

# The family in Mali as a social unit in the face of sustainable development: for what societal implications?

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## Abstract

This article focuses on the societal implications of the family in the context of sustainable development and CSR. This is theoretical work carried out through the use of semi-structured interview and documentary research techniques. The main objective of this study is to highlight the societal implications of the typical large traditional family in Mali with regard to social responsibility. The analyzes show that the family can contribute to the management of companies through the construction of citizenship and its operating model, certain elements of which can inspire the organization of companies for more innovation and social and societal responsibility.

**Keywords:** large traditional family, social responsibility, sustainable development, Mali

## Introduction

The family is a social and cultural fact. As permanent and symmetrical center of reciprocity, it evolves in form over time and space. In sociology, we understand the family as a social cell. In Mali, it is said that society reflects the image of families and vice versa. This brings us back to Baruch Spinoza (1632-1677) who said that "the whole idea of the sea is in a drop of water". If society finds its existence in families, it must be recognized that families are the result of the type of education within them. As a stabilizing institution of society, the family guarantees the legitimacy of social actions. Although relatively stable, the family is also under pressure from society and evolves over time at the rate of changing patterns (behavioral habits). This is how society evolves and during this evolution certain elements escape control and transgress social norms. For Durkheim (1897) these deviant behaviors are the result of a situation of anomie which he defines as situations of social disruption, absence, confusion or contradiction of social rules. In Mali, despite the standardization of social norms for the benefit of a "positive" society marked by the multiplication of socializing institutions, the family remains decisive in its role of socialization and influencer of transformation. At the base of the personality construction of social agents, it is this which is at the heart of the impact, positive or negative, of all interventions. To this end, she can be considered consecutively as executioner and victim within the framework of the social responsibility of organizations. It is this ambiguity that leads us to focus on the societal implications of the family in Mali.

### 1. Research methodology

This article based on theoretical means, is exclusively carried out on the basis of documentary research. Personal analyzes based on family and social experiences and previous scientific productions, of which scientific papers and articles have been a major contribution. The documentary research concerned general and specific works, scientific articles, documents from web pages. The epistemological posture in force is of the functionalist type. The key

words, including family and social responsibility, were at the heart of the documentary research.

## **2. Results**

In these results, we present the family as a socializing institution, and as a vector of responsibility for sustainable development. The emphasis is on the managerial principles of the typical large family in Mali.

### **2.1. The family: a socializing institution**

We can define the social as the set of reciprocal links between at least two individuals. By extension, it is all about the life of men in society, in terms of good or bad. In short, this is the movement of society. From this definition, we will say that the family is synonymous with the social, by its constitution and its functioning. It can contribute to the emergence of social responsibility (SR) through its structure and the dynamics that drive it. It is a cultural element, and varied in forms and purposes across societies and eras. Subject to the laws of society as a whole, it is subject to enormous transformations to the point where we sometimes speak of deinstitutionalization. All the same, it remains the cradle and nest of social actors and weighs enormously in terms of psychological and social construction, especially in developing societies. It goes beyond the unity of a couple and their offspring, and involves a whole social group for the socialization of members. It is quite a configuration in the Eliasian sense of the term, inasmuch as it constitutes a network of interdependencies between individuals. It is a framework which establishes a consubstantial link between the group and the mental structures (Elias N., 1991).

Effective in the socialization and support of children, the family is however limited when it comes to the training of actors for professional life. It is the educational institutions which generally carry the hat of the quality of training of the actors. We ask ourselves whether this training supplants that resulting from family education. The answer can only be negative insofar as the cognitive development cycle of humans evolves upstream and downstream of their school and university course. It is often said that "being a graduate and being a connoisseur make two". While educational institutions are primarily concerned with the cognitive and strategic dimension of an individual's training, the family is particularly concerned with their behavior. In other words, the family teaches the individual to "be", while the school teaches him to act. This being is built on a system based on honor and virtue. Any slippage in the child's education would reflect the failure of a family system. This is why for a given individual, the family is the pledge for successful parental and fraternal support. The latter, imbued with the issues, in turn sets himself the goal of preserving the honor of those around him. This, even in ultra-capitalist countries. Moreover, in these countries where family assistance is gradually dwindling, the relics of interest in the family community guarantee social stability. The lack of family support can cause pathologies, including psychopathy and sociopathy in the individual. These pathologies are marked by different forms of deviance from society and the environment. Apart from any claim of generalization, we give the example of street children in Abidjan, commonly called "microbes", who are in part children who have not benefited from family control or who have escaped from it. They constitute a real social danger which tends to escape the public authorities. Placed in society, these

individuals offend the peace of mind in public space. Social responsibility is damaged in a society when citizens have permanent fear in their stomachs.

## 2.2. Arrangements in the image of the extended family

The traditional family is characterized by the preservation of values, which are none other than the integrity and cohesion of the members. These evolve through the distribution of roles and statuses. Each member agrees to play a role and to honor a status. Any head of family concerned with the well-being and the future of members of his family contributes to the management of their actions against social prejudice. At this level, honor and virtue constitute the ideal social types. The child thus evolves in an educational and collegial environment through special conditions.

- Cognitively and emotionally, social relationships within families consist in initiating the child into the values of the family. The latter learns to know his parents, to identify with them and to assist them. These are parents in the broad sense of the term, comprising a structure that encompasses the nuclear nucleus, that is, the community. This develops in the child a feeling of pity and a sense of collective conscience at the place of the community. Thus, an altruism develops which consists for each one of esteeming and defending, at all costs, the values and interests of his society. There is a mechanical solidarity within families, which translates into a feeling of “us” in front of others (Durkheim, 1893). This is a generous "we" who defends the homeland (father's family) at all costs.
- The family is also a framework for demonstrating equity. In principle, traditional family values oppose any form of injustice. Processing is carried out on the basis of proportionality, in the sense that everyone is active for everyone, and everyone for everyone. This is possible thanks to a particular form of reciprocity in social and economic actions marked by the virtue of filiation and alliance. Any breach of this empathy constitutes deviance.
- A family is the culmination of a lineage, and of inherited values to be passed on to future generations. This is taught to members throughout their socialization. Thus, in society, each member acts and behaves in accordance with the values received from his family. The honor of this is to be respected. This family consciousness constitutes a stimulus for the care and moralization of social actions. It is part of socialization during which the child belongs to the whole family, or even to a whole community of primary groups, and enjoys all their advantages. On his return, he is indebted to this family and to this community in all circumstances. This is why the indecent behavior of a member calls out to the whole family, if not the whole community.
- The particular prudent family reciprocity in force in traditional families in Mali, makes kinship a network of virtuous actors where the integrity of family values is a pledge. This goes hand in hand with the protection of the family or community money, and the common interest of the family. The principle at this level is that the interest of the group comes before that of the individual. The fight against breaches of trust pushes the members of the group into a kind of moral obligation of solidarity and mutual aid (Cornet, A., Hakizumukama, A., 2016).

Without this being a reality resulting from scientific research, in Mali, extended families marked by communitarianism are considered to be strong families on the socioeconomic and psychological level. Family realities in Mali are certainly not dissociable from that of the sub-region. The Senegalese sociologist, Abdoulaye Niang (2010), in "Migration, diaspora and development: evolution and perspectives in Senegal", gives an example of family social action through the value of families of origin for Senegalese migrants. For him, if in the investment for the construction of community infrastructures in the locality of origin, the migrants show themselves to be united and united in the same organizational framework, on the other hand in the individual investment of a family nature, they are in a situation of rivalry, both material and symbolic, where what is at stake is the family or individual social prestige that the status of the largest asset investor can confer; status whose symbolic interest can only be understood by taking into account certain very Senegalese cardinal values: the *diom*, in particular, which signifies family honor, which each member of a lineage must undertake to defend, at the same time price of his life even if necessary. For him, it is because families of the same social rank can have the same claim in everything that the migrants who are their respective members are engaged in a battle in the field of heritage investment, in particular, in the country of 'origin. The migrant who will invest the most in the heritage space (villa, furniture of all kinds, etc.) to honor his family is in the eyes of the community, the migrant who has the most *diom*, that is to say who is most worthy of being called a model of social success and virtue for people of his generation and younger generations.

To this end, we see that the family is a special framework for life and for moral and material investment. It is a place where the most time and activities are spent. It constitutes a dynamic framework of life, where parents and children, men and women, cousins, etc. meet. These maintain formal relationships woven around filiation and alliance. In Africa, especially in West Africa, marriage goes beyond the union of two individuals. Rather, it is the union of two communities, in the sense that it establishes a bond of kinship and alliance between two families, two communities. If grandfathers or ancestors married several wives (sometimes more than ten), it was not always out of vice. It was to forge family ties and friendship with other communities for safety and protection as the raid had become commonplace.

### **2.2.1. The principle of social and family actions with regard to responsibility in Mali**

Speaking of families in Mali, it is a question of plurality. However, certain behaviors are widespread there. On the fringes of formal relationships linked to positive society, the informal sector is developing within the community tinged with family realities. You learn to serve before serving yourself. The elders are prioritized and in return, are inclined in all circumstances to sacrifice themselves for the younger ones. This is primogeniture (Traoré A., 2013). It is under these conditions that the child becomes a social actor and fully plays his part for a harmonious society. Everywhere he goes, he proves the quality of the education he has received from his family and the community. Any harm caused by a member has repercussions on the honor of the family, which is the reason for social actors to act. If in "ultra-modern" societies, for reasons including the social division of labor, senior citizens are taken care of by specialized institutions (retirement homes, etc.), in traditional Malian society for example, 'we pride ourselves on having maintained and accompanied our parent to their last home. If the mission of RS is the development of man and biodiversity, in this society, the principle is that everyone finds his account, from birth to death. Children are brought up,

adolescents are supervised, young people are supported and the elderly are assisted by family members. Instead of relief institutions, the community actively participates in social issues concerning members. As a result, social work constitutes a moral value of traditional Malian families, where vulnerable social groups are systematically assisted through community works. This practice is now threatened by the intensification of the social division of labor, the tertiarization of the economy and the evolution of social relations.

### 2.2.2. Nature at the heart of the concerns of families and society

With regard to nature, it is at the center of the concerns of families and the community and is an integral part of life in society and its continuity. Moreover, it is common in these societies for men to make a pact with nature via the supernatural for the protection of social standards and biodiversity. This is how in the community, the instructions are fiercely respected, either out of honor for the community, or out of fear of transgression of conventions endowed with coercive and sometimes mythical forces. Thus, ponds, pastures, forests, fruit and medicinal trees, etc., sometimes considered sacred, are the responsibility of either caste families, clans, tribes, and or actors designated by the community of families. (Traoré A., 2016). The origin of these family and social actions goes back several generations, like the organizations and devices below.

- Article 40 of the Kouroukan fougá charter (1236) states: "the bush is our most precious asset; everyone must protect and preserve it for the happiness of all".
- The Brotherhoods of "*donso*" hunters who are at the base of the colonization of nature and the foundation of many villages in Mali, have for motto, the protection of biodiversity, social and ecological balance (Cissé YT, 1994). They constitute an organizational framework for exchanges on the evolution of society and hunting practices. They monitor the forest against bush fires through firewalls and patrol against poachers as they regulate hunting by determining periods and targets by season and category. These hunters meet iteratively around issues of protecting society and the environment. The brotherhood, for example, forbids "*donso*" (hunters) to kill pregnant animals; to commit adultery etc., so that they, by their own strength, cannot harm society and the environment. It maintains a whole series of provisions that can maintain the social and environmental responsibility of individuals and organizations.
- In this society, the forest is considered a refuge for humans. For this reason, secular secret societies have always favored "sacred groves" as altars. With the drought and the reduction in plant cover, these village altars still constitute in some communities the reservoir of endangered tree species (Traoré A. 2015). They represent the sign of the resistance of society to the forces of destruction of nature. Apart from sacred groves where all trees are inviolable, the use of certain tree species is also prohibited for cooking food or other heating purposes.
- The myth of "*bafaro*" or genius protecting water, with a system of prohibitions and good practices towards the river, contributes to the protection of the river and aquatic animals. This myth prohibits a number of practices that can harm rivers and aquatic animals. These include, for example, the ban on dishwashing and the use of harmful products on the banks of rivers.



The anthropological system of totem and taboos structures and supports systems for protecting the environment and society. These are pacts between social groups and elements of nature. It is still relevant in Malian society where individuals protect their animals or plants totems. For example, the line of surnames Diarra "*kaanatinè*" has the savannah monitor as its totem. Therefore, they are forbidden to offend, kill, eat, or even look at his corpse, even by accident. They are naturally the defenders of this animal which thrives in all the villages where these lines of Diarra "*kaanatinè*" reside. Animals including the boa, the crocodile, are considered sacred and inviolable as long as they remain harmless. The question of "*dugu dasiri*" (protective genius of the village), falls within the framework of the protection of nature. It is a sacred animal, domestic or wild, revered by the inhabitants of the community.

In any case, in this traditional and "responsible" society, nature is seen as a living being that deserves the most necessary care. In the Bambara cosmogony, for example, it is forbidden to pour hot water on the floor. This, in order not to offend the invisible beings who animate it. Also, the population believes in the "*niama*" (evil effect) which can result from the transgression of nature (fauna, flora) and of society (man considered as a sacred and inviolable being). Family education is the guarantee of these ancestral safeguards.

The traditional family thus related could inspire the emergence of SR in Mali, insofar as it must also be endogenous.

### **2.3. Make the family a vector of responsibility for sustainable development**

In Mali, like other predominantly traditional societies, family education still holds a special place, especially for socio-cultural orientations. A link emerges between the family education system and organizational choices, by extension the responsibility of organizations. The actors, products of family education, are predisposed in one way or another to social orientations.

As previously mentioned, with the standardization and theorization of processes through sustainable development, it has been formalized within the framework of CSR that companies must adopt an ethical behavior towards society by improving the standard of living of employees and that of society as a whole, and by participating in the protection of the environment. Thus, a question of ethics emerges. Which leans on the personality of men and women which is built, in principle, in families. The following question then arises: can the family education of stakeholders have an influence on the emergence of environmental and societal responsibility? In the following paragraphs, we will try to answer this question.

Indeed, as a cultural element, the family evolves from one socio-geographic area to another. By family, this is not a question of universalism (Douville O., 2014). This is the concept of family widely accepted in Mali and in the West African sub-region which has its peculiarities despite the relative diversities linked to subsistence activities.

Making the family a vehicle of responsibility for sustainable development is a thought that seems impertinent. The family, by nature, is an institution of responsibility and beneficence. However, to meet the challenge of sustainable development, all avenues should be explored, particularly on the part of researchers. The question is to know how family virtue can, by transposition, be beneficial to the emergence of CSR.

CSR concerns the internal dynamics of a company and its externalities. It involves the organization and its functioning, on the one hand, and the stakeholders on the other. A series of negotiations is called for. The different parties must be aware of the issues. As far as companies are concerned, they already benefit from an organized framework with pre-established objectives, methodology and roadmaps. On the population side we have a crude whole, a relatively passive totality. Under these conditions the negotiating framework becomes unfair. The results are also likely to be. While universities and schools have the mission of producing agents for companies or organizations, there is no such thing as a global institution for life in society. However, in their plurality, citizens must fight for a livable environment. To this end, the family, the street, the media, etc. set themselves up as teachers for global society. These institutions behave differently in society and individuals learn about it differently as well. Among these socializing institutions we have seen that the family has a special role. She is responsible for material production, reproduction, education and support for children. It has a symbolic responsibility in that it instills in the child the first meanings of life. At a certain age a child owes everything to his parents. For example, the religion of an individual, where his view of the world is closely linked to his family affiliation. This is where the responsibility or irresponsibility of an individual towards society can arise. At this level, we must recognize the family as the basic unit of society. If the family is the image of society, it must also be recognized that all social development is linked to family transformations. Social questions are discussed fundamentally and gain momentum in families before crystallizing in global societies. We thus have a logic of relying on the family as an indicator to understand any change in society.

Nowadays, this conservative institution suffers on both sides of the world because of the various reforms due, in part, to the capitalist system, to liberalism and to the development of salaried work, shifting the roles and status of members. We are witnessing a gradual "deinstitutionalization" of the family, insofar as it struggles to fulfill its traditional roles, namely community life, reproduction and children's education (Traoré A., 2019). For example, women are increasingly turning their backs on their "natural" duty of procreation in favor of paid work and freedom of behavior. Thinning is gradually gaining ground (Irène T., 1994). Medically Assisted Reproduction (ART) is being seen in places, especially through surrogate mothers on a global scale. Measures such as the extension of childcare and single-parent families as solutions have shown their limits. So many questions of responsibility. Until then, no "artificial" institution has been able to adequately replace the family in its missions (Berthoud J-M, 1997). The individual receives his "social DNA" from his family. We are then in phase with the family determinism of individuals, by extension, of organizations. The latter constitute an aggregate of individualities in the Weberian sense of the term. The strength of the individual seems to us at this level effective for understanding social orientations.

We have seen that the performance of the individual in the organization and inserted in a work team, influences the performance of the company (Savall H.; Zardet V., 2013). At this level, we can establish a more or less direct causality between the family education of actors and the orientation of organizations, insofar as from the combination of individual efforts around work leadership emerges at the command of organizations. Social responsibility is a whole that concerns the whole of society. For efficiency, we have pointed out, it should not be limited to businesses and other types of organizations. Individuals have a broad duty of

responsibility within organizations and in society. From men of integrity, a viable and fluid society emerges. As studies have shown the effectiveness of individual social responsibility (Emmett S., 2017), the strengthening of socializing institutions becomes a necessity.

#### **2.4. What about social responsibility?**

A manager is a person (natural or legal) who fulfills his duties in strict legality and respecting those around him. In Mali, we observe "too many irregularities" and in all areas (Traoré A., 2017). It's not just down to companies. Informal, predominantly individual units cause enormous harm to people and nature through anarchic installations, counterfeiting, incivism, etc. We can say that a large part of the obstacles to the development of the country lie at this level. If we limit ourselves to corporate responsibility alone, we risk missing out on the essentials in Mali, as in other developing countries. Thus, the individual dimension, which consists of civic construction, is more important, especially in societies with a low level of business organization. In these societies, the technical and legal means, relatively embryonic, do not allow effective control of individual actions.

Responsible individuals are those who are knowledgeable and endowed with "good character". They are predisposed to high-level negotiations in order to constitute and guide organizations to responsible actions. For a question of responsible governance, it is important to strengthen the family for its originality and its effectiveness in building individuals so that society and organizations benefit.

Through these analyzes we can establish the contribution of the family to sustainable development at two levels, including i) the contribution through basic education and support for actors; and ii) the development of managerial principles in line with its operation.

The first level consists of the flick given to the actors through socialization. If the individual controls his actions for his personal interests, he also does so for the happiness, honor and reputation of his family. The family becomes a force of awareness at the service of organizations and society. In this dynamic, the contribution of the family makes the organizations an aggregate of forces of responsibility.

As for the second level, the family being a golden framework of responsibility, its functioning, in particular the internal and external dynamics, could serve as a model for organizations loving social responsibility for more innovation. Elements of the functioning of the authentic "big family" in Mali could serve as an example. These elements can be qualified as "managerial principles of the big family". They take into account the social, the economy and the environment. Like the principles of CSR which consist in the fact that the company must take care of internal social relations and externalities, we focus on the development of these families in order to identify the advantages that would be gained Malian companies in the application of sustainable development.

#### **2.5. The managerial principles of the typical large family in Mali**

Speaking of the typical large family in Mali, we designate a fairly mosaic set in terms of training and principle of action. It evolves from one ethnic group to another, and from one geographic area to another. However, these are entities that traditionally share communitarianism and the primacy of filiation and alliance links. The large traditional family forms and constitutes a form. The principles of its operation represent a managerial model that



can be exploited with a concern for responsibility. These are the principles that guarantee the proper functioning of a large typical family in Mali. As a network of actors, this type of family evolves on the basis of the mechanisms that shape the behavior of social actors. These include: empathy and collective conscience, fairness, honor, virtue and mutual respect, the sanctity of ties, parental and marital tutoring, a formal setting for entertainment.

### **2.5.1. Empathy and collective consciousness**

Empathy is a driving principle of family cohesion in traditional African societies. Cognitively and emotionally, social relationships within these families consist in initiating the newcomer to the values of the family. The latter gets to know his parents, to identify with them and to assist them. These are parents in the broad sense of the term, comprising a structure that encompasses the nuclear nucleus. This develops in the child a feeling of pity and a collective conscience about the family community. A family narcissism thus develops which consists, for each member, in esteeming and defending, at all costs, the values and interests of the family. We are witnessing within these families a feeling of "us" in front of others. It is mechanical solidarity (Durkheim, 1893). For example, the intervention concerning a brother in any social question is carried out through another, who is his natural protector. We are very rarely in front of the facts directly concerning our ego. Our brother's alter ego is our interface and our shield. This action must be reciprocal within the siblings in the face of social questions, such as conflicts, marriage, management of offspring, etc. This reciprocity transcends economic issues. It is altruism or the fraternal mutuality peculiar to the large traditional family.

Bringing this solidarity back to an organic (business) level would be a paradox insofar as the actors come from various backgrounds. It consists, however, in consolidating social ties around work. Applied to a business, this can be a source of motivation and personal development (Mayo E., 1945). At this level, one of the concerns of CSR in terms of social relations within the company would be taken into account.

### **2.5.2. Equity**

Equity is a fundamental value that strengthens bonds within families. In principle, traditional family values, based on blood ties and alliance, oppose any form of injustice. Processing is carried out on the basis of proportionality, in the sense that everyone is active for everyone, and everyone for everyone. This is possible thanks to a particular form of reciprocity based on altruism in social and economic actions. Indeed, the family being a unit of production and consumption, a collectivist system takes hold. At this level it is seen as a network whose members constitute the driving force of the operation. Assisting a member thus corresponds to a sovereign duty for the whole family. It's collective reciprocity. The guarantee of this fairness lies in the family ideal of honor and virtue, sentiments required of any responsible organization. Equity is an important element of human rights which is a major component of CSR (Cadet I., 2014).

### **2.5.3. Honor**

As we have already pointed out, in society each member acts and behaves in accordance with the values of his family which must be protected. For an ordinary individual, valuing the honor of the family is a challenge. Members are aware of this through ordinary activities. This

family consciousness constitutes a stimulus for the harmonization of social actions. It is part of socialization during which the child belongs to the whole family, or even to the whole community, of which he sets himself up as a protector in the face of the external environment. In addition to the formal framework, working conditions within the company should encourage the development of such a feeling for the benefit of the reputations of the company and the organization. This finds theoretical foundations when Henry Ford (1863-1947) said that the two most important things do not appear on a company's balance sheet, namely, its reputation and its people. To do this, men have the family as a social foundation, which is to be valued. Likewise, the social ideal within companies constitutes honor.

#### **2.5.4. Virtue and mutual respect**

The particular family reciprocity in force in traditional Malian families makes kinship a network of virtuous actors where the integrity of family values is a pledge. This goes hand in hand with the protection of the family money, the interest of the family, and by extension, the community. The birthright is in order. However, respect is mutual. On a daily basis, each member owes it an obligation to inquire about the news of others and vice versa. This implies an increase in family control over the individual. This type of control is essential for punctuality and communion in companies.

#### **2.5.5. The sacredness of ties**

Characterized by alliance and filiation, family ties fall within the realm of the sacred and the symbolic in the Mandingo cosmogony. Filiation is materialized by the bond of blood and mother's milk. According to beliefs, all those who are related by blood, or all those who have suckled the same breast must necessarily respect, consideration and assistance, under penalty of curses. It is the same for the bonds of marriage formed collectively and symbolically for better or for worse. For this sacredness, tolerance and family assistance are required of the members. There is at this level a normative consideration which consists in making positive actions towards one's parents for more blessing and success in the life of an individual. This constitutes a safeguard for family solidarity and the conservation of traditional values. Applied to a business, we will say that professional links are also sacred links for those who understand the stakes. We are talking about the sacredness of professional ties which contributes to the stability of organizations. The family functioning model can serve as a source of inspiration.

#### **2.5.6. Parental and marital tutoring**

A practice that is very frequently encountered in Mali, especially among the Bambara, is to attribute the parenthood of a child to a third person in the parental community. It comes in several forms:

- Each child is designated a father and a mother other than his genital parents. They are consulted on all social issues concerning him and actively participate in decision-making about him. In this society, according to tradition, for the benefit of other brothers, the genital father withdraws from any social issue concerning his child, such as marriage, circumcision, etc. This social attribution takes place from birth.
- In some polygamous families, children are sometimes exchanged between co-wives in order to limit division and strengthen social ties, in the sense that each wife takes care of her co-

wife's children and vice versa. This action helps to establish love and pity between co-wives as it is a remedy for jealousy and marital hatred. This exchange is generally full and final. A sterile wife can also benefit from this exchange in that she is endowed with it by another. The guardian exercises all maternal responsibility and enjoys all parental rights over this child.

- Out of respect for parental humility and for the right of birth, for sensitive issues (sexuality, conflicts, etc.), children do not speak directly to their biological parents. They always have one or more guardians among the uncles and aunts, or among friends of the parents, who constitute intermediaries and interlocutors. This is because they can speak open-heartedly to those who are effective in managing conflicts and other more or less sensitive issues.
- Society symbolically entrusts a man's wife to her age groups; to his brothers and cousins. These are all considered for her as "spouses". This, not for marital duties, but for the resolution of social questions concerning the couple. They are, for example, the first mediators in the event of a conflict.

Applied to the business, this tutorial model would be useful. Outside of the formal framework, this involves designating a mentor for each employee within the company, who is not their immediate supervisor. The latter will have the task of supporting and monitoring the employee. He must intervene for any disciplinary situation concerning him. To do this, the two players must meet frequently and discuss the conduct of the business. This is a mediating factor that can contribute to the dynamics of companies and organizations through the strengthening of leadership.

#### **2.5.7. An informal setting of entertainment**

Despite the strong bond that we have just outlined, the family is a place for jokes, entertainment and recreation. It is a place where we spend the most time, with various activities. It is a dynamic living environment, where parents and children, men and women, cousins, etc. meet. These maintain formal ties between them, forged around filiation and alliance. Apart from these formal relationships, the informal is developing. A joke frame, this joke consolidates social cohesion actions. It is the glue of kinship.

Indeed, through legends and beliefs, we learn that work constitutes for man a punishment and a constraint. Christophe Dejours (2003), will say that the work causes a whole series of sufferings because of the deleterious constraints. For him, to work is to endure this suffering. And to do this, agents build collective and individual defense strategies. Faced with this aversion to work, the pursuit of happiness and pleasure is the main goal of humans. This manifests itself through many means, including music, art, dance, folklore, etc. within work organizations. De Prévile, E., Petrini, C., Autissier, D., (2016), will say that you can work effectively while having fun. The company must be a space for personal development. To do this, it requires, in addition to the formal framework, the establishment of an informal means to promote distraction. This informal framework must be supervised in order to respect the necessary limits. This is a stimulus for the working man (Mayo, E., 1880-1949). Like the family, this distraction should not be trampled on.

#### **2.5.8. The company like the big family**

In Mali, the large traditional family, in order for it to function harmoniously, must obey a number of principles. These are actions that promote integration, cohesion and mutual trust.

Annie Cornet and Alexis Hakizumukama (2016), will say that in Africa, the relationship of trust is essentially based on interpersonal ties: ties of blood, marriage, belonging to the same ethnic group, etc. For them, the latter are at the center of the social life of Africans and in this context of a generally collective culture, the interest of the group takes precedence over personal interest and the fight against breaches of trust pushes the members of the group into a sort of moral obligation of solidarity and mutual aid.

Most African businessmen were raised in these family conditions and carry their mark. It would be ingenious to graft onto modern businesses certain elements of this traditional family education, qualifying as endogenous practices. African businessmen will recognize themselves in the face of this innovation. All of these ancestral practices that can be described as "sociocracy" (Autissier D. et al. 2016, p.27) can help build confidence in the company. In "The return to values" (2016, p. 112), Sié Azaria Coulibaly will say that trust is one of the fundamental values of social relations in Africa. For him, it has crumbled over time due to various socio-political crises, sociological prejudices and disappointments with an impact on the quality of the social climate in organizations. However, in organizations, self-confidence, confidence in the management of the company and confidence in its employees are an essential source of staff motivation, well-being at work, and therefore performance.

In short, these actions boil down to integration and social cohesion which enabled the large family to withstand the ups and downs of its time. These values ensure that each member of the family is devoted to the cause of his peers and to the family cause. This is required for the maturity and responsibility of an organization. So, how to get workers to defend the image of their organizations as it happens within the family?

"Changing our representations to change organizations" said Hubert Landier (2016, p.2). These community values are recommended in African companies, concerned with innovation and change, especially in the era of the virtuosity of social relations, due to digital transformation (Metais-Wiersch E. and Autissier D., 2016).

## Conclusion

Mali is a country whose existence still depends, in part, on grassroots social ties. These are the links of filiation, alliance, neighborhood, joint ownership. These links constitute the characteristic of families open to the conservation of values. Like a business, the lifespan of an extended family depends on internal dynamics and relationships with the environment. The tools used by families could, by transposition, be useful for the management of businesses in Mali, within the framework of social and societal responsibility.

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