

MANAGEMENT AND BEHAVIOR

Dr. Juan Carlos Gómez Fulao
Universidad de Buenos Aires
Facultad de Ciencias Económicas
Departamento Administración
Arenales 3745 Piso 10 A
Ciudad de Buenos Aires
jcgf@movi.com.ar

ABSTRACT

A contemporary vision of managerial administration is presented in the following essay. Behavioral action in the handling of organization is briefly stated. It is an outline which ponders behavior at different complexity levels, such as new times social context, emergent culture, institutional administration, being interested in individual and group behavior, emphasizing the alternating mechanisms for decision-making and their rational, intuitive and emotional components, intruding in practical philosophy aspects, cognitive psychology and emotivity. Value as a change proposal adds space for reflection. Due to the briefness of this essay, each one of the topics will be enlarged in future articles.

Reflection Area. A Time For Being Disappointed in tha Action?

To help in the thinking we should place ourselves within the context where the main management activities are developed, that is to say in the global market, because the environment acting recognition, allows the elaboration of strategies which better agree with the results, independent of what expected.

We well know that inefficiency is just round the corner and that usually communication and interpretation deviations of results, indicate to us achievements that in fact are only formulations empty of content. I.e. that as there is no other existing success option, we are only satisfied with

"immediate" achievements and we see ourselves designing short term strategies - the nearest present - because those more extensive and invisible horizon ones, are vacuous due to the absence of a past: the institutional memory and of a leader with the necessary vision to be able to manage things in the face of complexity and uncertainty.

Perhaps something else will not be available, for a long time the world has been going through times of consumption and not of production. It seems as if the final result is tried to be achieved even before the yet undefined desire. The express delivery of modern times. The way in which values and ways of evaluating achievements reached, will be very different.

It is the time of liquid modernity; of the world open to software; of a power paradoxically strengthened by looseness; of the effectiveness of time as a means of attainment of approximate value to the infinite which intends to equal the value of all the units, which conform the field of the potential objectives. It is also a time of immediate satisfactions and of ephemeral desires. A context which predisposes us to the instantaneousness. The immediate satisfaction, today it means exhaustion and also immediate disappearance of interest.

Bauman says that at present, the question moves, passing from the means to the ends, and that the necessity to subjection to time - space relationship, will be meaning to us, that as all the parts of space can be reached in the same lapse (i. e. "without time"), no part of space will be privileged, nor will it have "special value", since being possible to reach any part of space at any moment, there are no reasons to reach anywhere in a particular moment, neither reasons to worry to guarantee the access right, to any of them.

In the hardware era, of heavy modernity that in Max Weber's terminology is also the time of instrumental rationality, time appears as the means that requires to be carefully managed so that the value interests, which were spatial, could be maximized.

In the Ford Era the race towards dehumanization begins: Man seems to be tied to the industrial machine. In times of light modernism, another man caresses his skin and connects his brain to the computer. Meanwhile, some things through time are indestructible: routine as a periodic exercise and morality which is possible thanks to the existence of duty, many times is diluted.

In hypermodern times which began in the 70s, we are harassed by the idea of what is contemporary; there where utopias and ideologies profile their fall. The climax of the new daily culture of an individual centered in the present, which privileges consumption, hedonism and private happiness, but which remains implied in the logic of the moment, centered more in the universal worldness and technological revolution.

This present day logic is the logic of the instantaneous and the transitory; the precarious and usually empty. It is the time where modernity disappears, here one does not live the final modernity state but its exaggeration, i. e., its superlative potentiation. Perhaps, if we not only consulted Eagleton and we researched in Lipovetsky we would assist the language and the action not only with postmodernism, but with something else that belongs to another world, to the "hyper world", environment referred by Huxley in "A Happy World" or by Orwell in "1984". Other spaces but also other times.

In consequence we could ask ourselves a simple question: What is not "hyper" in our societies? Is it a climate without limit? It is a force that pushes us forwards within in the instantaneous enjoyment of the present when at the same time we raptly contemplate the oppressive information over saturation that invades us. And here again: the logic of the extreme; of the superlative; once again the satisfaction of desire before the intention of defining it, appears.

Thus, it is easy to infer that society and an important group of institutions, manifest times of disappointment. where the opening to the possible is diffuse. In this way, the space for institutional development becomes consumption, desire, stress contaminated: insecurity substitutes entertainment; the precariousness of the contracts alters the security of the affections. Then: How does one return to the statute of the present? How is the present thought? Is it an eternal time and with no return, that can only carry the enjoyments of the instant? What behavior is required of the actors when the scenario has changed so much?

Meanwhile the future weighs upon us. The biggest load appears on the extremes: in youth and old age.

It is a period when time is manifested against time, where the individual's fragility is due to having been deprived of the social structures in which he is wrapped and contained.

Sensorial, quantitative time, of image, of excess, of the "always more", nevertheless we have to follow the challenge, to get into place through the management with a new leadership and a new formation. The definition of a new behavior with a new style.

Basic Action Principles in the Face of the Emergent Culture

Every individual on whom the duty falls of conducting the institutional management, should be accompanied by a different vision, in the resolution of the problems derived from the emergent culture of the scenario itself where it should act. These principles result in possibilities for the postmodernist style, which we considered beforehand. Thus, the individual's behavior should discover and apply values and norms shared by the pluralistic society.

What implies the emergence of the new times in the institutional labor.

- the reconsideration of the purposes of the institutions, to achieve capacity of self continuity and permanency, stressing on the daily life world: the cultural traditions, the personal self realization, etc.;

- the individuals' cooperative and creative perspective, i. e. that the actors' motivations should not be avoided.

- in the institution's integral project with a certain managerial style through cooperation.

- a position or institutional design that responds to the differentiated capacities and allows responsibility evaluation in terms of ownership, inclusion and integration.

The basic principles which to my criteria, will be the best support of individual and group behavior could also be referred by means of:

The recognition of gradations, shades, variations in human valuation processes. The graduation in maturation times. We well know that management is only achieved after a time of learning and with gradual exercising. Which will be implying to do Gradually.

The convergence and integration of personal perspectives assuming diversity and heterogeneity of the human group with which one works. Plurality will then be assumed. ;

Perspective is not contrary, it is different. This not only a means to see more, but to see better, especially everything where there are possibilities of adding, increasing and complementing

what one is seeing. Every project seen this way will be integrating the perspectives of those who participate in it. We will be referring to Complementariness;

The fusion of vocation and profession; the technical - labor specialization and the of socio - economic cooperation project. The emphasis will not be on who completes the foreseen objectives mechanically, but with whom he creates. undertakes and invents. He will be thinking about a horizon of flexibility, versatility and creative innovation. Space will be given to Integrity;

Finally, he will always remember the permanent necessity of cooperation for the achievement of a greater justice level, exploring to the maximum his own capacities to put them to the service of the community. Personal creativity at the service of cooperation, is the challenge of postmodern ethics; it is a challenge that allows the modification of a kind of civilization which tends to substitute creative capital (work, cooperation, communication) for financial capital. The principle of Solidarity.

And here we find the manager's greatest challenge: harmonization of time and space, defined in the postmodern frame. Perhaps these principles will manage to drive entrepreneurs to perform better as leaders and as other men's trainers.

Ergo: it is the prior responsibility for commitment and it is the collaboration for the vicinity of other enterprises; it is the apex where cooperation and competition converge.

Institutional Models

Albert meditates on two definable models within the managerial field: the first one corresponds to neo-American capitalism; the second to the "renano". In the first one, the company is considered as a merchandise where the proprietor or the shareholder disposes freely. Money is considered the objective. Things, are only means.

In this model, the collaborators are treated as products of a capital, just like merchandise. The future, according to Lipovetsky, is deliberately sacrificed to the present. We know due to previous considerations, that to create a way of life, the future should be projected through the present and the past, needing subjects and corporations that know themselves as being responsible for the projects and their realizations and that they should be located beyond the rendering of results.

The second model, defined as renano, speaks to us of the irreversible universalism. This model outlines long term projects (gourmet food versus fast food characteristic of latter day capitalism); one does not have it for merchandise, but as a people's cooperation, united by a common task where the culture that the being constitutes, is appreciated.

We will be able to find our model within the options offered to us by the postmodern period or postmodernist style, knowing that in this world of instrumental relationships, where management cannot be understood but as manipulation, could be more attractive than an universe where, the relationships intra and extra enterprises, are based on the idea that people are valid interlocutors and that the managerial activity itself, be a cooperative task that deserves creation, imagination and insomnia.

When establishing cooperation relationships and not of conflict; when appealing to the creation and not to shoddiness, there will be space for a greater initiative with greater responsibility. The desideratum will be able to result in a better life quality. There will be no doubts as to the option that should be chosen.

Management, Behavior aand Sense of Value

After sketching the framework of the events and of the principles to be considered, to achieve a better behavior, that future tests will allow to continue developing, let us go on to consider the terms VALUE and MANAGEMENT.

To define Value we consider man, which becomes a person in the process of social interrelation - socialization -. The human being experiences something as valuable, because, as to being needed, he needs certain goods to survive. He is endowed with thought and language, being able to carry out judgments on his environment, intentionally aspiring to what he considers valuable. The valuation itself is presented as from then on, as a moment of emotional estimation. The emotional statement thus becomes inseparable of perception and voluntary assignment.

The preference and rejection of certain goods, are personal actions that are organized by means of a hierarchy of securities which is dominated by a supreme good with regard to which the other ones acquire an instrumental significance or they are incorporated as partial aspects.

On the other hand, the development of the managerial - administration function - has as its goal the achievement of organization effectiveness which is guaranteed when recognized and each one of its components is used correctly, as are decision, communication, motivation and negotiation. These functions become significant actions to the management art (leadership capacity) constituting links of a process that influences and motivates individuals and groups.

As mentioned before in other essays, to my criteria, the organization is an abstract symbol that is configured for a particular objective: the attainment of the proposed mission. The manager converges towards that goal, who also develops an abstract activity, deciphering values and procedures through the group which accompanies him to reach the proposed objective.

We define that "a modern administration implies going into the organization, reduce the sclerotic rigidity, and to frame the actions within a dynamic process of unit progression, channeling the innovations in a coherent direction. Thus management is born in a project, something unreal that is usually broken into fragmented and confused information, leading the action, proposing a goal"

In the consultancy practice the institutional phenomena, especially those that take place in enterprises, one always appeals to rational behavior observation. Thus we use Herbert Simon's ideas who considers behavior through the decisive processes, that have been present in the organizations under the economic theory of the subjective usefulness.

The SEU Theory underlies in the neoclassicist economic postulate: the rational decider chooses, among some given alternatives, that action course which produces in him the greatest satisfaction, once all the subjective probabilities have been assigned and they have been compared according to certain preferences. In this theory, the Nobel presents what in its own words defines as "decision objective environment" and also the concept of implicit rationality, a expression inherited from the SEU which is called objective rationality.

Under this perspective, a decision is understood as rational "if it maximizes some certain values in a given situation". This rationality is difficult to reach, since the individuals cannot know all the alternatives, they cannot predict all the consequences and normally they do not usually perfectly evaluate all the derivative satisfactions of these consequences. In this way the decision is

subject to the existence of rational limits. In consequence the behavior will also be subject to such limits when no other components are added.

If we directed our interest to the epistolary correspondence exchanged between the thinkers Herbert Simon and Henry Mintzberg we would notice the importance that the last one, grants to intuition in human behavior and in the decision making mechanism and so in the task of the management of group organizations. The understanding of the problems and the way to solve them would stop being rationally unívocamente to complement itself with the behavior sciences mechanism with elements belonging human psychology, referred to the intuition and emotion fields.

The argument between these persons happens when Mintzberg sends the article "Planning on the left side and direction on the right" to get to know the opinion of the one who had studied decision, the most. Thus the awarded founder of the Organization Theory, returns the paper with observations, judging professor McGill's reasoning false, which goes on generating a dialogue which through time, enriches itself with new interpretations and conclusions. In this way, the act of deciding, as all process which goes on generating within the organizations' management, goes on leaving more and more space to such aspects as emotion and intuition, with the idea of reaching with effectiveness the result of the processes and to help in the concretion of the institutional mission.

According to Mintzberg the intuition, is based on the studies done by the biologist Robert Ornstein on conscience psychology. Simon contradicts the idea of the specialized behavior of the brain hemispheres, even if there is acknowledged experience on human knowledge in the process of decision making.

The emotion role has been lately, minutely exposed by Goleman who affirms that the cognitive capacity of the decider is not enough to explain human behavior and that it is necessary to speak of an emotional intelligence for the decisive role that the emotions play, in behavior determination, nevertheless to consider of the primigenio factor of the decision that incorporates emotional behavior to the hierarchies and organizational functions.

It would be unjust to abandon the topic without mentioning Aristotle, who would at present be extremely critical in relation to the kind of rationality presented by Simon in the SEU Theory,

especially for not corresponding to reality. For the greatest exponent in practical philosophy, the intervention of man's irrational elements on the rational ones in the practical judgments, is generous. I do not want to forget, being my intention to develop in other writings, the meaning of what for Aristotle and Simon the present moments would mean in the terms of poiesis and praxis which could surprise us.

With the appreciations done in this synthesis it is good to wonder on the manager's behavior in times of postmodern society. The vision of the latest referee as to notions that correspond to the spirit, Mike George, indicates the necessity to lean on values, taking into account that the manager is in a privileged position having the honor of leading people and to know that the leading process is to learn, being his motivation, wanting to learn and to be prepared for he himself to change, and motivated to do so, he should confirm that his values and the bases of his performances become significant in the work context which enriches the group and the organizational behavior.

In closing, I consider that we should be prepared to find leaders that do not only behave in a rational way with preconceived formulations, but rather they leave space for their own and other people's feelings. In this way, to the rational and intuitive intelligence the emotional component should be added, which will allow to cause a greater impact on the individual responsibility, impregnating values to the acts where decision is needed.

Bibliografía

- Bauman, Zygmunt. Modernidad Líquida. Fondo de Cultura Económica. Buenos Aires. 2003.
- Gómez Fulao, Juan Carlos. Reflexiones sobre Modelos Económicos. Edic. Cooperativas. Buenos Aires 2003.
- Abraham, Tomas. La Empresa de Vivir. Sudamericana. Buenos Aires. 2000
- Lipovetsky, Gilles. El imperio de lo efímero. Anagrama. Barcelona. 1990.
- Eagleton, Terry. Las ilusiones del posmodernismo. Paidós. Buenos Aires. 1998.
- López Franco, J. La ética del management ¿un signo más de los tiempos de la moda? ICADE 19.Barcelona. 1990.
- Albert, M. Capitalismo contra capitalismo. Paidós. Barcelona. 1992.
- Tuleja, T. Más allá de la cuenta de resultados. Plaza y Janés. Barcelona. 1987.
- García Echevarría, S y Lattmann, Ch. Management de los recursos humanos en la empresa. Díaz de Santos. Madrid. 1992.
- Cortina, Adela. Ética sin moral. Tecnos. Madrid. 1990.
- Höffe, Otfried. Diccionario de Ética. Crítica. Barcelona. 1994
- Gómez Fulao, JC / Magdalena, F. Sistemas Administrativos. Estructura y Procesos. Edic. Macchi. Buenos Aires. 1999.
- Gómez Fulao, Juan Carlos. Incursiones en Management. Ensayos sobre Gestión. Edic. CIMA. Buenos Aires. 1986
- Simon, Herbert. The New Science of Management Decision. Harper & Row. Nyork. 1960 y The Science of the Artificial. MIT Press. 1964. Consideraciones anexas a través del aporte de Garriga Cots, E. La Posición de Herbert Simon. IESE. Universidad de Navarra. 2000.
- Ornstein, Robert. The Psychology of Consciousness. Freeman. San Francisco. 1975.
- Goleman, Daniel. La Inteligencia Emocional. Javier Vergara Editor. Buenos Aires. 1996.
- George, Mike. Conferencia en Buenos Aires. Diciembre 2004. "Liderando cambios profundos a través de inteligencias múltiples"; Brahma Kumaris Self Management Systems