

SPACE-TIME DIMENSIONAL ORGANIZATION
THE OBSOLESCENT MAN

By

WILTON THOMAS ANDERSON, JR.

Bachelor of Science

Oklahoma State University

Stillwater, Oklahoma

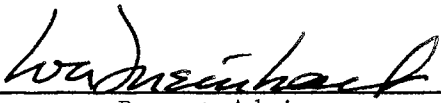
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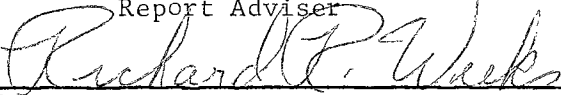
Submitted to the faculty of the Graduate College
of the Oklahoma State University
in partial fulfillment of the requirements
for the degree of
MASTER OF BUSINESS ADMINISTRATION
May, 1967

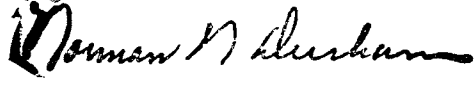
SPACE-TIME DIMENSIONAL ORGANIZATION

THE OBSOLESCENT MAN

Report Approved:



Report Adviser




Dean of the Graduate College

PREFACE

It is with some substantial humility that I undertake the contemplation of the nature of man and of the human organization in the temporal setting. This inquiry into the architecture of the social and economic environment which structures organizational development, which mutates organizational form and substance, ponders the place of man in structured society and contrasts that organizational reality with the organizational ideal sketched upon a base relief of human and social aspirations and potentialities. The implications for cultural evolution of the accretion of the institutional form in contemporary society and the pervasiveness of the economic foundations for organized life are joined with the recognition that it is imperative that man come to conceive the temporal dimension of human existence that the ends of social process and of cultural progress might be realized.

We mark with light in the memory the few interviews we have had, in the dreary years of routine and of sin, with souls that have made our souls wiser; that spoke what we thought; that told us what we knew; that gave us leave to be what we inly were.

Emerson, Divinity School Address, 1838

Indebtedness is so acknowledged to Dr. Wayne A. Meinhart whose scholarly influence and image in academic endeavors but complement his mien as a man and his unique contribution to his community. Footnote acknowledgment is made in the text for several quotations from published

works. Personal expressions of gratitude here, forthwith, to Bennie,
Jody, and Lynn, for faith.

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CHAPTER I

INTRODUCTION

This investigation contemplates man and the human organization in the temporal setting. It strives to erect a framework for the consideration of features of the social and economic environment which structure organizational development, which mutate organizational form and substance. It focuses upon man in structured society and contrasts the organizational reality with the organizational ideal, sketched in terms of human and social aspirations and potentialities. The implications for cultural evolution of the ascension of organization in contemporary society and the pervasiveness of the economic foundation for organized life are joined with the realization that it is imperative that man come to conceive the temporal dimension of human existence that the ends of social process and of cultural development might be achieved.

Chapter II considers the physical determinism of organizational and social development; conceptions of the nature of man and the contemporary image of man; the social nexus, including matter-energy flows, phenomena of complexity and differentiation, survival and defense, role transcendence and social dynamics. The ascension of the institutional form, founded upon applications of human time, energy and force, with its implication for increased productivity through specialization is examined. Market coordination is contrasted with conscious coordination in the organizational spectre; the technical evolution and

organizational structural constraints, the imperative of resource immobility and the coerced equilibrium, are summarily dealt with. The social evolution, culminating in the contemporary "free market" economy, is contemplated together with the occupational mosaic, individual and collective aspirations and social mobility; capital and capital manipulation; entrepreneurial descent and the dislocation of the occupational sphere; the spectre of automation and the liberal ideology of capitalism.

Chapter III surveys structural aspects of the organization and organizational processes; organizational growth and decay; human potentialities and the dictates of necessity. The crucial and perilous search for self in an environment acclimatized by features of the integrated institution receives acute investigation. More specifically, identity, potentiality and ability in man relative to the structured organizational milieu; convention and conviction; motivation, predilections and the educational system; innovation and institutional factors; fixation, indoctrination, and technique; mechanization; vested interest and environmental experimentation; the institutional function; equalitarianism and the individual relative to the role in the societal organization. The latter part of Chapter III contrasts time-dimensional organization with the static edifice. The implications for institutionalized innovation are examined, as well as information flows and communication; pluralism in the institution; the relationship of order and freedom; the imperative of fluidity and flexibility in the temporal perspective; the phenomenon of processed experience; the political revolution in contemporary organization; technology pitted against the

tendency toward complexity and elaboration; the mechanics of survival and defense; the rise of the professional man and the federation.

Chapter IV explores the psychocultural dimensions of self; urbanization, communication and tradition; individual detachment and autonomy; cause and conformism, and their bearing upon the social participant. The constriction of vision and individual aspirations through maturation, and adaptation in "the organization man"; consensus and coercion in the institution; pluralism; process versus stases; are similarly dealt with. The consideration of the place and purpose of organization in society; the statement of the "eschatological" perspective of morality relative to societal evolution and the determination of the implications of "The Business Ideology" in contemporary society conclude Chapter IV.

Statements regarding the place of business, organization, and the business man in the social setting, as well as a note on the time-dimensionality of man conclude this investigation. It is undeniably presumptuous, yet emphatically hoped, that this endeavor may serve to provoke in others the critical consideration of such concerns as are dealt with here, that with such understanding of the condition of man in contemporary society as might be divined one may himself erect a firmer foundation of future-directedness and temporal perspective sufficient to sustain a conception of the nature of man and of organization in contemporary society.

CHAPTER II

MAN VERSUS SOCIETY

Physical Determinism

History evidences the operation of opposing forces in nature. The inertial entropy of states, the tendency toward chaos, for states to become more probable, for nature to degrade the organized and to destroy the meaningful, may be contrasted with the increased complexity of contemporary organization; in this sense, "anything that is not chaos, anything, in other words, that is improbable," (25/19)^{*} which consists of structures conditioned by negative entropy.

With Willard Gibbs' recognition of an element of incomplete determinism in the world as explicated in his extension of classical Newtonian mechanics through the introduction of probability theory, together with the apposite theory of integration as proposed by Borel and Lebesgue, appeared the initial mathematical and physical treatments of these phenomena. Gibbs' probabilistic formulation established that as entropy increases, the universe, and all closed systems in the universe, tend naturally to deteriorate and lose their uniqueness; to move from a least to a more probable state; from a state of organization and differentiation in which distinctions and forms exist, to a state

*First number in parentheses corresponds to reference number in Bibliography; number(s) following denotes source page(s).

of chaos and homogeneity. In Gibbs' universe, order is least probable, chaos most probable. Whereas the universe as a whole tends toward more probable states, there exist local enclaves which appear to sustain a development opposed to that of the universe, indeed, which demonstrate a limited and temporary tendency toward increased organization. Life's refuge is within some few of these enclaves. (71/7-12)

Conceptions of the Nature of Man

Earlier philosophical formulations of human thought have encompassed conceptions of the nature of life and of man. These images have displayed historical cycles of development and favor of their own; yet while the key concepts within them have differed, the significance of the broader conception lies in its illumination, however faint, of some few of the "facets of man's complex nature that earlier ages left in shadow." (22/662) The image of man in antiquity focuses upon virtue and reason. Man was seen to apprehend virtue through the exercise of rational powers and conform to its requirements. The later Christian morality and the political image of Renaissance man introduced sin, love, power and will. These latter implied the control of the social environment and the elevation of the image of the state to the side of the religious ideal. Man's material concern within the eighteenth and nineteenth centuries enjoined the rationale of "the invisible hand" which transmuted the personal good and refined the social class political division. The late nineteenth and early twentieth centuries saw the development of the psychoanalytic image with its addition of ego and self, another form of love, to the mosaic of earlier philosophical conceptions. The life cycles of these various images, with their varied

emphases and interpretations in distinct eras, and with their culmination in the image of man constructed within the behavioral and social sciences, have given genesis the contemporary conception of the nature of man. Enormously plastic within temporal and social constraints, yet bounded in his rationality; subject to the influence of a complex of internal and external motivations, and to the probabilities of influence; the effector and the affected of reality--by adaptation, by manipulation, by rationalization and by the exercise of sophisticated defense mechanisms, (this facilitated by his capacity for symbolic reasoning and communications)--this is the image of man. Yet man is a function of society. For him, "Life and reality, is other people. (So, as Sartre said in No Exit, is hell.)" (22/665) The physiological and neurological foundations of human behavior establish but a cornerstone of the edifice of the nature of man; (22/662-667) man alone and man in society.

The Contemporary Image of Man

Man is securely immeshed in a temporal process. His ability to order and organize complex and varied images from the chaos of his surroundings is founded upon his capacity for abstraction, from whence sprang language and the communicative arts. Man's image of the past exceeds the delimitations of his own life and of his life experiences and erects the foundation for his conception of the future. The image of the structure of relationships is closely associated with the time structure of man's image. His awareness of the time-dimensionality of existence conditions his awareness "of cause and effect, of contiguity and succession, of cycles and repetition." (25/25)

The unique reflective character of man, that image of self formulated out of his self-consciousness, his self-awareness, has given birth to philosophical thought. Out of these extended time and relational conceptions arise the dimensions of rational behavior. The recognition of the existence of the subconscious, the unconscious and the conscious images enables him to integrate the rational with the irrational. All behavior is governed by these images and the value-attitude system. Rational behavior is that which is conditioned by consciousness. In contrast, the irrational is that in which the value system and image is submerged in the subconscious. (71/54) The perceived image of future, processed through an elaborate value-attitude system, implies the temporal context of human behavior and enables the normative consideration of future-directedness. Those potentialities yet unrealized receive dimensions of value relative to human predelections of ideational content. Man's extended image implies his capacity for organizing his experience for extension into the more distant future. Herein lies the essence of science and of the scientific method. (25/26) Science represents the most sophisticated attempt to deal with the relational image. (25/50)

That man might experience internal development and growth independent of external influence or impulse, has enabled his most notable achievements. Such is man's imagination that from its depths has crystallized the formulations of religious thought, literature, and science. However, within the image of the single man exists not self alone but the image of other. So does man engage in a myriad of complex personal relationships, erect societal organizations of independent identity.

Man's psychoculturally circumscribed capacity for abstract communication and language, the elements of imagination and temporal awareness which enable his extension into the lives of others, have facilitated the construction of edifices of complex societal patterns of behavior and interaction. The social system is seen as a structure of roles infused by channels of communication. (25/27)

The Social Nexus

The social organization is an open system maintaining vital elemental units amid the through-flow of information and materials; i.e., sustaining role structure apace with the transition of time, thus establishing the theoretical potential for perpetuity apart from the life cycle of any one of the system's elemental units. (25/27) The through-flow of material substances, including energy flows, observes immutable laws of conservation. At its base is the process of exchange which sees the incremental substantial changes in any system to be the variance in the input-output balance. However, the through-flow of information in an organization adheres to no strict laws of conservation, though there may be limitations imposed upon it, but involves a structuring or education process. (25/35)

Organizations exhibit orderly differentiation into complex parts, specialization of role, division of labor, and a hierarchical structure of authority and communication. Each level of the organization subsumes characters of the subsystems and is subsumed by the suprasystem. Organizational behavior is directed in accordance with the value system of its executive or responsible agent, as inputs of materials and information are transposed across the intervening control

variable to modify output to activate organizational effector mechanisms, this the result of executive action. (25/27-28)

That part of man's image reflective of his organizational or environmental role, that public element, lends to the organization a self-consciousness insofar as the individual's public image is self-conscious. This, however, is a precarious analogy, for "the (self-conscious) image is always the property of the individual. . .not of the organization." (25/28) The total society consists of both individuals and of organizations; those various "Levathans" dependent upon the public image of the organizational participants. The operation of the organization is a function of the role image of the individual which, however, must be consistent with the total image of the organization. (25/27)

Survival within larger society requires that the organizational image fall within the contemporary inventory of images in that society. In addition, a certain material environment is requisite for the perpetuity of the institution. (25/27) In this sense, every organization has elements which are economic and its existence is definable within the economic environment. (26/4) Though there can be no substantial division among the economic and non-economic elements within the single organization, "the artifacts, that is, the physical capital of a society must be regarded as the result of the structuring of the material substance by an image" (25/58) or preconception.

Role Transcendence

The organization exhibits a degree of equifinality analogously with the various biological systems observable in nature. The germ of the structured image springs from the mind of the creative individual, gains

fruition as it is transmuted in word and letter to the minds of others. Insofar as that communication concerns differentiation, specialization of role, division of labor, there is provision for organizational growth in size and complexity. Just as in the embryo position in the structure frequently "determines the future history of the part, so in the development of the organization, the role which is assigned to the individual often by chance determines his own development." (25/59)

"In the organization, as in the organism, . . . complexity seems to be purchased at the price of mortality." (25/59) Yet, the image structure of the organization is framed wholly within the minds of the participants and lies not in their relationships. Whatever existence which the organization experiences apart from that of its elemental units is yet a function of the duration of their life cycles, their life experiences. The organization is an open system of far greater complexity than the biological organisms. There is a certain interaction between the role and the personality which provides a dominating characteristic in the dynamics of society. Though the organization experiences no image of its own there is something analogous with self-consciousness in the field of organization, the property of the shared public image of the organizational participants. (25/60)

The dynamics of social change, or change in the societal image, may be interpreted according to the rise of the self-consciousness of the image of society. It is the primary consideration in the enormous acceleration of the tempo of change and "in the rate of mutation of the social image" (25/61) which has occurred within the last several thousand years. "It is bound up with the increase in the image of the time span of the individual and his society which comes through the

institution of historic records." (25/61) It arises, more importantly, through the increase in the complexity of the image of relationships with the development of science and the social sciences. (25/61)

Subsumed within the conception of the self-consciousness of the image of the organization is the significance of the image of particular individuals to organizational development as implied by the hierarchical structure of relationships. Yet, in the dynamics of organization all participant images receive some relative import (arising out of the inventory of images) to the organizational image. (25/63)

Institutional Ascension

Society is equally shapen with the public image as is the image by society. The fundamental bond of any society, culture, subculture or organization is the public image, the essence of which is shared by the mass of its participants. (25/64) The organization will have structure insofar as there are boundaries or cognitive limits upon the rationality of the organizational participants or elemental units; insofar as this necessitates the "ceteris paribus" approach to the consideration of adaptive behavior and deems imperative the exclusion of elements which "do not enter into rational calculations as potential strategic factors." (50.170) Organizational structure, then, consists of those aspects of the behavioral patterns within the system which achieve relative temporal stability either by adaptation to the stable environmental elements or by the formulation of learning schematas which control the process of adaptation. (50/170)

Human Time, Energy, Force

A tentative assessment might be made as to the degree to which organizations have developed out of the spontaneous demands of their participants and the degree to which these are resultant from the refinement of skills of organization by professional organizers.

(26/6) Perhaps the only precise rationale for the existence of the organization might be voiced in terms of the human wants which it serves to satisfy. (11/104) In part, therefore, the development of organizations must be accounted for by the belief that the ordinary ends of human activity are better achieved by larger than by smaller organization to a relative and relevant degree of efficiency as correlated with size. (26/18) However, it must be concluded that the explanation for the witnessed accretion in the complexity of organization over time lies in the substantial improvement and increased sophistication of the techniques of organization. (26/21)

As the sustenance of the organization is human time and energy, and a (perhaps the) primary motive leading men to form organizations is the belief that they may, by such action, increase their per capita productivity, the most significant measure of the organization's importance in the over-all human economy is the amount of human time and energy which is devoted to the organization relative to the alternative uses to which that time and energy might be put. (26/31) Increased productivity is possible through organization because of the experienced accretion in the size of the societal unit, thus expanding the

scope of potential achievement, and the benefits forthcoming from possible specialization (26/33) as explicated in its classical form by Adam Smith. (61)

A significant distinction may be drawn between that specialization achieved through the existence of a market and that which is achieved through organization. "To a point a market is a substitute for organization, in that it permits a society to develop the advantages of specialization without conscious coordination." (26/34) Indeed, the essence of the issue in the ideological confrontation of socialism and capitalism is the contrast of the merits of conscious with those of the unconscious coordination of specialists. Organizational coordination is conscious, contrived. The free market economy coordinates the activities of its elemental units in an unconscious, though no less realistic manner than that of the species in a biological ecosystem. Perhaps in its ability to coordinate within the larger ecosystem organizations of smaller size, thus of greater efficiency, without central control, lies the ultimate defense of the market economy. (26/34) The technical evolution of culture implies the development of large-scale organizations not primarily because man enjoys exploiting the technological potentialities, but because every interest of life, the economic interest as well, tends toward collective expression.

The development of the modern machine makes the collectivization of power in industrial management a technical necessity and the subsequent organizations of labor and power a necessity of justice. (26/233)

Ralph S. Cordiner sees as an inevitable consequence of the industrialization of society the increase in the scale of social undertakings, as

the drive toward more complex technologies, toward more massive use and guidance of the forces of nature, toward mass production and mass distribution, necessarily results in the development of large-scale economic organizations. . . (30/23)

Their size, then, is related to the technical capacity and size of the national economy within which they operate. (30/23)

Technical Evolution and Structural Constraints

Technological refinement of the techniques of organization has the effect of mitigating the internal limitations on size and growth of the system, thus heightening the potential for organizational accretion in size to the point of increased difficulties through direct confrontation with the external limitations of the market environment. However, where these internal limiting forces are activated, even as the organization is relatively small, the system will cease to expand long before encountering the difficulties of its market milieu. A logical deduction forthcoming from this proposition is that organizational growth would likely cause an increase in limited relative to unlimited markets. (26/36-37)

Though the principles of oligopoly theory have been formulated primarily in the field of pricing theory, they are equally applicable in their general import to those situations in which few organizations are competing within a limited environment. That condition may be characterized by extreme and extensive competition among environmental participants, in the sense that organizational expansion occurs only at the expense of competitors, generally inducing some sort of retaliatory action. (26/38; 49/Ch. XI)

Organizational expansion increases the risk of oligopoly in nearly all fields. Perhaps the most significant implication of this consideration is the growth of the national state to the degree that in reality there are but two loci of independent ideological and political power extant in the world. (26/38)

Diminution of the internal limitations of organizational growth is likely to result in an increase in imperfect or limited markets, a symptom and a sign of monopoly. Whether the growth of organizational size has given rise to the monopolistic form is a moot-point. The significant, salient aspect of monopolistic organization is the absence of adequate substitutes for its product. Thus monopoly distorts the structure of production, as less of that monopolized product and perhaps more of other products are produced than might be deemed socially desirable; it distorts the structure of income in similar manner as the monopolist is enabled to exact a greater return from society for his product than is most ultimately requisite to ensure perpetuity. The impact of monopoly is thus twice-felt. (26/39; 49/Ch. X, XII)

Some degree of resource immobility is imperative for technical progress in society. If the profits of innovation are immediately eroded by the rush of imitators, the incentives to innovation are minimized, implying an abridgment of innovative efforts and endeavors and the curtailment of sociological and technological progress. The crucial consideration from the societal perspective is the determination of that optimal degree of monopoly which will lend adequate incentive to innovation without the experienced detriments which come forthwith. That monopolistic exploitation which currently exists in the economy, where unsupported by the coercive power of the state, tends toward a

condition of instability. (26/39) The uncoerced economic equilibrium is something short of real society, not only because any ad hoc balance of power is inadequate for the attainment of the ends of social justice, but because there is an incipient chaos in the uncoerced equilibrium. Society need avail itself of coercion to establish a minimal order, else the tension of competing interests disintegrate into an anarchy of conflicting interests, thus defeating the temporal and technical progress of society. (26/238) The purely private monopoly, experiencing abnormally high gains, stands as the impetus and the invitation to innovation in the dynamic economy, spurring the search for substitute products and services. (26/39)

Social Evolution

Roger Blough sees in the contemporary free market economy

the competition of pricing policies, of quality, of consumer surveys, of mass advertising, and of mass distribution devices, of research, and of production practices and conditions of employment. (23/10-11)

Within the contemporary societal setting, necessitous mass production techniques and innovation to elevate the standards of living imply the specie of the competitive form. This naturally evolved competition, then, is the only variety workable within the constructs of our society and affords the consumer advantages which he might never experience under the theoretical condition of perfect competition. (23/10-11) If the level of social development in any culture might be equated with the degree of satiation of variable human wants and needs in that society, (49/3) the contemporary economic world represents, in historical perspective, the ultimate development of culture. However, the

insatiability of human wants is recognized within many of the social and behavioral sciences, yet the efficiency of the operation of the economy need be evaluated relative to that possible subsuming resource availability and degree of technical sophistication. (49/3-4)

Capital and Capital Manipulation

Capital erects the estate of the organization in the economic environment. As territory is to the state, so capital conditions organizational spatial growth as an expansion of the capital-manipulating element. Growth of the system assumes an enlargement in the power to employ units of capital. The development of a number of social mechanisms has facilitated this capacity. Among these are: the corporate form of financial institution; entrepreneurial expertise; the refinement of the information processing mechanism.

The economic structure of civilization is sustained through the extensive exercise of minor virtues. The business culture

is one in which relationships are based primarily on faith and hope, and, if it seems to be deficient in the warmer virtue of charity, it must at least be accredited with the practice of the other two. (26/140)

The maintenance of personal integrity is consequently vital to a system, in which the essential cohesive element is the contractual relationship. (26/140) The place of the individual in the economic structure is thus constrained by the limitations of the market.

As marketable activities, occupations vary with shifts in requisite skills, as technology and rationalization are unevenly applied across the economy; with the enlargement and intensification of marketing operations in both the commodity and capital markets; with shifts in the organization of the division of work, as expanded organizations require coordination, management and recording. (53/69)

It appears that increasingly the occupational composition and class structure of the economy are managed. The occupational structure of society is slowly being mutated as a colossal corporate collective. Coerced by autonomous markets and propelled by technology, amorphous society yields to an allocation of personnel from central points of control, as well. (53/70) This phenomenon has tremendous implications for the individual in economic society.

Martineau suggests that "social class position and mobility-stability dimensions will reflect each individual's life style." (10/130) Differential mobility is seen to be a function of the relative opportunities available to individuals in a social milieu. The "life chances" hypothesis explicates the structural dimensions of stratification arguing that those factors affecting the accessibility of high position (money, prestigious contacts, specialized competences) are directly functional with class strata. While the thesis of this proposition is relevant and consistent with empirical findings, Rosen recognizes the "psychocultural dimension of stratification," (21/496) that class differential rates of vertical mobility may be explicated as a function of differences in the value-attitude system and the motive structure of the social classes. (53/296)

Occupational Structure, Aspirations, and Social Mobility

The differential concern with achievement among social classes, particularly as it is expressed in the strivings for status through social mobility, is seen to have two components. The psychological factor in achievement orientation, involving a personality characteristic termed achievement or need motivation, provides an internal

impetus to excel. A cultural factor consisting of value orientations serves to define and implement inertial achievement motivation behavior. Thus, the individual, conformist with the values of the subsocietal group relative to the types of predisposition factors learned and his foreknowledge of group norms, stands at the point of contrast between those group influences and his individual predilections. Group cohesiveness, then, is a function of the extent of participant assimilation of subsocietal norms, and conditions the degree of felt pressure which the group may exert upon the participant. (46/137-147)

An enduring recognition spurs the challenge to additional aggregate analysis: though the achievement motive or aspirations in any segment of society may provide the impetus to excel or succeed in terms of the held value-attitude system or achievement-orientation of that segment, it does not delineate the area in which such excellence should occur. Such motivation may be expressed through a wide range of behaviors but is most often given expression vocationally; thus realizing the economic orientation of motivation and achievement through the pecuniary and acquisitive dimensions of social acclimatization, so passing to the market the burden of fulfillment within the constructs of the cultural definition, cognizant of the status function of consumption. (21/496)

Entrepreneurial Descent

The histrionic shift from the rural world of the small entrepreneur to the urban nexus of the dependent organizational participant has instituted the foundations of alienation from product and from the work process. (53/224) That objective alienation of man from the product

and the work process "is entailed by the legal framework of modern capitalism and the modern division of labor." Self-alienation may be understood without acceptance of

the metaphysical view that man's self is most crucially expressed in work-activity. In all work involving the personality market, one's personality and person traits become part of the means of production. In this sense a person instrumentalizes and externalizes intimate features of his person and disposition. In certain white-collar areas, the rise of personality markets has carried social alienation to explicit extremes. (53/225)

Within the contemporary social structure, features of the work process have evolved a significance of meaning while for the mass of employees the direct technical processes of work have experienced substantial descent. The meaning of work arises out of its concurrent accrument of differential status and power through the medium of income to the participant in economic society. Amount, level and security of income, as well as one's income history, acquire added significance relative to the myriad of economic roles in the environment. With work comes power; over materials, tools, machines, but more importantly, over people. (53/230) A self-reinforcing circular nexus increasingly immeshes the individual within the economic, corporate collective.

The economic motives for work are now its only firm rationale. Work now has no other legitimating symbols, although certainly other gratifications and discontents are associated with it. The division of labor and the routinization of many job areas are reducing work to a commodity, of which money has become the only common denominator. To the worker who cannot receive technical gratifications from his work, its market value is all there is to it. The only significant occupational movement in the United States, the trade unions, have the pure and simple ideology of alienated work: more and more money for less and less work. (53/230)

If satisfaction rests on relative status, there is here an invidious element that increases it. It is across this ground tone of convention and fear, built around work as a

source of income, that other motives to work and other factors of satisfaction are available. (53/231)

The attainment of a level of income and income security commensurate with individual expectations may generate status. With the diminution of technical gratification the participant may seek to focus such meaning as he encounters in work on other features of the job. Alternatively, the status generated from occupational associations may increase work satisfaction. As the social role of self-esteem, such position may generate status among non-occupational as well as occupational associates including larger society.

Status conferred upon role as delineated by the exercise of specialized competences and levels of income is often the ultimate source of gratification or of humiliation.

The technical operations of life have been caused by the operation of two alien forces to foresake the individual in the contemporary organizational setting. The development of the market and the bureaucratization of the occupational sphere have denuded man of power over the technical aspects of work, first, by delimiting the conditions under which he will work, second, by subjecting the task operation to discipline. (53/231-232)

Automated Spectre and the Liberal Ideology of Capitalism

Automation has raised the spectre of severe dislocation in the American work force. The development of the electronic computer, facilitated by the invention of the vacuum tube, diodes and transistors, culminating one hundred and thirty years of functional refinement, represents, at the same time "more beneficial potential for the human

race than any other invention in history," (3/3) (Ray Eppert, president of Burroughs Corporation) and the bête noire of critics who fear it will accelerate unemployment and compound the great problems of modern society. (3/3) Such severe dislocations, with their burden of great human suffering, are historical phenomena. (57/4-5)

The calculated efforts of organizational personnel departments to generate morale evidences the decline of the Protestant Ethic, a work compulsion. This is equally reflective of the recognition of lack of spontaneity of employee response to the routinized task environment; of the insufficient will to strive toward the ulterior ends available; of the dampening effect of constricted potential for social mobility within the structural hierarchy. The contemporary concern with employee morale is a response, however, to decisive alterations in the tenor of society emanating from the upper echelons of business as well as the vacuous meaning of work in many occupational categories: the concentration of vast power within modern business; its enormous scale and complexity; the impersonalization of the machined automata; the rise of legitimate and competing centers of loyalty with their inevitable focus upon occupational power relations; the variable aura of hostility surrounding much of the business community.

. . .whatever satisfaction alienated men gain from work occurs within the framework of alienation; whatever satisfaction they gain from life occurs outside the boundaries of work; work and life are sharply split. (53/235)

Also,

"Success" in America has been a widespread fact, an engaging image, a driving motive, and a way of life. In the middle of the twentieth century, it has become less widespread as fact, more confused as image, often dubious as motive, and soured as a way of life. (53/259)

The liberal ideology of capitalism, as contemporary liberal sociology, has constructed the image of the successful individual, subsuming an equation of reward with ability and effort within various rank gradations of the economic community, has ignored the fate of class in its focus upon the solitary individual, "naked of all save personal merit," (53/260) and has elevated to eminence the entrepreneur in the open market, most exemplary of the terms of contemporary success. (53/260) As the shift from the liberal capitalism of small proprietorships to the corporate system of monopoly capitalism dispels the illusion of the ideology of the entrepreneurial pattern of success, success assumes additional and altered dimensions of content and meaning. The collective enterprise system of prearranged hierarchies erects the structure within which the pattern of success may be explicated. The inspirational ideology of entrepreneurial economy, as voiced within the literature, has been an assurance for the individual and an apologetic for the system. "Now it is more apologetic, less assuring." (53/262)

The social nexus establishes the broadest limits of man's dimensions, his potentialities. To the extent that human aspirations have been realized, society is organized in a network of systems. Organizations are perhaps the physical measure of human aspirations. Variety and possibility are inherent in the human sensorium--indeed, are the key to man's most noble flights. (71/52) If, indeed, social progress may be measured relative to man's potentialities in the artifacts of his culture, the contrast may be drawn between the organizational ideal and the contemporary organizational reality as regards the destiny of

the individual. What follows is a consideration of the implications of the embodiment of human aspirations in the institutional form.

CHAPTER III

THE ORGANIZATION

You believe, do you not, in a crystal palace which shall be forever unbreakable--in an edifice, that is to say, at which no one shall be able to put out his tongue, or in any other way to mock? Now, for the very reason that it is made of crystal, and forever unbreakable, and one whereat no one shall put out his tongue, I should fight shy of such a building.

Fyodor Dostoevsky, Notes from Underground

Structure and Process

The static dimensions of an organization are at odds with its time-dimensionality. One may observe the degree to which societal institutions ultimately adhere to the physical mechanics of the larger environment as explicated within those theories developed from the fields of mathematics and physics; specifically, the second law of thermodynamics, quantum theory, and the theory of integration, as formulated from the early works of Gibbs, Borel, Lebesgue, Boltzman, and later, Einstein, in this century. (71/7-73)

As local enclaves of development which display a limited and temporary tendency toward increased complexity and integration in an encompassing universe which seeks to degrade the structure and demean the meaningful, in which order is least probable, chaos most probable, the refuges of societal development, man's organizations, experience the inevitable anachronism of stases and process in the historic adventure.

(71/12) Yet, the ultimate threat to the human institution is not the inertial action of the physical mechanics of nature, but the accelerating rate of integration, elaboration, and technological refinement within the social structure. Thus, the maturing organization yields its flexibility to rigidity, sacrifices vitality to rigor, uninhibited motivation and creativity to regimen in an effort to order the chaos of its environment and make it tenable. While the economic and social environment threatens to outstrip the aging institution, causing through the institution of procedural specifications and structural refinements, the subtle constriction of versatility, adaptability, thereby, of potentiality, in the effort to combat the inertial dimension of its surroundings, the consequences of orderliness, internal and structural strength, which come with maturity, lie neglected. For the organization, inertia is the static state. The indefinable distance of the future is too amorphous, the reality of the present and of the past too concrete to resolve the disparity between process and contemporary function, much less delineate the purpose of the organization in its temporal setting. In the effort to subject the chaotic future to the order of the present, we refine, define, and regiment; the momentum of inertia, substantiated by tradition, history, and custom, often carrying us far from our purpose. Where maturation is itself not inherently detrimental to purpose, as it implies refinement and dilation of organizational capacity for engaging the future, it constrains and restricts future perspective and directedness through its imposition of myopic vision and rigidity upon the organization and its participants moving at the pace of inertia. Versatility is thus tempered by the tuning of contemporary function to temporal process and purpose.

William Dean Howells observed in the 'nineties that, "the struggle for life has changed from a free fight to an encounter of disciplined forces, and the free fighters that are left get ground to pieces. . ."

(28/xiv) What may have been true in Howells' time is tautological today.

Dynamism in an organization implies the internalization of a maturing system or framework within which continuous innovation, renewal and rebirth can occur. March and Simon have termed this institution-alized innovation. (50/185,199) The organizational existence is thus spacio-temperal dimensional and is ensured by the fine balance drawn between continuity and change. The scientific field of investigation is constructed about such a framework.

Dynamism is a rare quality, more unique for the price of vitality, motivation, commitment, multiple alternatives to present action, conviction, and human values; to overcome inner- and extra-organizational factors inherent in collectivism which tend to kill the vital elements in individuals and their institutions, which dampen the capacity to meet unexpected exigencies.

One might never conceive of the organization as an entity separate from the individuals who comprise it at any point in time. (Organizations are here defined as assemblages of interacting human beings.)

(50/4) The organizational participant stands at the point of contrast between his search for self-substantiation and the encumbrances of emersion in social elucidation. The impending pressures, both internal and external are, of their nature, motivational but disruptive. But this is not subversion in the common sense. Those factors tending to date the institution and the man, to fix both in time and substance, as

well as the incongruous conceptualization of individual integrity and generalization within the group, imply a self-defeating trend resembling masterly inactivity or cunning inertia as organization defeats purposes, the environment outstrips the creation and the man intensely immeshed together, ensuring his obsolescence and antiquating his institutions. (34/ Ch. 1 and 2) One might never fully determine the extent to which obsolescent man and his ornamental institutions are a function of one another.

Growth and Decay

"Our thinking about growth and decay is dominated by the image of a single life-span. . .seedling, full flower and death." (39/5) Indeed, by an extension of this thinking, entropy is seen as the ultimate factor in all living systems (James G. Miller - entropy of the life-cycle), though the system itself outlives the life-cycle of any one of its parts. (14/378) This difficulty in conceptualization of time-dimensionality in systems is compounded by the startling realization of the continual acceleration of the tempo of change and the oppressive weight of tradition and history (for the individual: habits, attitudes, opinions, cultural assimilation) (67) upon the present state. The fear of overgrowth, that is, "change or growth so destructive of other values as to be cancerous," (39/5) jeopardizes historical development and draws the breach between the past and the future even wider. Change need be brought to harmony with purpose and the past.

The regulated phases and unforeseen contingencies of existence impose upon us an awareness of our self-confinement in a tightening web of fixed factors and relationships. Maturity narrows the scope and

variety of our lives, thereby constraining adaptability and versatility, and makes us, if not resistant to change, apathetic toward it. (39/11)

Potentialities lie dormant within us because the circumstances of our lives never call them forth. (39/11) The dictates of environmental necessity and need determine to a large extent which, among the range of man's capacities or abilities, are stimulated to development. Indeed the educational system today is seen as the processing or refining mechanism whereby individual dissonances are tuned to the demands for environmental concordance, where the ultimate goal of education is to "shift to the individual the burden of pursuing his own education." (55/Vol. II) Since the Jacksonian era, the belief in the value of universal education has been virtually synonymous with the operation of the democratic state and a salient feature of democratic ideology and has further served to strengthen the feeling of status equality. (53/265)

Self-Substantiation and Organizational Factors

The crucial and perilous search for identity, together with the cultivation of potentiality and ability, are the dual aspects of self-development. Self-knowledge implies objectivity of self-evaluation, accessibility of self to consciousness, and self-acceptance (psychological, psychiatric research findings). (54/139-161) But the search for self-knowledge is unending and the perils great and these cause man, through progressive restriction of personality, experimentation and exploration, to minimize his risk of failure, of self-derogation, thereby of growth and learning which can only be had with risk.

Ardor and conviction are premium qualities in the construction of time-dimensional edifices of social institutions. But one might escape the confinement of self only if conviction is not egocentric. But the form of these overshadows their substance and conventions, artificialities, momentum of habit and routine carry us far from the realities of life. (50/155) We exalt the static edifice and kill the ardor and conviction, the motivation that makes organizations four-dimensional.

Motivation in man is a function of internal vitality and external social forces. (Among the latter are

patterns of child-rearing, the tone of the educational system, presence or absence of opportunity, the tendency of the society to release or smother available energy, social attitudes toward dedication or commitment and the vitality of the society's shared values.) (39/19; see also reference 52)

Insofar as the individual possesses preestablished motivational attitudes on entry into the organization formulated in the prior processes of self-substantiation, his commitment will be self-sustaining but only relative to his values. The organization and the individual himself must depend to a large extent on the educational system to provide a sense of social expectation. This implies the educational system divines from society its value-attitude system. As social elements, the man, the organization and the educational system must be coordinated within the larger social order upon a foundation of common value-attitudes.

Within this definition, the organization will affect directly the form and substance of individual motivation depending upon where it exists relative to the margin of survival (minimal combination of essential elements) and the extent of suborganizational program-elaboration. (14/193; 50/177-180) Creativity or organizational innovation may be

contrasted with organizational process or program execution on a basis of environmental abundance or degree of excess matter-energy in the system (organizational slack). There appears to be a fine balance in the system at the point of matter-energy utilization and excess where possible innovation is at a maximum. Actual rate of innovation will be established by level of aspiration and the level of achievement. Maximum organizational innovation will occur where matter-energy excess-utilization balance is optimal and the disparity between the level of aspiration and the level of achievement is neither too great nor too little (optimal organizational stress). Organizational slack, in addition,

enables the organization to survive periods of crisis and raises the level of tolerance for internal conflict resulting from diverse subgroup and individual claims. In this manner, it absorbs a substantial amount of the potential variability of organizational environment. (31/38)

The concept of intermeshing creativity and conformity, initiative and slavishness, is, to Melvin Dalton, among others, the impossible problem of wedding change with habit. To the extent that all men might be caused to conform with exactness to the requirements of their organizational functions, none remains to reduce the clash of functions which never interlock automatically or perfectly, and the conflict of process with innovation is so magnified as to cause the organization to disintegrate. Thus, claims Dalton, the ideal of theory and the ideal of reality differ as does man as automaton from man as rational, imperfect, being. (32/107) He overlooks, however, the fact that coordination is a function and an estate of organizational operation.

Fixation, Indoctrination and Technique

Fixation or indoctrination of process or belief ensures organizational or human obsolescence. At the level of the individual, education (both formal and informal) is much the internalization of "products of earlier innovation rather than the process of education." (39/21; 51/Vol. II) At the organizational level this involves routinized or programmed activity (Gresham's Law of Planning - daily routine drives out planning).

In the realm of social ideas we associate, in very large extent, truth with convenience. That is, what for the individual accords most closely with self-interest or self-esteem, or what promises best to avoid dislocation of life. "Familiarity," says Galbraith, "may breed contempt in some areas of human behavior, but in the field of social ideas it is the touchstone of acceptability." (37/18) Familiarity lends stability to acceptable ideas and yields high predictability to beliefs. Galbraith terms the familiar or the acceptable, "the conventional wisdom." (37/18)

The conventional wisdom is . . . articulated on all levels of sophistication. . . . considerable store is set by the device of putting an old truth in a new form, and minor heresies are much cherished. And the very vigor of minor debate makes it possible to exclude as irrelevant, and without seeming to be unscientific or parochial, any challenge to the framework itself. Moreover, with time and aided by the debate, the accepted ideas become increasingly elaborate. They have a large literature, even a mystique. The defenders are able to say that the challengers of the conventional wisdom have not mastered their intricacies. Indeed, these ideas can be appreciated only by a stable, orthodox, and patient man--in brief, by someone who closely resembles the man of conventional wisdom.

At the same time in the higher levels of the conventional wisdom originality remains highly acceptable in the

abstract. Here again the conventional wisdom often makes vigorous advocacy of originality as a substitute for originality itself.

The enemy of the conventional wisdom is not ideas but the march of events. The fatal blow to the conventional wisdom comes when the conventional ideas fail signally to deal with some contingency to which obsolescence has made them palpably inapplicable. This, sooner or later, must be the fate of ideas which have lost their relation to the world. (37/21)

Man, in his infinite ingenuity, has developed a profound immunity to the pompous reiteration of the commonplace. Sheltered within his cordial cocoon of mute detachment, he has, within the conventional wisdom, constructed the elaborate mechanism whereby the continuity of social thought and action is ensured, assured that in past "no society seems ever to have succumbed to boredom." (37/26)

While all learning, formal and informal, is specialization or selective response reinforcement, it need not be confining. The development of skills, attitudes, understanding, knowledge and habits of mind and process, the instruments of continuous growth and change, provides for the perpetuity or continuity of the system. The emphasis here is on a method of analysis rather than the particulars of fact, with full recognition of the time-dimensionality of existence.

Counter to the realization that the highest educational attainment is through learning specialization is the fact that time-dimensionality necessitates a significant degree of education for versatility. One need temper specialization with the capacity to function as a generalist. The latter is a function of individual education and motivation and the tenor of the organizations in which the individual participates.

Historically, the status quo in human organizations has seldom reached an imbalance to the point of change through innovation.

Innovation answers to necessity of internal or external crises. Crisis threatens the established order.

Innovation is largely ineffective if it does not coincide with necessity. Innovation is absorbed within the organization and the status quo maintained to the degree that the environment is seen as benign.

The critic serves the purpose of innovation and change by illuminating the stage of necessity. However,

not all critics are heralds of the new. Some are elegant connoisseurs of that which has arrived, and when they approve of something it is likely to live long past its creative period. Like Hermes conducting the souls of the dead to Hades, they usher ideas and art forms into the mausoleums of 'the accepted'. (39/30)

The Intellectuals

The intellectuals occupy a unique place in society. While they may not be delineated as any single social unit or defined in terms of their social province, they may be interpreted in terms of their function and their subjective characteristics. Intellectuals produce, distribute, and preserve distinct forms of consciousness. They are involved in the symbolic processes. They are the immediate transporters of art and of ideas. "They may be onlookers and outsiders, or overseers and insiders;" but whatever their relationship with the social institution, as intellectuals they "live for and not off ideas."

(53/142)

A remark William Phillips made of modern literature applies equally well to the intellectuals: they have been in

recoil from the practices and values of society toward some form of self-sufficiency, be it moral, or physical, or merely

historical, with repeated fresh starts from the bohemian underground as each new movement runs itself out. . . (53/143)

They are thus "in a kind of permanent mutiny against the regime of utility and conformity. . ." (53/143) In their struggle to establish the sense of individual mind, they have been, in their self-images, detached from the popular values and stereotypes, and not consciously responsible to any single source for the crystallization of their beliefs. Freedom, so experienced, holds for political as well as artistic intellectuals. Indeed, all intellectual endeavors are relevant insofar as they focus upon symbols which debunk, justify, or divert attention from authority and its exercise. (53/143)

In contemporary society,

. . .the terms of acceptance in. . .life have been made bleak and superficial at the same time that the terms of revolt have been made vulgar and irrelevant. The malaise of the. . . intellectual is thus the malaise of a spiritual void.

The political failure of intellectual nerve is no simple retreat from reason. The creation and diffusion of ideas and moods must be understood as social and historical phenomena. (53/148)

The place of emotion, judgment, symbolizing powers, aesthetic perception and spiritual impulses in the creative process is illustrated in those endeavors where performance is not constrained by the nature of the undertaking. The functioning of unconscious mind in creativity is tempered at the point of regimentation to larger process and direction; where innovation is related to process.

To the extent that provision is made in the intra-organizational environment for those shared traits of mind and man observable in the creative or innovative process among individual participants (openness to impinging stimuli; independence or freedom from social pressure

(normative vision); flexibility and detachment from convention; tolerance for ambiguity; capacity to bring order out of chaos of experience) (39/35) relative to organizational values, innovation will be greater and, to a large extent, in the direction desired. This assumes an earlier specification of organizational values and the establishment of interaction patterns and recruitment procedures on that basis.

"Commonly held goals provide the link between motivation and cognition in the organization." (50/151)

The institutional form in society has today established the terms of intellectual life and manipulates the major markets for its products. The newer bureaucracies of state and business, of party, and the informal organizations, have become the major employers of the intellectuals and the major consumers of their products. C. Wright Mills has termed this enormous demand for the technical and ideological intelligentsia the contemporary patronage system. (53/149)

Within the bureaucratized society of organized irresponsibility, the difficulty of individual dissent has been magnified. Technical, economic, and social structures, controlled by others, stand between the intellectual and his potential public.

While cultural and intellectual products may be valued as ornamentation, they bring not even ornamental value to their originators. The contemporary pattern erects "the anxious standards of economic value and social honor, making it increasingly difficult for such a man to escape the routine ideological panic of the managerial demiurge." (53/156)

Increasingly, the intellectual is becoming a technician. No longer, in Matthew Josephson's language, "detached from the spirit of immediate gain," no longer having a "sense of being disinterested,"

(53/157) the intellectual is suffering a languid death-by-adaptation and the ascendancy of technology over intellectual life is becoming intensively apparent. (53/157)

Motivation, Fantasy, Politics

Leonard R. Sayles sees an enormous historical misconception in the theory of human motivation. Security and initiative, he believes, are positively, not negatively, correlated. The self-defeating factor in the contemporary business enterprise is not that participants, by seeking security, have constricted independent thought, but the participants have avoided risks, including the risk inherent in creative thought, because they have not been accorded enough security. . . "Saints and heroes are neither needed nor desirable in complex organizations. Secure and positive thinkers and doers are." (60/124)

According to Sayles, the large organization is unable to absorb an indefinite amount of initiative as much of the strength of the institution is grounded in traditions, stability of policy, and a vast complex of informal relationships. People with strong initiative are likely to find these forces confining, for men with strong initiative are apt to possess strong personal goals among which are the rapid accumulation of power and prestige. As the limited number of positions in the organization which provide for the exercise of prestige and power negates the possibility of matching all such individuals with compatible position, some, in their impatience to assume such a role, will leave to contest the power-prestige gambol in other organizations. Thus, the large organization is as much, perhaps more, a political entity as an economic structure and the way to the top requires the firm and skillful exercise

of political dexterity. By implication, much of the initiative is channeled into the political game of empire building at the expense of one's present and potential rivals. (60/88)

Innovation and Institutional Factors

Often those qualities of ardor and aggressiveness necessary to the assault on the existing order are a function of dogma and an internal consistency, intolerance of diversion in value, which hardens into a rigid and static state, destining the individual and the institution for obsolescence even before revolution succeeds. Thus the reform movement often dies of its own internal, structural strength if it outlives the violence of its own petrification, by its inability to mend the torn fabric of order and meet the varied demands of another day. (Rigidity-after-reform political theory) This concept cries the need of restraint on growth and change. (See reference 66.)

Routinized action, congealed in an intricate body of written and unwritten rules confronts the proliferation of new ideas, increases through maturation of the system, and has such an oppressive effect upon creative minds as to minimize innovation over time and cause the origination of developments outside the area of respectable practice. Rigidity and complacency of the status quo is the greatest deterrent to creativity.

Alan Harrington wrote about "the book," that body of written organizational operating procedures, in his Life in the Crystal Palace, as follows:

The book is a covenant worked out by mediocre people to frustrate outlaws. The outlaw is the original man. Originality produces disorder and change. Hence, it must be

controlled by procedure. Only through procedure can slow imaginations throw a halter over minds that would otherwise bolt ahead of the group. (42/94)

What Harrington has termed "the free-enterprise fiction" persists as a grand illusion; the idea "that after you have turned people into turnips you can get blood out of them," (42/148) that the organization might get more out of people by confining them in proper procedure than by the formation of a more permissive system. (42/148) Still, while we flail away at old sins with no real hope of change, change has gradually produced (borrowing from Dostoevsky)

. . .the Crystal Palace. For in our country we have all but done away with tyrants. Whatever its faults, the corporation has demonstrated for all to see a decent collective respect for human dignity. The mediocre man's protective league may stifle initiative, but it also has a civilized conscience and a good heart. The Crystal Palace has no use for pagan executives. It has shown that a business society can get along without maniacs, even if the maniacs are super-productive. (42/99)

The unrewarded or negatively rewarded innovator combating the inertia of the maturing system spells his own defeat. But, if innovation answers stark necessity, necessity need be tempered with order. "To be against all conformity is to be against order and for chaos." (47/76) The precarious problem is to compensate for individual vitality in a system which requires a minimal degree of conformism. (47/76)

A concern with how to do is the root impulse in all great craftsmanship, and accounts for all of the style in human performance. Without it we would never know the peaks of human achievement. (39/47)

The disease of method, technique and procedure is fatal to the organization if it dominates purpose. If the means supersede the ends in the organizational focus; if form conquers spirit, death is inevitable.

What obsesses the organization finally destroys it-- prisoner of its own style, and of its own past achievements.

Energy is channeled into tiny rivulets of conformity. 'The long process of mastering rules smothers energy and destroys all zest, spontaneity or creativity.'

The most salient feature of the stultification process is 'increasing emphasis upon the appropriateness of one's behavior.' (39/48)

Traditionalism

Exalted tradition justifies an incapacity to cope with the tempo of modernity and change. The fate of the antitrust movement in the contemporary economic society illustrates how a vaguely formulated and often hopelessly contra-realistic public ideal may become integrated in institutions with elaborate, self-preserving procedures and rules, defensible functions, and an equally adamant faculty for survival. (45/145)

The highest order of education "generates a climate in which the supreme values are fastidious taste and discriminating judgment," (39/50) sacrificing blithe innocence and defeating creativity in the process.

A "golden age fantasy" has evolved about the past, perhaps as a cry against the rise of nicety and intricacy of custom in social institutions and its suppression of vitality in the organization and the participant. The French encyclopedist, Marie-Jean-Antoine-Nicolas Caritat, Marquis de Condorcet, in his essay "Esquisse d'un Tableau historique des progres de l'esprit humain" arguing this position coveted by Jean Jacques Rousseau in his Social Contract one-and-one-half

centuries ago, so established the fundamental influence for much of literary effort within the eighteenth, nineteenth, and twentieth centuries.

The ideal of individualism as adopted subsequent to the initial appearance of that term in English in 1840 with the translation of de Tocqueville's deservedly famous Democracy in America within Jacksonian America was a secular jeremaid, an advisement to reform and erect again the social structure upon the natural state of grace. Ironically, the ideal itself owes its popular reception to the material expansiveness of society, and it was that same material dilation, accelerated by the social permissiveness implicit in the ideal, which finally subverted the ideal itself. The unanticipated consequence of the Jacksonian program was that it served "to liberate the energies of industrial capitalism, thus, to accelerate the creation of . . . the modern complex world." (68/49)

Mechanization

The industrialization of society generated the image of mechanization. The machine represents the embodiment of total organization, that is, an aggregation of interrelated means contrived to effectuate a single end. The machine consists of a coherent accumulation of a number of parts having no functional application separate from the organized entity to afford the higher efficiencies of interrelationships marshaled wholly toward a specified result. Extraneous parts and movements are foreign to the ideal machine. "The machine is, then, at once a perfect instance of total rationalization of a field of action and of total organization." (68/62)

Frederick Winslow Taylor in 1906 voiced the social theory responsible to the new conditions of an industrial society erected upon the machine. He saw in its embryonic movements the threshold of the approaching era of true cooperation; that is, in which each man achieved position commensurate with his qualification, each preserving integrity and individuality in his supremacy over his particular function. Cooperation was a necessity of technological progress and in rather idealistic, if not hopeful fashion, Taylor envisioned each man maintaining originality and proper personal initiative while functioning harmoniously with, as well as within, the auspices of other men.

(17/128)

John William Ward sees this as an attempt to formulate a social theory which sanctions the conditions of industrial living by abridging the relation of the individual to society just as Taylor defines the relation of part to whole in the system of industrial efficiency. Man, then, within this social theory, is defined by doing, not simply by being. (68/68)

Intricacy and Elaboration, Vested Interest and Environmental Experimentation

The trend toward intricate elaboration of concept and structure often "falls of its own weight, and men again seek a simple direct relationship with life and with one another." (39/51) Organic and functional architecture are obvious evidences of this.

The accumulation of possessions, both tangible and intangible, erects a foundation of vested interest which may constrain breadth of versatility or may provide the basis for "creative experimentation with

the environment" (39/58) depending on attitudes and organizational or individual purposes and the position of the system relative to the margin of existence. One might draw the contrast between chance and opportunity, for possessions (mastery or wealth) imply rigidity through vested interest. The distribution of wealth within the organization (individual versus the group will determine, to a large extent, degree and form of environmental experimentation. Faction implies crystallization of vested interests. Therefore, democracy in an organization may lead to stagnation with concern for vested interests (Alexis de Tocqueville).

Modern mass society implies the necessity for complexity, organization and size. The individual is suppressed by the very nature of modern society, his freedom and integrity jeopardized democratically.

Man is a function of the systems he designs. "Human processing" mechanisms (communications systems, information processes, cost accounting, personnel and public relations systems) answer to the exacting requirements of organizations. The homogenized organization demands the sacrifice of aesthetic, spiritual and social values to objectives of collectivism and seeks common denominators. (John William Gardner's Tyranny of Formula) (48/115; see also reference 70)

Complexity forces specialization. Where the components of the organization may not be readily divisible into smaller units, the attempt to correct disproportionality may result in increased pressure to enlarge, as the correction of the underemployed unit by adding additional components may create disproportionalities elsewhere. (26/31)

Specialization to some extent denudes man of wholeness, versatility and generalized competence. He feels the insecurity of his

relationship to the whole but it becomes increasingly difficult for him to comprehend it as perspective narrows and vision dims. The result is the devastation of morale and the reinforcement of dissolutionment.

Man becomes the passive reactor rather than the actor in his own affairs, in his inability to assert his individuality, thereby preserving his dignity, in the inadequacy of his role and responsibility.

The web of abstraction about the individual deepens his insignificance. The world dominated by a vast system of abstractions provides the estate within which managers, cold with principle, may

do what local and immediate masters of man could never do.

The social insulation results in deadened feelings in the face of the impoverishment of life in the lower orders and its stultification in the upper circles. I do not mean merely that there are managers of bureaucracies who scheme; but more, . . .the social control of the system is organized into it.

Organized irresponsibility, in this impersonal sense, is a leading characteristic of modern industrial societies everywhere. On every hand the individual is confronted with seemingly remote organizations; he feels dwarfed and helpless before the managerial cadres and their manipulated and manipulative minions. (53/111)

Large-scale organization provides the means to enlarge individual freedom. With the increased productivity of time and energy when applied through organizations, the accretion of organizations up to a point may imply a reduction in the time given over to individual applications. Efficiency of those economically necessary uses of time may increase to the degree that more time may be available to individual uses. Thus, in paradoxical manner, the rise of organization has underscored the increase in leisure unprecedented through history.

(26/32) The single most ostensible feature of contemporary social life, indeed, its most frenzied, is its mass leisure activities. While these

astonish, excite, and distract, they "do not enlarge reason or feeling, or allow spontaneous disposition to unfoil creativity." (53/236)

The psychological import of the shift from the Protestant ethic--the gospel of work--to the firm belief in the mass leisure ethic has entailed the sharp, almost absolute cleavage among vocational endeavors and leisure. Work itself has come to be judged by the value criterion of the leisure ethic.

The split of work from leisure and the greater importance of leisure in the striving consciousness of modern man run through the whole fabric of twentieth-century America, affect the meaningful experiences of work, and set popular goals and daydreams. (53/236)

This alienation implies boredom, frustration of potentially creative effort, that is, of the productive aspects of personality. (53/236)

The division of life into the cycles of work and of leisure gives rise to two quite separate and distinctive images of self. (53/237)

"The rhythm of the weekend, with its birth, its planned gaieties, and its announced end," wrote F. Scott Fitzgerald, "followed the rhythm of life and was a substitute for it." So the pleasures of leisure activities are contrasted with the routine of work.

Level of aspiration quickly rises with freedom of choice; the enlargement of individual freedom (available alternatives or choice) reestablishes the level of expectation which lays the groundwork for a reconstituted basis of individual oppression in large-scale organization.

Equalitarianism

The connection of equalitarianism with small-size is fantasy; indeed, the modern corporation has provided a medium and a means for

social mobility and opportunity unrealized under the individual and family entrepreneurship system formerly in evidence. The concentration of capital and the divorce of ownership from the entrepreneurial function has alleviated social tensions and provided political stability to a degree never experienced under the system of diffused ownership. In contrast, individual entrepreneurship is a much less satisfactory and certain course to occupational advancement and economic success than bureaucratic careers. The acquisition of specialized competences, together with the seizure and exploitation of educational opportunity has achieved added significance.

While small business resides within its particular segment of the economy, its role and importance as a sector of society committed to the entrepreneurial ideal has experienced substantial decline.

Small business, which used to be, as one writer put it, "a symbol of opportunity, enterprise, innovation, and achievement" and of "an independent way of life," has been driven largely into the marginal areas of economic life, where it often tries to maintain itself by waging its own assaults upon the competitive principle. . . (45/137-138)

That idealized conception of the small business, independent and devoted to the principles of competition, is no longer accurate or acceptable in contemporary society. "If there is anything rarer than a small businessman who will question the merits of competition, it is one who can understand and abide competition when it really afflicts him." (45/137-138) The complex form of modern organization is a time-prescribed necessity.

The Individual and the Role

Monolithic integration need not imply stultification, rigidity and suppression. We tend to think of freedom as the natural state of man's existence. To yield freedom is unnatural, artificial and contrived. Yet, "freedom is a highly perishable product of civilization, wholly dependent on certain habits of mind widely shared, on certain institutional arrangements widely agreed upon." (39/65) Freedom is a social definition. The organization and the man might foster increased freedom within the institution only if each realizes that organizations are made for men, not men for organizations; but man need recognize that to define himself as independent is to assert his organizational membership. (See reference 44)

Organization has been defined as a collection of roles infused by channels of communication (see page 8). The persistence of the role in the organization implies a complex and enduring interaction between the role and the participant by whom it is enacted; indeed, the role frequently dominates. "Thomas à Becket, the worldly chancellor, becomes more priestly than the priests when he is elevated, for political reasons, to the post of archbishop." (26/80) As a consequence, the creator of organization is a prime creator of personality itself.

Time-Dimensional Organization

Institutional innovation implies the time-dimensionality of organizations in an orderly process. The pluralistic institution with dispersed power and points-of-decision dispels "official doctrine" (uncertainty absorption by the diversity of held opinion). Motivation

is necessitated in the resolution of differences. To the extent that the organization proliferates individual alternatives of choice, freedom is maximized, coercion is minimized, initiative and innovation are multiplied at the points of decision making (power), and the organization has a higher tolerance level for innovation.

The larger the organization, the more elaborate its hierarchical structure, the more rank gradations in the hierarchy, the greater the likelihood of difficulty of direct communication among and through levels of the organization. Hierarchy conflicts with the ideal of equality; thus, equalitarianism might never be achieved through the erection of complex, integrated institutions. The hope for an equalitarian world might only be realized in a network of small organizations coherent in an array of contractual relationships. (26/80) The theory of organization clearly indicates the societal structure which is most likely to effectuate equalitarianism. It should be polythetic rather than monolithic, consisting of numerous quasi-independent organizations susceptible to change through experimentation and mutation. The encompassing yet limited coordinative power of a controlling agent serving to ameliorate conflicts arising out of the uneven power structure among constituent organizations is necessitated by the incidence of aggregate environmental variables which are not under the auspices of any singular organizational division or body.

Information Flows and Communication

The amount of confrontation between new and old ideas is directly related to the permeability of organizational boundaries by information and the degree to which arteries of communication radiate vertically

and horizontally along and through suborganizational boundaries. Selective filtering occurs at suborganizational boundaries. (See reference 69) Messages are themselves a form of pattern and organization. The amount of information borne by a message may be interpreted as essentially the negative of its entropy and the negative logarithm of its probability; i.e., the more probable the message the less information it bears. Thus, cliches are less illuminating than great poems. As entropy is a measure of disorganization, the information borne by a set of messages is a measure of organization. (71/21)

Internal fluidity is a function of the dispersion of power and power forms and the communications mechanism of the institution. Level and variety of inter- and extra-organizational conflict (group, inter-individual and subjective uncertainty) varies similarly with these factors. Inconsistencies, profusion or suborganizational purposes and strategies as well as conflict are resultant from the ensurance of freedom and vitality. Insofar as innovation occurs through borrowing, rate and type will be a function of exposure, thus of the communication structure of the organization. (50/188)

Pluralism implies many channels of information and circles of discourse; the existence for the individual of alternatives to present organizational involvement. (See reference 2) Coercion varies directly with the number of power and decision points in the organization (vital elements) and the degree to which these coalesce through free flow of information among them. The contemporary mixed economy may provide greater personal freedom and security of expression, in its customary tolerance of differences of opinion, than the purer price economy of economic theory. (59/218)

Order and Freedom

"Conceptions of freedom that are not linked to conceptions of order are extremely disintegrative of the social fabric. There may be order without freedom but no freedom without order." (39/70) Thus, the necessity for minimal cohesion of organizational sub-units. At the individual level, freedom implies moral responsibility and self-discipline. (47/115)

The balance between order and freedom is drawn at the degree of requisite conformism (unanimity of opinion, action, thought) to ensure cohesion and homogeneity and the minimal requirements of individual assertion and diversity among opinion, action and thought. ". . . democratic society is left in the position of pragmatically attempting to choose among partial evils so as to preserve as much as possible of human liberties and freedoms." (59/224)

Fluidity and Flexibility

The time-dimensionality of the organization is contingent upon the flexibility of its vital elementary units. An arteriosclerotic element implies the eventual decay of the system.

Innovative effort today is much in the area of organizational products and processes where a significant need lies in the structure and practices of the system. The often-witnessed disparity between opportunity and motivation evidences this need. Time-dimensional organizational structure implies fluidity. Permeability of barriers within the organization (via communications, personnel flow, and information)

contributes to both the versatility of individuals and the fluidity of the organization.

Innovation itself need be protected from the aegis of convention. Suborganizational units relying on convention perpetuate themselves through criticism of innovation bearing risk.

Processed Experience

Size in organizations implies processed or filtered experience (sampled, screened, condensed, compiled, coded, expressed in statistical form, fabricated in generalization and crystallized into recommendation). (39/78; see also reference 20) Such filtering enables environmental prediction. The conception of the relationship between the past and the future determines those relevant past experiences preserved in the organizational memory. (31/106) Information lost in transmission is that not readily processed by procedures currently available.

The end products of modern information processing systems indicate the necessity for special skills and training in manipulation of verbal and mathematical symbols. Reality is thus seen differently through the same distorting lense. Lost from reality are "emotion, feeling, sentiment, mood and all of the irrational nuances of human situations." (39/74) Thus, the distortion is compounded and the disparity and consequence poignantly felt when we confront "situations which cannot be understood except in terms of those elements that have been filtered out." (39/74) Abstraction need be recurringly tempered with reality.

Organizational and Political Revolution

What Boulding has termed "the organizational revolution of our time" has resulted in the main from certain technological sophistications in the capacity for organization. These have been witnessed both in the physical aspects of organization, as concerns the improvement of communication and transportation, and those structural features in the forms and skills of organization itself, with the result that internal resistances to organizational growth have diminished causing an elevation of the significance of external limitations as the scale organization achieves added dimensions. (26/49)

In discussing the significance and implications of the mass media in economic society, C. Wright Mills writes:

If the consciousness of men does not determine their existence, neither does their material existence determine their consciousness. Between consciousness and existence stand communications, which influence such consciousness as men have of their existence. (53/332)

. . .like technology itself, the mass media are universal in their incidence and appeal. They are a kind of common denominator, a kind of scheme for pre-scheduled, mass emotions. (53/333)

Events outside the narrow focus of immediate affairs have little significance, indeed are unknown, except as they "are omitted, refracted, or reported in the mass media." (53/334) The mass communication system is a selective reflection of society, reinforcing

certain features by generalizing them, and out of its selections and reinforcements creates a world. In so far as people live beyond their immediate range of contacts, it is in this world they must live. (53/334)

These features of the communication process have tremendous implications for the structuring of participant perceptions within the organization

by the manipulation of information through the information processing mechanism.

The development of organization may be seen as essentially a political revolution in the sense that "politics" entails "the conscious organization and planning through the instruments of authority and subordination, private and public." (26/49) Indeed the history of the present era of organizational growth may be described as an inertial encroachment of politics over economics. By "economics" is meant "the unconscious and automatic coordination of human activity through the market and the price-profit mechanism." (26/49) The increasing power of the state, in democratic and totalitarian society alike, evidences the most dramatic politicizing of human life, yet the political problems of power and freedom, of order and authority, of survival and defense, are equally observable in all societal organizations. (26/49)

Technology Versus Elaboration

Technology pitted against the tendency of the organization toward elaborateness, rigidity, entrenchment of power and massiveness over time enables the system to perpetuate itself by maintaining a minimal degree of simplicity, flexibility, and tenable size. Technology compensates the system of over-growth; enables the disencumbrance of the organization and the realization of the benefits of simplicity, ease of internal communication, flexibility and adaptability together with abundant resources, economies of scale, a relatively high degree of internal diversity and capacity to meet a great range of eventualities. The organizational boundary is determined by the rate at which new information is turned up by the subsystem, the system itself, and the

suprasystem, and the rate at which technology refines the information processing mechanism.

The defensive capabilities of the organization have been greatly altered by the technological and organizational revolution. Just as the ability of a species or of a single organism to survive is dependent upon its ability to fit into the larger framework of the ecosystem, the ability of the organization to survive is dependent upon the degree to which it fits into the larger economic community. Yet, while certain organisms survive without any defensive apparatus, the organization need maintain certain defensive features to ensure perpetuity. It becomes evident, then, that the problems of defense and of survival differ. Within the organization, the means of defense must be compatible with the spirit and purposes of the institution, that is, the general cultural framework within which the organization exists. However, the lack of any equilibrium condition of stases in defense implies the demands of defense are inherently insatiable and are a constant drain upon the matter-energy of the system. While defensive functions occur at the extremities or the periphery of the organization, organizational and technical advancements have greatly increased the minimal size of the defensible body, thereby narrowing the distance between the defensive extremities or apparatus of the system and the vital center of the organization. In a larger sense, "we find ourselves in the frightful dilemma where organizations have become too few to live together," (26/55) and too small to take us all in. (26/55-62)

The Professional Man and the Federation

As external aspects are more easily dealt with within our capacity for organization, rationalization and delegation or process, there is something in organizations that tends toward glorification of form and formality, superficiality and exterior. This implies the untenability of truth.

The rise of professional man as well as technical servicing organizations together with the proliferation of forms of contractual relationships available, gives the modern organization increased control over the shaping of its future. (39/83-84) Maneuverability within the larger environment is a function of the number of external contacts the organization has with these entities-apart.

Relative to the kaleidoscope of organizational purposes, associations or federations of organizations of limited concurrence of values and objectives provides for the maintenance of small size and integrity of purpose in the face of gargantuan institutions which threaten to engulf them, through the combination and coordination of functions. (60/27-33)

CHAPTER IV

THE OBSOLESCENT MAN

Nietzsche made Zarathustra to say:

Alas! There cometh the time when man will no longer launch the arrow of his longing beyond man--and the string of his bow will have unlearned to whizz!

I tell you: one must still have chaos in one, to give birth to a dancing star. . .

No shepherd, and one herd! Everyone wanteth the same; everyone is equal; he who hath other sentiments goeth voluntarily into the madhouse. (42/179)

Psychocultural Constrictions

Man is defined by his culture. His dignity and worth as an individual, two concepts central to the consensus in human endeavors, may be realized only relative to the social system which makes these possible. Cultural immersion is possible only if the community is insulated to some degree from other cultures.

Individual detachment and autonomy, considerations in self-substantiation, are to some degree brought closer to the achieving grasp of modern man by increasing mobility (tradition crumbles in transient society), urbanization and communications which have caused a collision of differing traditions, as well as the very pace of the twentieth century. The effect is to lessen the hold of all tradition; heritage erects monuments and tempers direction but "the opportunity for

estrangement has been fully democratized" (39/89; see also references 4 and 35) and one need not seek education or possess intelligence to find it.

Roots in social habit establish the constraints on individuality. Badges of uniqueness of the individual are forged within social constructs. Submission to authoritarianism implies relief from anxiety and responsibility of individual autonomy. (See reference 44) The capacity of the individual to accept individual freedom and the conditions under which he will sacrifice individuality to other objectives determines the degree to which the man resembles the institution or the institution resembles the man.

Cause and Conformism

Man must relate himself to cause. Autonomous-self implies the possibility of dignity and worth, but the detachment may lead to those things which are inherently destructive and cancerous of self. Self may be found within organizational boundaries only if cause exists.

Allegiance to values more comprehensive than those of the individual is seen as necessary to him who weighs the standard of dignity and worth against the limitations of self (the self versus society). (See references 67 and 48) The individual might never "understand his own experience or gauge his own fate without locating himself within the trends of his epoch and the life-chances of all the individuals of his social layer." (53/xx)

This is a day of inner estrangement and outer conformity. . .on the one hand, the processes of modern society have placed subtle and powerful restraints on the individual. At the same time, other aspects of modern life are

slicing through the moorings that relate the individual to his own tradition, to his own group and to the values that lie beyond the self. (39/94)

Integrity must be held intact while the individual finds "a meaningful relationship with a larger context of purposes." (39/94)

The man of controversy serves today as the focus of social instability. Outer conformity across much of society evidences a commonality among men of all social disciplines, of all political faiths; at base lies the desire for the comfort of security and acceptability. These are days in which, "in minor modification of the scriptural parable, the bland lead the bland." (37/15-16)

The bureaucratic formula sets the delimits spheres of authority, relation, activity, thought, feeling, power, expectation, procedure and action, advancement and decline. Indeed, bureaucracies today are the "vanguard forms of life in a culture still dominated by a more entrepreneurial ethos and ideology." (53/92-93)

"The Organization Man"

Commitment to larger social integrations is unfettered by tradition because of their very size and complexity, while self-substantiation is bound up in well-established order through concern with self.

The static condition of happiness or contentment (gratification, ease, comfort, diversion and the achievement of all of one's goals) supposes the best-of-everything has been achieved and admits no future, no time-dimensionality in existence. Happiness must imply the temporal-dimension of goal-seeking; that is, those ends which relate the individual to the larger context of purposes. (See reference 56) "Such

striving, says Allport, 'confers unity upon personality, but it is never the unity of fulfillment, of repose, or of reduced tension.'" (39/98)

Man is a complex and contradictory being, egocentric but inescapably involved with his fellow man, selfish but capable of superb selflessness. He is preoccupied with his own needs, yet finds no meaning in his life unless he relates himself to something more comprehensive than those needs. It is the tension between his ego-centrism and his social and moral leanings that has produced much of the drama in human history. (39/99-100; see also reference 66)

The individual's conscious search for meaning refutes the beneficial modernity concept of affluence. José Ortega y Gasset wrote in The Revolt of the Masses more than a quarter century ago:

Human life, by its very nature, has to be dedicated to something, an enterprise glorious or humble, a destiny illustrious or trivial. . . . If that life of mine, which concerns only myself, is not directed by me towards something, it will be disjointed, lacking in tension and in 'form'. In these years we are witnessing a gigantic spectacle of innumerable human lives wandering about lost in their own labyrinths, through not having anything to which to give themselves.

Aspiration/Adaptation

At one level, man's search for meanings is objectively intellectual. He strives to organize what he knows into coherent patterns. Studies or perception have demonstrated that this tendency to organize experience is not an afterthought or the result of conscious impulse but an integral feature of the perceptual process. At the level of his ideas, his tendency to organize meaningful wholes out of his experience is equally demonstrable. He tries to reduce the stream of experience to orderly sequences and patterns. He produces legends, theories, philosophies. (Gestalt psychology)

To an impressive degree, the theories of nature and the universe which man has developed are impersonal in the sense that they take no special account of man's own aspirations and status (though they are strictly dependent on his conceptualizing power and rarely wholly divorced from his values). Out of this impersonalized search for meaning has come modern science.

But man has throughout history shown a compelling need to arrive at conceptions of the universe in terms of which he could regard his own life as meaningful. He wants to know how the great facts of the objective world relate to him and what they imply for his behavior; what significance may be found in his own existence, the succeeding generations of his kind and the vivid events of his inner life. He seeks some kind of meaningful framework in which to understand (or at least reconcile himself to) the indignities of chance and circumstance and the fact of death. He seeks conceptions of the universe that give dignity, purpose, and sense to his own existence. (39/101-102; see also references 48 and 67)

The obligations and rewards implied by the individual relative to some larger context or system of values or ideas are inseparable from meaning. Commitment, purpose, and meaning are inevitably wedded together.

Antiquarian interests or the oppressive weight of heritage impedes future-directedness, thereby constricting the time-dimensionality of social enterprise through diminution of motivation. Attitudinal stability or fixation establishes the ceiling for achievement. (Alexis de Tocqueville)

The maturing institution shifts its attitudes toward possible levels of attainment. The subtle but pervasive curtailment of vision implies less error in performance execution but less innovation. The monolithic economy owes its development to the refinement of techniques of organization and communication. However, its fundamental debility to sustain an adequate communication network as organization achieves greater size and complexity imposes conservatism and quiescence upon the institution. (26/63) In like manner, the organization experiences the persistent encroachment of tradition in its cycle of maturation.

Men adopt their level of aspiration and accomplishment from the solid evidences of the real limitations that surround individual

performance that they perceive from their environment. Rationalism, optimism and millennialism are opportunity-defined terms stemming directly from the individual conception of reality divined from environmental features. Man's belief in his capacity to govern his fate is substantiated insofar as the variables which impinge upon his life are seen as malleable.

The only sensible view of life is based on a clear-eyed recognition--not necessarily acceptance--of the elements of tragedy, irony, and absurdity in life. It is based too on a recognition of one's own limitations and weaknesses, the inexorable facts of the life cycle and all the sorrows, irrationalities and indignities that afflict the flesh and the spirit. (39/111)

Vaulting hopes, based on modest advances in the lot of man, drive us toward higher achievements and shake us from our complacency about past accomplishment only if aspiration does not greatly outdistance realized achievement. Buoyancy is essential to growth and creativity in excess of the rate of inertia.

The precarious state of existence need be accorded full recognition. The great issues are constantly with us: the individual versus the organization, equality versus excellence, democracy and the time-dimensional institution.

Consensus, Coercion, Pluralism

Consensus must exist if social institutions are to function. Consensus is that cohesive element which overcomes chaos. Consensus is in no way dissonant with diversity. The essence of consensus is "that it is free and rational. It invites criticism and is subject to varied interpretations. It experiences continued modification and growth. It is free, unforced and fluid." (39/117; see also reference 38)

The sustenance of organization is human time and energy. These may be attracted to the organization either by consent, or by coercion. The enduring institution utilizes a fine admixture of both. To the extent that coercion is used to cause the organization to coalesce rather than consent, more is necessitated by the withdrawal of consent, until the institution can no longer attract voluntary support to sustain coercion and it degenerates. It is of the greatest significance that discussion, rather than the force and violence of coercion, facilitates the instrumentation of policy within the democratic institution. Discussion generates consensus; consensus implies consent. Entrenched coercion, however, is self-perpetuating. It may not be extracted by the application of coercion. Rather, it appears, coercion may only be caused to retreat in the organization so far as the growth of persuasion, sympathy, and communication, the inherent power of communicability of ideas, inhibits the estate of conscription. (26/75-76)

The degree to which an institution experiences consensus determines the extent to which it can indulge in innovation without loss of coherence and distinction. Innovation and diversity without consensus lead to disorder and chaos.

The pluralistic institution establishes concurrence at the median of values. Below lie the matters which concern the individual so profoundly that he might never compromise them. Coercion, here, is insufferable.

Initiative in social institutions stems today from him who would establish a new order. Where the skeptic, the critic of the status quo, once had to make the supreme effort to achieve motivation and direction,

he has himself become the status quo, adamant as once the existing order he sought to change.

The initial task in regeneration is the confrontation of ideal and reality; precept and practice; process with stases. Joseph Campbell has written:

Only birth can conquer death. . . Within the soul, within the body social, there must be--if we are to experience long survival--a continuous "recurrence of birth" to nullify the unremitting recurrences of death. (27/16)

Societal Organization/Cultural Orientation

Organization functions to amend discrepancies among realized and ideal values of a profusion of variables. (26/73)

The view that contribution to some historic goal is the standard by which actions and institutions are to be judged might justly be called the "eschatological" view of morality; it seeks to justify current phenomena by means of some supposed future "ideal" state of things toward which history is bearing us. (26/13)

Innovation and progression in moral interpretations implies the shift in the empirical consensus through the long course of history toward, and perhaps from, what might be postulated as an ideal or absolute criterion. Individual moral sentiments and moral judgments regarding the properties of the phenomena of human life display a cycle of development following determinable patterns and, thus, must be regarded as essential to the human drama and, in part, as causal factors in the weaving of social change. (24/14)

The Business Ideology and the Social Implications

The contemporary business ideology thrives in a climate of uncontested consensus. While the dissident groups (the military, the

scientific community, labor, government, and the academic community) constitute centers of independent power which contest with the power of business for the formulation of rational policy, "the challenge to the business ideology is severely limited." (43/2) All strive to accommodate their directive for social development to the framework of the prevailing order, thereby erecting the limits of flexibility and versatility for economic society. What lies beyond the powers of adaptability and adjustment of the business order remains unsought. The uncontested socioeconomic doctrine espoused in the business ideology establishes for the non-business community, the intellectual community as well, the sense of mission, of destiny that in past has emanated from rival ideologies. To the extent that the business ideology realizes the nature of the demands of contemporary history, the vision which it serves to project illumines the course of destiny. To the degree that heritage is accommodated by the business ideology to the constriction of economic and social vision, human destiny will remain assuredly beyond the limited horizon. (43/2-3)

The great ideological struggle of contemporary history looms so immediate as to negate objectivity.

Essentially it is a contest between two quite basic concepts. One is that men are capable of faith in ideas that lift their minds and hearts, ideas that raise their sights and give them hope, energy and enthusiasm. Opposing this is the belief that the pursuit of material ends is all that life on this earth is about. (47/102)

The fundamental source of conflict in the business role itself is the contrast in the ethical norms by which society anticipates business behavior will be governed. Indeed, social mores tolerate self-interested motivations on the part of businessmen as does the legal

code. Self-interest, however, is considered an unworthy behavioral motivation in conflict with the ethical ideal to which society's normative vision adheres. Individual actions must be socially constructive to receive social approval. Unvarnished self-interest is never an admissible justification for any action which has social implications. (63/354-355)

Within the impersonal organization the bureaucratized individual's uneasiness about the profit motive is dulled as he transfers to the system part of the burden of his guilt. The internal conflict is submerged in the unconsciousness of the individual to be experienced as diffused anxiety about his place and status within the system.

(62/111) Yet, within the behavioral and social sciences no decisive norms have been generated to supplant the competitive pricing process of the market, or the profit policies of the firm, which may allocate and utilize resources to the same relative degree of efficiency, or which might be enforceable. The ready access of corporate influence to the sphere of social affairs, approved under the guise of social responsibility yet made possible by the pervasiveness of the business ideology, has serious and potentially disastrous consequences for both the corporation and larger society. (29/163)

The ingredient common to various currently voiced

views of business responsibility is an ideological embarrassment that makes the profession of business responsibility necessary in the first place. As in the great Free Enterprise campaign, it appears that businessmen are trying to fill an ideological gap between business and society. They are not, however, trying to reweave a weakened moral fiber or to temper new, reckless thought with older, more secure truths about business; rather the argument is that they are trying to sell changes that have occurred inside the world of business. (29/165)

Corporate managers are an element of the cultural demiurge that measures success along an economic standard. While stock option plans and other perquisites are clearly related to profitability, the internal organizational operating procedures are erected upon the profit-return foundation. If survival is the initial trial of the corporation, return-on-investment is its measure of efficient operation and the rule of operation for all elemental units. The profit level provides leverage for the manipulation of the current of social opinion.

(29/178-179)

Harland Cleveland concludes that contemporary management confronts "a crisis of legitimacy". The ultimate source of legitimation of corporate actions is the perpetuating power of management, the survival of personal purposes and functions. Numerous issues of vital public concern fall outside the realm of standard operating policies and procedures. What form corporate actions take, as regards these public issues, is determinable on the basis of management predilections. The weight of corporate authority substantiates management policies having public impact. Cleveland maintains this will result in a further constriction of corporate freedom, which action will generate a compensatory management effort to blur the distinction between the public interest and the private interest, in part by "a drumfire of public relations, the primary purpose of which is to justify (management's) present and future actions in terms of some concept of the public interest. . ." (29/169)

If the literature of contemporary management is unable to substitute a suitable ideology for the undermined precepts of classical economics, the result may be the destruction of institutional stability

and the potential for economic growth. These are conditioned by the ideological climate of the community, which is, in turn, conditioned by the directors of patterns of thought in that community. What Professor Edward S. Mason terms "the apologetics of 'Managerialism'" (12/6) has successfully attacked the nineteenth-century moral, political, and economic justifications of early capitalism, yet offers but "vague generalizations about managerial conscience and the 'transcendental margin'" (29/169) in their stead.

CHAPTER V

CONCLUSION

Organization in Contemporary Society

The large corporate form appears increasingly to typify the organization of contemporary society. Indeed, within this decade we have come to term the human product of this elaborately organized and managed economic society "the organization man." (See reference 70) With the inertial tendency toward an

authoritarian system of business, within which the significant checks and balances would be, not those of the market, but whatever safeguards might be built into the structure of the corporation or into the relationships between the corporation and the state, (29/187)

the anonymous individual experiences increased vulnerability to the institutions he has erected. Yet beyond the issues of commerce and the civil morality stand the unassailable evidences of the degree to which the resources of society have been effectively exploited through the mechanism of the business organization, providing the individual in American society with an exceptionally high standard of living together with those cultural refinements possible only in "the affluent society." (See reference 37) The earnings of private business and the spirit of commercialism have been instrumental in securing for American society the foundations of her civilizing institutions: the educational system, libraries, museums, the theatre. (8/50)

Historically, the business community has made signal contributions to the civil liberties, the representative political institutions, and the legal framework which safeguards these. Thus, the social position of the businessman in American democracy is an enviable one. A chameleon of character and of identities, he has made vast contributions to American culture which have often gone unrecognized, yet his ideology is not yet fully matured. He is constantly in the focus of social attention as he occupies a primary function in the allocation of resources and the distribution of social welfare. The degree to which the production of goods and services, the exploitation of the frontiers of economic opportunity, the provision and the support of the welfare of the community, and the protection of the civil liberties are managed to facilitate social progress will depend upon the security and continued existence of the place of the organization man in society. From its inception the business organization has been placed within a covenant which, according to our national faith, exists between Providence and society. Sanctified by that covenant, business is yet subject to its terms. The organization is, thus, the utilitarian system of the national covenant, and commercial success has, in past, been seen to be the reward of national righteousness; a reward which would engender in the world respect for the American mission. Profit sealed the promise. (8/47-55)

Great democratic experiments have inevitably been on trial in a jealous world. Material success has been, therefore, an urgent necessity--as it is today in less developed areas of the world in which democracy continues the struggle toward realization and respectability. History will adjudge how well man and his economic institutions will

perpetuate the callings of democracy and the demands of social, political, and economic responsibility.

Time-Dimensional Man

It remains to say but a word about man from whom all society springs and within whose hands secures its destiny. If the complexities of contemporary living have left the individual adrift in a morass of alien forces over which he effects little influence, he is yet sustained by one enduring recognition and by hope.

Alas! This is the crying sin of the age, this want of faith in the prevalence of a man. Nothing can be affected but by one man. He who wants help wants everything. True, this is the condition of our weakness, but it can never be the means of recovery. We must first succeed alone, that we may enjoy our success together. (65/54)

We must be refreshed by the sight of inexhaustible vigor, vast and Titanic, the sea coast with its wrecks, the wilderness with its living and decayed trees, the thunder cloud, and the rain which lasts three weeks and produces freshets. We need to witness our own limits transgressed, and some life pasturing where we never wander. (65/46)

Henry David Thoreau
Thoreau On Man and Nature

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VITA

Wilton Thomas Anderson, Jr.

Candidate for the Degree of
Master of Business Administration

Report: SPACE-TIME DIMENSIONAL ORGANIZATION

THE OBSOLESCENT MAN

Major Field: Business Administration

Biographical:

Personal Data: Born in Alva, Oklahoma, October 2, 1944, the son of Wilton T. and Gwendolyn H. Anderson.

Education: Attended grade school in Boulder, Colorado; attended secondary school in Hartsdale, New York; attended high school in Scarsdale, New York, and was graduated from C. E. Donart High School, Stillwater, Oklahoma, in 1962; received the Bachelor of Science degree from the Oklahoma State University, with a major in General Business and Finance, in August, 1965; completed requirements for the Master of Business Administration degree in January, 1967.

Professional Experience: Employed at the Oklahoma State University Experimental Agronomy Farm, Stillwater, Oklahoma, during the summer of 1961. Served as Graduate Assistant to Professor Wayne A. Meinhart while a candidate for the Master of Business Administration degree at Oklahoma State University.

Name: Wilton Thomas Anderson, Jr.

Date of Degree: May, 1967

Institution: Oklahoma State University

Location: Stillwater, Oklahoma

Title of Study: SPACE-TIME DIMENSIONAL ORGANIZATION

THE OBSOLESCENT MAN

Pages in Study: 75

Candidate for Degree of Master of Business Administration

Major Field: Business Administration

Scope and Method of Study: This investigation contemplates man and the human organization in the temporal setting. It strives to erect a framework for the consideration of features of the social and economic environment which structure the architecture of organizational development, which mutate organizational form and substance. It focuses upon man in structured society and contrasts the organizational reality with the organizational ideal, sketched in terms of human and social aspirations and potentialities. The implications for cultural evolution of the ascension of organization in contemporary society and the pervasiveness of the economic foundations for organized life receive due emphasis. The materials utilized in the formulation of this investigation were chiefly library periodicals and books concerning aspects of business organization.

Findings and Conclusions: The large corporate form appears increasingly to typify the organization of contemporary society. With the inertial tendency toward an authoritarian hierarchy of structured relationships in the conglomerate organization within which the significant countervailing forces are no longer those of the encompassing market structured economy, but what various loci of pluralistic power may be provided for in the system, the anonymous individual experiences increased vulnerability to the institutions he has erected. Awareness, however, by the individual of the implications of increased organization, elaboration, and complexity in modern living provides for man an instrument to effectuate social progress within the constructs of the contemporary organizational setting.

ADVISER'S APPROVAL

