



Macro Context Of Management And Organisations

Stream 18: Postcolonial Stream Proposal

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Introduction

Management literature is frequently involved with the practicalities of bearing organisational control in order to achieve the shareholders interests (Daft, R.; 2000), (Hodge, Anthony and Gales, 1998), (Kotter, J.; 1997). It seems to be assumed that in so doing the organisations ensure their profitability and survival. Main focus is then placed on technologies of control and efficiency while criteria regarding other stakeholders' interests are not considered. There is little or none awareness whatsoever of the situation that it is imposed to the workers and their families, there is little account of the organisational impact on the community, there is a very limited awareness and attention regarded to the environmental implications of managerial and organisational activities. In addition, not enough is being said regarding the ways in which the past is shaping the future while preserving a system of privileges and exclusion. A social system of domination and oppression is being reconstructed on the basis of traditions, former learning on the form of culture and attitudes, and technologies such as management.

Reluctance to be aware of the wider implications of management and organisational activities to some extent shapes our current society (Alvesson and Willmott; 1996), (Lorbiecki, A.; 1997), (Priyadharshini, E.; 1999), (Willmott, H.; 1997). We should be aware of the fact that common individuals do expend a large part of their lives at work. Moreover, after work most people devote themselves to different activities that are greatly influenced and even controlled by organisations. Most human activities such as education, entertainment, religion, etc. are widely controlled by organisations that are themselves subject to managerial rule. Even those people that are less inclined to join social activities at organisations are subject to organisations as they live their lives through shopping, reading, watching TV, etc. I shall devote this document to explore the ways used by the powerful to maintain their privileges in spite of wide human suffering.

The first part of this document leads a discussion on the macro context of management and organizational activity tackling the developing crisis proneness within current capitalist societies (Lerbinger, O.; 1997:ix) (Shrivastava, 1993:24) (Perrow, 1984), (Pauchant, T.; 1988) (Castellano; 1999). Secondly, it is discussed how oppressive practices at organisations are historically ridden. This chapter analyses the roles of colonial and postcolonial conditions in shaping the performance of social relations within organisations including the role of exclusion, leadership, education, and the State (Montaner, C.A., 2001), (Freire, 1996), (Thorpe, R.; 2000), (Boal, A.), (Burgoyne, J. and Reynolds, M.; 1997), (Burgoyne, J.; 2000), (Cunningham, I.; 2001), (Lee, M.; 1997), (Snell, R.; 1997). Thirdly, I shall discuss the impact of global trends and policies such as neoliberalism and globalisation that make sound impacts on organisations, individuals working at the organisations, and to the society as a whole. The role of the state, the politicians, and managers about these problems are addressed all along the document showing how the apparent politically neutral position of management and organisations is a too narrow view that impedes a more human and ecologically responsible management, organizational performance, and a more democratic stakeholders' participation. (Gray, J.; 1999), (Galeano, E.; 1999), (Harnecker, M.; 2000 a and b), (Said, E.; 1978), (Priyadharshini, E.; 1999), (Petras, J.; 2002), (Hoogvelt, A.; 1997), (ATTAC-Quebec; 2002). Finally, a summary of the main conclusions and needs for further research is presented.

1. Fostering organisational crises and oppression through current managerial knowledge and practices.

The most widely accepted definitions of organisational crises consider these events to be severe threats to the survival of systems such as organisations. I would argue that these definitions do not allow for radical changes that could avoid the path towards many of these disasters, but work instead as a trap that supports the perceived crisis-proneness of our societies (Castellano, P.; 1999), (Pauchant, T.; 1998). In this understanding of the situation, most of the theory on organisational crisis and crisis management would be useless to modify the trend. Even though these theories could be useful for particular cases, the definition ignores its self-fulfilling nature.

In other words, if we understand crisis as a threat to survival, the implication is that we must avoid the risks and/or try to recover from the consequences of the crises that could not be avoided. However, the basic source of this proneness to crisis is not questioned, and it is never pointed out that in many cases the source of the disaster is the business creed of capitalism rather than the failure of tired and unmotivated personnel. I will argue that the source of many crises is the greed that leads organisations. The one-dimensionality of the human capitalist system and its narcissistic drive are at the base of the crisis-proneness and the crisis-laden characteristics of our contemporary societies (Marcuse, H.; 1964), (Pauchant, T.; 1998).

Lerbinger quotes Albert J. Dunlap, former chairman and CEO of Scott Paper and Co., as saying that "stakeholders are total rubbish ... it is the shareholders who own the company" (Lerbinger, 1997:187). This expression matches exactly the so-called "business creed", the belief that the primary responsibility of managers is to serve in a fiduciary capacity to protect the interest of stockholders. Alvesson and Willmott found that "the role of managers is to ensure the survival, growth, and profitability of the organisation" (1998:161). When managers' attention is focused on the generation of profits, organisational practices that increase risks, but at the same time generate financial benefits could be regarded as acceptable, whereas measures that would increase reliability, but also reduce the rate of production and increase costs would be considered unacceptable because of the cost/benefit imperative. Thus, to some extent the sources of crisis can be found in the basic beliefs of the capitalist system rather than in the failures of individuals, or in organisational lack of effectiveness (Castellano, P; 1999).

Gephard and Pitter found that "accidents are often seen to be caused by the failure of individuals to acquire, possess, or implement (relevant) skills or traits when they are more plausibly interpreted as a manifestation of a web of social and economic relationships in which a blind eye is turned, more or less knowingly, to the risks inherent in particular activities" (quoted by Alvesson & Willmott, 1998:197). Thus, the core of the capitalist system seems to be, to a great extent, the source of most organisational crises. Wild competition, selfish greed, and managerial lack of awareness of the social, political, technological, and environmental implications of the system that frames the manager's daily activities would therefore be important considerations in the study of organisational crises. Nevertheless, it is individual workers those who tend to receive all the blame and assume all the responsibility.

Organisational crises are paid attention when an industrial disaster does occur. Pauchant has found how the high levels of narcissism and other defence mechanisms frequently performed by managers leads to the denial of technological risks (Pauchant,

T.; 1998). Obviously, any other organisational problems are subject of those defence mechanisms as well. So, there is little attention paid to the human suffering derived from the organisational and managerial traits presented above. Among other considerations we find that wild competition means as well exploitation as working days become longer and longer without proper compensation, selfish greed brings lower revenues, understaffing and unemployment. Lack of awareness about the social implications of organisational activity and management generates social fragmentation, discrimination and other ways of social exclusion. Lack of awareness of the political consequences of management contributes to the maintenance and reinforcement of the system that generates these problems. Even more, this lack of awareness submit the managers to the same leash that they impose to their subordinates by accepting, some times even proposing, to exploit their fellow workers in exchange of privileges such as higher revenues and social status.

Attempts are being made to change this one-sided view of organisational activity and managerial responsibility. For example, Lerbinger proposes the development of a new managerial creed, in which "a company has further responsibility to all stakeholders, such as employees, local communities, environmentalists, and the environment concerned public" (1997:199). According to O'Toole, "the aim is to gain stakeholder symmetry" (1985:42-49), while Alvesson & Willmott maintain that organisations must "measure social performance in addition to financial performance" (1998:203). Shrivastava proposes that management practice and crisis theory must be sensitive to the sustainability dimension of economic and technological development, warning that "... industrial / environmental crises will increase in frequency and devastation as the industrialized world produces more sophisticated and complex technologies" (Shrivastava, 1993:34)

To achieve the broader view of organisational life and managerial activity claimed here seems to me that it would be required at least two main features. A new organisational and managerial theory, and a higher level of personal development for organisational members in general and for managers in particular. It would be necessary a new theory of organisations and management that raise human and ecological issues as highly important, at least as important as profit making. But, it would not be enough to develop new theories that are both, more humanist and ecologically responsible. What it is mostly needed is a new managerial practice in that humanist and ecologically responsible manner. This more humanist management demand for a high level of self-awareness, critical thinking (Burgoyne, J.; 2000), (Reynolds, M.; 1997), (Moon, J.; 1999), and moral development (Kohlberg, 1981). It is necessary that managers develop an awareness about the consequences of their decisions and activity, and about the possibilities and opportunities of their position at the organisations. A commitment towards their fellows human beings as organisational stakeholders is required in order to avoid unnecessary damage and suffering, and to contribute in the construction of a more democratic society freer of exploitation, exclusion, and other forms of oppression.

2. Organisational oppressive practices as historically ridden.

Social exclusion and the failure of capitalism at Latin America.

Rosemary Thorpe (Thorpe, R.; 2000) has reported ways of social exclusion practiced on the Latin American economy which lead to the failure of capitalism to develop. She contends that these practices of exclusion are responsible for jeopardizing the economic growth by eliminating from the market many citizens. For instance, when

slavery was forbidden, many Latin American societies promoted the immigration of Chinese workers (coolies) to work on the farms and railways construction avoiding to pay fair wages to the liberated black people.

Native peasants, wrongly called “indians”, have usually joined the national workforce of Latin American countries. Nevertheless, the natives used to prefer going back to work at their communities’ land instead of working for too low wages. However, in order to keep control of the prize of labour the natives’ lands were frequently taken by the upper classes (Creoles descendants of the European colonizers) by registering the natives’ “non-registered” lands. Actually, what used to happen was that the natives did ignore the bureaucratic processes such as land property registration so that, their lands were taken by astute moves of those who used to create and manage the laws. In this way, the natives were forced to work for the landlords or for urban businesses for very low wages jeopardizing the possibilities for market development. The badly paid natives, majority of the population, were incapable of joining the market as consumers staying excluded from the evolution of society.

Obviously, there is much more than economic development problems here. Even though it is clear that under the world view of capitalism there was an economic malfunctioning it is clear that such a social exclusion must have had a deeper social base. I would argue that some practices of exclusion are still being performed in modern Latin American companies and that the origin of such practices can be traced to the colonial times. It was during the colony that cultural and racial stereotypes and prejudices took shape and were deeply embedded in the Latin American’s thinking. Carlos Alberto Montaner has argued that the obvious Latin American failure in fields such as the economy, the state (lack of political stability) and science (restricted scientific contributions) have its base on the particular Latin American history. A history that has been identified as unfair and illegitimate by all its actors. Montaner further argues that Spaniards, Creoles, Indians, and Negroes, all of them regard the Latin American reality as unfair placing numerous demands against each other, mostly, all of them, with some part of reason (Montaner, C.A., 2001; p. 13). We shall now discuss some ways in which our colonial history is still playing a role in the economic, social, and, more precisely, organisational life.

Leadership and Followers in the midst of the postcolonial reality.

Managers in organisations are challenged to become leaders of their personnel. Most managerial literature and discourse regards managers as the leaders of the work organisations. Manager’s leadership is expected to show the followership of the personnel and it is assumed that the personnel should follow the commands of the managers in an inspired way, not just by means of subordination to the manager’s authority. The employees, then, are expected to commit and identify with the vision of the manager-leader. However, from our colonial past, the role of leaders is highly conflictive with the world view of many Latin Americans.

When the conquest of America by the Spaniards took place, the natives found their culture destroyed on the hands of them, the Spaniards. Afterwards, a whole system of oppression was designed and developed in order to keep control of the masses of natives and in order to make them work for the colonizers. Obviously, uncountable resentments come from those experiences, and several social ideas, traditions, and prejudices have been established as well based on such history.

The Spanish crown created institutions that organized the colonial order such as the so called “encomienda” (Land Grant given by the Crown). Encomienda consisted in the policy of assigning to the colonisers, “encomenderos” lands and Indians. The encomenderos were given a number of natives to make them work and to “teach” them the right religion and culture.

At this institution of “encomienda” I find the starting point of some traditions that would still be, somehow, in place at modern work organisations. The idea of “teaching” the right religion could be compared with the modern organisational practice of demanding the employees with the acceptance of the “right” religion of capitalism, personal success, and private property. The concept of organisational culture is another way of maintaining the colonial tradition as much as the managers understand as organisational culture the values and customs held by themselves that “must” be accepted and followed by the employees. The employees in this process become the modern colonized, holders of an assumed inferior culture that have to be replaced by the wisdom of the coloniser managers. Individualism instead of collectivism, personal success instead of collective belonging, individualized wages instead of collective sharing, foreign knowledge instead of local creation, private property instead of community property, prevalence of capital instead of prevalence of collaborative work, nature control instead of nature belonging, etc.

At modern organisations it is seen that managers sanitize their struggles for power and privileges under a mask of logic and convenience. It is observed how managers claim that it is obvious and logic that the managers, they themselves, have to earn more money in order to get the best managers for the company. There is no account of the possibilities for more democratic distributions of the benefits. Moreover, it is assumed without questioning that management have to be performed in an authoritarian way with a hierarchical organisational design. To “sanitize” this authoritarian view of organisations it is said, with the companion of most management literature, that there have to be a clear line of command for the organisation to survive and succeed. There are neither ways of putting under revision the established order of authority.

In addition, those benefited with the encomienda, the encomenderos, were those who got the right from their European, alien, origin. Whereas, the “commended” were natives. This is another characteristic that is still, some how, found at many of our organisations. Even though the managers openly discourse that they belief in logic and personal competencies rather than ascription; it is seen frequently in organisations how the person’s racial and / or cultural origin determines in many ways their opportunities within the organisation. For instance, human resources managers currently declare that at their organisations personnel are selected based on their competences. However, many organisations do select firstly by social origin. This strategy of exclusion is usually performed by making a previous selection of those candidates that have studied at private universities, especially those expensive ones that pre-select under financial capabilities; rejecting a priori those candidates coming from state universities. It is declared that those expensive, private universities educate in better knowledge, to better fitted students. But, there is no fair testing of those better competencies at many organisations. We have seen at this last example how some organisations maintain practices of colonisation such as racial and cultural exclusion whilst sanitizing their policies by using a knowledge based discourse of technology.

Peruvian managers have to bear in mind that in order to achieve leadership, not only submission from their personnel, mostly natives, they have to better understand the peruvians’ culture(s) resulted from the colonial encounter and its evolution. The

presumed superiority of the coloniser, the presumed inferiority of the colonised, the gaps among the different actors and communities, and the practices that keep the wheel of colonialism running have to be questioned and re-interpreted in order to be able to claim for the people's commitment and followership. For leadership to be achieved, cultural bridges are to be built and diversity understanding and valuing are to be developed. Managerial and organisational theories and practices should take account of this situation if they are to be useful to successfully guide the construction of a more democratic and developmental organisational life.

Education as a colonising institution.

Education can be interpreted not just as the process to foster personal development in the form of knowledge acquisition and social norms internalisation, but education is a way to promote social compliance and submission within unfair and oppressive social settings. In Latin American society education has been used to submit the people to the power of the higher social classes by methodologies and contents that foster dependency, a sense of powerlessness, and the alienation of the people from their very reality and possibilities (Freire, P.; 1997), (Boal, A.; 1980). The roots of this kind of education could be traced from the pre-columbine times to the contemporary educational practices which basis was developed through the Spanish colony system.

The education granted to the indigenous during the Spanish colony was a real brain wash trying to wash away every form of cultural identity, unity, and pride that could incubate resistance or, even worse, rebellion. The first indigenous to be educated were the children of the Incas' royal family, generals and other important persons in the Incas Empire; after demolishing the Incas elite, the will for resistance would have been eliminated. The educational process has been reported as relying on delivery and repetition in order to avoid any creativity or originality (Montaner, C.A.; 2001; p.131). Lately, the indigenous education was opened to every children, being in charge of this duty the Encomenderos where the indigenous were labelled as lazy and idiots. Within this context of education and social positioning it would be very difficult to expect any independency, sense of power, or pride to develop a well fitted self-esteem that could allow the indigenous people to easily recover from the effects of the colonial times joining the republic as equals with the former masters, the whites and Creoles.

Beyond the indigenous education we should take a time to discuss the education provided to the Creoles in order to get a view of the whole, if that is possible. The Scholastic structure of education with its rigid methods, texts, and ways of teaching built in Latin America a way of thinking, a system of reality, and a sense of human life fixed in rigid schemas (Garin, Eugenio; *La Educación en Europa: 1400-1600*; Quoted in Montaner; p.133). The rigid schemas fixed in Latin American Creoles was one of dependency from Spain or Europe at the beginning of our history, and of domination against the natives. Even though the metropolis has now moved from Madrid to New York or Washington, it still is, or seems to be, the sense of dependency and submission to the Empire what defines the perceived possibilities for our politics and economy. It is now too frequently heard among highly educated Creoles that there is no way for our development other than following the IMF dictates and that there is no possibility of success in international affairs other than the American way (USA). In organisational life and managerial activity there is much subordination to the American (USA) and European body of theory and little attention is paid to the facts of cultural differences and historical settings. Some attention is being given to eastern ways of thinking mainly Japanese, Chinese, and Indian but almost nothing is expected from our own intellectual possibilities. Here there is an obvious challenge to Latin American

academics and leaders that are interested in contributing to the task of liberation from educational practices that foster dependency instead of a more humanist kind of education that deals with personal and social development posing the every day life conditions as the problems to be solved by the participants who through processes of critical and consensual reflection could take the responsibility of their own destiny rather than waiting for the “masters” to provide us with their recipes (Freire, P.), (Boal, A.), (Reynolds, M.), (Burgoyne, J.), (Snell, R.), (Cunningham, I.).

Peruvian universities are rarely keen to promote research that could unveil the conditions of neo-colonial subordination while opening ways of cultural reconciliation and synthesis among our own diverse people. Even though there is a lack of support for research and theory development in Peruvian universities there is a growing sense of the need and convenience for academics to involve in these duty of cultural action. This paper is actually an example of such an attitude and the author intention is to join the advanced platoon making a contribution on the emancipatory development of our Latin American people. But the quest for emancipation could get lost if there is no awareness of the wider forces that interact in the processes of oppression and emancipation. These forces are about local ways of thinking and strategies for domination that are based, inspired, and/or supported by global trends and discourses that need to be uncovered and criticized in order to perceive most of its implications, connections, and the possibilities that they actually provide.

The post-colonial conditions and the State.

The Latin American economy has been regarded as enslaving due to the low wages paid to the workers, the high prices collected, and the unfairness of its overall conditions (Galeano, E.; 1999). These unfair conditions found on Latin American economy are among the main consequences of the structures built during the colonial times. Structures that do include not only economic but social practices and psychological conditions that tend to keep the evolution of this continent within some limits that could be understood as a limiting paradigm.

It is frequently said that entrepreneurs and business men are not appreciated in Latin America. They use to be blamed by the extended poverty that Latin Americans endure as a consequence of entrepreneurs and politicians collusion. Politicians and entrepreneurs use to collude to exchange influences and to cheat on the adjudication of public contracts (Diez Canseco, J.; 2002). Latin American entrepreneurs have discovered from a long time that the economic power provides them with political power. Similarly, politicians know that the political power they hold open ways to achieve economic power, what in turn increases their political power. In this way, the corrupted politicians and entrepreneurs join a synergistic relationship that finally rests on the shoulders of the people, weather tax payers or weak workers that endure unfair conditions that generates a wealth alien to them (Montaner, C.A.; 2001; p.98). Certainly, it is not surprising that Latin Americans do not trust neither their politicians nor their entrepreneurs.

3. The new global trends as neo-colonialism.

Unveiling the discourse of neoliberalism.

Neoliberalism is the ideology for a project of a world society characterized by an economy in which the markets are deregulated and put beyond the possibility of political or social control. This project, inspired as well in the Enlightenment, is now led by USA and the trans-national organisations such as the International Monetary Fund

(IMF), the World Trade Organisation (WTO), and the Organisation for Economic Cooperation and Development (OECD). These trans-national organisations claim that all that is needed for free markets to coordinate economic activity is a framework providing monetary and fiscal stability (Gray, J.; 1999; p.5, 6). Many countries have voluntarily started processes of restructuring based on the recipes provided by these organisations. Some other countries have initiated the process being under pressures to do so holding the threat to be excluded from the benefits provided by the developed countries. As examples we find the "Letters of Intention" that every country has to sign up before the IMF, other examples fall in the uncertainty for a country to be considered on benefits such as the ATPA by the USA government providing the countries with preference access to the American market.

The neoliberal project is built upon a set of assumptions and beliefs that constitute the paradigm conditioning every aspect of the model. Some of the most clearly recognized neoliberal assumptions are about the presumed restricted role for the state, the fairness of free markets, the contributing aspect of institutionalism, the naturalness of capitalism, the presumed higher and freer role of the individual acting as a consumer, and the socio-political strategy to promote the neoliberal project. We shall now discuss briefly the main characteristics of neoliberal capitalism as used to support the project of USA, its allies, and the trans-national organisations.

States and institutions.

Regarding the neoliberal assumptions about the presumed restricted role for the state it is important to bear in mind that in Latin America most people used to think that the social interests will always be better protected by the State than by the greedy capitalists. Montaner goes on to say that Latin Americans do so even though they do consider the State to be a bad and corrupted administrator (Montaner, 2001; p.97) and this would be a contradiction to be solved by putting the social interests mainly in private hands. What Montaner is not aware of is that even though the State is regarded as a bad and corrupted administrator, the private individuals with access to the economic resources and political power to take control of the public services are regarded as greedy, as he states himself. Besides, the rich individuals considered greedy and corrupted are those who corrupt the politicians, exploit the workers, and exclude the people by cultural and racial criteria, as we have seen before. The rich, the beneficiaries of an enslaving society, are not recognized by the Latin American people as those who should take control of the social interests, even though the State and the politicians could be perceived as inefficient and/or corrupted. In addition, the people could think that it would be possible to reach some control of the State while there would be no perceived possibility for them to take control of the rich once they assume the public services as their privately owned companies.

Montaner argues as well that it is needed economic freedom to produce, sell and exchange, while at the same time it is required political freedom to create adequate institutions in order to get protection of the ideologists that pretend to guide our lives, instead of allowing us to lead our lives on our own (ibid; p.192). First at all, it is not clear why Montaner assumes that neoliberalism is not, as well, an ideology telling us how to live (free markets on private hands). Montaner thought about freedom shows no awareness about the fairness or unfairness of the conditions where free competition is to be installed. It is stated that free economy is needed to produce, sell and exchange efficiently but he says nothing about the limited capacity to compete and exchange hold by the peasants and urban workers. They have lived excluded from capitalist accumulation and their lands have been taken away from their communities (social

tenancy) and put under private hands (liberal private property); they do not have the power to compete and make their demands (technology, resources, competencies, etc.); their culture do not provide them neither with the correspondent attitudes nor values to perform within capitalist settings, they are educated on collectivist and collaborative values that do not match those of individualism and competitiveness that characterize neoliberal capitalism.

Neoliberal rules, and laws, of individualism and competitiveness are neither understood, nor accepted by a people whose culture is being violented. Whose freedom and institutions are going to prevail within the neoliberal conditions imposed by a State that privilege foreign recipes? It results easy to forecast; it does not seem to be the freedom of rural or urban dependent workers which would prevail but those of the Creoles that are richer and culturally better fitted for the western neoliberal project and the western multinational companies.

Eduardo Galeano reminds us that at these times of free markets and privatisations, it is money what rules without intermediaries and that the role of the State within the neoliberal system is to take care of the discipline of cheap labour and the repression of the dangerous legions of jobless arms (Galeano, E.; 1999; p.30). The role of the State is not anymore that of taking care of the social interests but that of building and maintaining the system for free business on the assumption that it is the market who shall provide what ever is demanded by the people. But, what would happen if the producers are only interested on working for the rich markets? What would happen if the producers do not care about the cultural necessities of the excluded? What is it going to happen if the poor people's market is not big enough to justify investment under "good" business standards? The politicians of neoliberalism do not care about these questions because they do prefer to keep their faith on the success of the neoliberal project for what a solid and powerful State is required. We find here, again, the consequences of capitalist's narcissism and denial (Pauchant, T.; 1988), (Fromm, E.; 1964).

Is it natural?

The laissez-faire policies which produced the Great Transformation of Mid-Victorian England were based on the belief that market freedoms are natural and that political restrains on the markets are artificial. After empirical observation it becomes clear that the free markets are creatures of State power instead of natural processes. Moreover, the free markets usually persist only as the State is able to prevent human needs for security and the control of economic risk from finding political expression (Gray, J.; 1999; p.17). In addition, it has been observed that in the absence of a strong State dedicated to a liberal economic programme, the markets will be encumbered by a myriad of constraints and regulations in response to specific social problems. If we accept, as Gray does, that the free markets are a product of social engineering and that it is the encumbered markets what unfolds naturally, then the main implication would be that the free market would be an enemy of democracy, not its allied as it is frequently argued.

It is said that free competition is a characteristic of these free markets meaning that any person or company has the right to compete in the same conditions. However, in the real world it is found that big companies from rich countries receive subsidies from their governments in the form of technological research and development investment, direct protectionism (import quotas or custom taxes), cheap financial resources, etc.

Is a human being freer as a consumer?

It is said that humans are freer within a society where free markets rule because every privilege, subsidy, or barrier distort the prices on the market. "... [T]he citizen ... is now a consumer that demands for his rights ... the consumer is a person that chooses with his money, freely, whatever gives him satisfaction ... rejecting the politicians and bureaucrats' decisions regarding the field of consumption ..." (Montaner, C.; p.181). Nothing is said regarding the unfair accumulation of wealth, nor about the practices of exclusion we have observed before in this document. Nothing is said neither about the manipulation of advertising.

Alvesson and Willmott quotes Fromm arguing that the processes of consumption with its ever-inflating "need" for more goods undermines happiness and continuously spurs us on to feed the consumerist habit (p.77). Instead of being freer, the human being as a consumer tend to become passive and unreflective consumers incapable of imagining forms of life different from the present. Nevertheless, it is not only as consumers that human freedom is manipulated and encapsulated. Political institutions and national strategies enforced by the greatest powers add their own contributions to the exclusion and distortions that builds a world of rich and poor.

Freedom for goods but not for you.

Rich countries do promote free markets for their goods and financial surplus, but they close their markets to labour in order to maintain the distorted prices of their workers while harming the workers from other parts of the world. The distortions that are banned for goods and money are tolerated and even promoted for human beings, and this is done under the discourse of freedom.

Eduardo Galeano remind us that "... there still are many economic barriers but higher as never before are the human barriers such as the immigration laws and the fortifications built at borders such as the Mexican-American border in order to stop the Mexican workers who insist to ignore that the freedom to move is a privilege for those who have money.

Political strategy to install the neoliberal project.

Every where the free market is praised and regarded as the source of prosperity and warrant of democracy. The free trade ideal is sold as new, but it has a long story, a story related to the origins of injustice. Piracy was the way of free trade for England, Holland, and France. Individuals such as Sir Francis Drake, Henry Morgan, Piet Heyn, and Francois Lolonois were among the pioneers of European free trade. This Free Trade was the alibi used by the Europeans in order to get rich selling humans as slaves ..." (Galeano, E.; 1999; p.35-39). All around the world, and all along modern history, we find the western colonial powers using the argument of free trade in order to promote markets for its goods, and in order to impose its will upon other civilisations with a sense of modernisation and generous aid. Free trade discourse is a way to sanitize western practices of economic and cultural domination.

Social pressure frequently overcome free market initiatives within democratic settings. So, in order to maintain the processes of de-regulation and privatisation the sovereign states may sign up to membership of the World Trade Organisation (WTO) in order for this organisation to determine what is to count as free trade, and what a restraint of it. It is not the legislature of the sovereign state which determine the economic policies

anymore, but the WTO. The rules of the market must be elevated beyond any possibility of revision through democratic choice. The role of a trans-national organisation such as the WTO is to project free markets into the economic life of every society, this can be done only insofar they are immune from the pressures of democratic political life (Gray, J.; 1999; p.18).

Like all the other variants of the Enlightenment Utopia, the creation of a universal civilisation based in human objective reason, neoliberalism presupposes western supremacy. The neoliberal project, as we have seen, does not square with a pluralist world in which there is no power that can hope to exercise the hegemony (Ibid; p.20), again, democracy seems not to be the political model to foster and maintain neoliberal conditions because of its unbearable social costs.

4. Conclusions and further research.

At the first part of this document we have seen that in order to break the vicious cycle (narcissism and one-dimensionality) that engenders the crises-proneness characteristic of contemporary capitalism it is necessary to develop a new organisational and managerial body of theory and practice inspired on humanist and ecological values and beliefs.

Secondly, we found that many oppressive practices experienced by workers at work organisations can be traced from historical settings. Colonial practices from western powers are being performed in differing ways generating social exclusion, and varied ways of psychological dependency established by means of education, political corruption lead by politicians and entrepreneurs, and multinational organisations working in alliance with the greatest western countries.

Finally we found that in opposition to its own discourse Neoliberalism is a globalizing trend that opposes to democracy and freedom. Especially important is the realization that the neoliberal project fosters to some extent freedom for goods and money but does the opposite for human beings. This process is reinforced providing some people with privileges they are reluctant to give away (managers, rich countries' workers, etc.).

The macro-context within which management and organisational practice are performed results on an oppressive system for the natural environment, the workers, the consumers, and the managers themselves among other stakeholders. Particularly important to bear in mind is the role of managers as the agents who recreate the past onto the future through practices that frame the minds of workers and consumers.

If this situation is to be overturned, as it seems to me necessary and fair, emancipatory projects should be developed. These emancipatory projects should include at least a more critical managerial education, and management and organisation theory that offer inspiration for a praxis to unfold. From my point of view, it is not enough to critique but to engage on transformational projects at individual, organisational, and wider social level.

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