

ADVANCES IN GLOBAL EDUCATION AND RESEARCH

GLO CER '21

VOLUME 4

Editors:

Dr. Wayne B. James

Dr. Cihan Cobanoglu

Dr. Muhittin Cavusoglu



Co-Editors

Dr. Wayne James, University of South Florida, USA

Dr. Cihan Cobanoglu, University of South Florida, USA

Dr. Muhittin Cavusoglu, Northern Arizona University, USA

ADVANCES IN GLOBAL EDUCATION AND RESEARCH: VOLUME 4

ISBN 978-1-955833-04-2

****Authors are fully responsible for corrections of any typographical, copyrighted materials, technical and content errors.***

Co-Editors

Dr. Wayne James, University of South Florida, USA

Dr. Cihan Cobanoglu, University of South Florida, USA

Dr. Muhittin Cavusoglu, Northern Arizona University, USA

ISBN 978-1-955833-04-2

© USF M3 Publishing 2021

This work is subject to copyright. All rights are reserved by the Publisher, whether the whole or part of the material is concerned, specifically the rights of translation, reprinting, reuse of illustrations, recitation, broadcasting, reproduction on microfilms or in any other physical way, and transmission or information storage and retrieval, electronic adaptation, computer software, or by similar or dissimilar methodology now known or hereafter developed. The use of general descriptive names, registered names, trademarks, service marks, etc. in this publication does not imply, even in the absence of a specific statement, that such names are exempt from the relevant protective laws and regulations and therefore free for general use. The publisher, the authors and the editors are safe to assume that the advice and information in this book are believed to be true and accurate at the date of publication. Neither the publisher nor the authors or the editors give a warranty, express or implied, with respect to the material contained herein or for any errors or omissions that may have been made. The publisher remains neutral with regard to jurisdictional claims in published maps and institutional affiliations.

This imprint is published by USF M3 Publishing, LLC

The registered company address is University of South Florida, 8350 N Tamiami Tr, Sarasota, FL 34243 USA.

Assistant Editor

Dr. Alia Hadid, University of Rhode Island, USA

Editor Assistants

Zahra Alrushdy, Bahcesehir University, Turkey

Gokhan Sener, Necmettin Erbakan University, Turkey

Abraham Terrah, University of South Florida, USA

****Authors are fully responsible for corrections of any typographical, copyrighted materials, technical and content errors.***

Socio-Intercultural Entrepreneurship: A Case on a Postgraduate Program in Economics and International Business of an Indigenous University

Ernesto Guerra García¹ and José G. Vargas-Hernández²

¹Research and Postgraduate Department
Autonomous Indigenous University of Mexico, México.

²Department of Administration
University Center for Economic and Managerial Sciences, Mexico

Abstract

This article presents a critical approach to the proposal of socio-intercultural entrepreneurship. The concept of cultural and social entrepreneurship and that which has been as a product of neoliberalism is limited, so a framework analysis is necessary to improve the understanding of socioeconomic realities. Through an exploratory and analytical research methodology, a review of pertinent literature and the exemplification of the specific case of a postgraduate program in economics and international business at the Universidad Autónoma Indígena de México, it is concluded that socio-intercultural entrepreneurship presents a theoretical and methodological frame that allows entrepreneurs to have a major perception of global and local realities.

Keywords: entrepreneurship, socio-interculturalism, interculturality

Recommended Citation: Guerra-Garcia, E. G., & Vargas-Hernandez, J. G. (2021). Socio-intercultural entrepreneurship: A case on a postgraduate program in economics and international business of an Indigenous university. In W. B. James, C. Cobanoglu, & M. Cavusoglu (Eds.), *Advances in global education and research* (Vol. 4, pp. 1–14). USF M3 Publishing. <https://www.doi.org/10.5038/9781955833042>

Introduction

In the processes of economic globalization, the socio-intercultural business interactions present an analytical framework for the study of international entrepreneurship (Kiss, et. al., 2012). The contexts social, cultural, intercultural, political and economic are of great importance for its ability to generate economic development and innovation processes (Vargas & Uttermann, 2020). International organizations are immersed in diverse cultures, allowing opportunities to be explored (Dimitratos & Plakoyiannaki, 2003).

The concepts of social and cultural entrepreneurship and that which has been outlined by the neoliberal economy are limited and differ from the socio-intercultural perspective for international entrepreneurship. In developing countries, social entrepreneurship activities are geared towards social change and solving social and sustainability problems (Dey, 2006; Dancin, et. al., 2011). While cultural entrepreneurship is oriented to produce changes in subjectivity through the conjunction of the spheres of art, cultures and business (Suwala, 2015).

The theories of social and cultural entrepreneurship are not totalizing, in general they do not deep into aspects of great potential such as the situation of different cultures in society (the intra-social

issues), the relations between cultures (interculturality issues) and the differences in interior of each culture (intra-culturality issues), among other aspects. In such a way that the socio-intercultural proposal is broader and covers all these aspects and presents a framework to analyze business, and global and international trade.

This analysis aims to present the proposal for socio-intercultural entrepreneurship, which, unlike the social and cultural entrepreneur, has a high visibility of the business in contexts of diversity. The study starts from the socio-intercultural concept and its differences with social and cultural enterprises. It is briefly exemplified with the case of the postgraduate degree in international economics and business at an indigenous university in Mexico, and finally some conclusions are presented.

The Socio-Intercultural Concept

The phenomena of human, ethnic, cultural and social diversity change their appearance if they are observed from world macro perspectives; they acquire different shades in specific locations; are described in different shape on each continent; take different historical characteristics in each country, even between institutions and, in a unique way, in some organizations, up to the analysis of the relationships between two people who, even though they are the same culture, present significant differences, for example, the contrasts cultural between grandparents, parents and grandchildren. If we realize it is a phenomenon that is observed differently according to the different levels, and furthermore, it changes with the weather.

In order to specify the socio-intercultural concept is necessary to start from Bourdieu (2007), who conceives that society is structured with two types of relationships: socials, the ones of *strength*, referring to the value of uses and changes and that encompasses, entwined, other types of relationships such as the ones of *sense*, which are responsible for the organization of the relationships of meaning in social life; these last ones, in his perspective, are the ones that constitute culture. Society “is conceived as the ensemble of structures somewhat objectives that organize the distribution of the production media and power between individuals and social groups, and that determine social, economic and political practices” (García-Canclini, 2004, p. 32) From the systemic perspective, society contains cultures and in its dynamics occur phenomena that are difficult to control.

On this basis, it is understood that society and culture are two interrelated concepts. In an allusion that culture also refers to a collective, in a society there are cultures who relate with each other (interculturality), but none of them are static and are modified within time (intraculturality); even so, there are forces who affect all cultures (intrasocial) and that impress that strength that Bordieau mentions. However, all these concepts, society, culture, interculturality, etc., are polysemic as there are a large number of different definitions and their implications have changed depending on the context. (Vargas-Hernández, et. al., 2017).

The concept of socio-interculturality goes beyond culturalist positions that neglect social forces, mainly economic and political, it also goes beyond economic positions that do not consider anthropological and sociological aspects; Socio-interculturalism is a process that also takes note of the intimate and complex relationship between society and culture, but from a broader

perspective includes technology and nature (Guerra-García, 2005, 2004a, 2004b) and (Ochoa-Zazueta, 2006).

A large number of aspects of entrepreneurship have to do with intrasocial issues. They are all aspects that cross cultures. Here it is evaluated how they are affected, for example, the new information and communication technologies (NICT), international policies, the formation of economic blocks, among others. On the other hand, within ethnic and cultural groups, there are differences that can be wider in some cases. In countries, for example, there are common identity elements, but there are differences between the cultures and subcultures that coexist. It is therefore necessary to understand that there are dynamics of change within each group, and throughout society. Then the intracultural, intra-ethnic, inter-ethnic, intercultural and intra-social phenomena are of interest. Of course, the changes can be significant in some cases, but in others they are drastic and structuring. Regarding interculturality, it is important to note that there are not always reconcilable differences between cultures, mainly because the world views of each of them can be very different; there are always forms of rationality in relationships that can lead to specific interactions, but regardless, the dominant culture tends to prevail and demand that the dominated give up their perspective. In the international context, intercultural processes can be observed in very different ways, since this depends on the symmetries, balances or imbalances of the cultures involved and the purposes in their relationships. Interculturality is only one aspect of socio-interculturality; in such a way that studying reality through culturalist positions may focus only on interculturality and minimize socioeconomic aspects can bring naive concepts away from what is happening.

Socio-interculturalism goes beyond the history of modernist politics in which the struggle for equality developed, adding the consideration of differences, that is, in this position, what Touraine (2000) proposes is considered, conjugating equality and difference in human coexistence. This perspective is inter and transdisciplinary and requires extensive knowledge in different areas of science.

Socio-interculturalism must identify processes of violence exercised by structures that have historically been consolidated, on the contrary, it must respect all cultures of society through the promotion of justice and the development of an intercultural citizenship agenda that fosters a more harmonious social one. Here, the notion of intercultural citizenship is fundamental because it considers the right to equality and at the same time to difference, it is also based on individual and collective rights (Vargas-Hernández, et al., 2017).

Understanding the relationships between society and the cultures that comprise it should be of great interest to entrepreneurs from a socio-intercultural perspective that is presented in a complex way with interdependent effects between micro and macrostructures.

Socio-Intercultural Dynamics and Entrepreneurship

Entrepreneurship and its opportunities depend not only on economic matters; they are also perceived differently in different cultures. More broadly, socio-intercultural dynamics adjusts business behavior in terms of opportunities in a specific society. It helps to understand how entrepreneurial behaviors are considered in the face of intrasocial, intracultural and intercultural aspects.

All nation states have tried to establish shared cultural values (House et. al., 2004). But, as already commented, within each country there are cultures that present dynamics in accordance with the aforementioned socio-interculturality. In such a way that entrepreneurial behavior manifests itself from social forces and cultural values; Intracultural, Intercultural and intrasocial dynamics influence, positively or negatively, their behavior and can encourage or stop entrepreneurial activity.

According to the current economic structure, social forces have guided individuals to generate an entrepreneurial attitude, but there are examples of communities that have also assumed their risks and generated regional undertakings; for example, the cases of community entrepreneurship with a gender approach (Ordóñez, Ruiz & Rodríguez, 2019), that in the face of the economic crisis and the lack of opportunities for women, they have come together to start a successful enterprise. An example of this is in El Pochotal in El Fuerte, Sinaloa, a Yoreme-Mayo community whose women decided to make artisan bread due to their husband's lack of work; This group has sold this product for over 50 years. Another example is the entrepreneurial spirit of the Mennonites in Mexico, who produce cheese and other products and have been successfully maintained for hundreds of years. Authors such as Lejarriaga, Bel and Martín (2013), see collective entrepreneurship as an opportunity for youth in developing countries, given the low growth and development. In conclusion, corporate culture can be developed individually or by collectives.

It is not only culture that influences individual and group behavior and actions related to entrepreneurship. There are inter, intracultural and intrasocial tensions that strongly influence. Some of these dimensions have more impact than others on entrepreneurship (Urbano, et, al., 2010; Dancin, et. al., 2011, Dey, 2006); but more broadly, socio-intercultural elements, such as the relationships between cultures and the economic forces of a nation can explain business activity (Jaén, et. al., 2013). For example, business activity in Mexico is not only due to the economic dynamics of the country, the poor relations between its cultures have a negative impact on development. In turn, intercultural, intercultural and intrasocial dynamics impact the economy, since it is also ultimately a product of cultures.

Entrepreneurship can occur more in some intercultural dynamics than in others; for example, Álvarez and Urbano (2013) showed that countries with greater ethnic diversity and less linguistic diversity present higher rates of business activity, especially greater entrepreneurship per opportunity. But, in a wider sense, entrepreneurial behavior is incentivized in specific socio-intercultural dynamics in societies where a combination of individualism and collectivism promote the creation of ideas and innovations of major social benefit. Until today, capitalism has promoted individualism as the only entrepreneurial form, but benefits to society have not been maximized, while collectivism, characteristic of cultures and ethnic groups, in the current social structure has not shown entrepreneurial effectivity but represents an option that could provide to society.

Socio-intercultural entrepreneurship goes beyond cultural and social entrepreneurship. Social entrepreneurship is aimed at solving social problems (Palacios, 2010). while cultural entrepreneurship focuses on creating high culture organizations and developing culture (Gehman and Soublière, 2017), both are not mutually exclusive, as there will be social entrepreneurs who will also be cultural (Dancin et al., 2011).

Socio-intercultural entrepreneurship integrates social and cultural perspectives and is proposed from a strategic position, since the idea is to have a comprehensive vision of the phenomena to make better decisions. It is not just about the entrepreneurship of the cultural industry or that oriented only to social benefit. He is the true entrepreneur who can understand less simplistic dynamics at the international level.

Understanding the socio-intercultural dynamics will allow the entrepreneur to generate greater capacities to visualize opportunities and make better decisions. The innovation product of the fight of the ideas will be at your fingertips (Gaglio, 2004). Creates business and social value Social entrepreneurship (Austin, et. al., 2003; Mair & Martí, 2006). The objective is the creation of value through innovative processes to establish not only individual benefits, but also social ones (Urbano, et. al., 2010, Zadek & Thake, 1997; Leadbeater, 2007; Harding, 2006, Westall and Chalkley, 2007). Socio-intercultural entrepreneurship must solve problems that aim to generate a positive, sustainable impact with the reasonable economic benefit. Socio-intercultural entrepreneurs can understand intracultural, intercultural and intrasocial dynamics to make decisions for individual and social benefit. They establish assertive communication between cultures. All this is possible since socio-interculturality not only allows a framework for analysis, but can also be seen as an investigative phenomenon.

An entrepreneur must understand the socio-intercultural dynamics to do not generate attack on the rights of cultures or act unfairly. At the same time, without abandoning the business idea, it must generate, with leadership, sustainable innovation and is consistent with the risks that society currently has. With a socio-intercultural perspective, entrepreneurs analyze the problems from two perspectives: a) the macro where the variables of the economy and international markets are determined, as well as the most relevant changes in the socio-political blocks and b) the micro, where they are studied the specific behaviors of gender, social class and ethnicity, in individuals and groups. In this level it is necessary to understand identity and culture. Individually, “Identity develops within cultural guidelines and historical, traditional or not, within the dynamics of conflict, with its own evolutionary period and with a past and a future, with a set of meanings and representations that are relatively permanent” (Rojas, 2004, p. 490). As a group, culture is spoken of as the “generation collective meaning through language and social interaction” (Vélez & Galeano, 2002: 17).

The socio-intercultural entrepreneur must use social technologies to compete or cooperate depending on whether one strategy or another is appropriate. In this way, in this way, it fosters creative organizational environments and promotes the development of business networks and significant job creation. That is to say, it is not just about creating companies only for the benefit of shareholders, it is about a true social vocation in favor of a new type of welfare state, in which, based on the concept of Governance, entrepreneurs and the society in general must actively participate (Garrido, 2007; Peredo and McLean, 2006; Arenas, et. al., 2012).

Among the many competencies that are required in the entrepreneur's profile is socio-intercultural sensitivity, which is not only based on tolerance of cultural differences, but also on a holistic understanding of society and cultures to promote high-level projects. global impact based on principles of sustainability and non-aggression to the rights of cultures and ethnic groups (Vásquez, et.al., 2014). This sensitivity is acquired, in addition to the understanding of the economic world, studying the worldview of each culture. For example, in the evaluation of

investment projects, the vision of the social evaluation is not enough, since there are intercultural issues of great relevance that must be included in a socio-intercultural evaluation; In this, not only the feasibility, technical, economic and financial are analyzed from a monocultural social perspective, but the feasibility of not violating the resources and rights of ethnic groups and cultures is also valued. In this context, interrelationships between people with different cultural backgrounds can accelerate innovation; according to the criticisms of the static model of the propellers (Kreimer, 2002), where the government, companies, universities and society are considered, the cultures and socio-intercultural dynamism described should be included.

It is not about always looking for the competitive edge, nor the continuous search for concentration of wealth and power. It is about the construction of a new society in the world based on socio-intercultural entrepreneurship. For this, it is necessary to overcome the current theories, which can be understood and operated by the next generation, for example it is necessary to go beyond intercultural communication to arrive at a true hermeneutical analysis of the phenomena. This is how it will be to enter a new era in international business. From a socio-intercultural point of view, communication is not only intercultural where at least two people interact with different cultural-geographic matrices (Rizo, 2013), since there are aspects of social forces to consider, such as the weighted weights of group economies, social strata, and the role of technology that guide intra-social communication.

Diversity in the socio-intercultural organization generates an entrepreneurial spirit and innovation. Corporate policies and programs on business socio-intercultural diversity in the organizational workplace emphasize ethical values such as tolerance, loyalty and solidarity. It is therefore required to manage socio-intercultural entrepreneurship and transform the topics that have normally been seen from a monocultural, hegemonic, universalist and even colonialist perspective, by theories more favorable to human well-being; in this way, economic and administrative theories must turn to new conceptualizations. For example, organizational climate studies would have to consider intra-social, intracultural and intercultural dynamics and not think statically about individuals with psychological profiles of a single culture.

Socio-interculturality as a method is based on the analysis of the dynamics of each of its intrasocial, intracultural and intercultural elements, which explain the behavior of a broader society where various cultural groups participate that interact in different ways (Shane & Venkataraman, 2000; Schwartz, 1999). Cultural traits are not a burden, but favor development. From the socio-interculturality they are not polarized, but the cultural dimensions of Hofstede (2007) for entrepreneurship are combined, if this form individualism and collectivism are not opposites, the distance from power is minimized to the maximum, to maintain harmonious intercultural relations, it is promoted Taking advantage of similarities and differences in gender, projects with different levels of risk and greater tolerance in the use of time are generated.

Socio-intercultural business management must go beyond understanding interactions and respecting differences; in the process in which the entrepreneur is learning, he is also transforming his identity; in other words, the entrepreneur has not learned from other cultures if he has not transformed himself, since understanding them implies relativizing his own worldview. The work to maintain harmonious intercultural and intrasocial relationships is continuous, since differences, despite being a driving force for innovations, are also a source of conflicts.

Socio-Intercultural Entrepreneurship

Socio-intercultural entrepreneurship implies a change in mentality and in the way in which companies of the last century developed, generating infamous negative externalities. This kind of entrepreneurship promote the use of the advantages and opportunities of each culture considering social forces. This perspective allows the entrepreneur to become aware of himself and leave his comfortable framework of usual cultural reference, to understand and incorporate values from other cultures, thus gaining a greater and better perspective on problems and avoiding internal and external conflicts. To achieve this, self-awareness is required for a change of frame of reference. The socio-intercultural entrepreneur is oriented to be cross-cultural and to function in different cultures, and add value according to the analysis of the dimensions of Hofstade (2001).

The socio-intercultural entrepreneur must develop competencies in accordance with the aforementioned and promote companies that trigger new proposals and economic models that are ahead of the societies and cultures with which they are involved; There are some examples of this, the case of Camilo Olivetti (de Caso, 2011; Sambrizzi, 2015) is a clear example of socio-intercultural entrepreneurship, since his vision of community employment, the internationalization of his businesses, the understanding of intercultural relations , the adventure of new technologies, among other aspects, are worth studying.

The socio-intercultural entrepreneur can handle social and solidarity economy schemes, while taking advantage of high finance economic schemes in which it seeks the benefit of all without having cultural groups or social strata that are harmed. That is, the socio-intercultural entrepreneur maintains ethical values of altruism and solidarity and operates in virtuous schemes. It refers to entrepreneurs willing to participate in experiences in inter and trans cultural environments, capable of living together in different cultural environments, which with the use of information and communication technologies are now carried out simultaneously (Aneas, 2005).

The socio-intercultural entrepreneurship approach is investigative, it raises continuous studies in the social and cultural environments in which its business projects are developed. This practice influences the personality of the entrepreneur himself. It starts from anthropological principles, ethnopsychology and principles of social psychology to recognize variables of gender, ethnicity, religion, social class, etc. and generate favorable attitudes.

The dynamic interaction of socio-interculturalism can be observed at different levels, at the macro level through geopolitical and economic studies, of economics and international trade; at the micro level through anthropological, sociological, ethnopsychological studies, as well as preparation in microeconomics and management. The understanding of the realities will always be multidisciplinary and interdisciplinary. according to Guerra-García (2004b).

Socio-interculturalism for Guerra-García (2004b) should be based on values such as solidarity, but the most important thing in an entrepreneur is to develop a strong individual and collective will to make new projects and emerging companies come true. In this way the actors deconstruct and construct new realities (Vargas-Hernández, 2005). An example of analysis of socio-interculturalism is found in Guerra-García, et. al. (2020), who have studied the way in which the port of Topolobampo, Sinaloa, Mexico was generated from an intercultural phenomenon where North Americans, Mexicans and indigenous people participated, in this case Albbert K. Owen was

able to take advantage of the opportunities in a specific historical context, even when the result had a negative effect, since it caused the eviction of indigenous properties.

In an international and multicultural organization, the interrelation between cultures can improve business activity while improving the conditions of the countries involved (Maldonado, 2007). Socio-intercultural entrepreneurship allows us to consider very different ways of thinking, which is why assertive communication becomes a challenge.

The communication of the entrepreneurial spirit is based on the understanding of the elements of socio-interculturality described, that can explain the situation of companies and their changes in highly dynamic environments. The socio-interculturalism of entrepreneurs allows us to visualize business and business opportunities in other countries, in other contexts, where different cultures participate that can benefit from innovations.

Socio-intercultural theory explains individual and collective mental functioning also focusing on institutional and historical processes in a socio-ecosystem environment. Sandoval et. al., (2008) explains a case in which the socio-intercultural context generates tensions in such a way that students of the *Yoreme* culture are forced to be absent intermittently from their studies to attend a specific cultural calendar, this is how the Autonomous Indigenous University of Mexico had to change its calendar school to adjust to the reality. This type of adjustment obeys that socio-intercultural vision in which it is a matter of engaging or at least adjusting what is offered from a cultural perspective and what is actually required by another cultural group. The socio-intercultural entrepreneur is also a facilitator that encourages a better intercultural understanding. Company projects, their start-up and their development, are based on facilitating communication.

Through socio-interculturalism, the cultural perspectives of the different economic blocks are compared. It proposes, for each multiethnic and multicultural international organization a life plan for each of the people, in which their cultural profile changes towards the construction of a hybrid (cosmopolitan) identity and the formation of a new transcultural business culture (Medina, 2006). This type of hybrid hidentity is necessary to be able to interpret in depth the values of each culture and in this way not only adapt the companies to regional contexts, but also generate, in reengineering processes, the reinvention of companies.

Creative Socio-Intercultural Entrepreneurship Integration Policy Model

This type of entrepreneurship is related to the search and investment commitment to commit to create and develop companies and opportunities. On the contrary, entrepreneurs whose companies remain static and do not seek to generate emerging companies negatively alter national and global development. This type of entrepreneurship, in addition to financial capital, highlights the importance of diversity by generating a great cultural capital, its focus is on developing relationships thus developing an important social capital, and by seeking the balance of power, it acquires a political capital without precedent. The socio-intercultural entrepreneur must be competent in global and regional contexts to satisfy both the markets it serves and society and helps to rebuild an improved welfare state; thinks about improving the living conditions of all cultures and of society in general.

The socio-intercultural entrepreneur consciously participates in the improvement of education. He does not make the simplistic decision to suggest reducing education due to the incompetence of generating more companies. For the entrepreneur, education, in the countries where their companies are developed, is key to their development. Their work is aimed at satisfying both the business and the needs without abandoning the responsibility of job creation (Formichella, 2004).

Socio-intercultural entrepreneurship creatively promotes the generation of micro-businesses, since they are a solid base that generate sociotechnical fabrics, in small groups that form micro-sociocultures that share who share history, a cultural heritage, behaviors, values, symbols, customs, etc. Employees are encouraged to create their own companies associated with the business value chain and maintain a network of mutual benefits, both from a business and social perspective, as the industrial organization is strengthened, thus allowing it to withstand financial uncertainty.

The entrepreneurial spirit is found within the companies themselves (Formichella, 2004) must be encouraged to produce shared and committed visions. The socio-intercultural entrepreneur is capable of continuously generating projects and operating them profitably in multiethnic organizational environments (Koontz, et. Al., 2008). This includes employees who work within companies and independent entrepreneurs who continuously produce alternatives and opportunities and are aware of the needs of the new generations (Dehter, 2001).

The model for the integration of socio-intercultural entrepreneurship must be based on multi-ethnic and multi-cultural business policies, on the promotion of fairer legislation and the improvement of legal instruments. a company that bases its profits on taking advantage of the situation of the oppressed is not sustainable in the medium and long term. The socio-intercultural entrepreneur promotes legislative changes, norms and models, based on bioethical principles, with greater justice and oriented to health care and sustainability.

Socio-interculturalism seeks to improve the balances of power between cultures; the strongest indicator of this is the practice of dialogues where equity and equality are present; in other words, the better the communication in a multicultural environment, the better the balance of power between cultures (Besalú, 2002). For this, it is also necessary to abandon self-indulgent and naive positions and emphasize critical thinking and committed to cultures, society and the environment. (Chaney & Martin, 2007).

The image of the stereotype of the entrepreneur promoted by the neoliberal economy must be abandoned, somehow it has had adverse long-term results, as organizations are less democratic and generate more concerns with leaders who hold power with arrogance and show less seriousness for in-depth analysis of companies. Therefore, a new proposal for socio-intercultural entrepreneurship is required that seeks a more harmonious relationship between companies, cultures, society and the environment and generates new forms of human coexistence. For this reason, it is necessary to break with the stereotypes that in practice hinder harmonious and innovative development (Del Solar, 2010).

Program in Economics and International Business

At the Autonomous Indigenous University of Mexico (UAIM, in spanish), a postgraduate program in economy and international business was created. Being an institution oriented to the attention of students originated from different ethnic groups and of young people with limited economic resources in the country, the creation of the program may seem strange.

UAIM was born in 2001 in the yoreme-mayo ethnoregion (one of the autochthonous ethnic groups of the country), but it brings attention to yaqui, raramuri, ch'ol, tzotzil and tzeltal students to name some of the over 25 indigenous groups where the students come from. It is part of the intercultural universities of the country. Because of its nature, culturalist postures have tried to orient the curricula to attending only cultural aspects such as languages and indigenous tourism, but UAIM's socio-intercultural posture is that there exist social aspects that go beyond the cultures, international understanding, international business, information technologies and communication, they are matters of a wider society where the cultures are immerse. That is why, the program in economy and international business and other academic programs such as accounting and computational systems engineering are offered offered.

The program offers the advantage of positioning in a local and international intercultural context in a way that intercultural competencies are acquired during daily coexistence; furthermore, entrepreneurship's problems, which are themes of the academic program, are discussed in relation to the participating cultures and the difficulties of the Mexican and global society.

Socio-Interculturality is a concept that allows to observe the dynamics in this educational program, in one hand the intrasocial aspects that go beyond culture, the macroeconomy, the international institutions, TICS, among others, generate adaptive changes in students who come from other cultures, in other words, intracultural changes are provoked to generate adaptation to emergent environments; likewise, interchanges are generated between students that come from different cultures, in other words, intercultural relations favor educational dynamics. Also, the understanding that the place, which is part of an international negotiation, requires of the understanding of the intracultural dynamics, is reinforced. In other words, what happens inside each culture, the interculturals, the relationship between them and the intrasocials, the economic forces that go beyond cultures. Therefore, not only economic aspects must be considered, but that the cultures present forces that should be explained in order to fulfill the established objectives.

There is an intracultural dynamic in the indigenous students of this program that comes of their interest of learning management and negotiate online with an international reach; that is why is a mistake to see these groups as static. Most indigenous communities in Mexico have not economically developed because indigenous politics have tried to maintain their population in poverty despite all the political speeches. The intercultural interchange in the program have been practically between indigenous and non-indigenous people, and between entrepreneurs and non-entrepreneurs, which have enriched the themes and thesis that are addressed. The program tries to incorporate students from the lowest economic levels that can understand global economy and to manage ventures with international business to the International Labour Market; socio-intercultural sensibility from students is one strength, since each of them belong to cultures and communities and are able to understand local and global dynamics.

Concluding Remarks

Socio-intercultural entrepreneurship is presented here from a broad frame of reference, from the macro and micro aspects, from the conjugation of the similarities and differences, of the individual and the collective, among other aspects that are not necessarily opposite, but can be combined. It should be emphasized that the way of doing business, the economy and markets are cultural products and of society and it is precisely in culture that these can be modified for the benefit of nature and humanity. The socio-intercultural entrepreneur becomes a mediator of interrelation, is a facilitator of assertive communication, of encounters and promotes inclusive, fair and balanced participation of the people, organizations and communities involved.

Socio-intercultural entrepreneurship is based on the analysis of the specific intracultural, intercultural and intrasocial dynamics of each context, be it a company, a country or a corporate of international companies. This perspective allows a greater understanding of the economy and international trade, but also allows the emergence of new companies. In this way, the socio-intercultural entrepreneur develops competencies that allow him to break, on a daily basis, the barriers that are generally imposed by those who are not non-creative entrepreneurs, but by those who generate laws and norms oriented to the status quo.

In summary, socio-interculturality allows to have a macro and micro vision of business phenomena, induces to combine similarities and differences in organizational models in the face of cultural diversity, promotes individualism but also business collectivism, promotes business and entrepreneurial attitude even in employees and legislative and regulatory changes for fairer and more harmonious organizations with the environment and with the human being. The socio-intercultural entrepreneur generates a hybrid identity and is cross-cultural, capable of spreading himself in various cultural contexts worldwide. He is a strategist who seeks the maximum business, social and cultural benefit.

An academic program in economy and international business is a good example of socio-interculturality, intrasocial forces are found explicit in the intention of looking into the economic knowledge and in international business; in the program, students from very diverse Latin American ethnic groups where relationships between their cultures are promoted (the interculturality) can participate, but at the same time this dynamic provokes changes, not only from the individuals who participate in the program but in the communities where they come from (intraculturality).

Socio-intercultural entrepreneurship is a proposal that presents a methodological frame to understand society in which the enterprise is immerse and to take more assertive decisions, not only for the enterprise's benefice, but to maximize social benefits and minimize environmental damage. The intracultural, intercultural and intrasocial dynamics allow to understand what happens in a determined business context and help the socio-intracultural entrepreneur to be more assertive at making decisions.

References

Álvarez, C. and Urbano, D. (2013). Diversidad cultural y emprendimiento. *Revista de Ciencias Sociales (Ve)*, 19 (1), 154-169.

- Aneas Álvarez, M. A. (2005) Competencias interculturales transversales en la empresa: un modelo para la detección de necesidades formativas Universitat de Barcelona. Departament de Mètodes d'Investigació i Diagnòstic en Educació <https://www.tdx.cat/handle/10803/2343#page=1>
- Arenas, C., Arenas, R., Ureña, Y., Carruyo, N. y Mejía, A. (2012), *Emprenderismo: Una Herramienta para el Desarrollo de Tecnologías Sociales*. III Jornadas Internacionales FING UJGH 2012, Universidad Dr. José Gregorio Hernández - Decanato de la Facultad de Ingeniería.
- Austin, J., Stevenson, H. & Wei-skilern, J. (2003). *Social Entrepreneurship and Commercial Entrepreneurship: Same, Different, or Both? Working Paper Series*, No. 04-029, Harvard Business School.
- Besalú, X. (2002). *Diversidad cultural y educación*. Madrid: Síntesis.
- Bourdieu, P. (2007). *El Sentido Práctico*. México: Siglo XXI.
- Chaney, L.H., & Martin, J. (2007). *Intercultural Business Communication*. New Jersey: Pearson Prentice Hall.
- Dancin M.T., Dancin, D.A. & Tracey P. (2011). Social Entrepreneurship: A Critique and Future Directions, *Organization Science*, 22 (5), 1203-1213.
- De Caso, G. (2011). Breve repaso histórico de la computación hogareña en la Argentina. *Revista Iberoamericana de Ciencia, Tecnología y Sociedad - CTS*, 6 (18). Recuperado de <https://www.redalyc.org/pdf/924/92422639006.pdf>
- Dehter, M. (2001). *Intrapreneurship*. Retrieved from <http://www.justoahora.com/nws/iv02.htm>
- Del Solar, S. (2010). *Emprendedores en el aula. Guía para la formación en valores y habilidades sociales de docentes y jóvenes emprendedores*. Santiago: Fondo Multilateral de Inversiones del Banco Interamericano de Desarrollo.
- Dey, P. (2006). The rhetoric of social entrepreneurship: Paralogy and new language games in academic discourse. In C. Steyaert, D. Hjorth, eds., *Entrepreneurship as Social Change: A Third Movements of Entrepreneurship*. Edward Elgar, Cheltenham, UK, 121-144.
- Dimitratos, P. and Plakoyiannaki, E. (2003). Theoretical foundations of an international entrepreneurial culture. *Journal of International Entrepreneurship*, 1(2), 187-215. (Doi:10.1023/A:1023804318244).
- Formichella, M. M. (2004). *El concepto de emprendimiento y su relación con la educación, el empleo y el desarrollo local*. Argentina: Tres Arroyos.
- Gaglio, C. M. (2004). The role of mental simulations and counterfactual thinking in the opportunity identification process. *Entrepreneurship Theory Practice*, 28(6), 533-552
- Garrido, F. (2007) *Pensamiento estratégico: la estrategia como centro neurálgico de la empresa*. Editorial Deusto.
- García-Cancelini, N. (2004). *Diferentes, desiguales y desconectados: mapas de la interculturalidad*. Argentina: Gedisa.
- Gehman, J. & Soublière, J.F. (2017). Cultural entrepreneurship: from making culture to cultural making. *Innovation*, 19 (1), 61-73
- Guerra-García, E. (2005). La Anerogogía de la Voluntad, propuesta educativa sociointercultural de la Universidad Autónoma Indígena de México. *Ra Ximhai*, 1(1), 15-38.
- Guerra-García, E. (2004). La sociointerculturalidad y la educación indígena, en Eduardo Andrés Sandoval Forero y Manuel Antonio Baeza (coords.). *Cuestión étnica, culturas, construcción de identidades*, México: Universidad Autónoma Indígena de México, Asociación Latinoamericana de Sociología y ediciones el Caracol.
- Guerra-García, E., Caro-Dueñas, M. A., Corrales-Baldenebro A. L., (2020). Dinámica sociointercultural del surgimiento del puerto de Topolobampo en México. *Revista CoPaLa, Construyendo Paz Latinoamericana*, 10 (5), 102-125. DOI:10.35600.25008870.2020.10.0174. Retrieved from <http://revistacopala.net/index.php/ojs/article/view/22>
- Harding, R. (2006). Social Entrepreneurship Monitor, *London Global Entrepreneurship Monitor*. Retrieved from <https://scholar.google.com/citations?user=IKAsBdIAAAAJ&hl=en>
- Hofstede, G. (2007) *Geert Hofstede Cultural Dimensions*. Retrieved 11/23/2007 from www.geert-hofstede.com
- Hofstede G. (2001), *Cultures and Organizations. Software of the Mind*, London: McGraw-Hill.
- House R., Hanges P., Javidan M. and Dorfman P. (2004), *Culture, Leadership and Organizations: the GLOBE Study of 62 Societies*. Thousand Oaks: Sage Publications.
- Jaén I., Fernandez-Serrano J. and Liñan, F. (2013). Valores culturales, nivel de ingresos y actividad emprendedora. *Revista de Economía Mundial*, 35, 35-52.
- Kiss, A. N., Danis, W. N and Cavusgil, S. T. (2012). International entrepreneurship research in emerging economies: A critical review and research agenda. *Journal of Business Venturing*, 27 (2), 266-290.
- Koontz, H., Weirich, H. and Cannice. M. (2008). *Administración una perspectiva global y empresarial*. México, D. F: McGraw-Hill Interamericana.

- Kreimer, P. (2002). ¿De qué objeto hablamos? Crítica a los conceptos de Triple Hélice y Nueva Producción de Conocimientos. *Redes*, 9 (18), 225-232.
- Leadbeater, C. (2007). *Social enterprise and social innovation: strategies for the next ten years*. CabinetOffice of the Third Sector. Available from: http://www.charlesleadbeater.net/cms/xstandard/social_enterprise_innovation.pdf [Accessed 17 February 2008].
- Lejarriaga, G., Bel, P. and Martín, S. (2013). El emprendimiento colectivo como salida laboral de los jóvenes: análisis del caso de las empresas de trabajo asociado. REVESCO. *Revista de Estudios Cooperativos*, (112), 36-65
- Mair, J. and Martí, I. (2006). Social entrepreneurship research: A source of explanations, prediction, and delight, *Journal of World Business*, 41(1),36-44.
- Maldonado, K. (2007) La interculturalidad de los negocios internacionales. *Universidad Empresa Bogotá (Colombia)*, 6 (12), 261-291.
- Medina, A. (2006). El reto de la interculturalidad: Adaptaciones del centro y del currículo. *Revista Currículo*. (19) 17-57.
- Merriam-Webster. (n.d.). Sociocultural. In *Merriam-Webster.com dictionary*. Retrieved January 2, 2021, from <https://www.merriam-webster.com/dictionary/sociocultural>
- Mueller, S. L. and Thomas, A. S., (2001). Culture and entrepreneurial potential: A nine country study of locus of control and innovativeness, *Journal of Business Venturing*, 16 (1), 51-75. Retrieved from <https://EconPapers.repec.org/RePEc:eee:jbvent:v:16:y:2001:i:1:p:51-75>
- Mueller, S. L., & Thomas, A. S. (2000). Culture and entrepreneurial potential: A nine country study of locus of control and innovativeness. *Journal of Business Venturing*, 16, 51-75.
- Ochoa-Zazueta, J. Á. (2006) *Entrevista personal*. Los Mochis, Sinaloa, mayo marzo 16.
- Ordóñez, M.E., Ruiz, P.I. and Rodríguez, R.T. (2019). Emprendimiento comunitario con enfoque de género: Un estudio en el cantón Cañar. *Revista de Ciencias Sociales (Ve)*, 25 (4). Recuperado de <https://www.redalyc.org/journal/280/28062322011/html/>
- Palacios, G. (2010). Emprendimiento social: integrando a los excluidos en el ámbito rural. *Revista de Ciencias Sociales (Ve)*, 16 (4), 579-590.
- Peredo, A. M. and Mclean, M. (2006). Social entrepreneurship: A critical review of the concept, *Journal of World Business*, 41(1), 56-65.
- Rizo, M. (2013). Comunicación e interculturalidad. reflexiones en torno a una relación indisoluble. *Global Media Journal*, 10 (19), 26-42.
- Rojas, M. (2004). Identidad y cultura. *Educere*, 8 (27), 489-496.
- Sambrizzi, F. (2015). La huella Adriana. Olivetti: conexiones urbanas, sociales y culturales entre Ivrea y Merlo *Cadernos Metrópole*, 17 (34), 555-584.
- Sandoval-Forero, E. A., Guerra-García, E. y Delgado-Buelna, R. A. (2008). Una visión sociointercultural del ausentismo intermitente de yoremes y mestizos en la UAIM. *Tiempo de Educar*, 9 (17), 9-34.
- Schwartz, S.H. (1999). A Theory of Cultural Values and Some Implications for Work”, *Applied Psychology: an international review*, 48 (1), 23-47.
- Shane S. and Venkataraman S. (2000). The promise of entrepreneurship as a field of research. *Acad Manag Rev*, 25 (1):217-226.
- Suwala, L. (2015): Cultural entrepreneurship. In: F. F. Wherry, J. B. Schor (Eds.): *Encyclopedia of Economics and Society*. (pp. 513-515). Los Angeles: Sage.
- Touraine, A. (2000). *Igualdad y diversidad: las nuevas tareas de la democracia*. México: Fondo de Cultura Económica.
- Tracey, P., Phillips, N. and Jarvis, O. (2011). Bridging institutional entrepreneurship and the creation of new organizational forms: a multilevel model, *Organization Science*, 22 (1), 60-80.
- Urbano, D., Toledano, N. and Soriano, D.R. (2010). Analyzing social entrepreneurship from an institutional perspective: evidence from Spain, *Journal of social entrepreneurship*, 1 (1), 54-69.
- Vásquez, O., Fernández, M., and Álvarez, P. (2014) La aportación de los grados al desarrollo de la sensibilidad y competencia intercultural. Perspectiva comparada entre Trabajo Social y Psicología *Revista: Cuadernos de Trabajo Social*, 27 (2), 307-317.
- Vargas, M.A and Uttermann, R. (2020). Emprendimiento: factores esenciales para su constitución. *Revista Venezolana de Gerencia*, 25 (90), 708-717.
- Vargas-Hernández, J. G. (2005). Emergencia de la nueva cultura institucional: impacto en la transformación del escenario de la globalización económica. *Economía, Sociedad y Territorio*, 5 (17), 27-61.

- Vargas-Hernández, J. G., Guerra García, E. and Valdez Zepeda (2017). *La nueva gobernanza instrumental del estado de bienestar: transformaciones y retos*. Editorial Universitaria: Universidad de Guadalajara, Centro Universitario de Ciencias Económico-Administrativas, Guadalajara, Jalisco.
- Vélez, O. and Galeano, E. (2002). *Investigación cualitativa: estado del arte*. Medellín: Universidad de Antioquia.
- Westall, A. and Chalkley, D. (2007). *Social enterprise futures*. Retrieved from: http://www.smith-institute.org.uk/pdfs/social_enterprise.pdf [Accessed 27 August 2008].
- Zadek, S. and Thake, S. (1997): *Practical people, noble causes. How to support community-based social entrepreneurs*, New Economics Foundation, London.