun around and how.

Beyond the classroom – how do you promote this agenda across the school? Create pilot projects. Maybe a repository – but will it be used? How do you structure this?

- sell the importance of thinking beyond for the future of the business school
- its not sustainable to continue on the western American paradigms of business
- programs to support students from minority backgrounds
- organizational culture is a key part of this – takes time to change.
- socially conscious stakeholders are forcing change. Giving stakeholders agency – students can be drivers of the change
- important to have resources to make it easier for faculty to make that transition

Methods is important here – “decolonizing methodologies” book. Need alternative methods. Strong emphasis on reflexivity. Having alternative methods is helpful. Disconnect between discourse and reality.

Bringing in the reflexivity- and try to teach that as a competency for students

Program at oxford – map the system

Reward students for understanding problem – sit with the problem.

Move away from conversation of hard skills vs. soft skills. Change the language and the paradigm.

12. Indigenous Business and Leadership

Dara Kelly

Introductions

Lots of discussion about words, phrases and meaning

- Decolonizing, Indigenizing
- Black, BAME in the UK context
- BIPOC in the North American context
- Aboriginal, Indigenous in the Canadian context, with the UN Rights of the Indigenous People, Canada has moved to Indigenous
- Different notions of colonization in an Australian context vs a UK context

Questions from universities: Should we be anti-racist? Should we be decolonizing? We can't do everything at the same time. Where should the focus be?

Challenges

- When colleagues who teach entrepreneurship, finance, etc. feel that their own curriculum is being threatened.
- A concern that faculty members will make themselves irrelevant if they start working on these topics – that may explain some resistance
- The challenge as a non-black person to try to make change and to be seen as legitimate
- The term decolonizing is challenging because people engaging with it feel that they're already behind
- The fear of making a mistake in navigating these topics
- Words and ideas that resonate in one geography, don't resonate elsewhere. For example, indigenous is resonating in Canada, but wouldn't resonate in the UK.
- How do we move from decolonization to discovery? The word decolonization may be seen as negative and guilt-driven (in contrast, Truth and Reconciliation seemed to embody, let's face the truth and then move forward to reconcile). How do we move forward with decolonization?

An ambition to build a \$100 billion Indigenous economy in Canada as voiced by Carol Anne Hilton's Indigenomics Institute is generating positive stickiness.

Indigenizing – what you add or put on top, but need to make space for an indigenous worldview; to get there, a process of unlearning needs to happen. It's important to engage with the students to ask them, is it okay for me to challenge what you know? Decolonizing is the unlearning part.

13. International Business 1

Judy Muthuri

We were only 3 of us in our group and so had enough time to discuss so no chats. Our discussions was guided by the reflective questions you had shared as we reflected on our own teaching. We had a loose structured discussion and the highlights are below.

- 1) Colonial legacy within our teaching/learning practices what we continue to challenge
 - Dominant narratives or socio-economic discourse on power relations, the roles of the corporations, challenging western ideology on best practice such as evidence in green finance, environmental studies, consumerism by reflecting and capturing alternative narratives or other forms of organising and engagement to understand what best practices are in a non-western context.
 - Applicability of western theories that are not universal (e.g stakeholder theory) and contextualising these non-universal theories. Questioning the applicability of these theories in different context.
 - Dominant liberal ideology on stakeholder engagement
 - The notion of legitimacy, ownership and accountability from a broader and critical lens
 - The application of corporate philanthropy within a marginalised context.

- 2) Selection of materials:
 - All informed by our own research that seeks to challenge i) above.
 - Adopting variety of case studies from different parts of the world

- 3) Challenges encountered when decolonising the curriculum
 - Misunderstanding of the 'decolonisation' agenda and resistance of the same – some colleagues/students may question this; seen as a fad especially after George Floyd.
 - Adoption of a narrow perspective when decolonising the curriculum e.g use of a selected case studies within the same context resulting in difficulty engaging with students from other context.
 - The challenges of engaging with students from other context through the creation of a critical engagement platform to drive an enriching student engagement.
 - Difference between decolonisation and internationalisation. Assumptions made in some quarters that the latter brings about the former. Are they similar or what is(are) the difference between the two concepts?
 - Challenging dominant assumptions in a context with institutional tension. How can decolonisation occur when teaching within a context that requires lecturers to conform with established institutional norms, values or rules e.g. discussing controversial topics/issues around labour union or human rights without being reprimanded within a context that mandatory requires people to conform.
 - Sensitivity of topics depending on the context. To what extent can controversial or sensitive topics such as human rights, colonialism be discussed without offending the students and even your colleagues? How do

one balance contested topics where you have established regulations inhibiting one from doing so?

- How far can you push for a decolonised curriculum without being haunted by students feedback?
- How can decolonisation of curriculum be applied to a discipline with a more structured curriculum e.g economics and finance, mainstream accounting.

14. International Business 2

Business strategies in Latin America – Jacobo Ramirez

a) What does development mean, what is it and who is it for?

b) Imposter syndrome plays a significant role in how I do this

c) Transforming what we teach has content issues (avoiding stereotypes/developing historic perspectives/being specific and not general), as well as pedagogical issues connected to the way we teach and how we inspire developing insightful learning

d) Critical engagement can confront student indifference. Students from 'emerging economies' want to learn industry know-how to help develop industry in their countries they are not so interested in 'critical' perspectives.

15. Leadership and OB

Stella Nkomo

Introductions among participants.

Most of the people in my session were very unfamiliar with postcolonial/anti-colonial theories/concepts and even the history and impact of slavery. It was hard for them to think through the imprint of colonialism on leadership. I do not think it is possible to decolonise if one does not fully understand colonialism in all of its forms. The work has to begin with learning (self-education) as these topics are not part of formal education.

There may be a need for some basic sessions on colonialism, postcolonialism, slavery which could be centered around key readings--almost like a seminar or book club. Of course that would require a time investment but it could be offered as a series of webinars. For example, a reading of Said's *Orientalism* or Fanon's *Wretched of the Earth*?

Great to have people from different situations and parts of the world. We need to recognize that decolonizing is situated, which means you start from where you are, who you are, and the situation (context). In particular, I started with what does it mean to teach leadership to students within a colonized context (i.e. Africa was the colonized, my students lived through Apartheid and now are experiencing post-apartheid). .

One way of knowing what decolonization is, is to begin with what colonization was. For example, colonization was about extraction of valued resources from colonies (i.e. material resources and people) to benefit the metropole (the colonizer).

The starting point (using the grid forwarded ahead of time) is

Typical Content, Literature, Teaching Methods	Reflections on Colonial Influences on content, literature, classroom dynamics	Ideas for Change
---	---	------------------

Begin from what is currently taught. What is the typical content? This is what I have listed:

Focus on leadership theories, for instance. Leader as a person that crafts a vision. Case studies of heroic leaders. For example, the course I inherited had Jack Welch as a hero that transformed GE. Or, we use examples from Fortune 500 of Ftse, western companies. Textbooks are also designed the same way.

In class, we focus on measuring leadership styles. Measurement and categorization. Power and influence are discussed from a narrow perspective (i.e. leaders can manipulate the environment, persuade followers etc. When ethics is included it is conceptualized as an individualized activity--focus on the moral compass of the individual leader.

A lot of time is spent on leaders influencing groups, organization culture, and stakeholders. Followers absent except as subordinates.

We typically provide students with prescriptions on how to lead effective and profitable organizations. So I should have given the students the ten steps to transform South Africa.

The history of management is also typically presented in a similar way. Modern management as emergent from Taylorism, without acknowledging the role of slavery and colonialism in the origins of modern management. Leadership did not start with

modernity, as if it did not exist anywhere else. The blind spot of no index entry for Africa in leadership books. Must debunk that management started as objective principles, that it was not racialized, gendered, or classed from the beginning. A good resource to debunk management as non-racial is *The Production of Difference: race and the management of labor in U. S. history* by David R. Roediger and Elizabeth Esch (2012).

Need to acknowledge the tensions in trying to teach differently: students arrive into business school trying to find tools to fit in, their own search is for ways of making themselves "better." The students may think they are taking a big step, but by preserving neoliberalism and capitalism it is difficult to broaden the lens.

One of the challenges is to answer "what is in it for the students?" when they are trying to become a manager that makes six figures. They need to see that the current model is not sustainable. How do we engage conversations for alternative goals, humanity, racial justice, ending patriarchy, sustainability, preserving the environment? Students want to compete in the global marketplace. Students need to see alternatives. What is in it for them if they are exposed to alternative views of what is possible?

The challenge is that even in international management, discussion is about how to "win" in the global marketplace, not how to make the globe better.

A focus on individual purpose is important, in the context of where the world is today. But purpose is hardly ever discussed.

Is there an underlying assumption, tacit, that a democratic mindset underpins effective leadership?. That is not the leadership tradition for many students. If that tacit assumption is in place, what does it limit? Is it a myth? A perception?

British Universities are top down even in a liberal democracy, with many trappings of business ideology.

Thinking through the avoidance of dualisms.

The need to avoid traditional theories. Do the tacit ideas influence how people perceive the lessons that we teach and make them more or less applicable?

A fundamental point is the question of what an effective leader is. Is it about meeting goals? Is it about getting people to live in particular ways? Is it about pleasing shareholders? Can people lead themselves? If you are going to decolonize, you need to examine and reject the assumptions. Who can be a leader? Only men?

Getting into the context (like South Africa). What are the colonial influences that drive the content of our courses (the second column of the grid)? Leadership theories are largely developed from studies done in the US. US dominates the whole, claims the whole, of leadership. It becomes symbolic of good leadership. In bookstores, who is writing leadership? Who is allowed to write about leadership? A white male, on the cover of most leadership books. They are the prototype that embodies leadership.

Exclusion driven by, one size fits all, one prototype, racialized and gendered. Outsiders are denigrated. i.e., there is the assumption that leadership is tainted by corruption in developing countries, as though it does not occur in developed ones.

Why are people chiefs in Africa is one of the questions I asked myself. They used to be kings before colonialism but in English colonies, only one king could be acknowledged (The King of England)..

Leadership assumes individualism. What happens in collectivist societies? For example, Africa, Maori people, and First Nation people, and Native Americans and other indigeneous societies.

Assumption that effective leadership is about profit and organizational performance.

So, a question to contemplate is: how did we get to the traditional content of our courses?

Effective management practices from the Koran and the Bible, the stories we tell ourselves. We need to start in a different place.

If you have no resources, you need to begin creating your own materials. South Africa as an example, how to go from Apartheid to the New South Africa. I started and organized "the South African Leadership Project." I wanted to build leadership materials from what is happening in the country now.

Facing a shortage of materials, I began by reading literature (outside of MOS)-- history of Africa, Apartheid, anti-colonial thinkers Fanon, Nkrumah, postcolonial theory Mudimbe, Mbembe, etc. . Something that is missing in many colonized places, because education is presented to students in a way that limits them and reinforces dominant systems.

Diversify case studies, speakers, different institutions. COOPs, NGOs, indigenous leadership perspectives.

Use local leaders as sources for teaching. Asking young people what they want the university to look like, that is one place where insight can come from.

Colonization did not only work on resources and structures, it worked on the minds of people - "you are subhuman and can only achieve humanity is to become like your master." They need to see different systems, different interpretations . Africa is not broken, Africa is not irredeemable.

A good resource is Frantz Fanon "Black skin white mask." Book about anticolonialism. Not only material harm, but also the psychological side--the psychological wounds remain.

In South Africa, undergraduates seem to understand better. Ready to "dismantle this, burn down the building."

How will we teach students to engage with the world?

The process of learning always embodies discomfort. Use of ethnographic vignettes that are uncomfortable, but you are allowing more voices into that space. Allowing people to add their voices to the class. And students want to talk about these issues!! This challenges us as instructors and as schools. Leads to meaningful debates. Pedagogy needs to move away from the idea of the student as a recipient. Knowledge needs to be created in these spaces. Not one hegemonic knowledge, but variety.

What aspects of teaching and learning can you change? Not waiting for resources, how do you overcome obstacles? Can you find colleagues?

The obstacle is not just about our own teaching. There is interest by students. But how do you communicate with colleagues, as EDI initiatives, to introduce equality and decolonizing perspectives into their curriculum. Permissions are not as big a challenge in some places.

But there is no centralized toolkit. Some might say "There is no colonization in accounting." But there are resources, they need to be found. Then ask "how can your material be pluriversal?" Diversifying the material is the initial step. The key is that people need to read things they have never read -- the management journals cannot/do not provide what is needed. The knowledge still has to be created.

There is a need for reflexivity for our teaching and learning practices.

Henri Fayol was also there in the mix from France

Indeed ! He promoted the very functionalism and industrial version of management that we continue to build on even at the World Economic Forum which continues to

frame mgt and leadership in industrial revolution terms but not revolutionising industrialism and the way it has been conceived.

It seems to me that this process of decolonisation as we have seen expressed in the BLM movement and the way this also lead to destroying statue of 'leaders' needs to also place more upfront in our effort to take stock of history to share the SHAME over the PRIDE that has previously defined 'success' and colonised practices.

I recommend Cummings et al 2017 A New History of Management which debunks the managerialist appropriations of foundational theory

All of the reflections that Stella provided are a powerful illustration of the level of reflexivity that our teaching and learning practices need to foster. But they must start from preparing the ground for learning to be recognised as a process where liberating critique is an essential condition for forming the level of understanding that entails responsibility and accountability. Lists of what to do to qualify as effective leadership is not the way of learning for fostering responsible leadership. It is exposing malpractices and fostering accountability in what we individually do and collectively accept as status quo.

It's a never ending dystopia

We need to challenge the very foundations of leadership and management through ethical enquiry

Beginning with, perhaps, the masculine construction of universals

Is challenging students to critique how existing WEIRD leadership theories do/not apply to their socio-cultural context a decolonizing act?

I would say yes, many other scholars see leadership theories as 'snake oil' as there are so many of them

Andragogy should be given more of an airing

16. Leadership and OB

Deborah Brewis

Participants: Deborah Brewis, Saija Katila, Pedro Monteiro,

Suggested Questions for Discussion

- *What colonial legacies do you identify in your teaching and learning practice?*

- *Reflecting on your own practice, how diverse are the authors/examples/cases/materials that you use in your teaching and learning? How/why did you choose what to include?*
- *What aspects of your teaching and learning practice could you change to make it more inclusive of marginalised voices (e.g., voices that are underrepresented or misrepresented in your field)?*
- *What barriers or challenges to decolonising your teaching can you identify?*

- General introduction
 - Saija: keeping a gender and diversity at work course going on, that is enough / no talk about decoloniality / many exchange students, many women / from 30 students, 3 men / very white society and white university /
 - Pedro: What decoloniality means in some contexts? Like Finland?
 - Pedro: What can we do? Keep classics and add?
 - Deborah: Instead of replace, can we handle in a different way? Talking about Organizations Podcast does some of its work and that can be a resource.

- Ideas from Deborah
 - Deborah: what is the opposite of capitalist logic? Not extractivist but reparative and justice mindset. Land rights. Scarcity logics / typical way to resist critical thinking / indigenous knowledge is based on logic of abundance / scarcity generates fear. Many things are known, so it is about recovering not just generating something new
 - Pedro: this is a lot, but the curriculum is designed to negate context! How can you do it without doing a course ON decolonization.

- *Deborah's Ideas*
 - Different case studies. Many cases illustrate standard organizations. What about communities? Anti capitalist organizations case studies
 - Concepts from communities of colour? New concepts. Such as microaggression! Not everything is about structure
 - Breaking down the classification. Instead of individual, team, structure... but the oscillation and relations
 - Break down the narrative arch: hero story. Put the story in context. Put the story upside down.
 - Set up the narrative! No matter what subject focus on big global issues (climate change, people in Global North are feeling now). sustainability is easier. We cannot do much until people understand the legacy of colonialism. Convey that there is coloniality. This is the first thing! Squeeze it in the way teach other topics. Otherwise, it is a big job.

- *Saija's Ideas*

- Different cases. Issue with a case about a manager in Afghanistan without many women. So how to do it? they were thinking about more bonuses for women in a situation where men are controlling the lives of women. Clueless of the situation! The Western models are simply and easily applied.
- Where are the resources?
 - There are papers based on South Africa or Latin America but not cases!
 - News Articles! Instagram has the most progressive communities.
 - Maslow / Indigenous Knowledge with another hierarchy of needs / self realization would come at the centre and before / we need it!
 - Pressure to include traditional case studies for gender and diversity course. Cannot find a case that is critical for these issues.
 - These conversations are happening now because there are no resources and vice-versa. There is not out there that is done!
 - We need to do one thing per year! But Attack in small ways everywhere
- The need for critical mass and campaigning
 - Need to have campaigning from the outside!
 - Coordination and collectivist / lesson from decolonial knowledge / against individualism is a lesson!
 - The problems of doing critical work. Teach Foucault and then people use it as ways to strategize! People understand critical thinking but will do what is expected. So cynicism on whether you can decolonize the business school. How far can we get?
- The relation with Students and their demand
 - Need to do it quietly as people are not demanding or interested!
 - Use known issues such as sustainability! People accepted that climate change is coming!
 - Need to make them bite into it! work conditions around the world is something people are NOT cynical about. Sense of something is wrong!
 - Disguise cases. The case of Challenger disguised as a race car! Framing cases as people have easy access to things they care about such as a family farm. And farm has been in generations but the state demanded that will go to this particular company. Land appropriation!
 - Co-teaching. Expert in OD or strategy. Co-teach with someone who is doing research in CMS or critical sustainability. Bring an angle and more of these angles. There are research papers about the responsibility of corporations. Easier now that we are online! We are not limited to one institution. And politically you are not getting the backlash, bringing someone from the outside. Agreed that you are the bad cop!

- The expectation of students
 - Start up heroes! These is what people admire! Away from the big corporations! This is what they are looking for. They want to learn about algorithmic management. Completely uncritical. If they would go out and see who is delivering the food... they would realize the issue in the earning model. They admire. The media construct these guys as heroes!
 - Scaffolding the conversation so we ask question. Need to make students arrive to the question as organically they do not get it.
 - Use a conversation so people critique meritocracy, metaphor of a race! Could be similar to stuff related to race. Scaffolding, so it is not us saying: you should care about X.

- Where does decolonizing stop/start?
 - Coloniality permeates everything... heteronormativity permeates everything... there are dynamics of power that we do not see in general. Sometimes not salient. But it is everywhere!
 - What we do not see and what we do not WANT to see. The students in Finland want to have the US education.

- Decolonizing in Context: The North looking at the US
 - The business school is SO Americanised! How to break out from this mentality that there is ONE centre. What about North-North relations.
 - Colonial in context. It is different in Finland. Hard to see how it is connected in colonial relations. Indigenous people. Treated badly! But silenced! People think there is no issue since small population (Sami).
 - The word decolonization. It comes from South Africa. Not appropriate for all locations. Make visible colonialism as it manifests. But it is not what is happening in all places. Global implications. In Finland, the Sami story is a colonial issue?
 - Same about race. It has different manifestations!
 - Diaspora. Migration. Indian diaspora person in Australia feeling solidarity towards the natives of such land.
 - The world is changing. You may want to look at the US, but China is going to be the new thing!

17. Marketing – Consumer Behavior
Facilitator – Prof Susan Dobscha

Overall, in this breakout room we focussed on the process of teaching/decolonising consumer behaviour in the classroom rather than on the content.

We started with discussing Prof Dobscha's latest paper under review at JM about four stages of learning which allow a transformation process of the students towards more ethical behaviours. This model is applicable in any module taught (e.g., CB, service marketing, research methods) and it has been tested to always have a transformative outcome on students. We discussed the model through the example of brands' racist mascots and icons, that she uses in her class.

The stages of learning are:

1. Presenting a balanced frame of reference – In this stage students are presented with two perspectives/sides of a same topic, both the colonised and the decolonised perspective. Students are assigned different readings or videos to watch from mainstream media to gain this balanced view on a topic.
2. Metacognition Activation – The purpose of this stage is triggering student' knowledge about the issue under scrutiny. At the end of this stage, students should know that there is a problem about colonisation. In the case of the racist mascots, students are exposed to video of native American and their segregation experiences. They are also exposed to the history on how racist imagery started. Here the lecturer should take a moment in the classroom to make student think about racism and diversity topics.
3. Perspective gathering – At this stage, students should engage with the topic by themselves.
4. Transformation activation – Students have to write a reflective piece on what they have learned through the process. In the case of the racist mascots, they should discuss what they know about native Americans for instance, discuss about the problem and identify orientation.

At the end of this process, which does not necessarily need to last for an entire term (it can also be 3 weeks), students have to fill in a survey in order to measure their transformative orientation. Students that go through this process, compared the control group, that did not go through it, show an intention to transform. Also, the more complex the problem, that students go through, the more likely is that the students will transform. The overall aim of this process is to empower younger people and to make them stand against racism and discrimination when they are in a board room making decisions.

After this we moved to discuss the model in the different teaching contexts of the group participants. One of the participants is in the position to steer and design the content for a Marketing module for MBA students in their home institution. The institution promotes a case-based teaching approach. Hence, first, we discussed about how the content of the case studies is traditionally quite colonial. We discussed then about the possibility of influencing the content of these case studies when they are sent for review and encouraging the inclusion of more decolonised content.

Second, we discussed about the process of teaching decolonised content to MBA students, who often join the MBA to receive 'standardised' content and may not very open to decolonised content. The suggestion here is to bring the student through a journey, starting with something easy, which has a clear solution and answer, to something more complicated, to end with something very complicated. An example of very complicated issue could be about the Covid vaccine. The vaccine is a very colonised product as the people who are getting the vaccine in the US are educated and mostly white. There is a lot of fear in getting the vaccine from people of colour and minorities within the population. This may be due the lack of access to resources and education.

One of the members of the group raised the issue of getting access to the places where the curriculum decisions are made as a female academic of colour. For instance, as a PhD student and an experienced lecturer, they created a module in their school about with decolonised content. The school did not allow the member of the group to teach this module by themselves, but instead the school proposed them to teach the module in collaboration with a white male professor. This decision making is also precluded by the fact that if you do not grow-up within the system (e.g., if you come from a different cultural background), you are not fully part of the system. This then translates in missing opportunities and creating disadvantages.

Another member of the group raised the issue that as a white male sometimes it is difficult to teach about decolonised content, especially if you are in front of minority students. Sometimes it seems that race topics, that are discussed with the aim of decolonising the content, come out in the wrong way and there is not much engagement from the minority students. The groups suggested different strategies in order to improve the student engagement, such as empowering the minority students to push back on the topics discussed in class. Another suggestion was about role playing in the class. For instance, the lecturer could act as the manager of the company with controversial ideas to spark discussion on important themes, so that the company/manager takes the blame of the controversial ideas.

A member of the group said that being part of a minority as a lecturer can facilitate the participation and empowerment of the minority student. Being less powerful yourself, you can make the other less powerful people in the room to speak up and to not feel marginalised. This is a way to empower them as well.

Finally, we discussed the power of zoom and online teaching in facilitating the discussion also from minority students which participate less in face-to-face interactions.

Overall, in the discussion became clear that it is important to decolonise the curriculum, but it is also important to transform students. Only transforming students, lecturers can break up colonisation in business schools. Educating and transforming students means educating and transforming the managers that will make the decisions tomorrow.

18.Strategy1

Strategic Management in Emerging Economies

Alex Faria (FGV, Brazil)

Alex spoke about his module, and the outline that we received. The module has been running for about 8 years, as an elective, in the context in which there was an effort from his institution towards internationalisation (including the adoption of US rankings and academic curricula). His challenge was how to devise the module and avoid backlash, so he drew on Mike Peng's book and on global strategies from the perspective of emerging economies in an attempt to develop a dialogue colonised-decolonised within "International Studies".

The selling point of his module to the institution (and students) then became about developing open minds. Teaching is supported by practitioners' cases, which illustrate the struggle of globalisation, and he draw on external allies to support this aspect of the module. As his institution receives visiting students from the wealthy North, and most faculty want a space in the global arena, the module has an element of recolonising.

Members of the group followed with questions, mostly about how to implement decolonisation in the curriculum. Business Schools may lack capacity, and therefore links with other faculties and outside allies are important. In addition, the relevance of focus (e.g. Justice) and local contexts were discussed.

For example, modules on Racial Justice in the US are experiencing a high demand (90% white students), and illustrate the case of a business school trying to catch up. While UG students are moved by BLM and think about racism (not colonisation), PGs, especially MBAs, are mostly international, so for them the theme is colonialism, its consequences, and decolonisation. Hence, audiences have different goals, and our material as well as teaching media have to adapt. When teaching Racial Justice, the lack of knowledge about History becomes evident. By asking students to speak with older relatives about their history (ancestors) and report their findings, similar experiences from immigrants were unveiled and brought empathy to the classroom.

Following up on how to bring in the required knowledge, it was observed that to address exploitation in teaching there is need to draw from different subject areas,

not just History. However, most faculty in business schools are experts in very narrow areas. Although one may start every class with a context, and international audiences may connect more easily with content, the question on how to bring other voices to the business school classroom remains.

How to define decolonising? What's the agenda? Different contextual perspectives emerged. In Africa, often the local way of doing things is challenged by an effort to mimic the ways and expectations of sponsors, and that how History is taught would also require to change (e.g. in a way that colonisation would no longer be taught as a discovery). While the Canadian perspective was described as one of reconciliation and indigenisation, which are very local issues of its original culture and the status of the 1st Nation. It was also argued that Capitalism is the problem, and that decolonising then is a global problem, which is about how to deal with the contradictions of capitalism.

In terms of how to move on with the curriculum, there was some agreement that electives are a good starting point. Still in some contexts, resistance is expected, so how can we develop a toolkit and be prepared for the backlash? A suggested strategy to avoid backlash could be to explain on Day 1, why you made your choice of content, from then on to avoid personalising (draw on one's background only when needed), talk about what you know, and bring in support for what you do not know.

The breakout room could have gone on...

19.Strategy2

David Deephouse facilitator. Notes taken by Robbin Derry.

We acknowledged the presence of strategy textbooks that dominate much teaching, especially for undergraduates. David also directed people to the other strategy modules on the ETHOS website, as well as reflecting on the one each of us may be using this term or recently.

David Deephouse began by sharing three articles that he included in his most recent strategy outline. They displaced more colonial views and instead recognized marginalized and indigenous views for a class on stakeholders and a class on purposes, values, and goals:

- Derry, R. 2012. Reclaiming Marginalized Stakeholders. **Journal of Business Ethics**, 111 (2): 253-264. ISBN-ISSN-Harvard-Ivey No.: 1573-0697.
<https://doi.org/10.1007/s10551-012-1205-x>
- Pio, E. et al. 2013. Pipeline to the Future: Seeking Wisdom in Indigenous, Eastern, and Western Traditions. In J. Neal (Ed.), **Handbook of Faith and Spirituality in the Workplace: Emerging Research and Practice**: 195-219.

New York, NY: Springer New York. ISBN-ISSN-Harvard-Ivey No.: 978-1-4614-5233-1. https://doi.org/10.1007/978-1-4614-5233-1_13

- Walters, F. & Takamura, J. 2015. The Decolonized Quadruple Bottom Line: A Framework for Developing Indigenous Innovation. **Wicazo Sa Review**, 30 (2): 77-99. University of Minnesota Press. ISBN-ISSN-Harvard-Ivey No.: 07496427, 15337901. www.jstor.org/stable/10.5749/wicazosareview.30.2.0077

Andre Godoi is just starting his PhD at HEC Montreal. He is from Brazil and studied with Alex Faria who is facilitating the other Strategy 3 Breakout Room. He shared his story as a master's student who thought he wanted to learn about maximizing firm performance to working instead to gain a more critical assessment of the neoliberal paradigm, beginning to question what legitimacy is... how is legitimacy sought, and what is considered important as organizations strive for legitimacy? How do we as scholars contribute to ideas of legitimacy?

Diego Coraiola lives in Alberta, Canada and is also from Brazil. He teaches and works in both countries. Much of his thinking right now is around how we conceptualize "collective action." Indigenous nations accomplished a great deal collaborative community building, without schools or theories or specific practices of "management" or the current structures of technology and education. Also, Diego raised the challenge of wanting to engage in critical work, but also wondering to what extent we should be criticizing students from emerging economies for trying to make their way into the global market in order to gain better opportunities.

Stefano Li Pira is living and working in Italy for Warwick Business School in UK. Within his teaching and research, he is engaged with strategies to resist pressures to conform. He makes use of historical examples and lessons to challenge students' ideas about what we think is "right". For example, he makes use of stories about the Medici family to try to challenge MBA students about what goals and accomplishments they are conforming to. Stefano raised a question about his own challenges in integrating discussions about sustainability and environmental issues into the ethics modules that he teaches.

Amany Elbama is at Royal Holloway in the UK, teaching about information systems and technology. She takes a critical view of what many other scholars both in and out of her field think of as hard and factual and less open to critical interpretation. But she finds it very difficult to publish her work for these same reasons. Few journals or reviewers are open to critical assessments of IS. Therefore, Amany writes cases to convey her message.

Tatiana Lluent is finishing her Ph.D. from Duke University, while living in France. She is interested in sustainability as well as gender and inequality. In the coming year

Tatiana anticipates teaching courses related to diversity, gender equality and innovation at ESMT Berlin. She is striving to listen to students more carefully.

Geoff Desa is at San Francisco State University, teaching strategy as well as business ethics and sustainability. He's looking for ways to get close the gaps between his strategy teaching (with traditional theories and texts) and his more critical approaches within ethics and sustainability courses. A resource that he recommended is Taiye Selasi's Ted Talk entitled, "Don't Ask Where I'm From, Ask Where I'm a Local". In it Selasi asks her listeners to focus on 3 questions to identify themselves and others: What are your rituals? What are your relationships? What are your restrictions? These, Selasi suggests, provide insight and identity. Geoff is also researching capital and resource mobilization as ways of understanding institutional power and concepts of wealth accumulation.

Robbin Derry lives and works in Calgary, Alberta at the University of Lethbridge. She gave up using standard (boring and uncritical) textbooks for strategy courses and instead adopted *Embedded Sustainability* by C. Laszlo and N. Zhexembayeva, which argues that sustainability is "the next big competitive advantage" and provides tools for mapping innovation in sustainability, broadly defined. Another useful and enjoyable book on strategy and sustainability is *Let My People Go Surfing* by Y. Chouinard. In addition, Robbin has developed a course on Gender, Race and Leadership with a wide collection of writings and videos, including some of her own writings on intersectional theory and a Ted Talk that Robbin did with her non-binary kid about their coming out experience. She'd be happy to share her syllabus.