

CIVIL SOCIETY AND ITS RELATION WITH THE TRADE UNION*

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RESUMEN

El presente trabajo de investigación gira alrededor de la problemática en que hoy se ven envueltas las organizaciones sindicales, al producirse una especie de disolución de las mismas al interior de la sociedad civil. Este es el tema que se analizará para concluir la necesidad que las organizaciones sindicales cada día ejerzan un mayor grado de representatividad de esa sociedad civil.

PALABRAS CLAVE

Organización sindical, sociedad civil, estructuras organizativas y funcionales.

ABSTRACT

This research paper revolves around the current problem in which trade unions are involved concerning in the dissolution of organizations, within civil society. This is the theme that will be analyzed in order to explore the fact that trade unions, every day, enjoy a higher degree of representation in civil society.

KEY WORDS

Trade unions, civil society, organizational and functional structures.

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INTRODUCTION

The concept of civil society was introduced by Hegel who, in his *Philosophy of Law*, set out to demonstrate that the predominance of political ethics in the social-economic environment does not abide by subjective or external imperative ethics, but by the immanent necessities of the said economy, because it is the liberty of the market that demands a political solution for the crisis that it itself generated and that, however, is incapable of overcoming without help.

The overcoming of this problem will take place through the constitution of civil society as part of the State. That is why civil society includes three moments, namely: the mediation of the necessities, the satisfaction of the individual with their work, and the satisfaction of the needs of everyone else. The reality of the universe contained within the freedom of man takes form in defense of the property through the administration of justice, the prevention against the risks, that subsist in the systems and the care of the particular interests in as much as is common, through the police and the corporation.

In order to examine the hypothesis according to which the dissolution of the union organisation in civil society takes place, it is necessary to realize a series of considerations in that it maintains that the society is not more than an historical organisation¹ or an organisation formed through time. Richard Rorty affirms: “The world does not speak, only we do it. The world, once we have adjusted to a language program, could cause us to maintain certain beliefs”².

It would be possible to see, then, that the society concept arises from the representation that each man becomes of itself, that the society concept arises from the representation that each man becomes of it.

Thus, when the union organisation within the development emerges from Capitalism in the 19th 3 century, it is born as an organisation that expresses we are a sum, in that each individual adds himself to another one and the collective interest is the defense of all but that whole continues being a manifestation of each. Nevertheless, when society analyzes itself today the union organisation is perceived as one that is stingy and egotistic, and that has its root, in binary concepts of society, that make “Us” other people of the contemporary society, in that the individual interests disappear to become or to be diluted in interests of the society.

1. THE PROBLEM OF INVESTIGATION

The hypothesis of the work can be expressed by the following question: Have the functions of the labour unions been absorbed by civil society and therefore meaning that it represents the interests of the working class, socially and politically? The answer is that if the labour unions do not establish some elements representative of the working class shown in the labour unions body, sooner or later their dissolution will take place in other types of social organisations.

Recently, it has been observed that unionism has been diminishing, and transforming in to lobbyism or into a group of agents of cooperative force from the middle class, wage-earning sector rather than defending the less favoured

¹ HEGEL, Georg Wilhelm Friedrich. *Filosofía del Derecho*. Translation: Angélica Mendoza de Montero. Buenos Aires: Editorial Claridad, 1968, p. 176.

² NAIL JUÁREZ, Octavio. *Diccionario de sociología*. Madrid: Editorial ESIC, 2004, p. 130.

³ ORTEGA Y GASSET, José. *Toward a Philosophy of History*. University of Illinois Press, 2002, p. 160.

groups⁴, so that it has ended up becoming diluted in civil society. For this reason, Antonio Negri⁵ supports that civil society served, in a historical period, as a mediator for the imminent forces of the capital and power important in modern sovereignty, and gave a place for the birth of new social characters within the social conflict. Bearing in mind this stance, some authors such as Moises Nain raise the idea of the existence of intelligent crowds, on the basis that massive protests that take place in the world are now not disorganised, nor confused, but on the contrary are organised and have clear and consigned objectives⁶.

The pretension of the labour unions that join forces with others in order to obtain a common advantage means, if the company is big, a certain grade of perseverance with unionism doest count. Furthermore, when the benefits previously mentioned are few and incomplete, the people need to unite in order to complete their goals.

The large private associations which have taken on mass production require a subordination hierarchy amongst the associated workers, similar to a military style. Equally: industrial development as it is known now can only be achieved through adopting a military style, which, by means of discipline, will engender persistence, voluntary submission to orders, not imposed but accepted by contract and the habit of organising oneself to obtain large results.

2. METHODOLOGY

The methodology that has been used is represented in textual and statistical analysis framed within the criteria of legal sociology as an integral part of socio-legal analysis.

3. RESULTS

Throughout large stages in social evolution it has been necessary that the management of all matters, with the exception of the most straightforward, are handled by governmental power; strong and extensive, which benefits from general trust and is universally abided by: hence the fact that, taking into regard the primary civilizations and the present day Orient, certain companies can only be implemented by the actions of the state. Voluntary cooperation can only replace obligatory cooperation little by little, as faith in capability and governmental authority is becoming reduced in a legitimate and correlative way⁷. In establishing solidarity, cooperation and fraternity are essential elements of trade unions in order to achieve the fulfilment of defending its member's interests; it is assumed that the trust between human beings brings about cooperation with views to achieve political objectives with common interests. Therefore cooperative behaviour is definitive in the creation of any model of a trade union.

Contemporary society is often called “industrial”, “democracy of the masses”, “belated capitalism” or “from precaution”, however it can also be described as an “organised society”, given that it is characterised by the continuous force of organising an elevated number of complicated social trainings, conscious of their aims and rationally constructed. All of the associations belong to these trainings; parties, unions, professional associations, economic associations, and associations of victims of war or exiled persons. At present, it can be affirmed that strictly speaking there does not exist a social history that spans all organisations, nor can this lagoon be filled. The birth, growth and diffusion of the organisations cannot be described as a universal historical process. In fact, there are high cultures in which organisations have only been developed in an incipient way or in few spheres.

⁴ RORTY, Richard. *Contingencia, ironía y solidaridad*. Translation: Alfredo Eduardo Sinnot. Barcelona: Paidós S. A. 1989, p. 26.

⁵ SERVAIS, Jean-Michel. *Los tiempos de la vida de trabajo en trabajar por tiempos mejores*.

⁶ TOURAINE, Alain. *Crítica de la modernidad*. Translation: Alberto Shine Bixio. Bogotá: Fondo de Cultura Económica. 2000, p. 243.

⁷ NEGRI, Antonio and HARDT, Michael. *Imperio*. Translation: Alcira Bixio. Barcelona: Paidós, 2005, p. 350.

In Latin America and especially in Colombia, together with the industrial machinery and the technology of the European and North American industrial revolution, different types of fabriles organisations were moved, forms of work including the types of working class organisations, like the trade unions. Today, the presence of how the societies of developing countries, which barely possess their own impulse for training of organisations, is once again apparent, together with modern technology, as well as the modern forms of organisation.

That is why the birth and development of the organisation within the structure of a society does not constitute in any way a forced development in those cultures⁸. It is a process that rests on top of numerous specific proposals and only begins to predominate under certain conditions, similar to those we are experiencing in the modern industrial society⁹. What is more, in the places where industrial society was born originally, the organisations are not developed to the same rhythm, and in the different spheres of life and development it includes backwards steps¹⁰.

In accordance with the World Bank and the International Monetary Fund, the concept of trade unions is included within the term 'civil society'. Therefore, the World Bank expresses that the term 'civil society' refers to a wide range of social organisations without financial aims than are present, they are public that express the interests and values of their members¹¹, assimilating them to religious and philanthropic institutions, which do not represent economic rivalry as their interests.

In this way, to conceive the organisation of the working class in the heart of social society constituted a cultural force of that society with which the interests of the working class are aimed to be defended¹². However, in some cases, for example on the neoliberal theories, workers organisation were nearly destroyed in order to consider them an obstacle to freely determine the value of the work force. Consequently they adulterated the law of supply and demand, and these organisations are potentially to be replaced with the aim of obtaining the development of neoliberal democracy.

Now, the working class is not talked about as a constituent element of the contradiction in the social struggle but as a social extract shaped by workers and belonging to civil society. With regards to the problematic relation that exists between unionism and civil society, authors like Anderson and Trentin¹³ signal that insofar as this is found to be pressured by the challenge of globalisation, although that signifies relinquishing to achieve perfection, because it is much easier that the union obtains results when it is a known agent and accepted by society. In this way, the union will function essentially more like the arm of a party of the government than like the central actor of society¹⁴.

Likewise, the trade unions have the obligation of adapting themselves to the new conditions of globalisation not only as a cultural process, but as well as an economic process. For that reason, the force of Negri¹⁵ is important in

⁸ NAÍN, Moisés. "Tumbas inteligentes". In the newspaper *El País* of Madrid, Sunday 7 of December of 2008, p. 10.

⁹ SPENCER, Herbert. *El individuo contra el Estado*. Translation: Editorial Doncel. Barcelona: Editorial Orbis, 1985, p. 151.

¹⁰ LOPEZ CALERA, Nicolás. *Los nuevos Leviatanes*. Madrid: Ediciones Mareid Pons, 2007, p. 35.

¹¹ BAUMAN, Zygmunt. *La sociedad líquida*. Translation: Mirta Rosenberg. México: Fondo de Cultura Económica, 2005. p. 54.

¹² VALERO MATAS, Jesus (coordinating) et. al. *Instituciones y organizaciones sociales*. Madrid: Thompson, 2005, p. 179; also, see: LARAÑA, Enrique. *La construcción de los movimientos sociales*. Madrid: Alianza Editorial, 1999.

¹³ With the term 'civil society', the World Bank talks about an ample range of nongovernmental organizations and without profit aims that make presence public, they express the interests and values of its members and others according to ethical, cultural, political, religious or filantrópicas considerations. Therefore, the term 'organizations of the civil society' includes a great variety of organizations, like communitarian groups, nongovernmental organizations, indigenous groups, organizations of charity and nuns, associations professional and foundations. Source: <http://web.worldbank.org>

¹⁴ FELIZ TEZANOS, José. *La sociedad dividida. Estructuras de clases y desigualdades en las sociedades tecnológicas*. Fifth Edition. Madrid: Editorial Nueva, 2008, p. 237.

¹⁵ ANDERSON, Luis A. and TRENTIN, Bruno. *Trabajos, derechos y sindicato en el mundo*. Venezuela: Editorial Nueva Sociedad, 1966, pp. 65-75.

establishing a new social subject in the 21st century –the multitude– which can become a politically representative subject. This does not mean that modern trade unions emerging, in the middle of the Industrial Revolution of the 19th century, have fulfilled their role in history and should disappear like social organisation, giving it a passage to a new political subject representative of the world of work. This means these organisations should adapt themselves to the new conditions of our century¹⁶.

Many of the current social phenomenons had already happened on a small scale, although without producing effects which would compromise their present situation¹⁷; as is the case of migrations, child labour, the lack of representation of the trade unions and the blossoming of new political subjects. All these phenomenons should be adopted by the trade union so that it is not the exclusive champion of a social class, but of all society in which the working world would regain its value.

Finally, it could be settled that the concept of civil society, like contemporary sociological construction which makes reference to the group of society and, therefore, dissolves in it whatever type of social organisation or group, e.g that which is set out by the World Bank, has been more a linguistic expression than social control objective, and which explains why today it does not talk of the working class but vulnerable economic and social groups¹⁸.

However, if concepts that recognise that society has conceived the fight of its social demands as a whole are secured, it is possible that the said concept of civil society does not dissolve in its interior the social organisations, but, on the contrary, these become fundamental political elements that allow that civil society incorporates and represents the existence of social welfare.

4. FUNCTIONAL AND ORGANISATIONAL STRUCTURES OF THE SOCIAL ORGANISATIONS

A sociological focus allows the trade unions to be conceived as a social phenomenon that could be known by its structures, which means it can be understood as a pressure group, taking in to account the strategies used for this organisation in context of society. In this case a study of the structure of unions is aimed at examining the different elements of the organisational and functional structures which become apparent in the unions, their role in society, their manoeuvres as a pressure group and their role as a political group.

However, to revise the concept of structure means to draw a distinction with respect to structuralism, essentially in relation to Levi-Strauss, Foucault and the functionalism of Randcliffe Brown¹⁹, with the aim of understanding the concept of organisational and functional structure from a social perspective. In effect, the notion of social structure is not exactly structuralism, but rather that which can be identified, with the thesis of Pierre Bourdieu²⁰, in accordance with the identification that social structure consists of acknowledging the practical control of our everyday lives, based on a heritage that determines the disposition in order to attain control. Such dispositions constitute the habits, and depend on the social environment in which it has been crystallised; equally they are characterised because they vary according to their social origin, they are lasting and cover specific contents. According to Carlos Morales de Satién Ravina, the habits, as are defined by Bourdieu “would be generated in a partially conscientious way by social actors which would also be reproduced in the same partially conscious was.

¹⁶ TEJERINA, Benjamín. *Movimientos sociales*. Madrid: Editorial Trotta. 1998, p. 25.

¹⁷ NEGRI, Antonio y HARDT, Michael. Op. Cit., p. 414.

¹⁸ SÁNCHEZ, Angel Ricardo. *Huelga*. Bogotá: Universidad Nacional, p. 108.

¹⁹ VILAR PIRRE. *Iniciación al vocabulario del análisis histórico*. España: Editorial Crítica, p. 56.

²⁰ BLOCH, Marc. *Introducción a la historia*. Translation: Pablo González Casanova and Max Aub. Madrid: Fondo de Cultura Económica, 2001.

It is for that reason that the legal tendencies, as Bourdieu affirms, are categories of perception and appreciation that structure the way in which we perceive and appreciate ordinary conflicts which lead the assigned work to be transformed into legal confrontations²¹”

According to Bourdieu, the practice is the product of the relation between social structure and the *habitual*²² society and its various organisational forms, as its practices, are human products, objectives, so the concept of structure is integrated with cultural elements produced by man and his environment. Therefore, in some cases there are strict military structures that carry out a function and other vertical or horizontal supportives that look for a practical aim in the defense of those who belong to it.

For unionist organisations to be a product of modernity and of social dynamics. It is necessary to analyse the framework of organisational theories from a sociological point of view that can shed light on the historical context in which they were conceived. For that reason, the sociology of organisations, as a specific branch of this subject.

The science of organisations is an empirical theoretical science, which aims to capture and understand the combined reality of the observation of empirical facts with the construction of theoretical models which give an explanation to²³ social phenomena which is generated within the so called organised society, characterised by ordering a number of complex social formations conscious of their aims and constructed in a rational²⁴ way, within which the unionist calls of the workers are emphasised. In accordance with Max Weber²⁵, the interaction that is generated amongst the members of the organisations is associative and non communal, for which reason it is differentiated from other social entities such as the family, which share other characteristics.

Therefore the organisations carry out activities with specific aims in a continuous way. Consequently, they transcend the life of their members and have their own goals, that is to say,²⁶ they are instances designed to do something, and in this case, defend the interest of their members²⁷. For that reason, the designation of social organisations can be sociologically analysed as a structured unit, with significance in modern society, as is the case with trade unions,

²¹ With the name of functional structural analysis, we talked about the sociological movement that was developed mainly in the United States, between years 1945 and 1965. Within the precursors of the functional estructuralismo it is necessary to consider to Radcliffe anthropologist Brown, for whom the social structure is an arrangement of people who to each other maintain controlled or defined relations institutionally. SUÁREZ NAIL, Octavio. *Diccionario de sociología*. Madrid: Editorial Esic, 2004, p. 504 Also to see CASTRO NOGUEIRA, Luis, CASTRO NOGUEIRA, Miguel NAVARRESE Angel and MORALS, Julian. *Metodología de las ciencias sociales, una introducción crítica*. madrid: Editorial Tecnos, 2008, p. 249.

²² “It wanted to give one more a more general formulation him supporting to me in an article of the American economist Or. W. Phelps: against the classic theory that she conceives the market of work like a unified set of free transactions, Phelps observes that there is no a single market, but work markets, that have their own structures, understanding by this `the set of the mechanisms that regulate of permanent way the question of the different functions from the use, recruitment, selection, remuneration and that being able its origin in the law, the contract, the custom or the national policy must by main function determine the rights and privileges of the employees as well as introduce regularity and previsibility in the management of the personnel and everything what affects the work’”. BOURDIEU, Pierre. *Cuestiones de sociología*. Translation: Enrique Bred Martin. Madrid: Istmo, 2000, p. 248.

²³ BOURDIEU, Pierre and GUNTHER, Teubner. *La fuerza del derecho*. Preliminary studies and translation of Carlos Morales de Satién Ravina, Bogota: Siglo del Hombre-Universidad de los Andes, 2000, pp. 67-68.

²⁴ “The habits would foment the reflective production of the objective structures (the language, the economy), of the social space and the fields in form of durable dispositions”. BOURDIEU, Pierre and TEUBNER, Gunther. Op. Cit.

²⁵ “Some set or group of elements related according to certain rules or some set or group of elements functionally correlated is understood to each other by structure”. FERRATER DWELLS, Jose. *Diccionario de filosofía*. Barcelona: Ariel Editorial, 1994, p. 1126.

²⁶ MAYNTZ, Renate. *Sociología de la organización*. Translation: Jose Diaz García. Madrid: Alianza editorial, 1967, p. 7.

²⁷ WEBER, Max. *Economía y sociedad*. Translation: Jose Medina Echevarria, Juan Roura Parella, Eugene Imaz, Eduardo Garci’a Maniés and Jose Ferrater Mora. Mexico: Fondo de Cultura Económica, 1997, p. 704.

which make up a part of a social organisation. This is the criteria used by the World Bank and the International Monetary Fund to include the term ‘trade union’ within the concept of civil society.

The expression “organisational structure” refers to the type of order that adopts an organisation in order to achieve its objectives. This performs three basic functions. Firstly the structures are used to produce organisational results and attain objectives. Secondly they are designed to minimize or regulate the influence of individual differences within the organisation, and they are put in place to guarantee that the individuals adapt to the requirements of the organisation and not to the contrary. Finally, structures are the way in which power is exerted (they conform or determine which positions have power), where decisions are taken and activities of the organisation are carried out.

It is possible to describe functional structure from the role that each and every member of the organisation performs. In other words, a complex of rules or requirements are conceived which are supervised by the holder of a determined position, in a way that the holder of the mentioned position must behave themselves in a pre determined way²⁸.

Within the same organisations, and as a consequence of the structure that they develop in accordance with their aims and objectives, other types of organisations with different objectives are produced. Formal organisations are related to the social organisation, in the same way that parties are related with the whole. Social organisation is a network of relations between individuals and groups united by a society. Formal organisations are different to informal organisations, like groups of friends or work teams and from social institutions such as family and religion²⁹.

From a sociological point of view regarding structural and functional organisations of trade unions, it is exceedingly important to establish that in Europe they suggest two models of social union organisation as part of the European working class. The first union model is the anglo-saxon (trans unions), characterised by two principal features: primarily its organisation is found under the premise that its members are determined by their profession or trade, or by the similarity of industrial sectors; therefore their organisational and functional structures aim to defend the interests of their members and of the sectors which have been organised to that effect. Secondly, each organisation counts on complete autonomy to determine their organisational and functional structure.

The second model produced in Europe is characterised by the idea that organisations are created so that in every company an independent union exists and its functional and structural organisation, expressing the defence of the interests of its members, is determined by the state which regulates how the unions should organise themselves and function, and finally establish the model of internal union statute.

Upon the Industrial Revolution and the development of capitalism as one of the most direct consequences, the working class was born, which created an organisational form with the objective of defending their political and union interests. The said social organisation has its historical roots in medieval unions, in the nineteenth century and above all in the last one hundred years, in which a new development of unions started under completely different conditions. This development was effected by the industrialisation and its social consequences, by the general idea of the need for political emancipation, by the existence of large masses of people and by the repeal of legal obstacles that had been produced.

This period was characterised by the emergence of a great number of associations which were differentiated by their specific interests. As a consequence, the members of a collective were linked to the organisation due

²⁸ MAYNTZ, Renate. Op. Cit., p. 8.

²⁹ HALL, Richard H. *Organizaciones: estructura y proceso*. Translation: Alberto Leon Betancourt. México: Prentice-hall, 1993, p. 49.

only to their specific and limited aims, and on their part, the organisation had strictly defined rights upon the individual members, without the character of a vital group which would stamp its members with their destiny. Such a development was hindered by a large number of local unions, which emerged in order to maintain contact between workers with the purpose of common interests for free hours. However, in reality, here the modern development of unionism set off, in as much as today these unions are strictly limited to determined aims, in relation to certain interests, such as filling free time, but they do not practice religious, protection and help functions, which were characteristics of the previous medieval organisation. Furthermore, here the individual is only partially linked and for a well defined purpose³⁰.

The situation of paid workers had arrived at an incompatible level without human dignity but instead with the minimum levels of survival. Given that the unions were born from industrialisation³¹, they are organisations of paid factory workers. In this sense, they are organisations of a class that is born with industry³², like the proletariat. With time it will expand to other sectors of economic activity, giving a place to unions of country workers, workers providing services, employees and professionals.

Unionism is a product of economic conditions (mass production, growth and mechanised goods), social conditions (widespread urban mobilisation) and political conditions (demands for equal rights as a basic problem of political confrontation) which only happened through the apparition and development of modern industry from the end of the eighteenth century in the West³³.

In more developed industrial societies, these organisations have established social structures as part of a system of individuals, groups and organisations which are inter-related and form a whole. Over the course of their consolidation, they have not stopped gaining power; from more or less clandestine origins to positions of influence, each day their capacity to negotiate and power of decision becomes stronger³⁴.

Such has been the evolution in industrialised societies with the liberty of union associations since the nineteenth century, above all in England and the United States, up until today³⁵. However, authors like John Womack Jr. consider that the birth of trade union organisations appears with the emergence of an industrial operation that forms vertical or horizontal technological structures of dependence between the workers, in a way that before the formal organisation, the working communities emerge from technologically defined positions from which the workers can staunch many others; and it is from this leadership that the organisation emerges like a gang or a union³⁶. However, whatever the position that is adopted with regards to the origin of the unions, what can be concluded is that these organisations emerge due to cultural experiences that promote the defence of the interests of the workers, the defence of the dignity of the human being from religious or ideological elements, from the advantages of the effort of some workers more than others. All these considerations revolve around the development of the cultural elements of each society.

³⁰ On the matter it is seen: GARETH, Morgan. *Imágenes de la organización*. Madrid: Alpha Omega, 1990, p. 115; and MAYNTZ, Renate. *Sociología de la organización*. Translation: Jose Diaz García. Madrid: Alianza Editorial, 1967, p. 94.

³¹ LÓPEZ PINTOR, Rafael. *Sociología industrial*. Madrid: Alianza Editorial, 1986, p. 305.

³² DAHRENDORF, Ralf. *Sociología de la industria y la empresa*. Translation: Carlos Gerhard. Mexico: Unión Tipográfica Hispanoamericana. 1965, p. 127.

³³ CARRO IGELMO, Alberto José. *Historia social del trabajo*. Barcelona: Bosch, 1992. p. 147.

³⁴ BOUZASORTIZ, Jose Alfonso. *Evaluación de la contratación colectiva en el Distrito Federal*. Mexico: Fundación Friedrich Ebert, 2009, p. 16.

³⁵ GOLBERT, Laura and RAPOPORT, Hugo. *Historia del movimiento obrero*. Título I. De los orígenes al 1948. Buenos Aires: Centro Editorial de América Latina, 1973. p. 12

³⁶ DELEGADO SALAZAR, Ricardo. *Acción colectiva y sujetos sociales*. Bogota: Universidad Javeriana, 2009, p. 212.

CONCLUSIONS

It cannot be determined whether modernity has been a simple fiction or if its historical path had reached the final end. In either case, both suppositions accept that their conception's force has come to an end. Due to the link between modernity and illustration, there is a connection between the institutions that were born in that context and the philosophical speech of that time, that was based in the conception of the subject and whose central issues were individual autonomy and self-realization. When one considers the exhaustion of modernity it is supposed that the worker subject has come to an end too, just let in new subject such as the "multitude"³⁷ or the civil society. Therefore, it is possible to manifest that the unionist organizational model product of the legal speech and the modern and illustrated praxis has come to an end.

At the moment, the end of the unionist organisation can be demonstrated in the fact that this is presented through different organisation forms that no longer represent directly the working class, nor the working world, as multiple representations.

It can be concluded that social organisation and its organisational and functional structures are part of the culture of that social animal³⁸ called man, who generates an adaptation mechanism (culture)³⁹ in which the populations or societies adjust to the surrounding world. Due to that adaptation necessity, Colombian society and global society are reframing the role of the union organisations so these can become representative organisations not only for the working class but for the work world, with all its social, political, economical, academicals and cultural vindications, becoming a key element in democratic societies.

Salvador Ginner argues than the men live in society not because they are men, but because they are animals. The appearance of the social way of life has been a stage, inside biological evolution, previous to the sprouting of the human being. However, there is a capital fact that separates human society from the animal; that fact is the culture, a peculiar fact to the men different to the biological nature in spite of existing in a highly rudimentary way in some other animal species⁴⁰. It is possible to be concluded, then, that the capacity of the human being to associate to other human beings in defence of the interest of the collective, it is acquired from the construction of the culture and not of biological elements, for that reason it is not strange that the union organisations be an important part in more social and economical developed societies, and constitute a normal element in the supervisory worker relations, unlike the case in Colombia, where the unions have become the objective of the social and political intolerance⁴¹.

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³⁷ VALERO MATAS. Op. Cit., p. 306.

³⁸ WOMACK Jr, John. *Posición estratégica y fuerza laboral, hacia una nueva historia de los movimientos obreros*. Translation: Lucrecia Orensanz Escofet. México. FCE, Fideicomiso Historia de las Américas, Colegio de México, 2007. p. 69.

³⁹ NEGRI, Antonio y HARDT, Michael. Op. Cit. p. 413

⁴⁰ RUNCIMAN, W.G. *El animal social*. Translation: Jesus Alborés. Madrid: Taurus, 1999. P. 9.

⁴¹ BEALS, Ralph y HOIJER, Harry. *Introducción a la antropología*. Translation: Juan Martin Ruiz-Werner and Juan García- Puente. Madrid: Aguilar, 1978, p. 219.

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