

51 - CITIZENSHIP PRACTICE AND INTERPERSONAL RELATIONS IN THE CONTEXT OF PHILOSOPHICAL AND ORGANIZATIONAL: A STUDY OF CASE IN UESPI - CAMPUS TORQUATO NETO

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INTRODUCTION

The Constitution is a weapon in the hands of all citizens, who must know to use it to forward proposals and win proposals more egalitarian. Citizenship exists only if the practice of the claim, the appropriation of space, as advocates to assert the rights of the citizen. (MANZINI, -COVRA, 1994, p. 10).

Thus, the practice of citizenship can be a strategy for excellence, to build a better society

Thus, the rights need to match each others' rights, giving everyone the right to life in the full sense - basic trait of citizenship.

HISTORICAL EVOLUTION OF CITIZENSHIP

The word citizenship originated from the Latin word civitate; turn civitate is the Latin translation of the Greek polis. The exploitation of the original meaning of these words can be a good starting point for thinking about the ideas and practices of citizenship. (MEDEIROS, 2002, p.4).

In Greece, the polis was understood at the same time as a city (habitat) and as a political community (state). The townspeople were city dwellers and citizens.

An essential feature of Greek city-state was the custom of members of the community policy setting their laws and choose their rulers. Today we call this practice of direct democracy, the Greeks called it self-autonomy (self: self, nomos = law), that is the ability of citizens to define the rules of their social and political coexistence. From this perspective, is a citizen who participates actively in the life of the city, who is a member of the political community, citizens were although only those free men born in the city-state, excluding women, slaves and foreigners.

For Socrates, Greek philosopher, in assemblies of citizens was important to the argument, the confrontation of opinions (doxa). However, Socrates began by stating that, thanks to the concepts or ideas of universal value, product of the exercise of reason (logos), it was possible to capture the essence of things, gain a true knowledge (episteme). It was created this way a conflict between objective truth and the assembly's decision, although Socrates acknowledged that the confrontation of opinions in arguments - method used in the assemblies - was a valid way to access the truth. Socrates was sentenced to loss of citizenship; preferred the alternative sentence of death by poisoning (drinking hemlock).

The philosopher Plato, for example, a student of Socrates, also wrote his works in dialogue form, that is the clash of opinions. In the ideal Republic, the ruler should be, above all, a wise (philosopher-king). The truth of ideas becomes more important than the opinions of the people gathered in assembly.

Aristotle, Plato's pupil has a word more moderate, although he hasn't much sympathy for democracy. Admits that the ethical and political issues are best resolved by practical considerations, using phronesis (understanding, prudence), intellectual ability accessible to ordinary people, borned of life experience. Use it to make reasonable decisions during meetings.

In modernity, the citizen is understood more as a free individual than as a member of a political community.

There are two ethical issues: the importance of individual autonomy, and the improvement of minority rights, the ability to think for itself, even in moral matters, highlighting the role of the ethics of authenticity, according to the principle that, in relation to men, nobody should be treated as way, but as an individual to be respected in their individual integrity, in an inter-subjective relationship (MEDEIROS, 2002, p. 28).

These ideas played an important role in history. Helped create the identity of the citizen against the identity of subject.

Freedom was emphasized as freedom of economic initiative, such as free enterprise. The market as the starting point or the environment officer of social relations, because the free competition would offer the opportunity for all.

The market control by large economic groups, not only eliminates free competition as concentrated wealth and leads to social exclusion. The free of initiative ends favoring a few and reducing opportunities.

Citizenship implies both in law (to freely establish the rules of coexistence inter-personal, political, socioeconomic, cultural and ecological) and duty (to respect and ensure these rules of coexistence that citizens themselves have established, directly or through legitimate representatives). (Medeiros, 2002, p. 28).

In thinking of Locke (1632-1704), the Second Treatise on Government, there is a composition of citizenship that allows an understanding of how it can serve to legitimize the bourgeois exploitation which will on the workers. Regarding ownership of the body each have a property in your own body that only he relates. He says the property is not just the body but the fruit which the body produces by appropriating the work of nature.

Rousseau (1712-1778), in The Social Contract, presents a very different construction of citizenship, not for exploitation but for more just relationships with men. No man has natural authority over his fellow, argues Rousseau: the force produces no right. For him, there is a direct democracy in which everyone participates. Reiterates that no man can be so rich as to its position lets him buy another, nor one another so poor as to sell.

For Kant (1727-1804), the text on Perpetual Peace, is situated conception of citizenship, as is important in the sense that only the laws do not build citizenship, but it is important that ordinary men, workers, ownership of space for the construction of laws favorable to the extension of citizenship. Pulled out of his own Marxism: men make history, but under certain conditions. (1994:45).

There can be no citizenship if there isn't a decent wage for the vast majority of the population. The worker, while good, must fight to get some equity in exchange established between the capitalist and state. He must have access to assets that complement your life, such as housing, health, education, comprising social rights.

Citizenship is related to the emergence of life in city, the ability of men to exercise rights and duties as citizens. In the performance of each individual there is a private sphere (*with respect to particular*) and a public sphere (*with respect to everything that is common to all citizens*).

Regarding the Greek polis, the public sphere was on the actions of free men and their legal and administrative responsibility for public business. In the polis everything was decided through words and persuasion, not violence. That is the spirit of democracy. But the Greek democracy was restricted, it only included men free, leaving out women, children and slaves (MANZINI – COUVRE, 1994).

It is critical to the company's existence, the worker, after rising in the managerial hierarchy, also embodies the technological know-how. The struggle for effective citizenship must also take place there. And in defense of their rights as workers, citizens can have meaningful participation.

The technology dominates, but at the same time, it can release. Today, workers have more knowledge, the evolution of technology-intensive and complex form of production requires the worker more and more specialization. If he is aware that it can negotiate.

THE IMPORTANCE OF CITIZENSHIP IN CONTEXT OF WORK

The full citizenship must transform the everyday worker in something good, satisfactory, on conditions that respect their own lives, giving chance also to the question of desire - the identity of the individual with the activities it performs, always the way to be ethical.

To Locke (1632 - 1704), which is mine is not only what kind of retreat for myself, but removed everything from my horse. Begins to outline here the citizens and non-citizens who have ownership of the body and those who have sent the body

The right to those it belongs, as his words, which are the most diligent and rational instead of lazy and incompetent. You are here profiled capitalist ideology - the law of the fittest and competition - enabling the exploitation of men by other groups. Sit there is also a construction of citizenship that draws inequality. (LOCKE, 1994, p. 26

Indeed, the very right to life, in a full meaning. It is a right that must be made collectively, not only in terms of meeting the basic needs, but access to all levels of existence.

To base decisions, organizations legitimize their acts of management and contributing to its permanence over time. Without democratic mechanisms of control, managed by voluntary organizations, there is no moral targeting the good of the majority prevail. More than one choice of the individual conscience, morals are the result of mobilization of the citizenry.

We see the need to recognize and reflect on interpersonal relationships as real art to obtain and maintain the cooperation and loyalty of the components group. Therefore, this research (bibliographic x field) on the subject, aiming at a more updated, reviewing books and searching at UESPI Teresina, to detect and recognize the reality of staff in terms of interpersonal relationships.

Thus, we present the different reactions of officials on the experience in the workplace, presenting results of the questions with questions and results of the case here.

INTERPERSONAL RELATIONS

In designing WELL (1985), interpersonal relationships depend on the interplay of complex factors and some social realities: the group, the individual who is part of the group leader who is firm and the success of teamwork. Also the collective work obeys laws. For this author, is a mere illusion to think that group life is simply to gather individuals with the aim of achieving a common goal

The formation of collective work group to conduct psychosocial obeys the laws that determine rules to follow, rules that, when thwarted, the companies generally lead to failures or partial (WELL, 1985, p. 16

Administrators have always the ethics of responsibility, a commitment, a code. Every human being should treat others as you would like to be treated, the same goes for organizations. Ethics is therefore a matter of quality of human relationships and indicator of stage of social development. Today, human relations not only aim to increase production, but also bring to the employee satisfaction and pleasure in organization

The time we had relations with our neighbors will determine in large part, if not entirely, the quality of life, so it is important that we try to make these nice relações. Porém only when people actually estimate is that we appreciate their conviviality. Moreover, to truly appreciate the people and their interaction is necessary to know to understand them (LOTUFO JR, 1971, p. 29):

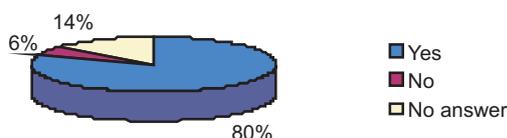
Organizations have been increasingly concerned enough with the Professional Ethics in business mode. To obtain a better performance of people at work and a higher performance with the objectives and plans of the organizations are embedded within a context related to globalization, market expansion, competitiveness, profitability and stability of operation, in which they try achieve their marketing objectives while promoting human values and welfare of people.

Employees receive orders to be fulfilled without the slightest explanation and satisfaction. However, an employee who makes an activity aware of the importance of their work and their value, produces much more in relation to another employee is asked simply obedience.

This is how: (...) coupled with a fair system of promotion and pay, made the open and not in secret, creates an environment of trust and cordiality (WELL, 1985, p. 31).

When you are promoted to a position of responsibility without waiting for it, or do not feel fully prepared to assume the new responsibilities, do not be shy: Ask your bosses and more experienced colleagues that measures should be taken that position and what strategies worked in the past.

SOCIAL MOBILITY

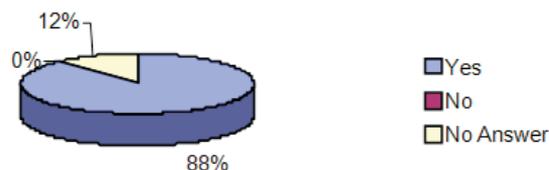


The separation between manual and intellectual make impossible that worker had access the knowledge, excluding autonomy, the development of solidarity and expression of freedom, which is indispensable to citizen exercise.

This crisis characterizes by decline of ethics on work, which appears in unfaith that productive activities is source of social justice, dignity and social realization.

To make us exercise freedom, we need to recognize our limitations and possibilities, don't suffer any coercion, imposition of external and internal, is need to believe in democratic solutions

Investment in Education



Knowledge appears as intellectual support for the formation of citizenship, the basic tool for the qualitative leap between the naive consciousness and critical consciousness

Assuming that: being a citizen means to have rights and duties, be subject and be sovereign. This situation is described in the Charter of Rights Organizations United Nations (UN) in 1948 which has marked its first headquarters in the Letters of U.S. law (1776) and the French Revolution (MANZINI-COVRA, 1994, p.9).

Therefore, its most fundamental proposal of citizenship is that all men are equal, even though before the law without discrimination of race, creed or color. And again, all fit the area on your body and your life, access to a salary commensurate to promote your own life, right to education, health, housing and leisure.

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ABSTRACT

This article aims to address the citizenship and interpersonal relationships in the philosophical context and organization. It is necessary to highlight the philosophy of the organization as a set of principles and policies forces and attitudes that help communicate the goals, plans and funcionários. A rules for citizenship is conceived as a strategy in order to build a better society. In this context the interpersonal relationships aim to bring the employee satisfaction and pleasure in the organizational field, with an appreciation and recognition for performance. Thus it is essential to professional ethics within the organization regarding the behavior and performance of employees at work. Were realized bibliographical researchs in books and field researchs with 30 employees of UESPI-Campus Torquato Neto, in the first semester of 2010

KEY WORDS: Organization. Citizenship. Interpersonal relationships

RÉSUMÉ

Cet article vise à répondre à la citoyenneté et les relations interpersonnelles dans le contexte philosophique et organization. Il est nécessaire de mettre en lumière la philosophie de l'organisation comme un ensemble de principes et de forces politiques et attitudes qui aident à communiquer les objectifs, les plans et les règles pour funcionários. A la citoyenneté est conçue comme une stratégie en vue de construire une société meilleure. Dans ce contexte, les relations interpersonnelles vise à amener la satisfaction des employés et de plaisir dans le domaine de l'organisation, avec une appréciation et une reconnaissance de la performance. Il est donc essentiel à l'éthique professionnelle au sein de l'organisation concernant le comportement et le rendement des employés à work. Were réalisé Recherches bibliographiques des livres et des Recherches sur le terrain avec 30 employés de UESPI-Campus Torquato Neto, dans le premier semestre de 2010.

MOTS CLÉS: Organisation. Citoyenneté. Les relations interpersonnelles

RESUMEN

Este artículo tiene como objetivo hacer frente a la ciudadanía y las relaciones interpersonales en el contexto filosófico y organization. It hay que destacar la filosofía de la organización como un conjunto de principios y de las fuerzas políticas y actitudes que ayudan a comunicar las metas, planes y normas para funcionários. A la ciudadanía se concibe como una estrategia para construir una sociedad mejor. En este contexto, las relaciones interpersonales como objetivo establecer la satisfacción de los empleados y el placer en el ámbito organizacional, con un agradecimiento y reconocimiento por su desempeño. Por lo tanto, es esencial a la ética profesional dentro de la organización sobre el comportamiento y el rendimiento de los empleados de work. Were se dio cuenta de pesquisas bibliográficas en libros e investigaciones de campo con 30 empleados de UESPI-Campus de Torquato Neto, en el primer semestre de 2010.

PALABRAS CLAVE: Organización. Ciudadanía. Las relaciones interpersonales.

EXERCÍCIO DA CIDADANIA E RELAÇÕES INTERPESSOAIS NO CONTEXTO FILOSÓFICO E ORGANIZACIONAL UM ESTUDO DE CASO NA UESPI – CAMPUS TORQUATO NETO**RESUMO**

Este artigo tem por objetivo abordar o exercício da cidadania e relações interpessoais no contexto filosófico e organizacional. Faz-se necessário destacar a filosofia de uma organização como o conjunto de princípios e forças diretivas e de atitudes que ajudam a comunicar as metas, os planos e as regras para os funcionários. A cidadania é concebida como uma estratégia, com a finalidade para construção de uma sociedade melhor. Neste contexto as relações interpessoais visam trazer para o funcionário satisfação e prazer no campo organizacional, com valorização e reconhecimento pelo desempenho. Desta forma a ética profissional é essencial dentro da organização em relação ao comportamento e desempenho das funcionários no trabalho!

PALAVRAS CHAVES: Organização. Cidadania. Relações Interpessoais