

## CONTRIBUTION, IMPACT AND REFLECTIONS OF THE PHILOSOPHY IN ADMINISTRATIVE MANAGEMENT. A DOCUMENTARY REFLECTION

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### ABSTRACT

This article considers and is proposed as a reflection with which it is intended to establish a relationship between the different schools and philosophical thoughts, and their impact on administrative science. Methodologically, it starts from a review of the literature related to the different postulates presented in the different philosophical schools over time, building a temporary conceptual framework and raising reflections in the light of administrative, strategic, and current managers. This historical tour of philosophy is structured from the different philosophical eras divided into four moments: ancient times, up to 430 d. c.; Medieval times, from 430 AD. C. until 1453; from 1453 to the second industrial revolution (1914) and contemporary times, from 1914 to today. In this way, the document reflects a thread of thought of the different positions and thoughts of representative authors according to the distribution described and immediately afterwards the reflection on the administrative elements that reflect this line of thought. Administration, therefore, has not had an unequivocal definition, but the philosophy and thought of great figures have provided it, throughout history, and the epistemological foundations allow it to contribute to becoming what it is today: a science. reflective, conceptual, and practical.

**KEYWORDS:** Philosophy; History; Administration; Administrative Management; Administrative Thinking.

### INTRODUCTION

Administration is a discipline that has been strengthened by the contribution of other disciplines, this is how religion, the military, psychology, engineering, mathematics, social and human sciences, and philosophy have contributed to the conceptual and practical development of administration. and from management.

Taking the above as a reference, it is crucial to address the conceptions of philosophical thoughts in administration, allowing a range of theoretical interpretations to these approaches, which probably have an impact on administrative and managerial actions in the business environment, which may be relevant today. Philosophy, as old as man, has been linked to the structure of thought, as well as the interpretation of the events that occurred in all aspects. At

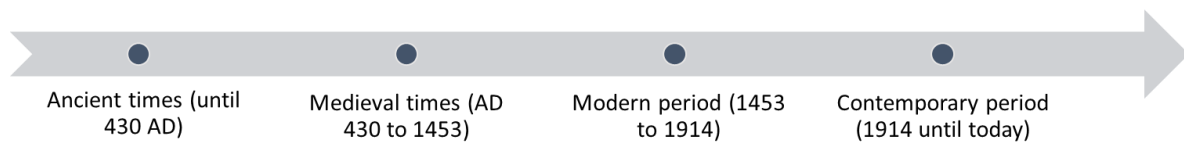


the same time, this has had an impact on business environments or at least on social organization. Since the dawn of civilization and human culture, people have needed to organize, manage, plan, and govern themselves so that their family or group, private or public life has the security and strength of sustained and stable progress. (Zevallos Vera, 2014).

These foundations serve as a purpose at present to determine the contributions of philosophy to administrative science. For this, the philosophical schools are established as initial search criteria, dividing them into ancient times (until 430 AD); medieval, (AD 430 to 1453); modern, (1453 to 1914), and contemporary, (1914 to today), as seen in figure 1, which represents the base timeline of study. This bibliographical review allows us to identify the outstanding philosophical thoughts that simultaneously impacted social life.

**Figure 1**

*Philosophical Epochs Timeline*



*Note.* Own elaboration

The review of the existing literature, some current and others not so much, we proceeded to make a parallel of the thought in the application of the business world, In many elements, it can be presented as a criticism or a parallel contrary to what was expected, however, the purpose It focuses on the reflection of the philosophical line of thought and on how the science of administration has benefited from these postulates to define its current strategic procedure.

## **METHODOLOGY**

The methodology is of a qualitative type, for which we used the search in databases, Elsevier, Google Scholar, and Science Direct Scielo using as a search strategy, "philosophers of the time (ancient, medieval, modern, contemporary)" Likewise, use was made of the criterion of the classic division of history and recognizing representative philosophers in each of the periods and who had to do directly with the administration or spoke about it indirectly.

As inclusion criteria, emphasis was placed on his thought and its application in the strategic administrative field, from where the qualitative information that allowed the definition of the theory was taken. In this way, the analysis by each exposed philosopher leads: from the presentation of the idea referring to the administrative or managerial aspect, the analysis is made that identifies the contribution and impact and ends with individual conclusions that fulfill

the function of analysis of particular results and then there will be an analysis of the general result that is applied to the current management.

## THEORETICAL FRAMEWORK

### Antiquity up to 430 AD.

The understanding of philosophy as an element that generates knowledge allows us to consider it as a thought support for the development of scientific advances and shows that even though philosophy is a science that cannot empirically prove any of its approaches, it is an axis of importance when developing science. (Sáenz Vergara, 2017) This knowledge allows us to demonstrate a transfer of philosophical thought in different actions that materialize in administrative work. Although there are very old principles, it is also important to consider their influence on what is defined for the administration and therefore for companies. Situation observed in Table 1.

**Table 1**

*Evolution of thought and application in administration*

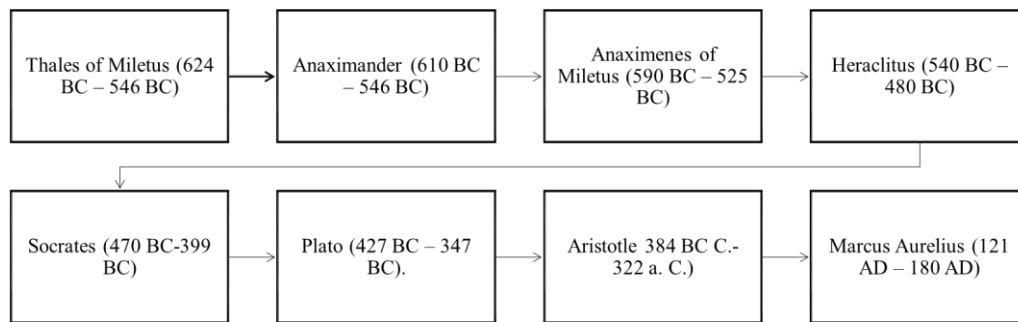
<b>Year</b>	<b>Author</b>	<b>Consideration</b>
4000 b. C	Egyptians	Need to plan, organize, and control
2600 b. C.	Egyptians	Decentralization of the organization
2000 b. C	Egyptians	Need to issue written orders. Consulting Use a
1800 b. C.	Hammurabi (Babylon)	Use of written and testimonial control; minimum wage setting
1491 b. C.	Hebrew	Concept of organization: scalar principle
600 b. C.	Nebuchadnezzar (Babylon)	Production control and wage incentives
500 b. C.	Mencio (China)	Need for systems and standards
400 b. C.	Socrates (Greece)	Statement of the universality of administration. Physical distribution and material handling
	Plato (Greece))	Principle of specialization
175 a. C.	Cato (Rome)	Description of functions
284	Diocletian (Rome)	Delegation of authority

*Note.* Prepared by the authors based on Khandwalla (1977), cited in (Chiavenato, 2014).

Now, some philosophers directly addressed the administrative issue, and others did so indirectly. The proposal then gives an account of a temporary representation that would allow identifying in a timeline the representative thoughts that accounted for the ancient times. In Figure 2 the representative thinkers of the ancient era are graphed.

**Figure 2**

*Timeline of epochs Antiquity until 430 AD.*



*Note.* Own elaboration.

The following philosophers did not speak directly about administration, but their concepts can be applied to administrative principles or functions such as planning, organizing, directing, and controlling. Thales of Miletus, the first philosopher for whom there is data, spoke that things should have an *Arkhe* (principle), and although his position was more metaphysical, said principle fits perfectly in administrative life. This *Arkhe* not only originates the "thing" but gives it order. He has the capacity for generation and structure to then emanate what that order can produce. Here, in the administration, his function would be to structure the things that are typical of man's life, whether inside or outside the company; seek order, and generate organization. Anaximander and Anaximenes of Miletus, disciples of the former, continued with the position and defined the principle: for the first, water, for the other, air. Heraclitus, who is part of these philosophers called naturalists, initially puts into fire. In him, he saw changes and transformation of things. It should be noted that Heraclitus was a politician without exercise because he felt a society destroyed by the exercise of a bad constitution. Here there is an influence facing the administration that prevents being ignored, the transformation of the material thing and society. The administration wants to set fire, metaphorically speaking, to achieve transformations of materials to achieve products or services for human use, some of them, to give order and social structure.

After the already mentioned Presocratics, it is time for Socrates to enter the scene, a great thinker and social transformer. The references that are made to him regarding his position towards the administration, are preserved in the *Dialogues* (2020) written by his disciple Plato. Of Socrates, it is said that his conception of administration was more a personal skill than a technical development. Someone can't be a good administrator and safeguard the city (Plato, 2020) if he is not capable of managing himself. Then, for Socrates, the administration takes a quantum leap, since it is not just an administration of something or someone, it is noted with greater purity in public administration. What is fair and convenient for the city is the true choice of the person in charge of the administration, always rejecting what is not correct (Zaragoza and Carmona, 1992). Here there is a serious change of course: first,

because there is already a direct indication of the administration, a trend that will be sustained in the following philosophers; and second, the administration is not an external tool, it is, on the contrary, an innate ability of the being.

In *Ethics to Nicomachean Aristotle* (2005) preserves a dialogue that puts the following words on the lips of Socrates that ratify the previous conclusion:

As to whatever he may preside over, a man will be, if he knows what it needs and can provide it, a good leader, whether he leads a choir, a family, a city, or a church. army. Isn't it also a job to punish the bad and honor the good? Therefore, Nicomacheus does not despise men skilled in managing their assets.

In the case of his disciple, Paton, he reinforces the idea of administration more from being than from any other point. It should be noted that everything you want to know about this conception is written, for the most part, in his work on the republic. In one of the answers offered by him, he comments the following:

...you will establish in the State a medicine as we said, with an administration of justice of the nature that we have said, to take care of the citizens well constituted of body and soul, but not of those who have a poorly constituted body, to whom it will be left die, and those whose souls are perverse and incorrigible by nature will be put to death. (2019, p. 68).

He continues to insist that the administration is linked to the person and the state and in that administration a government is exercised that should be perfect, anything that is not so is bad and perverse and false. Vices are detrimental to the administration and to those who administer since they damage the souls of individuals. (*The Republic*, 2019).

The last of the so-called Socrates, Aristotle, created and defined ways of public administration that are: The monarchy: a single person leads to tyranny; The aristocracy: which governs a few who are called the elite, leads to the oligarchy and Democracy: The power is in the people, it can lead to anarchy. (García, 1988).

It is worth noting that Aristotle distinguished two functions in the Administration: The economy itself or natural and manages the existing resources and the economics that ensures to increase and achieve more resources.

It follows the line of previous authors where managing is a matter of a skill that must be leveraged by justice and other virtues (García, 1988). That is why it becomes a title that covers a large part of the work *Politics: Administration of Justice*. Said topic begins to be developed with the domestic administration and then it is extended to the public sphere.

It speaks of an organization (future administrative function) that avoids problems between the rulers and the ruled. It is a matter of transparency and administrative virtue:

Very important in any regime is that the laws and the rest of the administration are organized in such a way that the magistracies can't be a source of profit. This must be watched especially in oligarchies; for the people are not so irritated by being distanced from the government—on the contrary, they are even glad to be left to devote themselves to their private affairs—as by believing that the magistrates are stealing public goods, because then they are bothered by both: not participating in the honors and profits. (García, 1988, pp. 323-324).

The next philosopher, not pre-Socratic and much less Socratic, but from ancient times, one of the great thinkers and his Meditations confirm it, the political and good administrator (emperor) and the family (father and husband) converge in him: Marco Aurelio defines administration as the good management of public resources under a system of sobriety, firmness and avoiding vulgar tastes (García, 1977). The wise emperor understood that an empire of such size should be administered with an organization divided into 18 attorney general's offices, dioceses, or departments (current term). There is already an understanding that, in the administration, even if there is a boss or leader, the organization and distribution of authority and responsibilities are essential.

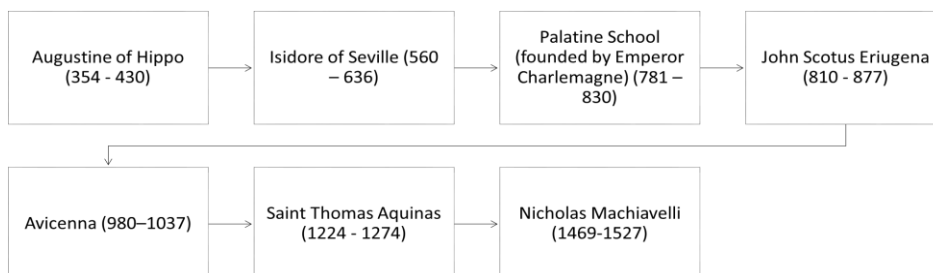
### **Medieval since 430 AD. until 1453**

At the beginning of the medieval period, the Roman Empire did not have the same power and strength that it had until half a century ago. But the Catholic Church stood as a substitute, administratively speaking. The Church even assumed several things from the Roman tradition for the administration of spaces and territories: dioceses, provinces, and vicars.

In medieval times there was not so much a single central power, but rather an evolution of administrative and organizational systems. The administrative power was assumed by the landowner who then offered a "commendatio" in which he "entrusted" a land to the vassal to live and produce, this was the fiefdom. Many who had fiefdoms did the same with others until an administrative pyramid was built. Figure 3 shows the authors and thinkers of medieval times who contributed proposals to the construction of the administrative concept.

**Figure 3**

*Medieval period timeline from 430 AD. until 1453*



*Note.* Own elaboration

Feudalism left some lessons in administrative life.

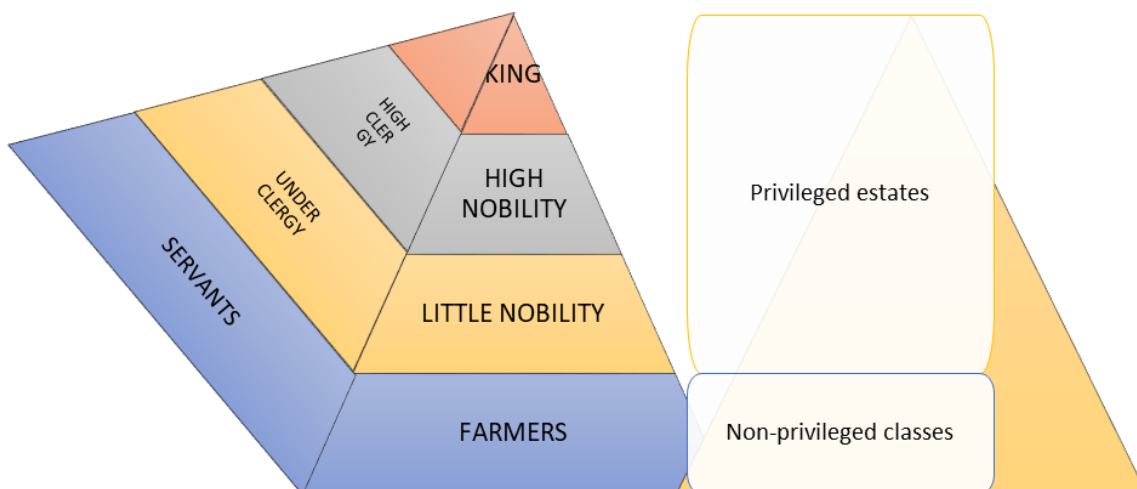
- The organization by gradation and distribution of responsibilities and tasks.
- All members of the organization seek with their work, to achieve the objectives.

One of the philosophers who began to talk about these issues and with the trend already described, is Augustine, Christian Bishop of Hippo. A great scholar and writer, he wrote a lot and among them, one of the best known of him is the City of God. Torra (2018) citing him about the administration that corresponds to men, says:

If we take justice away from governments, what do they become if not large-scale robbery gangs? And these bands, what are they but small kingdoms? They are a group of men, they are governed by a chief, they commit themselves to a mutual pact, and they distribute the loot according to the law accepted by them. Suppose that new groups of bandits are added to this gang and it grows to occupy positions, establish barracks, take cities, and subdue towns: it openly calls itself a kingdom, a title that is conferred on it, not by the ambition set aside, but by the impunity achieved. With all finesse and depth, a pirate who had fallen prisoner responded to the famous Alexander the Great. The king himself asked him: "How do you feel about having the sea subjected to pillage?" "The same as you," he replied, "having the whole world. Except that, as I work with a dastardly galley, they call me a bandit, and you, as you do with an entire fleet, they call you emperor (De Civitate Dei IV,4, cited in Torra, 2018, pp. 78-79).

#### Figure 4

*Medieval-feudal administrative pyramid*



Note. Own elaboration from <https://www.socialhizo.com/historia/edad-media/la-sociedad-feudal>

Justice, which is a divine virtue, will be the "ariga virtutum" (driving virtue) for the philosopher in everything that refers to a just and healthy administration. And in this same line,

another philosopher appears, located in the Iberian Peninsula: Isidoro, bishop in Seville. Grein (2010) analyzes his thinking regarding the administration, especially how he bases the actual exercise. For him, justice and piety are the foundation in the administration of a true king and more if he refers to one who exercises in Visigothic Spain. These virtues are for the king-administrator, while the law is the constitution that must be made to order the people, especially the common people. But what is legislated must always be executed according to justice and the general customs of the people (*mos generalia*).

In the Middle Ages, the school developed more decisively as the center of education. The Palatine School (the King's Palace School in Aachen) is one of the most important. Charlemagne wanted to develop this space for the cultivation of the arts and bring together the best philosophers or wise men to take care of it and the education of the children of those who lived in the palace and for a strong intellectual education of the future clergy (Lázaro, 2018). All of this is part of the Carolingian Renaissance that helped bolster a weak administration and low education. Lázaro (2018) states:

The Carolingian Renaissance involved a reform of education that was reflected in monastic teaching and the training of the laity. Charlemagne is convinced of the importance of careful instruction for the performance of administrative responsibilities. Lay training takes place at the Palatine Academy, a space for meeting and discussing religious and profane issues, which represents the institution of the palace school, a training area for new court administrators, jurists, and bureaucrats. In the 9th century, loopholes appeared in certain courts such as that of Carlos el Calvo (823-977) where issues of high theological speculation are discussed and studies and translations of Greek sources are promoted, such as those of Juan Escoto Eriúgena (810-877). . (p. 6).

Speaking of Juan Escoto, a philosopher appreciated by the emperor of the time, even an adviser on theological issues, his contribution to administrative science is framed under this division of things in nature: 1) the uncreated, but creative: God as a source of everything; it lacks form, it is inexpressible and it is only knowable through the being of things; 2) the created and creator: divine ideas, which appear as primary causes. The world of things has been created by God from himself and its existence is eternal; 3) the created and non-creative: the sensorially perceptible world, manifestation of the unique ideal world in the set of different things; 4) the uncreated and non-creative: God, conceived as the ultimate end of all things.

Thus, in point 3 of the division proposed by Eriúgena, there is everything that is incumbent on the administration, beginning, as Strok (2006) says, with the administration of his body so as not to appear to animals. From there starts what concerns the administration of created things, with order and to satisfy the bodily needs of man. The administration of the



material depends on a healthy cultivation of the soul where there is the intelligence that will guide the body to do or not do depending on what is convenient.

In continuity, an Arab philosopher, who lived for a long time in Spain, Avicenna, an encyclopedist of his time: philosopher, mathematician, doctor, and even theologian, also contributed to administrative understanding. For him, intelligence is the indisputable source of good administration, those who fail to put into action a superior intelligence, are not capable of ordering and managing things. (Lopez, 2009).

In the same way, I deal with the subject of the productive arts, without neglecting the teaching of Christian virtues. For Blessed Thomas, education was the path to be followed by man in his search to achieve full knowledge of his Being and his close relationship with God, because for man education would represent formative knowledge, and if it would be nobody. This dogmatic thought has people who are for and against, and who have set a situation related to their understanding from the indoctrination of an updated culture and the principles established within Christianity. The work referring to the existence of God by Blessed Thomas Aquinas was so complete and presented in such an orderly manner, that it was placed above the writings of the Greek thinkers Aristotle and Plato, who talk about the same explanation.

With Thomas Aquinas, a Christian theologian and philosopher, the administration has more direct references. He is based on Aristotelian philosophy, therefore, he goes along that line but goes beyond reasoning. For Aquinas, men must study to develop their skills and to achieve a political exercise according to the needs of man as a social being. But for this philosopher, governments must be analyzed according to the historical context. The administration must make sure of the truth, and justice and seek the fair value of things seeking that the utility of the good is consistent with the value of the purchase. And just as there are things that did not exist before and now exist and others that exist and then will not exist, the State is responsible for managing the things in its possession to know which should exist and which should not. The state must manage by regulating.

Nicholas Machiavelli is at the end of the medieval period, Most places him in the Renaissance period, but according to the structure of this article, it is placed at the end of the medieval period. The Prince, one of his great works, has great references to the administration, although with greater emphasis, reading between the lines, to the administrator. Several authors have identified that between chapters XV and XVIII Nicholas describes some virtues that a good administrator must have: wisdom, sincerity, benevolence, discipline, and fortune. The administrator must know what he is doing, act under strict truth, apply kindness so as not to be unfair or tyrannical, and, finally, discipline himself internally and externally to avoid abuse. In the end, he refers to fortune, since the administrator must have something and live well financially to avoid temptations against what is administered.

## **Modernity from 1453 to the Second Industrial Revolution (1914)**

Modernity arrives with an idea of thought about political organization, morality, the meaning of events, and the importance of the human being. This temporal moment accounts for the birth of a way of interpreting realism since it appeals to man's common sense to recognize the true existence of things, external to our consciousness. (Coronado Padilla & Lukomski Jurczynski, 2015), which additionally, as mentioned by (Copleston, 1957), implies a differentiation between medieval and post-medieval philosophy, emphasizing that the philosophers of the seventeenth century found a division between the old philosophical traditions. and what they were proposing. Thinkers like Francis Bacon and Descartes were persuaded that they were making a new beginning, accompanied by the so-called Scottish Enlightenment, which had a great influence on sciences such as philosophy, economics, geology, engineering, and sociology. (Coronado Padilla & Lukomski Jurczynski, 2015). And that begins to mark a trend in the way of assuming the conditions that situations arise at the moment.

Defining an approach in the light of the administration of said era leads to considering the contributions of philosophers who addressed the different fronts of knowledge, such as Descartes, Leibniz, Locke, Hume, Adam Smith, Friedrich Hegel, which addressed the conceptual elements that serve as ideas that are later applied in the strengthening of administrative thinking. Figure 5 represents the philosophers who through their discourse and proposals complement the administrative concept, with a high influence of the first industrial revolutions.

### **Figure 5**

*Timeline of the modern era from 1453 to the Second Industrial Revolution (1914)*



*Note.* Own elaboration

Descartes, who distinguished himself with his mathematical thought, established the conception of logic as a possible idea and with it the implementation of a method for solving problems. He raised the doubt as an element for the solution of practical conditions of life. He considered that instead of the large number of precepts that logic is composed of, four were enough, with which he defined the method, which according to (Fernández S. et al., 2006), is proposed as follows:

1. Never accept anything as true that is not known as such.
2. Divide each one of the difficulties that are examined in as many parts as possible and required to solve them better.

3. Lead the thoughts in an orderly fashion, beginning with the simplest and easiest to know objects, to ascend little by little, as by degrees, until the knowledge of the most complex ones; and even assuming an order among those that do not naturally precede each other.

4. To make enumerations in everything so complete and reviews so general that he was sure not to omit anything.

Transferring the above to what the administrator does, becomes an element that serves as a foundation for decision-making and conflict resolution. The understanding of problem situations has made it possible to define a managerial administrative style that is part of the leadership that allows understanding both the problem and the people, generating actions that are supported by good management.

In administrative science the foundation has been, to call it in some way, conceptual from practice, that is, researchers such as Taylor, Fayol, Mayo, Parker, Bertalanffy, and even Drucker, defined their theories from applied research or the observation of facts to determine the best ways to achieve the objectives of business productivity and profit for the shareholders of the companies. Somehow this is proposed in the thought of Bacon, who tried to enhance the value of operational knowledge over the contemplative. (Prada Dussán, 2017). Thus giving light to the dynamics of knowledge management based on experience, in practical application.

Likewise, it proposes in a much deeper way that knowledge is not focused on the discussions of the academies or on the knowledge of the enlightened (magic and alchemy), but rather that it is made public to the extent that common men value it (Prada Dussán, 2017). In a similar way to Drucker's approach, he affirms that today's knowledge is obsolete for tomorrow due to the dynamics of scientific and technological changes. And mentioning that recognizing the strengths and potential of people, proposing an organization that invests in the development of their capacities, abilities, and human qualities. (Puell Palacios, 2009)

For Descartes, all sciences are ultimately one science and there is a universal scientific method, thus believing that different subjects of different sciences require different methods. (Copleton, 1957). This is how he proposes a purpose that seems like a paradox, on the one hand, he raises the possibility of absolute truth, only that to achieve it he does so by doubting, giving way to uncertainty, as stated (Carpio, 2004), Descartes take the path of doubt. Because what, indeed, is the surest way to find something sure, if there is one? Well, this can only consist of doubting everything, to see if doubting everything, and even forcing doubt to its very limits. Which is completely related to the administrative task,

Talking about administrative science involves talking about a science on which multiple researchers have based what to do with administration as a science that goes from concept to practice. In that same sense, Leibniz proposes manifestos and interpretations that range from a theoretical conceptualization to a philosophy based on practice, for which the

interrelationships between the metaphysical system, ethics, law, and politics cannot be denied. (A. Carvajal, 1999). These elements are found in the administrative context when behavioral elements are determined in relations with clients, suppliers, and employees, which are guided by managerial indications that are supported by the managerial direction style.

In the same sense as Descartes, Leibniz proposes a method to reason and to generate knowledge, based on the application of the theoretical to the practical. (Camacho, 2004), determines that Leibniz exposes the need for a reasoning method that is based on unambiguous language and clear inference procedures that in turn can be done mechanically. Reasoning and calculating are identified in his proposal, and conclusions are reached through procedures. Also concluding that it not only serves to systematize what is known and serve as a foundation for education, but even to obtain new knowledge.

Leibniz proposes that politics is a science, a demonstrative science, located at the theoretical level, that is, at the formal level, (A. Carvajal, 1999). This is found in administrative science, keeping in mind that both political science and administrative science are based on facts and evidence that are in the field of practice. The condition that, applied to the administrative concept, allows value to the foundations on which administrative science is supported and the practical way that they are lived in the organization according to day-to-day activities.

On the other hand, the foundation of Leibniz allows us to mark the first steps of the importance of knowledge, which today is applied in organizational knowledge management models as a differentiating element for companies. For Leibniz (Carpio, 2004), everything has its reason or foundation; in other words, everything happens for a reason, the principle states that there can be absolutely nothing that does not have its respective foundation. To define this, he proposes the scenario of critical knowledge and common knowledge. According to (Carpio, 2004). Vulgar or naive knowledge is spontaneous: it accumulates without our deliberately or consciously proposing to acquire it; it is achieved through daily experience. This is related to the definition of tacit knowledge, which is generated through experience, which is a natural subjective knowledge, and often participates simultaneously with the experience. (Villasana Arreguín et al., 2021).

On the other hand, it allows us to relate critical knowledge, such as that which requires discipline, and a fundamental change in our previous attitude toward the world. In this sense, it is an essential characteristic of critical knowledge to be governed by a method, that is to say, by a properly elaborated procedure to arrive at knowledge. As cited in (Villasana Arreguín et al., 2021), Berman et al. (2002); define explicit knowledge as knowledge based on facts and theories, which can be more easily codified, copied, and disseminated to others.

From another point of view, the concept of John Locke, whose works ventured into fields as disparate as religion, pedagogy, the organization of good government, natural sciences, and economics, insisted on claiming the perspective of freedom. (Bonilla Saus, 2006). Thus, Locke establishes a clear specification of the different functions required by the administration of society (legislative, judicial, executive). (P. Carvajal, 1999). Which become a management system, which, although they arise in the public sphere, are also related in the private sphere, when it establishes elements related to the limit of power, control, and sanction of administrative faults.

On the other hand, Locke's conception of the means of production, especially on land. According to (Severo Chumbita, 2014), the work of the land is distinctive of the industrious and rational and serves as the basis for the entire theory of property. To understand the centrality of land in the theory of property and of this as a restrictive criterion of political rights, it is necessary to understand, first of all, that land is a means of production, and, in this sense, mediated by the Work is the source of wealth. So it raises the importance of property in the generation of wealth. This is how the path is marked out for the strength of the production conditions and therefore of the productivity conditions of the companies.

Locke also raises a concept based on authority and order, which can be distinguished in the administrative management process, as the way from which chains of command are established, Locke's thesis bases all legitimacy on the ability to create a rational natural order. Here, then, is the first reference to the law, this being the natural law, whose maximum expression will have to be reason, a necessary condition for legitimacy. Thus, the first debate is to define the legitimacy of the law: Reason or Authority. (Rodríguez, 2018).

Hume establishes an idea that strengthens the impacts of the consequences, and how you affect the conditions to determine decision making, which in the business context gives a preponderant weight to the manager. For this philosopher, it is evident that rationing is based on the relationship between cause and effect, but that relationship is given by contiguity, priority, and constant conjunction (Fajardo, 2020). This situation becomes permanently manifest in the company, especially understanding that Business Objectives: Are those purposes that the organization seeks to achieve through its existence and operations. (Moreno, 2022)

On the other hand, Hume has an appreciation of human behavior, in which he states that the facts of consciousness, and nature; are the core of human nature and, therefore, the motivator of human action; constituting the cause of the dynamics giving man a direct experience through behavior. (Pavón, 1976). Likewise, the author states, for Hume, man is a reasonable being, and he is also an active being, and, due to this disposition, as well as the varied needs of human life, he has to submit to business and the Occupations: The mind

requires, however, a certain relaxation and cannot constantly bear its tendency to worry and industry. Thought is closely associated with the theories of Mary Parker Follet, when she raises the importance of seeing as a success the idea of taking man out of the small —and petty— circle of his self, to recognize him rather in his relationship with the other and with others. (Padrón Martínez, 2017).

The representation of philosophical thought ends with Hegel, who defines the representation of the universal estate from the stage of public administration, which, as he puts it (Assalone, 1970), exposes it in the development of a social dimension, a social division and Finally, a logical and "organic" relationship between the powers of the State (applicable to the private sector). He also states that: the State is revealed as a process of intersubjective relations formed by moments or seasons that constitute it as a rationally founded community of life. (Ávalos Tenorio, 2010)

Modernity allowed us to give a broader image of the style of thought, this allows us to attest that modern philosophy is autonomous, the product of reason alone, while medieval philosophy was subordinated to Christian theology, hampered by servility to dogma. (Copleston, 1957), This gives an idea of the implication of the idea of man and humanism in the philosophical thought of modernity and from there its application in the business world as a form of representation. And, at the same time, it allowed us to understand the importance of applying science to aspects of thought. That is to say, the proper purpose of science was intended to be applied to philosophy, that is, it should also be disciplinary. This type of approach turned out to be an impossible task to carry out since the approach of philosophy was never particular; on the contrary, it was universal. Very close to the administration which is conceived as a universal science.

### **Contemporary**

The last part of the proposal, addressing contemporary thought, which manifests man and society in the 19th century as the axis, based on a critical theory of contemporary society that is constituted as a channel of denunciation of the contradictions of the capitalist social organization, defended at all costs by the prevailing bourgeois system (Coronado Padilla & Lukomski Jurczynski, 2015), turning this into the path of economic and philosophical thought marking a trend about industrial relations, in which capital, the land and their transformation through work are consolidated in the business world leveraged by administrative action.

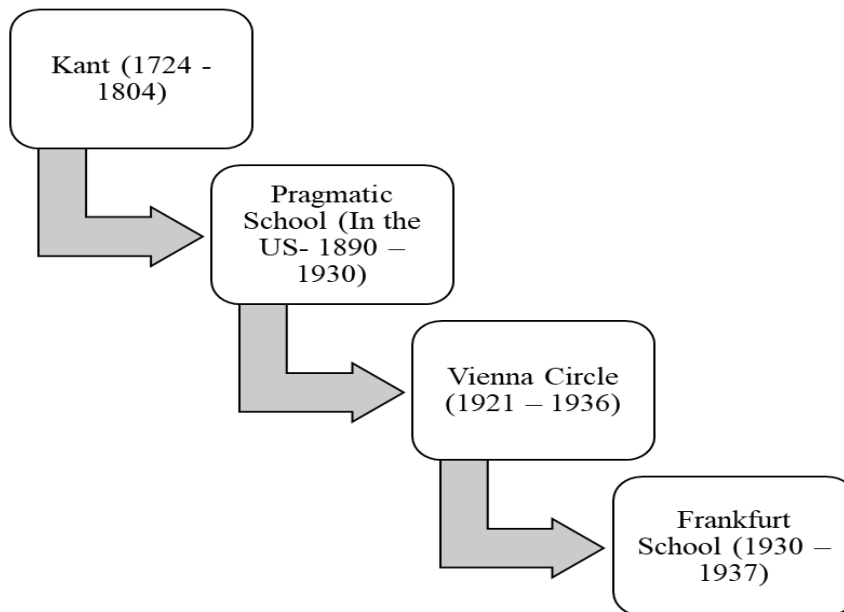
These ideas facilitate an understanding of the facts at the time of society, in such a way that it allows interpretation of the conditions on which its reality is built, this is how, according to (López García, 2020), questions are asked about the vision of the human being about the current organization of the economy, the consumer society, Marxism, neoliberal capitalism, the social market economy.

To some extent, the fact that both the evolution of administrative theory was very close to the thought trends of contemporary philosophy, accounts for the incidence of many forms of thought in which to do administrative and its transformation to management. Not in vain, taking Kant's model of ethics as a reference, it is possible to propose an alternative for companies to determine their structure of thought, which according to (Arredondo Trapero et al., 2015), Kant, builds his model of ethics appealing to reason, where the acts and actions of man must arise from the capacity of moral reasoning, which must be free of prejudice and selfish and petty interests.

The ideas that were consolidated in this period identified as the contemporary age of philosophy, were framed by three schools that set the standard, the Vienna Circle, the Frankfurt School, and the Pragmatics, which can be considered as movements of independent thinkers and representative schools of philosophical and scientific thought around the world. (Coronado Padilla & Lukomski Jurczynski, 2015). Figure 6 graphs the thinkers of the time and the latest contributions to the administrative concept.

**Figure 6**

*Contemporary epoch timeline*



*Note.* Own elaboration

For (Lorenzano, 2002), the Vienna circle is conceived as a group, which without having a rigid organization promotes the idea of a scientific conception of the world, which is based on two elements, the first as an empiricist and positivist element. : which is manifested through the knowledge of the experience that is based on what is immediately given, that is, on validation, and a second that which is given by the application of a certain method, namely, that of logical analysis.

In this sense, they consider that science constitutes a good in itself, as a system of provisionally established ideas (scientific knowledge, whose content must always be subject to review) and as an activity that produces new ideas (scientific research). (Asensi-Artiga & Parra-Pujante, 2002). These elements became a common element for the administration and business management, thus managing to contrast the reality of the environment by submitting it to verification and in this way contributing new ideas. It is important to consider that, more or less at the same time as the Vienna Circle, administration began to become a science that required a theoretical foundation, leaving the empirical task and in that same sense giving strength to the concept of management as a discipline that requires to be rigorously studied and investigated so that its postulates are put into consideration.

Management then as a discipline that involves social, economic, political, and strategic elements, requires a foundation, and from there, it is important to consider that sooner or later in its development the need for an epistemological review of its foundations, a logical analysis of their concepts. (Lorenzano, 2002), especially when for this it is necessary to consider that in their study people (employees and their structure in the organization chart), things (own resources for the operation) and the ordering (organizational definition) must be considered. under an action plan).

For its part, the Frankfurt school integrated what the human sciences had achieved up to then into a larger system of thought. A combination of the social sciences, historical materialism, and psychoanalysis was generated, this combination allowed us to understand the mechanisms of control and domination that capitalism produced in society. (Noguera, 1996), cited in (Marcillo Balseca et al., 2017).

The school served as a space for thinking about the new society, in this sense Habermas, as a representative of the school, developed a thought proposal that was based the idea on a new idea of society and the work of the social sciences, highlighting democracy, , communication, science, and human rights. (Marcillo Balseca et al., 2017). Likewise, the school defends the possibility of elaborating a thought that questions the totalitarian, exclusive tendencies and leads to the domination of the human being, in this way, it is committed to recovering the course of humanity under a social thought seen as an issue that is not only theoretical. but also in its dimension of social praxis and its potential transforming and emancipatory practice. (Briceno Linares, 2010).

In some way, this school criticized the development of the productive forces in the industry, considering that the development of the productive forces and the advancement in technological matters, instead of being oriented towards the satisfaction of human needs and leading to situations of greater autonomy. and progressive liberation from work pointed in the opposite direction. (Briceno Linares, 2010).



In this way, observing the criticism that is made to industrial development allows us to give a human meaning to thought, although there were also detractors from the economic approach, it is important to consider that the company and its management have sought to give significant value to the position of the human being within the company, although in many cases this does not mean a total transformation of the worker's social conditions, it allows directing actions to be able to dignify their quality of life, inside and outside the company.

The proposal of pragmatism arises from the school of the same name, which refers to conceptions of philosophy that defend not only a distinction between theory and practice but above all the primacy of practical reason over theoretical reason. (Marcondes, 2000 ). The author also mentions that pragmatics considers language in its correct use, unlike semantics which examines linguistic signs in their relationship with the objects they designate.

In the search for similarities it is possible that the Vienna school and pragmatism had common elements, both movements shared broadly similar goals and had similar views about the relationship between science and philosophy and about how the work should be carried out. philosophical. (Nubiola, 2011). This approaches the importance of research as an element of knowledge generation that is validated through language. This is how pragmatics developed from currents in the philosophy of language and linguistics that value common language and the concrete use of language as the main instance of language research, treating semantics and syntax only as theoretical constructions. (Marcondes, 2000)

In this sense, Carnap (1963), cited by (Nubiola, 2011), fruitfully considers some aspects, that allow placing more emphasis than before on the social dimension both in the acquisition and in the application of knowledge, be it in science or common sense knowledge.

These elements are characterized, by the trends that occur in management today, especially in the study, research, and explanation of the phenomena that affect what management does. For administrative and managerial science, it is crucial to understand both economic and social sharing phenomena, to determine the strategic actions to follow. Likewise, it is important to consider in this variable the human component and the personal interpretation of the phenomena, which abound from an interpretive consideration to a position based on theoretical concepts.

## **ANALYSIS OF RESULTS: THE EPISTEMOLOGICAL COMMITMENT IN CURRENT MANAGEMENT**

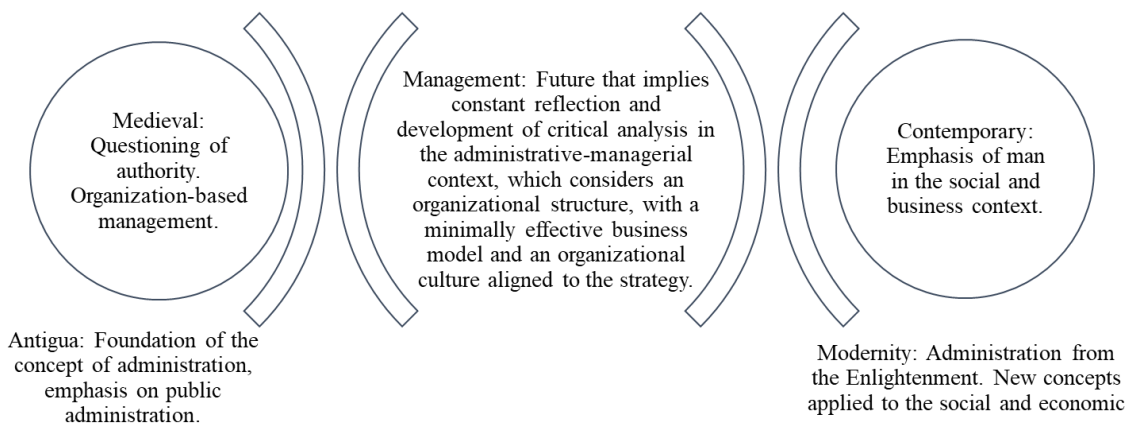
When talking about epistemology, the obligation is to enter and sustain a scientific discourse that demonstrates that Management, in itself, has a scientific character under the classic characteristics of science, that is, it defines the subject, the object, and the study methodology. In summary, using philosophical terminology, what epistemology (philosophy of

science) intends is to define, in this case, the ontology (being) and the limits of administrative and managerial sciences (Vargas, et al., 2013).

The impacts of each philosophical era are manifested directly in the *raison d'être* of management. Management is a permanent construction that feeds on man's relationship with society, the economy, and especially knowledge, and that in the end is reflected in an environment of organizational culture that determines the fulfillment of strategies. Figure 7, manifest is represented in which the elements of synthesis of each era are related to management.

**Figure 7**

*Impact of philosophical eras on management*



*Note.* Own elaboration

The first contribution is in the definition of the subject. For Morales (2018) the discussions around administrative and managerial sciences have defined the manager or administrator as the acting entity and scholar of the subject, but lately, the range of the compass has been expanded and the organization is considered a subject of administrative study. A science that is active and practical where the subject analyzes (studies), decides, and executes. Some see it as a very empirical work, subtracting scientific weight, but the reflections and analyses made throughout the centuries and administrative operations have given the man-administrator and the man-manager, foundations to learn, empower, and continue acting in the area's work.

The theme is reinforced by saying that the subject who studies this science, does not do it statically or simply; not with just books or theories. The administration or management lives in a constant evolution, which implies a constant reflection and a development of critical analysis that will be applied depending on the administrative-managerial circumstances and the power and size of the organizations. The objective is to have enough input to, according to Mendoza (2018), define the teleological of the organization, propose the correct organizational structure, create a minimally effective business model together with an appropriate management model, create an organizational culture aligned with the strategy and

timely monitoring and evaluation of the organization. Here technology and its derivatives enter with great contribution, yes, preventing technocracy from dominating managerial-administrative matters with absolutism.

Regarding the object of study, the question is not simpler for the epistemological definition. Morales (2018) says that scientific work in administrative sciences is modified according to the times and needs. This leads one to think that the positivist system that Taylor and Fayol faced is not the same as that faced by postmodernity. The object of study is a changing structure, especially today where not the structure prevails, but the person within the organizational scheme and their behaviors. Therefore, philosophy contributes to the object of study concepts of anthropology, philosophy of culture, metaphysics, and ethics to build, in administrative words, environmental analysis and prospective analysis that help to understand the organization or the situation and thus apply adapted or adaptable fundamentals or principles.

You reach a critical issue: the method. What is the method used by administrative sciences? According to Vargas, et al. (2013), the method is dialogical where the objective and the relative are framed. The administration, as described in previous lines, depending on the time, the situation, or the organization has used the methods: quantitative, qualitative, or mixed with paradigms from the functional and systemic to the humanistic, symbolic, and hermeneutic. This same author says that today's study methods are going through constructivist, complex, eclectic, transdisciplinary, and synergistic. Mendoza (2018), collecting the above, synthesizes the method by defining it in the empirical-analytical based on conclusions of a cross-sectional approach. These two contributions serve to say and emphasize that the administrative sciences, under the emerging volatility, take the most functional methods that adapt to the context to give efficient responses that maintain the Administration or Organizational Management at higher competitive levels.

The administration, management, society, and science have been favored, permeated, or motivated to some extent by the philosophical approaches of different times. A clear discourse and its rhetoric have been created, according to Galicia and Monrroy (2015). And today it becomes more relevant to be able to understand that reflection is necessary in which the human being is a determining subject to achieve a result.

## **CONCLUSIONS**

Science and administrative theory have historically been a construction of different thinkers, likewise, philosophy was not born as a new creation, devoid of traditions, but has developed in a framework that includes antiquity, medieval times, and the new ages, modern and contemporary.

By doing this systematic review of the contribution, impact, and benefits of philosophy in administrative management, the following conclusions can be reached, organized by era, without first highlighting the positive and undeniable influence of epistemic training that philosophical thought offered and offers. to any science and, in this case, to administration and management (Arana, 2014):

In antiquity, administration is not spoken directly, but indirect references can always be applied to administrative functions. For this time the administration is more directed to the structuring of the life of the man and to generate material transformations to obtain products or services in favor of the human being and the social structure. As it is so characteristic of man, administration is not conceived, at that time, in an external matter, but rather a skill of being. That is why if you are an administrator you will be able to be a good ruler and everything bad, such as vices, damages the administration and the government. But little by little the conception advances and the administration acquires an organizational function between the rulers and the governed and at the end of antiquity the administration is understood with the existence of a leader or boss who organizes and distributes authorities and responsibilities.

When medieval times arrived, influenced by the feudal administrative system, the positions of the administration gradually took on some edges that completed or complemented what was brought from antiquity. The administration must legislate the external, but what is legislated needs the virtue of justice. The administration comes out of the being of man at this time to dedicate himself to created things (external) to satisfy the bodily needs of man, but one of the human faculties such as intelligence is needed to manage to order and manage things. It is also added that to achieve this good administration, man must prepare and study and thus effectively exercise political functions and meet the needs of man (social being). This being the case, for this time the administrator must be a man who knows what he is doing, acts fairly, and will always avoid abuse.

Modernity marks a new air in philosophical thought and administrative thought, in such a way that the contribution of information analysis, mathematical thought, and the division in the Cartesian method gave a possibility to take their contributions to action practically. administrative. Likewise, retaking the humanist concept of philosophy and the relationship with man and his social environment also served as support for the action of the thinkers of administrative thought, who sought to strengthen the relationship with man in many spaces.

Postmodernity offered the possibility of granting validity to the scientific, in this way, it was no longer just about postulates, but rather it led to a validation of the phenomena that occur in social and cultural aspects, for which it is essential to consider always the action of the human being as an interpreter of the environment, which also becomes a generator of knowledge that benefits society, which today is reflected in business and social structures.

## **REFERENCES**

Please refer to articles in Spanish Bibliography.

## **BIBLIOGRAPHICAL ABSTRACT**

Please refer to articles Spanish Biographical abstract.