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A Social Contract with Business as the Basis for a Postmodern MBA in a World of Inclusive Globalisation, by Jopie Coetzee. Boca Raton, FL: Dissertation. COM. 271 pages, soft cover.

Reviewed by **Stella M. Nkomo**, University of Pretoria, Pretoria South Africa.

The last 2 decades have been filled with robust criticism of MBA education. These critiques have ranged from Henry Mintzberg's condemnation of the MBA as a 1908 degree with a 1950s strategy to the late Sumantra Ghoshal's fundamental assertion that the theories academics teach in business schools lie at the root of what is wrong with management education (Mintzberg, 2004; Ghoshal, 2005). The scope and depth of the criticism leaves little room for yet another book condemning MBA education. To its credit and my surprise, *A Social Contract with Business as the Basis for a Postmodern MBA in a World of Inclusive Globalisation*, moves beyond the critique discourse to propose a transformative MBA degree underpinned by a new social contract between society and business.

The premise of the book is that recommendations for changing the MBA have been primarily inward looking or incremental reactionary reforms. This conclusion is reached in chapter 2 of the book through a rather thorough synthesis of the current academic discourse critiquing the MBA. Coetzee collapses the voluminous discourse into three basic themes: general critiques of the shortcomings of the MBA, questions about the relevance and application of business education to real prac-

tice, and prescriptions for improving the strategic and operational positioning of B-schools. He argues the discourse asking compelling questions about the future of management education is less prevalent and these questions have not been adequately answered in the design of MBA programs. He cites, for example, Drucker's (1987) question, "What is the role of management and business in society?" and Ghoshal's (2005) question, "Why have business schools failed themselves and society?" The reason given for this void is the discontinuity between internal B-school discourse and the global discourse on a post-World War II world order emanating from other sectors of society.

In chapters 3 and 4, the author meticulously explains the critical metasynthesis approach employed, a wedding of critical management research and a relatively new approach known as metasynthesis. Using this approach, he examines the discourse of 88 global icons from G3 and BRIC countries. The rationale for this choice was to ensure representation from the developed and the emerging world. The 88 icons were made up of 48 global leaders from business, politics, and society as well as 40 Nobel laureates from 1998–2007 in the categories of peace, literature, economics, and science. I recognized many of the names of those on the list but also wondered about those missing. An impressive amount of material gleaned from speeches, annual reports, and articles containing the views of these icons was analyzed. A Socratic questioning approach is used in the discourse, starting with the question, "What is the future vision for society?" and ending with, "What kind of MBA education does the desired future business leader need?"

What we learn from the views of these icons is perhaps the most interesting aspect of the book. In a rather creative fashion, Coetzee provides the answers through a stylized dialogue between a global leader and a Nobel laureate, drawing from the themes found in the discourse of the 88 icons. The global leader envisions a noble society that finds greatness in its humanity premised upon the values of fairness, harmony, nondiscrimination, security, prosperity, democracy, God fearing, and the courage to stand up for democratic rights. The Nobel laureate, while in basic agreement, believes humankind will not find its greatness in humanity without having the courage to be the "first drop" and to "fight the intruder" as well as having a well-functioning, modern, robust, and globally connected society. One would perhaps have expected the sample of Nobel laureates to possess the more utopian view of future society and the global leaders to have a more pragmatic view of the future. A

more pragmatic view arises from the global leader in response to the question about what kind of business is needed for the future society. Here the global leader's view is what might be expected—a business that is world class, delivers results, is globally connected, contributes to global challenges, manages sustainable growth, and is transparent. In contrast, the Nobel laureate believes a business that can translate visions of social upliftment into sustained actions is a prerequisite for a humane society.

The kind of leader needed for this type of business is pretty consistent with the dominant discourse of the last few years. Global leaders envision a leader who is visionary and entrepreneurial with a global mind-set, courage, and conviction. Nobel laureates call for a business leader who is a global steward, whose choices advance the welfare of humankind rather than profit. Global leaders insist MBA programs should produce leaders who can do four things: (1) make a difference to the world; (2) shape any industry in any country; (3) have local and global competence; and (4) be resourceful. Much of what we read is old hat here in that the specifics include very familiar elements, such as global mind-set and leadership and management skills. A surprising competence on their list, however, is MBA graduates who appreciate literature and art. Interestingly, a few scholars like Nancy Adler have been using art as a means of teaching leadership (Adler, 2010). And, we can find other MBA leadership courses that use literature as a teaching tool. But this requirement seems to be specifying something broader than using literature and art as a teaching tool. The Nobel laureate is not interested in the specifics of an MBA education. Instead, the desire is for graduates who respect knowledge, can reason critically and philosophically, and are committed to the world's need for peace, democracy, and social and economic justice.

Coetzee interprets the views of the 88 icons as a call for a future society based on a world order of inclusive globalization (WOIG). Such a world order would be shaped by two powerful global forces: the creation of human security through the eradication of conflict, environmental degradation, injustice, and disease, and the creation of a global middle class through a second wave of globalization. A WOIG society requires world-class businesses that are financially robust across business cycles, with global stewardship as the dominant business logic. This type of business, according to Coetzee, requires a leader with the ability to "envision the WOIG, and to lead in an entrepreneurial and path-breaking manner while exerting leader-

ship qualities associated with the Golden Rule of Humanity." In this new social contract, business leaders have a global responsibility toward society, politics, and the planet.

In chapter 7, the author proposes a rather detailed discussion of what he calls a new archaeology for a postmodern MBA. It has four knowledge clusters: global mind-set, critical reasoning, crafting wealth, building wealth and managing wealth. While typical functional content is present, there are elements within each cluster that are very different from the norm. For example, sociology, developmental economics, and economic history are part of the global mind-set cluster and Western, Eastern, and Southern philosophies are part of the critical reasoning cluster. Topics such as creativity and innovation that are often electives in most MBA programs are envisioned as part of crafting wealth.

The book is based on the author's doctoral dissertation, which at times required wading through a significant amount of methodological detail. Yet, such detail provides credibility to the conclusions reached and the insights provided. Some readers may feel the author is too harsh in his criticism of the academic debates about MBA education that have proliferated over the past several years. This is not a new observation. Daniel (1998) characterized mainline MBA discourse during the 20th century as an endless cycle of the same arguments. The contribution of *A Social Contract with Business as the Basis for a Postmodern MBA in a World of Inclusive Globalisation* is its efforts to synthesize Western, Southern, and Eastern knowledge values and aspirations to offer a transformative redefinition of MBA education. Its prescriptions resonate with the budding references to other philosophical imports into management studies, such as the Aristotelian concept of *phronesis*. Thus, while there may be various opinions about what is proposed and its novelty, there is no doubt the book should stimulate new reflections and thoughts about basic philosophical questions critical to preparing current and future generations of business leaders. The book should be of keen interest to those charged with the task of redesigning MBA education as well as to those of us who teach MBAs.

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Learning in Adulthood: A Comprehensive Guide, by Sharan B. Merriam, Rosemary S. Caffarella, and Lisa M. Baumgartner. San Francisco, CA: Jossey-Bass, 2007, 3rd ed. 533 pages, hard cover.

Reviewed by **Thomas F. Hawk**, Emeritus Professor, Frostburg State University.

This book is truly a tour de force into the adult-learning domain in every sense of the word. From the numerous adult-learning and adult-related learning models, theories, and issues it covers, through its critical and insightful description and analysis of each and through theories and sensible introduction to nontraditional perspectives, to its well-crafted concluding remarks on the differences and similarities between adult learners and child learners, this book delivers in almost every way it can. In my considered opinion, it should be required reading for every faculty member and administrator in the higher education arena as well as for those crafting policy and accreditation for higher education.

Merriam, Caffarella, and Baumgartner have digested a significant amount and range of material, organized it into four parts that contain three to five coherent chapters each, and written it in a clear, accessible style that, for me, held my interest throughout, leaving me in anticipation of what they would cover next and how.

Part 1 is titled "Adult Learning in Contemporary Society," with three chapters entitled, "The Social Context of Learning" (chap. 1); "Learning Environments and Learning Contexts" (chap. 2); and "Adult Learners: Who Participates and Why" (chap. 3). Chapter 1 explores the impact of changing demographics, the global economy, and technology on adult learning. Chapter 2 discusses formal, nonformal, and informal learning as well as on-line learning and organizational learning. In chapter 3, the authors provide demographic information on who is and is not participating in the various forms of adult learning and the various barriers to participation.

Part 2, "Adult Learning Theories and Models," has four chapters: "Knowles' Androgogy and Adult Learning Models" by McClusky, Illeris, and Jarvis (chap. 4); "Self-Directed Learning" (chap. 5); "Transformational Learning" (chap. 6); and "Experience

and Learning" (chap. 7). These four chapters each cover an adult learning-related model or theory authored by someone with whom many of us are familiar, either through direct exploration and use or exposure through conversation. In chapter 4, there is Knowles' model of androgogy. Chapter 5 examines self-directed learning, a learning goal that surfaces in most of the curricular conversations in academic programs. Chapter 6 begins with a lengthy presentation and examination of Mezirow's transformational learning model. Chapter 7 likewise begins with the very familiar Kolb experiential learning model. However, each chapter goes on to present other theories and models with which we are much less familiar or unfamiliar but which warrant inclusion.

Part 3 focuses on "Newer Approaches to Adult Learning" and presents three chapters: "Embodied, Spiritual, and Narrative Learning" (chap. 8); "Learning and Knowing: Non-Western Perspectives" (chap. 9); and "Critical Theory, Postmodern, and Feminist Perspectives" (chap. 10). This section is of particular value as its chapters orient themselves to get the reader to think outside the mainstream domains of adult learning. The recent emergence of concerns for whole-body learning, spirituality, and story-telling spark chapter 8. Non-Western approaches to learning such as Confucian, Hindu, Maori, Islamic, and African Indigenous highlight chapter 9. And chapter 10, one of my favorites, asks us to look at adult learning from alternative philosophical perspectives that challenge the social and political status quo.

The fourth and final part, "Learning and Development," contains five chapters: "Traditional Learning Theories" (chap. 11); "Adult Development" (chap. 12); "Cognitive Development in Adulthood" (chap. 13); "Intelligence and Aging" (chap. 14); and "Memory, Cognition, and the Brain" (chap. 15).

Chapter 11 examines behavioral, humanist, cognitive, social-cognitive, and constructivist learning theories. Chapter 12 discusses biological, psychological, sociocultural, and integrative approaches to adult development, covering models proposed by Erickson, Levinson, and others. Stage development models, such as those proposed by Piaget, Perry, King and Kitchener, Baxter-Magolda, and Kegan are the primary focus of chapter 13. Chapter 14 looks at the different approaches to intelligence and aging, with an emphasis on Howard Gardner's theory of multiple intelligences, Sternberg's idea of practical intelligence, Goleman's emotional intelligence, and contextual approaches to intelligence. Finally, chapter 15 looks at memory, cognitive and learning styles, and the neurobiology of the brain.

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