Chapter summary

The production of goods and services through the enterprises that together constitute markets are seen by many people as the major engine for the growth and strengthening of human well-being globally. Even though they may have very different ways of expressing their aspirations and concerns, advocates of both democracy and of neoliberal market values promulgate the idea of human emancipation. While our focus in this book is often on powerful corporations and influential businesses, we also recognise that capitalism and the global economy can function only through a complex network of diverse formal and informal organisations and through the willing, the seduced, or the forced participation of countless of human beings – sometimes at the cost of health and even life. The idea of ‘creative destruction’ describes modern capitalism as a process of inevitable destruction with creative potential. The concept seems to alleviate the conscience of many who witness but are not unduly perturbed with the devastation of this destruction on the lives of many or see their suffering as the just outcome of unfortunate individual choices. Others see this destruction manifesting systemically in the unacceptable expansion of the gap of opportunities and outcomes between rich and poor within and across nations. For some, this exacerbating inequality is increasingly seen as a threat to global stability – or at least, for those who may have been so privileged. In response to such concerns, many programmes and projects for economic development and implied human emancipation are focussed on growing market access for the currently excluded. Yunus\(^2\) is among those who recognise that not all people benefit from capitalism as we know it. He argues that they should. He has been awarded a Nobel Prize for his idea that there is much wealth to be generated at the bottom of the economic pyramid. Einstein might raise his eyebrows at this. He is famous for saying that it does not make sense to expect the same system that causes problems to be any use at fixing them. Audre Lorde is famous for saying: “… the master’s tools will never dismantle the master’s house. They may allow us to temporarily beat him at his own game, but they will never enable us to bring about genuine change.”\(^3\) We would invite you to rethink our ways of being human in ways that transform destructive systems of power and control to systems of inclusion, justice and environmental restoration. We caution that a faith in CSR and its apparent trajectory may not be robust enough to address the negative outcomes of the current form of globalisation. A more radical transformation is needed. Just how this change is to be conceived and enacted is occupying the minds of many. We hope that this book inspires you to make a contribution to transforming ways of doing business, the shaping of institutions, and even the crafting of identities. We hope that you are excited to learn about making a life-long commitment to engagement in such transformations, as managers, parents, employees and citizens.

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Webpage structure

On this webpage you will find:

10.1 An integration exercise: Maid [made] to order
10.2 People to meet, [web]places to visit, actions to take
10.3 The extraordinary in the ordinary
10.4 Could you, would you, should you?
10.5 Reflection

10.1 An integration exercise: Maid [made] to order

David Boje⁴ is a little bit infamous for his creative use of story-telling in management education. In particular, his application of the ideas of Mikhail Bakhtin⁵ invites us to think of the many ways a story might be told, continued and completed. Below we have started a story that you can elaborate by choosing which links to follow and thus what ideas become central to your development of this story. We have begun by choosing an issue and suggested three links to the internet that may set the scene. You can continue with our chosen story and see how it might unfold or you start a different story that may interest you more – and see where it could take you!

Maid [made] to order

Indonesia is being promoted as an excellent place to (i) invest and (ii) as a fabulous career destination for people wanting to have or who are pressed into having an expat career. Singapore has also long been both a funnel and a hub for such expats and their families. A quick glance at Expat Living⁶ gives a good indication of the quality of life on offer here. Many expat families are supported by ‘helpers’. Many of these young and older women are trained for their jobs in Indonesia where the maid trade is a significant export industry. In finding employment as a maid, many may have left their own children in the care of others in a home country they cannot afford or do not want to return to. These helpers take care of many domestic and childcaring tasks. Their jobs may provide dreamed of opportunities or prove to be an unsafe harbour with no way back. Singapore has a shortage of home-help that meets the needs of expat employers there. Indonesia promises to fill this gap. Recruiting, selecting, training, and controlling the trade in maids is big business. This business needs managing – as does the importing part of the process and the control of the maids in Singapore. In the home of the employer, managing maids is a complex configuration of legal, social and ethical concerns. Employing, integrating and caring for another human in the close confines of a family brings its own issues.

Explore the interconnectedness of work-related issues in the context of intensifying globalisation as in this example or an example closer to home. You may use this example to look at other labour market segments – in construction, commercial cleaning, fishing, or

⁴ http://peaceaware.com/vita/
⁵ http://en.wikipedia.org/wiki/Carnivalesque
⁶ http://www.expatliving.sg/
prostitution. Where does the formal control of these jobs morph into contemporary forms of slavery? How does contemporary slavery impact the formal job market (locally or globally)?

Practise the concepts and theories we have introduced in this book by tackling your chosen example to

- extend your understanding of the globalisation of work and the contrasting insights of a structural functionalist view and a CMS perspective on your chosen example.
- extend your understanding of stakeholder theory from a critical perspective: balancing power or hegemonic reproduction?
- compare and contrast insights into your chosen example when examined through liberal, postmodern and subaltern (feminist) theories
- enhance your understanding of Kantian ethics

Web references to begin your reading

- http://expatliving.sg/

Continue as we have begun. Find websites that discuss the ‘facts’ of this story and to see what new directions this story might take. Write an assessment based on a consciously chosen concept drawn from critical theory. For those with a more theoretically adventurous nature, try telling the story through the two different theoretical standpoints of liberal and radical feminist theory to see how one might draw very different conclusions from each analysis. Might you tell a third story?

10.2 People to meet, [web]places to visit, actions to take

People to meet

- bell hooks: radical educator, author and activist.
  http://en.wikipedia.org/wiki/Bell_hooks
- Margaret Wheatley: writer and management consultant.
  http://www.margaretwheatley.com/
- The Organic Farmers of Texas: police raids ensure our security. Yeah Right!
  http://www.huffingtonpost.com/2013/08/15/texas-swat-team-conducts-_n_3764951.html
- A SWAT SQUAD near you
  http://www.bing.com/images/search?q=polics+swat+team&qpvt=polics+swat+team&FORM=IQFRML

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[Web]places to visit

- http://www.youtube.com/watch?v=oIQdYXCKUv0  
  The Story of Change
- http://www.communityeconomies.org/Home  
  The Community Economies Collective
- http://creativecommons.org/  
  The Creative Commons

Actions to take

- Be a catholic thinker
- Look for places to be disruptive to power
- Look for places to be constructive in community building
- Practise disobedient thinking

10.3 The extraordinary in the ordinary

If significant change to the human condition is to be achieved, who can bring this about?  
Who can change things? What do you need? Where could you start?  
Meet Irmela Mensah-Schramm.

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Tackling Neo-Nazi Hate
By Andy Eckardt, NBC News

BERLIN – Irmela Mensah-Schramm has embarked on her very personal ‘combat mission’  
almost daily for 26 years. Her weapons? A scraper, nail-polish remover, a camera and lots of  
courage. Come rain, heat-waves or stormy weather, the 66-year-old sets out to battle what she  
calls ‘extremely disturbing’ neo-Nazi and racist graffiti, stickers and posters that blight the  
streets of Germany's capital. The retired special-needs teacher has now removed more than  
90,000 stickers and scribblings …. Her ‘vocation’ started with a single neo-Nazi sticker on a  
street light outside of her apartment in the upmarket Berlin-Wannsee area. “One morning, I  
saw a banned Nazi symbol well visible on a lamp post and was appalled that people in my  
neighborhood ignored it day in and day out, without removing this trash”, Mensah-Schramm  
recalls.  “Only a short while later, I witnessed an incident in which my Indian brother-in-law  
became the victim of racist bashing. This shocked me so much that I decided to act. She  
documents much of the offensive material in photographs and has compiled a scrapbook,  
which she always carries with her. Mensah-Schramm calls her project ‘Hate Destroys’. “For  
many years, I have been displaying my pictures in exhibits across the country”, Mensah-
Schramm says. “I talk about my experiences in schools and I regularly host workshops with children and students, generating awareness for the bad impact of these ugly racist messages.” … Her message is clear: Don’t look away. “You cannot achieve something by doing nothing”, explains Mensah-Schramm …“This type of xenophobic propaganda on the streets can help to spread dangerous ideologies, which can be part of a radicalization process that ultimately can lead to extreme violence”, she says, referring to recent revelations about a neo-Nazi terror cell that shocked Germany and led to a nationwide debate about the danger of right-wing extremism in the country … “Attacks on local politicians and violent acts against foreigners show that the goal is to spread fear and terror”, Heinz Fromm, the head of Germany’s domestic intelligence agency, told a recent symposium in Berlin.

‘Brutality’
Germany’s domestic intelligence agency estimates that there are about 9,500 potentially violent neo-Nazis among the 26,000 right-wing extremists in the country. “For years, we have been seeing that brutality within right-wing extremism has been on the rise”, says Dr. Alexander Eisvogel, vice-president of Germany’s domestic intelligence agency. However, Mensah-Schramm insists that she remains unafraid. “I have been threatened many times by neo-Nazis, who have seen me remove their works,” she says. “And once, I came across big letters written on a wall that read: ‘Schramm, we will get you’. “Another time, I found my photo illegally posted on a well-known neo-Nazi website, where the subtitle indicated that nobody would care if I was dead” … She filed an official complaint over the violation of her personal rights. “Unfortunately, that got me nowhere because the server for the page was based in the United States” Mensah-Schramm says … In fact, German authorities are facing a growing challenge when it comes to online enforcement. Extremist groups are turning to web servers in the United States to host their content and spread their messages beyond the jurisdiction of local authorities. While displaying of Nazi symbols and the incitement of racial hatred are outlawed in Germany, neo-Nazi websites take advantage of free speech laws in the United States. As the retiree counts sticker number 70,076, removed at a bus stop outside a local high school, she turns and says, “There are these small, but very rewarding moments. A former neo-Nazi, who had massively threatened me in the past and later exited the scene, stopped me on the street one day,” Mensah-Schramm says with a choked voice, “He took off his sunglasses, looked me straight in the eyes and said that he wanted to thank me for never giving up my fight” …. 

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10.4 Could you, would you, should you?

Start a campaign on an issue that concerns you?
10.5 Reflection

In *Understanding Management Critically* we have discussed security – food security, income security, security of our futures and that of our children and theirs. We have encouraged you to ask serious questions regarding the shifts in meanings from democratically inspired concepts of universal social security to securing of individuals in social spaces as new enclosures populated with conforming, disciplined, obedient, subjugated, accessible, observable pawns in the grid of capitalism. Such populations may be controlled overtly and violently. We have drawn attention to the sometimes heavy hand of The State in the quelling of dissent. How might it feel if your daughter or son, mother or father is arrested for standing up for their values? What if your home or business was to be raided? A visit from the SWAT SQUAD\(^{10}\) might traumatise your children and elders in ways no compensation can easily heal. More often, however, we are all disciplined to serve the system by the domesticating effect of the subtle hegemonic means that we have discussed in this book. We have drawn attention to examples of how the activities of regular people going about their regular business have endorsed their entrapment in the system. Are there other ways we can manage our collective security besides the incremental infringement of freedom touted by both advocates and apologists for capitalism and or democracy? Do you have an answer yet, to the many difficult questions we have posed in this book? No? Do not be disheartened! Stay critically engaged in all ways – always. Take courage from Foucault – that eagle eyed critic of disciplinary processes:

\(^{10}\) [http://www.bing.com/images/search?q=polics+swat+team&qpvt=polics+swat+team&FORM=IQFRML](http://www.bing.com/images/search?q=polics+swat+team&qpvt=polics+swat+team&FORM=IQFRML)
Under no circumstances should one pay attention to those who tell one: ‘Don’t criticize, since you’re not capable of carrying out a reform.’ That’s ministerial cabinet talk. Critique doesn’t have to be the premise of a deduction that concludes, ‘This, then, is what needs to be done.’ It should be an instrument for those who fight, those who resist and refuse what is. Its use should be in processes of conflict and confrontation, essays in refusal. It doesn’t have to lay down the law for the law. It isn’t a stage in a programming. It is a challenge directed to what is.\footnote{Michel Foucault, ‘Questions of Method’, in \textit{Power: Essential Works of Foucault 1954–1984, Vol. 3}, ed. James D. Faubion, trans. Robert Hurley et al. London: Penguin Books, 2002 [1978], pp. 223–238 (p. 236).}