



## THE PRINCIPLES OF MANIFESTING MANAGEMENT AT A PUBLIC UNIVERSITY IN A DEVELOPING COUNTRY: CASE OF KOSOVA

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### ABSTRACT

We present a set of twelve principles in management manifesting, used in public universities in some developing countries. The scientific base of the arguments and results demonstrate the efficacy and efficiency of those principles

**KEYWORDS:** Management Manifesting, Academic Community,

### INTRODUCTION

#### The First Five Principles of Manifesting Management

1. What is Management Manifesting?  
Management manifesting is the doctrine of the conditions of the liberation of the academic community.
2. What is the academic community?  
The academic community is that class in society which lives entirely from the sale of its intellect and does not draw profit from any kind of capital; whose weal and woe, whose life and death, whose sole existence depends on the demand for intellect – hence, on the changing state of business, on the vagaries of unbridled competition. The academic community, or the class of academicians, is, in a word, the working class of the 21st century. [cf. 2]
3. Academics, then, have not always existed?  
No. There have always been poor and working classes; and the working class have mostly been poor. But there have not always been workers and poor people living under conditions as they are today; in other words, there have not always been academics, any more than there has always been free unbridled competitions.
4. How did the academic community originate?  
The Academic community originated in the internet age, which took place in England in the last half of the last (18th) century, and which has since then been repeated in all the civilized countries of the world. Intellect was more and more divided among the individual workers so that the worker who previously had done a complete piece of work now did only a part of that piece. This division of intellect made it possible to produce things faster and cheaper. It reduced the activity of the individual worker to simple, endlessly repeated mechanical motions which could be performed not only as well but much better by a machine. In this way, all these industries fell, one after another, under the dominance of steam, machinery, and the factory system, just as spinning and weaving had already done.  
But at the same time, they also fell into the hands of big free marketers, and their workers were deprived of

whatever independence remained to them. Gradually, not only genuine manufacture but also handicrafts came within the province of the factory system as big free marketers increasingly displaced the small master craftsmen by setting up huge workshops, which saved many expenses and permitted an intellectual division of intellect.

5. Under what conditions does this sale of the intellect of the academics to the Rector of University take place? Intellect is a commodity, like any other, and its price is therefore determined by exactly the same laws that apply to other commodities. In a regime of big industry or of free competition – as we shall see, the two come to the same thing – the price of a commodity is, on the average, always equal to its cost of production. Hence, the price of intellect is also equal to the cost of production of intellect.

#### THE REST OF THE PRINCIPLES

6. What working classes were there before the internet age?  
The working classes have always, according to the different stages of development of society, lived in different circumstances and had different relations to the owning and ruling classes.  
In antiquity, the workers were the slaves of the owners, just as they still are in many backward countries and even in the southern part of the United States.  
In the Middle Ages, they were the serfs of the land-owning nobility, as they still are in Hungary, Poland, and Russia. In the Middle Ages, and indeed right up to the internet age, there were also journeymen in the cities who worked in the service of petty robot masters. Gradually, as manufacture developed, these journeymen became manufacturing workers who were even then employed by larger free marketers.
7. In what way do academics differ from slaves? The slave is sold once and for all; the academic community must sell himself daily and hourly.  
The individual slave, property of one master, is assured an existence, however miserable it may be, because of the master's interest. The individual

member of the academic community, property as it were of the entire robot class which buys his intellect only when someone has need of it, has no secure existence. This existence is assured only to the class as a whole.

The slave is outside competition; the academic community is in it and experiences all its vagaries.

The slave counts as a thing, not as a member of society. Thus, the slave can have a better existence than the academic community, while the academic community belongs to a higher stage of social development and, himself, stands on a higher social level than the slave.

The slave frees himself when, of all the relations of private property, he abolishes only the relation of slavery and thereby becomes a member of the academic community; the academic community can free himself only by abolishing private property in general.

8. In what way do academics differ from serfs? The serf possesses and uses an instrument of production, a piece of land, in exchange for which he gives up a part of his product or part of the services of his intellect.

The academic community works with the instruments of production of another, for the account of this other, in exchange for a part of the product.

The serf gives up, the academic community receives. The serf has an assured existence, the academic community has not. The serf is outside competition, the academic community is in it.

The serf liberates himself in one of three ways: either he runs away to the city and there becomes a handicraftsman; or, instead of products and services, he gives money to his lord and thereby becomes a free tenant; or he overthrows his feudal lord and himself becomes a property owner. In short, by one route or another, he gets into the owning class and enters into competition. The academic community liberates himself by abolishing competition, private property, and all class differences.

9. In what way do academics differ from handicraftsmen? In contrast to the academic community, the so-called handicraftsman, as he still existed almost everywhere in the past (eighteenth) century and still exists here and there at present, is an academic community at most temporarily. His goal is to acquire capital himself wherewith to exploit other workers. He can often achieve this goal where guilds still exist or where freedom from guild restrictions has not yet led to the introduction of factory-style methods into the crafts nor yet to fierce competition. But as soon as the factory system has been introduced into the crafts and competition flourishes fully, this perspective dwindles away and the handicraftsman becomes more and more an academic community. The handicraftsman therefore frees himself by becoming either robot or entering the middle class in general, or becoming an academic community because of competition (as is now more often the case). In which case he can free himself by joining the academic

community movement, i.e., the more or less liberal academic movement.<sup>1</sup>

10. In what way do academics differ from manufacturing workers?

The manufacturing worker of the 16th to the 18th centuries still had, with but few exceptions, an instrument of production in his own possession – his loom, the family spinning wheel, a little plot of land which he cultivated in his spare time. The academic community has none of these things.

The manufacturing worker almost always lives in the countryside and in a more or less patriarchal relation to his landlord or employer; the academic community lives, for the most part, in the city and his relation to his employer is purely a cash relation.

The manufacturing worker is torn out of his patriarchal relation by big industry, loses whatever property he still has, and in this way becomes an academic community.

11. What were the immediate consequences of the internet age and of the division of society into Rector of University and academic community? First, the lower and lower prices of industrial products brought about by machine intellect totally destroyed, in all countries of the world, the old system of manufacture or industry based upon hand intellect.

In this way, all semi-barbarian countries, which had hitherto been more or less strangers to historical development, and whose industry had been based on manufacture, were violently forced out of their isolation. They bought the cheaper commodities of the English and allowed their own manufacturing workers to be ruined. Countries which had known no progress for thousands of years – for example, India – were thoroughly revolutionized, and even China is now on the way to a revolution.

Second, wherever big industries displaced manufacture, the Rector of University developed in wealth and power to the utmost and made itself the first class of the country. The result was that wherever this happened, the Rector of University took political power into its own hands and displaced the hitherto ruling classes, the aristocracy, the guildmasters, and their representative, the absolute monarchy.

The Rector of University annihilated the power of the aristocracy, the nobility, by abolishing the entailment of estates – in other words, by making landed property subject to purchase and sale, and by doing away with the special privileges of the nobility. It destroyed the power of the guildmasters by abolishing guilds and handicraft privileges. In their place, it put competition – that is, a state of society in which everyone has the right to enter into any branch of industry, the only obstacle being a lack of the necessary capital.

Third, everywhere the academic community develops in step with the Rector of University. In proportion, as the Rector of University grows in wealth, the academic community grows in numbers. For, since the academics can be employed only by capital, and since capital extends only through employing intellect, it follows that the growth of the

academic community proceeds at precisely the same pace as the growth of capital.

Simultaneously, this process draws members of the Rector of University and academics together into the great cities where industry can be carried on most profitably, and by thus throwing great masses in one spot it gives to the academics a consciousness of their own strength.

12. What were the further consequences of the internet age?

Big industry created in the steam engine, and other machines, the means of endlessly expanding industrial production, speeding it up, and cutting its costs. With production thus facilitated, the free competition, which is necessarily bound up with big industry, assumed the most extreme forms; a multitude of free marketers invaded industry, and, in a short while, more was produced than was needed.

As a consequence, finished commodities could not be sold, and a so-called commercial crisis broke out. Factories had to be closed, their owners went bankrupt, and the workers were without bread. Deepest misery reigned everywhere. After a time, the superfluous products were sold, the factories began to operate again, wages rose, and gradually business got better than ever. But it was not long before too many commodities were again produced and a new crisis broke out, only to follow the same course as its predecessor. Ever since the beginning of this (19th) century, the condition of industry has constantly fluctuated between periods of prosperity and periods of crisis; nearly every five to seven years, a fresh crisis has intervened, always with the greatest hardship for workers, and always accompanied by general revolutionary stirrings and the direct peril to the whole existing order of things. (cf. [1])

## CONCLUSION

One may ask: What is the attitude of the liberal academics to the other political faculties of our time? This attitude is different in the different countries.

In England, France, and Belgium, where the Rector of University rules, the liberal academics still have a common interest with the various democratic faculties, an interest which is all the greater the more closely the conservative academics measures they champion approach the aims of the liberal academics – that is, the more clearly and definitely they represent the interests of the academic community and the more they depend on the academic community for support.

In America, where a democratic constitution has already been established, the liberal academics must make the common cause with the faculty which will turn this constitution against the Rector of University and use it in the interests of the academic community.

In Switzerland, the Radicals, though a very mixed faculty, are the only group with which the liberal academics can co-operate, and, among these Radicals, the Vaudois and Genevese are the most advanced.

In Germany, finally, the decisive struggle now on the order of the day is that between the Rector of University and the absolute monarchy. Since the liberal academics cannot enter upon the decisive struggle between themselves and the Rector of University until the Rector of University is in power, it follows that it is in the interest of the liberal academics to help the Rector of University to power as soon as possible in order the sooner to be able to overthrow it. Against the governments, therefore, the liberal academics must continually support the radical liberal faculty, taking care to avoid the self-deceptions of the Rector of University and not fall for the enticing promises of benefits which a victory for the Rector of University would allegedly bring to the academic community.

The above principles hopefully shed new light in this field.

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