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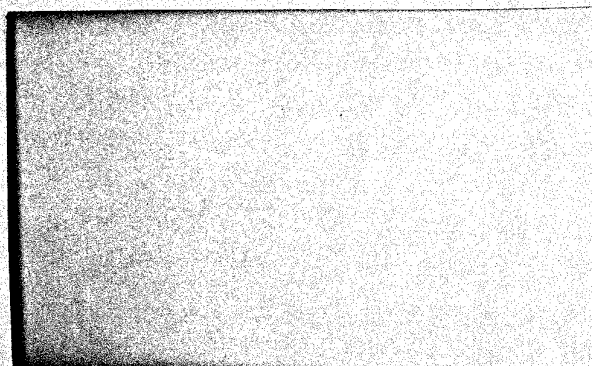
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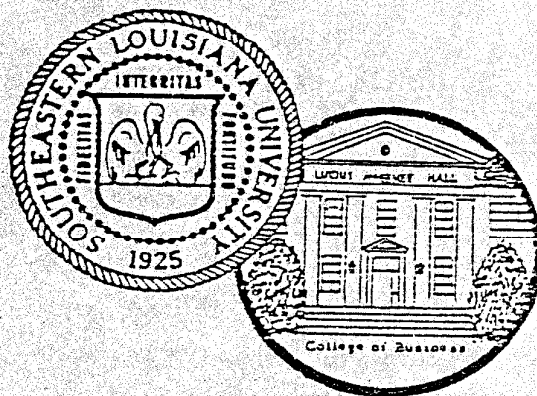
THE INDIVIDUAL AND THE ORGANIZATION:

A HISTORICAL PERSPECTIVE ON A FUNDAMENTAL PROBLEM

by

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Abstract

For a quarter of a century now human organizations have been
scientifically studied by diverse disciplines including Organization
Theory and Organizational Behavior. Moreover, if we look back over
humanity's recorded history, we find that man has theorized about the
individual and the organization in many civilizations. A legitimate
question to raise would be: why all these theories are formulated?
What does man try to accomplish through them? For a possbble answer,
this research paper traces the evolution of a fundamental problem which
has challenged the ancient, the medieval, and the modern world scholars.
The fundamental problem has been the search for harmony between the
needs of the individual and the demands of the organization. As a
major reason for the presence of numerous theories about the individual
and the organization, it is hypothesized that scholars have been attempt-
ing for many years to find a solution to the fundamental problem of
integration. Yet none of these theories seem to realize man's age-old
ambition of integration. However, the quest for such a vital harmony
will continue in the future, regardless of how elusive is such a dream.
To continue the search, a Contingency Approach is proposed in this paper
as a plausible method to mitigate the fundamental problem of integration.

THE INDIVIDUAL AND THE ORGANIZATION: A HISTORICAL

PERSPECITIVE ON A FUNDAMENTAL PROBLEM

Ours is an age of organizations. The 19th century was basically the age of the individual, and the 20th century can be considered as the age essentially concerned with the emergence of organizations.[1]

In the last two decades or so, academicians have pervasively dealt with the subject of organization theory. Many a book has been written on different aspects of the subject. After reading such a book, an appropriate question might crop up in the mind of the reader: why all this jungle of theories about the human organizations, or what do scholars try to accomplish through them?

The main purpose of this research paper is to attempt to answer, at least partially, the foregoing question. To hypothesize a probable answer, a historical analysis of the related literature is required. Therefore, first, our discussion will cover briefly how organizations came about in the past; how man viewed the individual and the organization. Secondly, our attention will shift to the fundamental problem pertaining to the relationship between the individual and the organization. Thirdly, our discussion will cover the issue of joining the individual with the organization at the present; then, our discussion will focus on how man views organizations of the future keeping the fate of the individual in mind. Finally, a contingency approach will be proposed as an attempt to mitigate the fundamental problem of integration.

The Individual and the Organization

In the Past

Man's knowledge of the laws of physics is excellent; of biological laws, moderately advanced; and of human society, very poor. Ironically, we are born in organizations, work, play and die in organizations (cemetery); although our socitey is an "organizational society," our knowledge of organizational behavior leaves much to be desired. This dearth of knowledge is not due to the fact that organizations are a modern invention. The nomads of northern Africa had to organize, and the Greeks and the Romans have concerned themselves with the individual and the organization for many years. A brief discussion of the organizational designs of each ensues.

Nomads of Northern Africa

Arnold J. Toynbee contended that the genesis of the first civilization materialized through organization.[2] When the nomads of nothern Africa were confronted with desiccation, they joined forces to tackle this challenge presented by the environment. They had to abandon their unstable, nomadic life and settle down in one area where through cooperation they could dam the rivers, till their arid soil, and irrigate their farm lands. In this way, the environment was manipulated to produce a satisfactory harvest to be enjoyed by all participants.

The popular story of mankind tells us that the river Nile was a generous friend and that occasionally it was a hard taskmaster. Over the years, it taught the people who lived near its banks the noble art

of "teamwork." They gradually depended on each other to do community projects such as building their irrigation trenches and keeping their dikes in repair. Slowly, " . . .their mutual-benefit-association quite easily develped into an organized state."[3]

George Homans maintains that any group performing a stated job will develop more energies than are needed for that job; a "social surplus" will result, such as ". . .morale, leadership, and cooperation between increasingly large numbers of people."[4] This means that men create personal relations with others. From these may evolve a circle, a group structure, and organization. As the interrelations and inter-dependence of the working group become involved, control problems multiply and so certain types of solutions are adopted. These solu-tions commonly draw on such principles as span of control, unity of command, etc. Thus a formal structure evolves and then " . . .we have a full-fledged bureaucracy. A bureaucracy is then a formal extended group."[5]

Thus, as the interactions among the once nomadic people of northern Africa became more complex, they had to cooperate in more formal organi-zations. Later, the great Greek thinkers theorized on such formal types of organizations.

The Greeks

The most important organization the ancient Greeks had was in the form of the City-State. The Greeks were the first people to attempt at

the difficult experiment of self-government.[6] More than 2,000 years

ago, the Greek philosophers concerned themselves with the origin and

the essence of the organization. Their main emphasis was on the organi-

zation of the City-State, and not on economic or institutional organi-

zations.

Of the numerous ancient philosophers who speculated on the human

organizations, two stand out in history, namely Plato and Aristotle.

Aristotle looked upon the individual as primary and the state as a

means toward a "good life," i.e., "it is the life which best relizes

the best instincts of man."[7] Aristotle further claimed that although

historically the individual came first, logically man was a political

animal and the existence of the state was a prerequisite for the self-

realization.[8]

Plato, on the other hand, subordinated the individual to the state.

"Plato conceived that the perfect society should be organized according

to a rigid division of functions.[9] He contended that this society

should be divided into three distinct organizations: one organization

of philosopher kings to rule, another organization of aristocrats to

defend the state, and still another organization of vass masses of

people to work as laborers. Plato, thus, completely subordinated the

individual as a means to an end (the perfect society).

Despite Plato's exaltation of the society, Ernest Barker states

that

"Whatever may be said of the 'sacrifice' of the
of the individual to the state in Greek politics
or in Greek theory, the fact reamins that in Greece,
as contrasted with the rest of the ancient world
man was less sacrificed to the whole to which he
belonged than he was elsewhere."[10]

Plato and Aristotle's controversial theories regarding the organi-
zation of City-State were not only limited to the Greeks. Later, the
Romans had to face the same problems of communion of the individual
citizen and the state, for the " . . .Greeks . . .read into Roman his-
tory the characteristics of their own form of City-State."[11] But the
Romans had to wrestle with a gigantic problem of administering an em-
pire besides their City-State problem.

The Romans

Organizations were the response to the challenge of the environ-
ment as Toynbee hypothesized. "Since the organization of a tribe is
incapable of controlling an empire," every civilization had created its
formal organizations in government, warfare, and religion to link the
tribes to the new center.[12] The Romans seemed to have gone through
the same pains of growth and expansion.

It is assumed that "the Roman Empire was an accident. No one
planned it. It happened."[13] He was not driven by ambition or by
greed. Both by nature and inclination he was a farmer and wanted to
stay home. Despite the "average" Roman's dislike of getting involved
in an empire, he just continued to take more land because circumstances
forced him to do so for two main reasons: first, when he was attacked

he was obliged to defend himself, secondly, when a foreigner cruised the sea to ask for aid in a remote country and so the Roman traveled to distant lands to the rescue; when he defeated the foe, he stayed behind to administer his conquered lands for fear the wandering Barbarians would capture those lands and ultimately become a menace to Roman safety.[14]

Each time the Roman conquered a country he was confronted with the problem of administering it. In other words, he had to organize. Because it was " . . .physically impossible to transmit messages that would control and cooridnate behavior on a day-to-day basis," the Roman Empire had to be decentralized for administrative purposes.[14] The Romans, like the African nomads and the Greeks had to resolve or mitigate their problems of organizing.

Throughout recorded history civilizations haved faced a fundamental problem of human organizations. This fundamental problem seems to have been common to all advanced civilizations of the world.

The Fundamental Problem

The Pharaohs used organizations to build the pyramids, numerous emperors of China employed organizations a thousand years ago to errect great irrigation systems, and the first Popes established a universal church to serve a world religion.

Yet, for many years one of the most recurring issues of mankind has been the problem of how to organize; one of the major aspects of this problem is the difficult question of the proper "balance between

the individual's freedom and the organization's demands."[15] This is the

fundamental problem. Chris Argyris manitains that "the problem of in-

tegrating the individual and the organization is not a new one. Scholars

beginning with the ancient Greeks have made references to the impact of

the organization on the individual."[16]

This same issue was reexamined through two important theories in

the post Rennaissance period (in the 17th and 18th centuries). These

theories which took two positions were the "Social Contract" theory of

Jean Jacques Roussuau and the "Social Mold" theory of Emile Durkheim.

Essentially the two theories revolve round the question of the relation

between the individual members of society and society itself.[17] Both of

these theories contain some arguments already propounded by the Greek

philosophers.

The "Social Mold" Theory

The "Social Mold" theory holds that society is primary and indivi-

duals are simply resultants of the characteristics of society.

The political model of Thomas Hobbes suggests that man is "instinc-

tively" oriented toward preserving and bettering his own welfare. He is

by nature self-seeking and aggressive. Such attributes would produce a

"war of every man against every man." But fear of this war forces groups

of men to unite in a society which would maintain peace and order.[18]

In the same vein as Hobbes' foregoing model, Emile Durkheim's "Social

Mold" theory advocates the superiority of society over the individual.

His central sociological theory of "collective representation" presents a moral conception of society as opposed to the individualistic, utilitarian view. This societal superiority, in both time and space, is credited to the society for it rounds up the individual into being through a particular "mold." Put in another way, society puts its stamp on the individual.[19]

The "Social Contract" Theory

The "Social Contract" theory, on the other hand, is the position which views society consisting of a union of individuals, each with his unique character independent of the society. The individual is primary and the society is a resultant of the characteristics of individuals.

In 1762, Jean Jacques Rousseau referred to the same problem of integration in his Social Contract:

"The problem is to find a form of association which will defend and protect with the whole common force the person and good of each associate, and in which each, while uniting himself with all, may still obey himself alone, and remain as free as before. This is the fundamental problem.[20]

Since Rousseau's statement was made over two centuries ago, what has man done to solve this problem of integrating the individual with the organization?

According to Max Weber, the initial solution to this problem was based on irrational practices such as nepotism, emotionalism, and cruelty when industrialization and large enterprises emerged.[21] The revolt

against the foregoing irrational practices brought about "bureacracy,"
one of the major components of traditional theory of organization. Max
Weber contends that the purpose for this social invention was primarily
to introduce rationality into organization.

The traditional theory is work-centered: organization is founded
on the work to be accomplished in order to achieve pre-set objectives of
the corporate body. The objectives of the formal organization determine
the overall operations for organizing in order to meet the predetermined
requirements of effectiveness.

In the traditional theory, the method employed to gain efficiency
and effectiveness is based on rational approach to identify, handle, and
predict organizational behavior. Such a rational method of organization
revolves round the work to be done, departmentation of similar or like
activities, a hierarchy of authority, communications system, policies,
procedures, and rules.

In spite of its numberous advantages, the traditional organization
theory has been attacked by the criticisms that it primarily ignores
the human side of organization. Later, the neoclassical theorists fo-
cused their attention upon the individual in a work situation; now
modern theory of organization encompasses the analysis of the individual,
the group, and the organization as a whole. Thus, the problem of inte-
grating the individual with the organization is once more being reexam-
ined by many contemporary organizational theorists.

The Problem of Integration Today

By reading Rousseau's statement, one can comfortably see that there exists a utopian tone in the way he is phrasing the "fundamental problem." Ernest Barker points out the "the theory of the Social Contract might be mechanical, juristic, and a priori."   It is difficult to ask for an "association . . .in which each [individual], while uniting with all [human organization], may still obey himself alone, and remain as free as before."

The type of association he is referring to transcends experience; it sounds unrealizable in human experience, at least it is not possible in the foreseeable future. In this connection, Mason Haire holds that "whenever we join a group we give up some individual freedom -- concerning what will be done, the way it will be done, and the rate at which it will be done."[23] Another contemporary theorist maintains that "the problem of integrating the individual and the organization is one in which both have to 'give a little' to profit from each other."[24]

As we shall see in the following sections, many years later Rousseau's statement was modified, numerous modern organizational theorists reflected in their writings the same problem of integration, and then theories of leadership, structure, exchange, and adaptation were proposed to mediate integration of the individual with the organization.

Modification of Rousseau's Statement

Today Rousseau's statement is still being contemplated by many organizational theorists. But the phrasing of the dilemma has been modified to be more realistic. For instance, Chris Argyris asks the same question pertaining to all kinds of organizations:

> "How is it possible to create an organization in which the individual may obtain optimum expression and, simultaneously, in which the organization itself may obtain optimum satisfaction of its demands?"[25]

Argyris' question revolves round "optimum expression" rather than Rousseau's question which asks how an individual can keep his complete freedom while joining an organization. Argyris' question further contains an element of compromise whereas Rousseau's statement is a matter of the absolute, that which is free from any restrictions.

Interestingly enough, less than a decade later Argyris had to modify his foregoing statement by stating that "an optimal integration" seemed unlikely in the near future.[26] Borrowing from March and Simon, he suggested that the best that could be hoped for is how to "satisfice" the relationship between the individual and the organization.[27] Since effectiveness is an elusive concept, Argyris proposes that the quest for "optimal integration" be given up to accept a more realistic approach that of "satisficing."

Next to Chris Argyris, there are also other theorists who reflected the same dilemma of integration through their writings.

Theories That Reflect the Problem of Integration

The age-old dilemma of the dichotomy of the individual's freedom
and the organization's demands is expressed today by many organizational
theorists. E. Wight Bakke referred to the problem as "personalizing
process" (by which the individual regards the organization as an agency
for the achievement of his personal objectives) and "socializing process"
(by which the organiation attempts to make an agent of the individual
for the obtainment of organizational objectives).[28]

Chester I. Barnard treats the same problem as conflict confronting
the executive in terms of "efficiency" (satisfying individual needs) as
opposed to "effectiveness" (satisfying the productivity needs of the
organization for which the individual works).[29] Douglas McGregor
touched the same issue in his "Theory X " (traditional autocratic
approaches to people) and "Theory Y" (advanced, supportive ideas for
leading people).[30]

In "pyramids of people," Harold J. Leavitt points again to the same
problem of integration. All American industrial organizations are some-
what shaped like pyramids, and top management consciously encourages
people at lower echelons to climb up the organizational ladder.[31]
Mason Haire deals essentially with the same problem when he refers to
the "centrifugal force" in organizations (the natural tendency for in-
dividuals to " . . .fly off from the central mass on paths of their own.").[32]

While some theorists were raising the problems of integration, others
were also working to create a "frictionless relationship" between the
individual and the organization, especially the neoclassical theorists.

Organizational Theories to Mediate Integration

To resolve some of the criticisms of traditional theory, the Human
Relations movement and later modern theory of organization produced a
number of theoretical and practical propositions to help mediate the in-
tegration of the individual with the organization (since traditional
theory did not primarily take into consideration the human aspects of
the organization).

Since there are innumberable concepts and theories recommended, it
would be best to arrange them somewhat into four main areas of study:
these are leadership, exhange, structure, and adaptation as are shown
in Figure 1.

Leadership Theory. The mainspring of leadership theory reflects
that the autocratic supervisor shoud be replaced by a "supportive"
leader who is considerate of the needs of his followers. The University
of Michigan's famous Prudential Insurance Company studies indicated that
"loose" or "employee-centered" leadership was more conducive to yielding
increaed productivity than "job-centered" or "close" supervision.[33]

Other studies pointed up that leadership is not a set of abstract
personal qualities, but rather the outcome of complex interaction of
the leader and his subordinates in a dynamic environment. For example,

INDIVIDUAL'S
Needs
&
Demands

ORGANIZATION'S
Needs
&
Demands

Theories
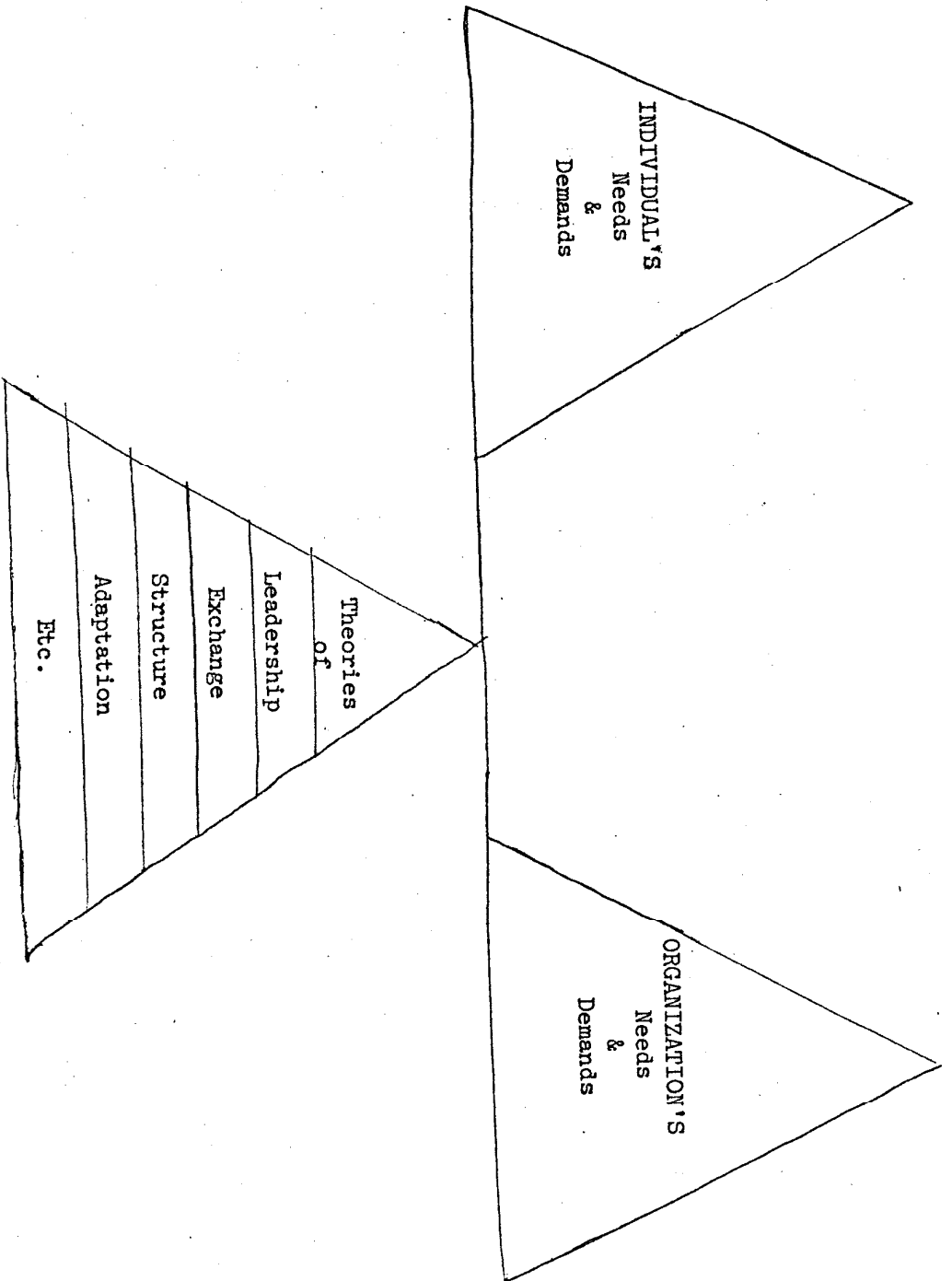of

Leadership
Exchange
Structure
Adaptation
Etc.

Figure 1: Theories to mediate a workable balance between the individual's needs and demands and the organization's needs and demands.

Tannebaum and Schmidt contend that "leadership is situational" -- that the "right" style of leadership to be adopted in a particular case must be appropriate to the leader, the followers, and the situation.[34]

Regardless of "supportive" or "situational leadership" styles, the implied purpose is how to integrate the individual with the organization in a satisfactory manner whereby both benefit mutually.

Exchange Theory. The exchange theory suggests that an organization exchanges values (utilities) with the individuals who have joined it.[35] The organization offers "utilities" in the form of payments or inducements to participants in return for the time, skills, energies, etc. that are demanded by the former.

If the inducements are perceived as satisfactory, the individual is motivated to stay with the organization; if not, he would seek elsewhere to fulfill his needs. In the latter case, the individual's needs and the organization's demands were in a state of imbalance. One implication of the exchange theory is that the integration of the individual and the organization is achievable through a balance between the individual's inputs and the organizational compensation.

Monetary rewards are not the only types of inducements offered. The Hawthorne experiments, the Tavistock Coal Mining studies, and other researches indicated that the employee-participants also seek satisfaction of their social needs in a work situation. These intangible needs could be in the form of affilitation, recognition or achievement which could serve as payments to generate participation.

Structure Theory. For a satisfactory integration of the individual and the organization, a number of theorists maintain that the structure of the organization should be modified. In this way, change of attitude and behavior would be possible to achieve by relaxing the rigid formal hierarchy, specialization, and role specification. Thus, the aim is to create an organizational climate conducive to the personal development of the employees and to the fulfillment of their social needs. For example, the "linking pin" concept of Rensis Likert is designed to help enchance group cooperation, sharing of responsibility, and encouragement of lower echelon employee participation in decision making.[36]

Like the "linking pin" concept, Scanlon Plan is also a means of effective employee development. Scanlon Plan, developed by Joseph N. Scanlon at a small steel company in 1938, is a human relations method "to establish active cooperative participation between workers and managers."[37] Participants ideate and screen suggestions, act as a teamwork incentive, and share all labor-cost savings with all the employees of the organization.

James C. Worthy proposes in his "flat" organization a way of inducing more integration. More integration as opposed to specialization decentralization vis-a-vis centralization of authority and personal development.[38]

There are other methods which are aimed also at facilitating the difficult task of integration. Some of these methods are "multiple management", "Job Enlargement", advocated by Frederick Herzberg,

"participative management" based on Douglas McGregor's "Theory Y", and "Management by Objectives" by Peter Drucker*.

Adaptation Theory. The changes propounded by leadership and struture theorists require adaptation of the individual's behavior in the organizational milieu. Individuals who have to acquire new responsibilities from decentralization, independent decision making, and teamwork need to prepare themselves for their new roles. "Participative management", for instance, implies that status barriers between superiors and subordinates be thawed away; this means that there would be more equal balance of power among the participants.

To resolve the problem of adapting individual behavior in organization, a number of methods have been suggested. Although the bulk of the social-psychological research is currently directed to attitude and attitude change phenomenon, a few methods are adopted by organizations to induce attitude (and, therefore, behavior) change. Nondirective or client-centered counseling and sensitivity training are two popular methods. Current literature contains research findings that either support or refute the conclusion that these two methods are effective.

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*The term, 'Management by Objectives', first used by Peter Drucker in his Pratice of Management (1954), has since become fairly well known. Douglas McGregor of M.I.T. and Rensis Likert of the University of Michigan have used it to justify the application of the findings of modern behavioral research to the business situation."[39]

Client-centered counseling is the process of listening to an individual and encouraging him to unbosom his emotional problems, understand them, and let the individual determine courses of action. The idea is to focus on the counselee rather than on the counselor as a prescriber.[40] While sensitivity training "... is small-group interaction under stress in an unstructured group."[41] The aim of this method is to make people become sensitive to one another's feelings so as to develop group cohesiveness and group activity.

There are also other theories that enhance integration such as communications, informal organization, and group dynamics but their discussion is beyond the scope of this paper.

The foregoing theorists of organization and management have contributed to the individual as well as to the organization. McGregor points out that "... the lot of the individual employee -- be he worker, professional, or executive -- has improved to a degree which could hardly have been imagined by his counterpart of the nineteen twenties."[42] But what the future has in store for the individual and the organization is largely a matter of "educated guess," for "... what prophets of utopias and anti-utopias have lacked has been partly a foreknowledge of inherently unpredictable inventions [e.g., the vacuum tube and the transistor which had a profound effect on our civilization]."[43]

Before we go on to discuss the individual and the organization in the future, it seems appropriate at this point to refer back to the

question which we raised at the beginning of this paper; that is why all this jungle of theories about human organizations, or what does man try to accomplish through them?

As it has been evident throughout our discussion of Plato and Aristotle's theories, the "Social Mold" and the "Social Contract" theories, the theories of contemporary organizational researchers reflecting the problem on integration, and finally the theories proposed to mediate integration, we can now hypothesize an answer: The princpal objective of the theories of organization and management is to help integrate the individual with the organization so as to increase the degree of effectiveness of both, and thus provide a solution to the age old, fundamental problem.

The Individual and the Organization
In the Future

The 19th century was basically the age of the individual, and the 20th century can be said as the age essentially concerned with the emergence of organizations.[44] The behavioral scientific methods of inquiry have assisted man to increase his knowledge of organizational behavior and related problems. The present solutions recommend to mediate the integration of the individual with the organization will probably not be applicable in the future, for the social, scientific and technical enviornment of tomorrow will present new problems to the organization, and require it to be more adaptable to its external and internal milieu.

Prognostications about organizations run the gamut of fantasy to feasibility. Examples of each from the literature are presented below.

Radical Prdictions

The most important revolutionary changes to come are from the impact of the future science and technology on organizations. Technology of the future will demand less of the individual's time to be spent at work. As a whole, there will be a reduction in the number of the man-hours required to run the industrial complex. The electronic computer, for example, will provide man with less work and, therefore, more leisure.

This increased leisure will create a "New Bohemianism" as is predicted by Clark Kerr and others. "The great new freedom may come in the leisure of individuals;" this phenomenon carries the implication that the individual will seek to satisfy his self-actualization needs outside the organization, for leisure and not work will provide man opportunities for self expression.[45] Kerr and others maintain that for the first time the world will be "totally literate world; it will be an organization society, but it need not be peopled by 'organization men' whose total lives are ruled by their occupational roles."[46]

Sir Charles Percy Snow predicts that the number of decision makers, especially in government, may shrink with the development of the computer.[47] A small group of "computer boys" will monopolize knowledge of decision rules and the advanced computer sicence and art. The decision makers of today, namely, scientists and administrators, will not be able to keep

abreast with the knowledge required to handle the computer as well as be proficient in their fields of specialty. Snow sees the danger that the scientists and administrators will be usurped of their decision-making power (positions) and be forced to become a new breed of 20th century machine destructionists bearing the name of "intellectual luddites."

Harold J. Leavitt and Thomas L. Whisler forecast that the future strides in information processing and control systems will create an "elite oligarchy." This elite oligarchy will constitute innovators, operation researchers, computer experts and so on who will "phase out" the duties of middle managers by programming their activities.[48] Thus, the organizational structure will have to undergo a basic change: the middle-level managers will either be eliminated or relocated in the organization. As a result, the shape of the organization will look like a decanter with a head and a body but almost withou a neck.

Moderate Predictions

Warren Bennis forecasts that within the next twenty-five to fifty years, bureaucracy will be replaced by new social systems which are better able to cope with twentieth century demands.[49] Two important factors lie at the root of this change. One is the expanding influence of democratic liberalism which provides the philosophical foundations for industrial humanism; the other is technological which is altering the nature of work. He envisions the organization of the future to be governed by values which will contribute to the following situations:

1. There will be full and free communication in the
   organization, regardless of rank and power.

2. Consensus rather than more customary forms of co-
   ersion or compromise to be the criterion to manage
   conflict.

3. Individual influence is to be used on expertise
   rather than on personal whims or perogatives of
   power.

4. An organizational atmosphere will emerge which allow
   and encourage emotional expression as well as task-
   oriented acts.

5. There will be a basically human bias which will accept
   the inevitability of conflict between the individual
   and the organization, and which will be willing to me-
   diate this conflict on rational grounds.[50]

The emergence of "meta-bureautechnocracy" is a little frighten-
ing, but probably inevitable according to Charles A. Tesconi and Van
Cleve Morris. Meta-bureautechnocracy is the advanced stage of the
organizational tendency to "band together" into organizations.[51]
The reason for organizations banding together into organizations is
the direct outgrowth of a highly "technologized and bureaucratized
society: there is not enough work for everybody"[52] This means that
to get to the individual we have to go through a jungle of organizations,
as is made evident in the following example:

> "There is even one case we know of in which an
> outfit called the Associated Organizations for Teacher
> Education has, as one of its members, an organization
> called the American Assiciation cf Colleges for Teachers
> Education which, in turn, includes a member of large
> universities which, finally are made up of still smaller
> organizations, namely colleges (some of which train
> teachers) -- in other words, four layers of organizations
> before you get to individuals!"[53]

Are the prospects for the individual-organization integration
better in the future? Most of the predictions seems to be pessimistic
in regards to the integration of the individual with the organization.
Kerr, Dunlop, Harbison, and Myers are very negative about the issue:

> "This is a contest which will never reach an ultimate
> solution ... [an] eternal battle will be between the
> manager and the managed all up and down the line of all
> the hierarchies that will mark the world."[54]

Generally, "views of the future in which writers have made a strong effort
to take science and technology into account have often been antiutopian."[55]
However, organization are here to stay, at least in the foreseeable future.

Although contemporary man is "man-in-organization," there seems
to be some hope for the age of the individual to come back.[56] Kast and
Rosenzweig state that "the 'innovative-creative man' will be required and
sought in the adaptive-organic systems of the future."[57] A number of re-
cent studies produced new evidence that the individual is more creative
than the group, and that the conclusions of the "risky shift" phenomenon
researches are no longer valid (in the sense that groups take greater
risks than individuals).[58] Aldous Huxley once said that if we look into
history, we see that the world's greatest concepts and inventions have
been the works of individuals and not groups.

What really counts is not what type of organizational structure we will

have in the future, but what type of society. Bertalanffy expresses this

point effectivily:

> "Human society is not a community of ants or termites,
> governed by inherited instinct and controlled by the laws
> of the superordinate whole; it is based upon the achievements
> of the individual and is doomed if the individual is made a
> mere cog in the social machine ... The Leviathan of organization
> must not swallow the individual without sealing its own inevit-
> able doom."[59]

While most organizational theorists concerened themselves with the

harmony of the individual with the organization — especially the neo-

classical theorists -- some others questioned the end results of the tran-

quility of the equilibrium between the two. Mason Haire contends that

"often, in current writings about organization theory, there seems to be

an implicit assumption that it is inevitably deleterious ... [to have some

conflict between the individual and the organization]."[60] He goes on to

say that some conflicts are harmful and expensive, but others seem to be

stimulating and productive of growth.

There is enough evidence to support the hypothesis that some conflict

is healthy for both the individual and the organization. Although the

individual and the organization will still carry on their endless tug of

war, this conflict is not regarded by Argyris as a curse. Recently Argyris

formulated a hypothesis in this connection:

"It is our hypothesis that the incongruences between
the individual and the organization can provide the basis
for a continued challenge which, as it is fulfilled, will
tend to help man to enchance his own growth and to develop
organizations that will tend to be viable and effective.[61]

In the preceding sections, various thinkers have argued that

there will be changes in the organization to accomodate the individual;

some predicted that the conflict between the individual and the organ-

ization will continue in the future; others, contended that conflict,

after all, is not all detrimental but that some doses of it are vital

to the growth and viability of the organization.

Since none of the writers predicted the death of the organization,

the pursuit for a solution to the fundamental problems should continue.

Futhermore, because the problem of integrating the individual with the

organization is difficult, we should not shelf it and label it as "wild

goose chase" in desperation. Owing to the importance of such a problem,

we should double our efforts for a solution. In an attempt to find a

solution, contingency approach to the fundamental problem is proposed,

at least, as a method to mitigate this formidable task.

Contingency Approach to Integration

The nature of man is multi-faceted. " ... A man is a more complex

individual than rational-economic, social, or self-actualizing man."[62]

He is partly economic, partly social, and partly self-actualizing.[63]

He is a complex being and therefore his needs motivate him at varying

degrees in different situations. Not all individuals respond universally the same way to one type of leadership style, monetary reward, organizational structure, etc. Thus the leadership, exchange, structure and adaptation theories have all a unidimensional approach to solve the integration problem. What is, then, needed is a multidimensional approach such as "contingency theory" provides.

An emerging concept in management theory and pratice is called the "contingency approach". The cornerstone idea of this approach is that management concepts are not universally applicable, but that they are only appropriate if the right conditions exist in a given situation. Situation is the determining factor in the application of different concepts. Put another way, the use of any specific concept is contingent upon the situation on hand.

The most important characteristic of contingency theory is relativism. Since the turn of the century, management or administrative science focused on the search for universal principles and concepts that can be employed by all administrators. The quest has been for finding the "one best way" to perform the managerial functions such as to plan, organize and lead.

Under the philosophy of relativism, principles with universal applications are rejected. All management concepts have merits and demirits. Certain concepts are appropriate in some situations, but others are unworkable. The utility of any concept or principle is dependent upon the

situation. Therefore, contingency approach is a transition from "one best way" to "it all depends".

The adoption of contingency theory requires the manager to cultivate skills in selecting appropriate concepts and strategies based on the particular situation confronting him. The ability to match strategies with the demands of the situation is of paramount importance. Management faces situations that are made up of complex relationships. These relationships have to be understood in order for the manager to comprehend the situation adequately. Contingency approach centers on understanding relationships among numerous variables in a way akin to systems approach.

In sum, contingency approach zeros in on the complexity of making decisions. In the past, managers have attempted to make decisions based on only one or two factors. The reason is that the tendency has been to simplify a situation that is knotted into many complexities. Two well known advocates of this emergent theory state that the strength of the contingency approach lies in its capacity to provide a way of thinking about this complexity rather than ignoring it.[64]

Individuals are different and they should be treated as such. A multi-dimensional approach to the "complex man" leads us to the adoption of the contingency view of integrating the individual with the organization. Integrative techniques then should be tailored to fit the particular needs of the individual, rather than the manager adopt one generalized integration device and apply it universally to all subordinates, as has been advocated by the theorists under the exchange theory, structure theory, etc.

Integration techniques chosen should be contingent upon the needs of the particular individual. By observing the individual differences, the manager should create the proper conditions for each individual to achieve his or her needs while accomplishing organizational objectives. That is what makes the practice of management an art rather than a science.

FOOTNOTES

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