

HOW TO UNDERSTAND ORGANIZATIONS UNDER J. ETKIN PERSPECTIVE

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Abstract.- Double Moral in Organizations is a book that comprises concrete suggestions that allow us to understand critically the reasons as to why organizations -that take different forms- misunderstand their vision and mission according to institutionalized corruption. This point appears to be once and once again throughout this interesting book and will be criticized in the following review.

Key Word.- *double moral, conflicts, corruption, organization*

Introduction

Today, philosophy garners huge attention on the world of business and management literature. A global World like this not only needs from interdisciplinary contributions in the field of organizations but also businessmen are attracted by the philosophical body of knowledge in regards to ethic, aesthetic and logic. Under that context, Double Moral in Organizations is a book that comprises concrete suggestions that allows us to understand critically the reasons as to why organizations -that take different forms- misunderstand their vision and mission according to institutionalized corruption. This point appears to be once and once again throughout this interesting book and will be criticized in the following review.

Companies wherein double moral is present are considered fruitless and dangerous for whole society because in the search of their ends disregard ethic values. Basically, the purpose of this book is threefold: first, it looks to be intended to managers, consultants and scholars who are concerned to study the effects on double moral in organizations. Secondly, as previously noted these organizations leave behind their social mission in a continuous search of success. And this happens not for ignorance but for ideology and power will. Finally, a diagnosis is proposed in order to overcome the negative consequences of evil in structures organized with basis on disloyalty and excessive competition. Nevertheless, some issues request to be re-considered according to ethical fields.

Discussion

In the introductory chapter, Etkin reminds that social fragmentation is related - implicitly or not- to manipulation virtue practices; egoism does result in two contradict messages that undoubtedly fragment to organization in different pieces. For one hand, double moral seems to emerge whenever corporation preaches cooperation theoretically while in practice encourage a downright competitiveness between members. Under these circumstances, employees not only feel disconcerted because a lack of ethical references but also dissociate their turn of mind from behavior giving birth to a new figure: cynicism.

For the other, perversion is defined as an absolute concept (a priori) which is applied regardless the social contexts like a bridge between what persons says and do. In fact, Etkin emphasizes that *“whenever we did not say, occult or deform whatever we think, the notion of hypocrisy surfaced. When statements are intended to cheat, we use lie. If in an organization coexists diverse as well as contradictories ways of thinking, also we recur to the usage of double moral discourse. Nevertheless, whenever, there are evident differences between said and done, then we assume this is a double bind or double moral discourse”* (p. 9).

In those cases there is dissociation between practices and ideas, organizations are involved in an atmosphere where chaos and disorder are predominant. Under these circumstances, stakeholders do not follow their social duties but demands their rights. For example, citizens who do not pay regularly their taxes may very well ask for more polices in the streets or assistance regarding educations or health.

This behavior demonstrates the presence of double moral and perversion for two main reasons: 1) in part, society impulses to a manipulation of ethical order, 2), that action entails other terrible consequence; if neighbor does not follow the rules, also I will do the same expecting other changes its own behavior instead of me; since this never occurs (the paradox of common), citizens will denounce the other's misconduct but will not assume their proper faults. Vicious circles provoke a new social fragmentation because citizens consider fruitless their involvement in social life making a scapegoat on certain minorities like immigrants or foreigners. It is often assumed that primary culprit of my own sins, are projected outside of my-self. An actual example will illustrate better this point: in the second office term of American President G. W. Bush, his positive image slumped to a scarce 20 or 30% in comparison with previous period. Likewise, this was a product of the excessive usage of power, but more interesting is the fact that American citizens denied to be voted in favor of Bush as last opinion polls have recently published; ¿how has Bush arrive to White House in a Democratic Republic?. The victory of Bush recalls Clinton's sexual scandals while Obama's triumph relies on Bush's discredited administration. That way, leadership works as a mechanism for what subordinates are subsumed into a blind obedience in lapses of success but crucify their idols at a later date when results are not convincingly good. Hence, Etkin suggests that power should be deemed not only temporal but also self-destructive for institutions.

Following this explanation, some immediate questions surfaced ¿how had Bush also gain and loose acceptance in American society?, and ¿why citizens expiates their faults by that?, or at least their responsibility. The same example may be observed in all regimes and societies, from early mentioned United State to Argentina, wherein ethic order has been suspended. Other example, it is the role played by criminals after purging condemn in prison. In such circumstances, they are not conducted to re-socialize them for adapting to society but once again relegated to commit other crime. Modern tense crime-related atmosphere is product of a previous violence that society does not recognize but expiate in specific sites and contexts.

Possibly, ethical domain depends on the point of view that is being analyzed but in almost every cases ethic is voluntary for people. Stakeholders, employees, doctors and others practitioners would have the likelihood to honor or not organizational values. In other instances, ethic is manipulated by ambitions of diverse nature. As a result of this, authoritarian ethic observes a moral confusion in which stakeholders acknowledge that virtue and moral issues are temporal or subjective topics. In few words, not only relativism but also authoritarianism contaminate ethic whenever it tries to justify the methods used by achieving certain ends. In fact, authoritarian ethic sustains that corporations are useful social instrument in the concretion of a more important end.

The search of objectives needs by imposing to persons all available coaction even other irrational mechanisms of authority such as: fear, anxiety and impotence. These type of organizations expulse the criticism in order for achieving the emotional submission of all members without resistance. Authority in combination with personal interests comes out an inevitable inversion in the codes wherein people are relegated to a secondary role.

Unwittingly, modern Management's literature has fallen in the hole of perversion at time of extolling the obedience and rational administration. For many managers and consultants, ends have been converted in the sense (ethos) of corporations disregarding the pathway that people have to transit. Paradoxically, in the exacerbation of performance, stakeholders who are subdued to double moral action, failed to respect all necessary steps for reaching a logic success (anomy). From Etkin point of view, whenever success gains more importance than methods, it appears an atmosphere of anomy and disorder. But this is a surface manifestation of a much more deep-seated issue that Etkin does not specify. Paradoxically, these kinds of organizations are sooner or later condemned to collapse.

As the previous argument given, double moral discourages involvements stakeholders do not recognize the value of organization on themselves. The logic of efficacy is intended obsessively to justify certain events and discard others that had no results. Alongside chapter 4, Etkin combines diverse definitions about what does really mean by perversion. As a whole, perversion had been interpreted in different forms regarding each time; it would be deemed as a diversion from a broader rule that contains the realm of practices. In other cases, this term is necessarily linked to evil or a tendency to violate physically

or mentally the rights of others. Taking its cue from Freud, Fedida, Braudillard, Henry and Sibony, Etkin contends even if perversion is part of diversion as it has been early mentioned, the matter would be subject to many interpretations; for a further understanding he proposes an alternative scheme which takes 5 dimensions wherein perversion would supposedly operate:

1- Language: Linguistic has demonstrated that there are abuses in the signs, terms, and words that speaker daily use or the omission many persons make in the manipulation of language. For example, The Conquest of America has been achieved by means of imposition of Spanish to the natives. Promptly, this language spread out whole part of continent and accompanied with military domination. Many years later, this conquest was renamed as discovery as well as domination was termed with pacification.

2- Rationality: by keeping with rationality, perversion emphasizes the method that people have to follow but indeed perverse organizations are characterized by a lack of logic in their practices.

3- Order: perversion not only breaks the mission of company but also generate a dissonance between people "said and done". As a result of this, double moral encourages to chaos, social disobedience and a consequent disorder.

4- Natural: With basis on the force, perversion transforms spontaneous manifestations in disciplined practices along with the interests at stake.

5- Normal: in analogical to the previous point, tradition and customs are altered because of perverse logic as well as everything that was beyond of expectance is repressed.

6- Moral: if we accept that perversion is a type of diversion respecting to moral principles, perverse practices points out the relativism of moral issues since each community works with diverse cultural pattern and conventions. That way, everything people do is situated beyond of moral jurisdiction.

Finally, Etkin defines perversion as a visible plot oriented to use political resources by the ends to manipulate previous instituted rules; for that reason, persuasion (or opinion deformation) in a same manner as hypocrisy and cynicism seek their proper interests in detriment of the rest members. Most likely, perverse practices are observed and naturalized replacing gradually ethic codes to propose convincingly others like efficiency and efficacy. In such a sense, ambition for power is the key underlying issue that opens the doors to perversion at organizations.

Notwithstanding, perversion is not an outsider force that rushed persons to act in determined way but a phenomena originated inside organization as a result of social interaction. The problem with this definition is that do not take into account Kant's contributions in regards to ethic. Long time back, German philosopher learnt that concepts like good and evil are part of internal soul (a priori) that are not determined by interaction with other people. Otherwise, Hegemony turned up when ethic had been contaminated by individual interests.

To set an example, in Africa people are rooted under the belief that evil and good are outside from the human's will and forged them in acting good or not depending on the force of spirit (ancestor or demon) that persons hosted. Possession and manifestations of other nature are common in that continent to explain moral issues. For that, responsibility for the own actions is limited and projected to other institutions like witchcraft or evil (most always in charge of neighbor). This ancient custom in African tribes was taken as a natural form of anomy and disorder by first colonial explorers. The same observation reinforced the colonization during XVIII to XIX centuries arguing that Africans have not matched the necessary criterion to be considered "human beings". For other hand, the conception of power in Etkin not only is wrong but also insufficient by analyzing ethic dilemmas.

The problem of ethic in J. Etkin

From our turn of mind, Jorge Etkin does not bring a sustainable definition of ethic nor perversion in spite of his long-range analysis. By the way, following Etkin's propositions readers are indefectibly obliged to consider African practices as unmoral or inhuman. In regards to this, ethic problems merit to be meditated carefully because not to enter in the field of ethnocentrism. Possibly, Etkin is certainly right when writes that lie and hypocrisy are substantially important to survive in perverse organizations because individualism promotes in members a necessity to maintain a strategic facade before to the others.

Oddly, my image as efficient worker is imposed by an instituted order at the same time a new moral realm is constructed. For members, the compromise for organization's ends is transformed in a search for power deploying a combination of ideology and coercion that other workers will voluntarily seek. For that reason, it is an anfractuous effort dissociates the ethic from the action of power. Men are not forced into looking for power, they incur to this as a natural necessity to maintain and reproduce a previous social order. As clear as possible, we tried to expose Etkin's considerations in regards to ethic, moral and perversion. However like many others, this work has several and serious errors which would be re-considered.

At a first instance, moral and ethic appear to be a difficult concept to grasp for Etkin in spite to the numerous bibliographical references that he had read. This matter not only makes the book quite hard to understand but also it does not accomplish with the specified lines afore-mentioned in the introductory chapter. Secondly, double moral like egoism look not to be part of Nietzschean allusion to the will to power but certain disruptions in employee's (over)motivation process.

Most specifically, worker is motivated by the impression that others have got over him. Whenever, these motivations are exacerbated, employee predisposes to maintain a front stage related to an efficiency elusive bubble, indeed generating an elusive circle of egoism. With the end of maintaining the own self-esteem, this is an exact moment whenever practice and speech dissociates in organizations; in other words nobody want to resign the gained fame and acceptance.

Echoing Goffman contributions, actors play a role wherein feign to efficient in a lapse of a specific time-frame. Nevertheless, this is not a result of perversion but an expression of over-motivation negative aftermaths. At that point, the problem with perversion is that Etkin has not clear what it does really mean. Other more disastrous consequences by separating the ethic from power comprises that an order may be considered beyond frontiers of ethic. Most certainly, actions are justified by the authority behind no matter than consequences upon others. That way, an order should be obeyed aside from the effects. Whenever an action stands out of moral sphere, person is not reliable for that.

As brilliantly Bauman contended, in trial of Adolf Eichmann, involved psychiatrists confirmed not only that he was not insane but also was not repentant. "I had nothing against Jews" said Eichmann "that was only a job like many others". Quite aside from genocide involved National-socialism in the Second World War, rationality was brought to a maximums expression beyond ethic. In few words, for Bauman there is no doubt that Nazis are ethically responsible for their acts by exterminating whole part of Europe since the appliance of power is feasible in that case (Bauman, 2008).

Third, the concept of perversion is also subjective and its application depends on many factors. In a first occasion, homosexuals were the first victims of the appliance of this term in psychological literature in the middle of XX century. That way, they were interrogated as sexual deviant or narcissists (for example in Freud, it is common developed the idea that homosexual loves no other than themselves). Like Africans were branded as anomic by first European's explorers, homosexuality had excluded from social life under the pretext to be immoral (or pervert).

Ethimologically, such a term is rooted in Latin noun "perv" that means not other thing than inversion; but in English other meaning has been originated from perv like pervade as the capacity to dominate by means of ideas or thoughts. The present review has been aimed at discussing the paradox of double moral in Jorge Etkin whose interpretation merits being re-considered. Nevertheless, this book wakes up an old question fallen into oblivion.

Intrinsically, ethic like perversion is subject to many other interpretations depending upon the culture that make usage of such terms. Under this perspective, an all-encompassed treatment is requested quite apart of private or political interests. In the history of humanity, ethic was most always running in parallel with collective imaginary. Involuntarily, Socrates's influence helped conceiving ethic as a natural limit between the knowledge and ignorance, legitimating -many years later- the use of force beyond the European's boundaries. Perhaps, is the time to return upon Kant's grounds?. Not necessarily.

Up to date, in the light of philosophy Academy two streams still are in discrepancy in relation to ethic dilemma –or the paradox of ethic-. A woman condemned to death because of adultery may be considered a horrible custom

or a norm based on the thread of tradition and ancient customs. Most likely, just upon being reached by a bunch of stones, victim at hand likes to disappear from there.

Supporters of old French philosophes (XVIII and XIX century) will argue that ethic like norms and values are based on the ground of culture and society. Persons living in a specific society are subject to rules like their ancestors. This is resulted from many features like education, history, geography and economy. Logic will be the only mechanism capable to reduce the imbalances emerged from the will to power as well as human's ambition. Certainly, Protestants had not been concerned by this dilemma since consequences for actions had been predestinated before the birth. Unless the actions in the world, our fate is before-hand determined by God. Anyway, as Weber examined people had no certainness about salvations but to work continuously (Weber, 2004). Although, German sociologist omitted to study the influence of ancient Nordic mythology in the Luther's revolution, his argument allows us to understand how ethic founded an internal call in Protestants.

It is not surprising that a similar idea will be present in German idealism in the time of Kant. That way, Kantian's idealism (influenced by Thomasiaus, Crusius and the so-called Aufklärung) considered ethic as internal to the person. Aside from one or other factor, everybody inside acknowledge whatever is good and evil; possibly interests of other nature may distort the judgment in a way that lead person to alienation but in the heart of his/her conscience ethic remains (Kant, 2004) (Korstanje, 2008). The debate if ethic is out -or inside- from soul still remains in modern literature unresolved.

Conclusion

Whatever the case may be, both postures demonstrate problems at time of explaining the human's behavior. Positivism and afterwards culturalism valorized the role played by society upon citizens in determining a specific frontier between evil and good. Practices lead persons to a punishment or an award depending if they follows or not the imperative norms. Each culture in the globe had the own notion of what would be discouraged or encouraged. In these lines, the main problem is that in such a relative atmosphere customs will enter into inevitable conflicts. For example, UNESCO repulsed the custom inherited in Muslims to penalize women's adultery to a such a cruel and slowly death while Muslims criticizes to Western the incongruence of a material World unable to explain why more than one million of westerners die annually with their basic needs unsatisfied.

From our turn of mind, this is the principle of ethnocentrism, for which we think our values are the only possible in a world characterized by diversity and multiculturalism; the other would be like I represent it. In sum, Christ did not get wrong when -during the life of Emperor Tiberius- noted that people is intended to emphasize the straw in brother's eyes but do not consider the rafter in their own; perhaps the most ethical suggestion of whole Bible.

For the other hand, idealism is prone to stress the necessity to a self-oriented inspection but had several limitations to explain as to how culture, tradition and customs shape the human's practices particularly. In this case, if ethic was internal to people who living in society, each one had their proper ethic mandate. The problem of this stance, is explained in the following paradox: internal ethic leads us to deduce that people have not a social nature but egoist; ¿how can we interpret the society?. ¿As a sum of egoist interests, or as a mechanism to embody consciousness?. By the way, whenever subjects opted to live in society they may offer a sacrifice annulling their internal ethical voice by a broader social representation. In these lines, we strongly believe that C. Castoriadis contributions are more than useful to resolve this enigma in future essays.

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