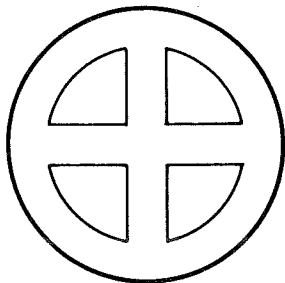


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# “Organizations and the Future Learning and Planning Society”

## Warren Bennis

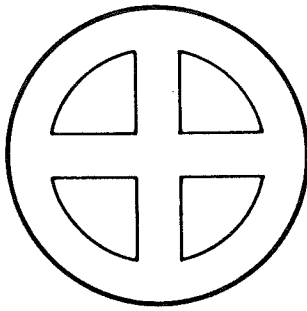


Lutheran Brotherhood  
Colloquium on the Church  
in Future Society

*The Woodlands Inn, Houston Texas • January 29 - February 2, 1979*

 LUTHERAN BROTHERHOOD

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Fort Wayne, IN



# Lutheran Brotherhood Colloquium on the Church in Future Society

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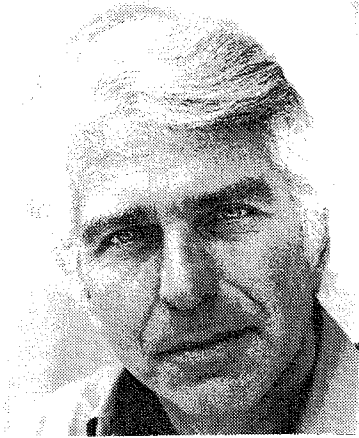
The Lutheran Brotherhood Colloquium on the Church in Future Society was a conference of 250 Lutheran leaders and ten nationally-known futurists. It was the first such event ever held by Lutheran Brotherhood, a fraternal benefit society serving Lutherans nationally, and was the result of consultations with several U.S. Lutheran church bodies. Among the concerns which were expressed by the church bodies in these consultations was the need for more disciplined emphasis on anticipated future changes as they influence congregational life.

*The purpose of the Colloquium was to increase awareness of anticipated future change so that appropriate planning can be effected to strengthen the Lutheran church, especially at the congregational level.*

All U.S. Lutheran church bodies were invited to take part in the planning, and nine participated by sending representatives, including six national presidents. Ten Lutheran church bodies were represented among the participants in the Colloquium.

**The Colloquium was organized around five themes:**

	Theme	Presentors
Monday	The Reality of Change	Alvin Toffler
Tuesday	Problems of the Future	John Platt Theodore Gordon Jürgen Moltmann
Wednesday	Human Values & Potential	Willis Harman Jean Houston
Thursday	Defining the Task	Warren Bennis Hazel Henderson Robert Jungk
Friday	The Role of Leadership	Harlan Cleveland



### **Warren Bennis**

**Former President of the University of Cincinnati; former provost of the University of New York at Buffalo; advisor to the past four presidents.**

Dr. Bennis has spent much of his career focusing on organizational change and currently is one of the foremost thinkers and practitioners in the field of management. He alludes to his "former lives," part of which were spent as an industrious faculty member at M.I.T.'s Sloan School of Management. During this life as a faculty member, he participated in the founding of a new school of management in Calcutta and was a visiting professor at IMEDE in Lausanne, Switzerland, and at Harvard University, among others. His "second major life" began when he assumed executive positions at New York State University and the University of Cincinnati. In his resignation statement as president of the latter, he quoted H.G. Wells' admonition: "When a leader has finished his job, he should vanish."

Dr. Bennis has been a consultant to organizations such as Polaroid, ALCAN, Union Carbide, Ford Motor Company, the United Nations and the Department of State. He holds many professional appointments, some of which include: Visiting Distinguished Professor at the Centre D'Etude Industrielles in Geneva, Executive in Residence at Pepperdine University and Advisor to the President of the American Management Association. He has served the past four U.S. Presidents in advisory capacities and was recently appointed to the Chief Advisory Committee to the Secretary of HEW with specific responsibility for allocation of dollars and policy related to health care. He was elected to the National Council of the American Society of Public Administrators and presently serves on the U.S. National Chamber of Commerce Scholar's Advisory Committee.

Dr. Bennis has written 15 books and over 250 articles. Two of his recent books have won the highly coveted McKinsey Award, the annual trophy for the best book of the year on management. His most recent books include: *The Unconscious Conspiracy: Why Leaders Can't Lead*; *Management of Change and Conflict*; *Beyond Bureaucracy: Essays on the Development and Evolution of Human Organization*; and *The Temporary Society*. His writings have appeared in *Newsweek*, *The New York Times*, *Atlantic Monthly*, *Esquire*, *Saturday Review* and *Psychology Today*.

Dr. Bennis is now preparing for his "third life," under the auspices of the Corbett Foundation, by taking a year or two to get himself "repotted." Presently living in Aspen, Colorado, he is planning the next phase of his career and finishing three books on power and leadership in the U.S. He is convinced that "Management of our human institutions is the third most important threat to our survival, following nuclear war or accidents and a world of plague, epidemic, famine or other natural calamity."

Dr. Warren Bennis: "Organization and the Future Learning  
and Planning Society"

Former President of the University of Cincinnati; former  
provost of the University of New York at Buffalo; advisor to  
the past four presidents, Aspen, Colorado

Delivered on February 1, 1979 at the Lutheran Brotherhood  
Colloquium on the Church in Future Society

I am moderately happy to be here with you. And I say that primarily because I steadfastly during my years as a university president refused ever to give a commencement speech because of, certainly in universities, the inevitable malfunctioning soundsystem. But after yesterday I began to wonder about that! And also after yesterday I felt another thing that makes me "moderately" rather than "immoderately" is because I thought to myself, though I never hold up universities to be a paragon of anything at least there we do have a central heating system. And then I also have to confess that I have been in too many cluster groups, because in the cluster groups it's very interesting how people keep advising me rather indirectly and obliquely about what I must do to overcome errors made by previous speakers. And I thought yesterday was most interesting because someone said finally, looking very (I thought) defiantly at me, "Well, Jean Houston has proved that you don't have to be dull if you're brilliant." And I thought to myself, "We'll see!" And then I guess the final thing was Norman Sell's introduction about this oddball that you're going to be hearing about. But all of that is, I hope, taken in good fun, except for the speaker system.

I'm going to say a few words about my orientation, as they say, where I'm coming from, and I suppose a sub-title to the talk this morning would be "a bright future for complexity." It comes from an old E. B. White story 50 years ago in "The New Yorker." Here's how I hope to approach this topic today. I wrote something in a moment of reflection before my 50th birthday which, as I looked at it recently, I thought might be worthwhile reading to you. It was a note to myself, and it went like this:

"What I know at 50 that I did not know at 20 for the most part is incommunicable. The laws, the aphorisms, the generalizations, the universal truths, the parables and old saws, and all the observations about life which can be communicated readily in handy verbal packages were, I believe, as well-known to me at 20 as at 50. I'd been told them all before, read them all, probably even repeated them all before I graduated from college. But I had not lived them all. What I know at 50 that I did not know at 20 boils down to this, or something like this. The knowledge I

acquired with age is not a knowledge of formulas or forms of words or recipes but of people, places, feelings, actions; a knowledge not gained by words but by touch and sight and sound; the victories, failures, sleeplessness, devotion, love; the human experience and emotions of this earth and of one's self and others; perhaps, too, a little faith, a little reverence for things that you cannot see."

And that's about how my remarks are going to come out because I'm going to speak from my own observations, my own experiences, as well as some others, and some reflections. I'm somehow at the point of my life where I am, I think, bored at reading up on things. I can only really talk with any definiteness about what I experience and then try to check it out in different ways. What I'm going to do this morning is use careers and work in our society as a vehicle for talking about society. It is a double plot in effect. So while I'm going to talk about a very specific thing rather than a very general thing (I'll just talk specifically about people, individuals and institutions), I'm really using that as a way of getting into the way things look for individuals and for those institutions which employ them.

I will say that right now we are truly an organizational society, for better or worse. We have become bureaucratized; the world has become bureaucratized. Ninety-eight and a half per cent of the working force of this country in the 1975 census was working for some quasi-judicial (formally put together by way of a charter, by way of law) institution -- 98.5%! In 1970, I was surprised to see it was 90%; in 1970 10% were self-employed. But in five years even, 98.5%: an 8.5% increase, a real climb in the number of people who work for institutions in our society, who define themselves in terms of their institution. Seventy-five years ago, 90% of our working force were self-employed -- just 90 years ago. Imagine that kind of a change! So, a bright future for complexity, using careers as an example.

My interest in careers got started a long-long-long-long time ago when people would say, "What do you want to do when you grow up?" and all the rest, and then they got more refined. When I was teaching at the Sloan School of Management at M.I.T., we did some studies on our first-year graduates, the best and the brightest of our students going out. We followed their careers longitudinally; they were interesting. We also began to make prediction studies about what jobs our students would take even before they felt they knew it, which is another story.

But the thing that really began convincing me about the significance was a personal experience I thought might interest you, because it's also another aspect of my orientation. I had "arrived," let's say, on the Cambridge, Massachusetts Harvard-M.I.T. scene. And by arrived, what I mean is this: I had tenure, which is a sort of epiphany for academic people. I had arrived because I was head of a department and finally I had an office overlooking the Charles River. I mean, what more could a person ask in life really? But I was very restless and for one particular reason, which is that though I was teaching management, in a management school, and doing research and consulting, I had the uneasy feeling or question that what I had been writing may not be relevant to the world of action, to the individuals who are practitioners and their quotidian, day-to-day, complex, difficult world. And I wondered, to what extent did my writings have any meaning? I needed to get away, and I wanted to take a job in academic administration and other kinds of experiences in industry to see what sense my work had really made to people who actually might read it.

So I was offered several administrative posts, and one that interested me for many reasons was up at the State University of New York at Buffalo. Then I went through what for me was an unusual period of irresoluteness. I felt like Hamlet because for three months I was obsessed, and I went back and forth, and I just could never make up my mind. And then one day I really was beside myself so I went over to talk to Howard Raiffa, who was at that time at the Harvard Business School and who was the world's leading theoretician, model-builder, lecturer on decision-making, and I thought, "I'll get Howard to apply one of his models on me and resolve the issue." And I went over, had lunch with him, told him my dilemma about this attractive offer but I wasn't sure and what not, and he looked at me and said, "Oh, stop." He said, "Look, don't ask me! I went through the very same thing you did a few months ago, a very attractive offer from a West Coast university and I couldn't make up my mind, so I finally decided to see the dean, George Baker. And George and I had a long talk and finally George said, 'Howard, why don't you use one of your models on yourself?' And I looked at him and said, 'Yeah, but this is important!'" And I decided then that I didn't want to work in an area where what was really important was outside of the domain of my area of knowledge. That story meant a lot to me.

Now at this point in time, I'm getting "repotted," as they say, which is for me a period of reflection, of meditation, what I told my wife not long ago was a period where I felt I could bleach my soul, and a time for prayer in all

sorts of ways, and planning a new future. I say prayer partly because I got a letter from an ex-faculty member of mine who wrote me in Cincinnati and (all this came on, can you believe it, a Christmas card) it said, "University presidents don't die, they don't even fade away. They just lose their faculties." And that's where I am at this moment.

We Americans are the restless children of wanderers so we move: 14 times in each lifetime, one-fifth of us every year, creating an ocean-to-ocean community of strangers. The descendants of rebels, we are summoned to new revolutions: sexual, spiritual, technological. So we shed partners two million times a year in order to join different ones. We become vegetarians, modify gender, sample mysticism, explore space, only to find a new frontier just beyond the one just breeched. If dazzled by the panoply of options arrayed before us, we are said to be indecisive; if we rush to consume them, we are immature. So life is change and change is risk. The fault doesn't lie in the quest but in the method. Realistically undertaken, alteration of the ways we live can rejuvenate us and refresh our relationships with others. Even in failure, we gain. Should social observers call us selfish as they have, or hedonistic or misdirected or self-absorbed, so be it. The responsibility is ours. "There are no second acts in American lives," wrote F. Scott Fitzgerald. Perhaps that was true in his generation, an era of 50 years and a watch. But that was before interstate highways, easy divorce, air conditioning, legal abortion, wide-bodied jets, television. They are means to escape. And discontent with one's lot wells more readily, for we know what we are missing. Motivation is there, certainly.

The Department of Health, Education and Welfare says that 57% of all white-collar workers and 64% of all those in blue-collar positions are unhappy, unhappy (I'll come back to that a little later) in their jobs and would choose differently if they could start again. It isn't simply privilege or money. Top-level managers are getting more of both than ever and enjoying them less. John Delorian, for example, suddenly quit the executive suite of General Motors one spring day in '74, a promising candidate himself for the presidency and only 48 years of age at the time. He left behind a \$550,000 salary and a raft of corporate perquisites because he felt mired in unproductive paperwork and committee meetings. He couldn't plan or innovate, he complained.

So the executive drain or dropouts is a favorite topic of business publications. The Wall Street Journal and "Business Week" print a steady flow of articles on boardroom

dropouts. Stockbrokers seem especially vulnerable, incidentally, to the itch, in keeping with hallowed occupational tradition. Paul Gauguin, after all, was a fixture in Parisian investment circles before sailing for Tahiti at 45 in the cause of Impressionism. "New York" magazine among others has written of brokers and analysts who switched to landscape architecture, film production, land sales, medical research, and carpet cushion manufacturing. And consider James Brown, Yale '56. In 1968, at the very apogee of go-go '60s, Jim had a seat on the stock exchange and raked in \$168,000 a year. He had a 36-foot sailboat, a Cessna 172, a Jaguar XKE, in his words, "the prettiest colonial in Darien, Connecticut, his and hers shrinks." He left all that and the street for a new wife and a freelance photography business in Marblehead.

For an 11-year-old boy, a second career doesn't seem all that dramatic. It seems inevitable. Listen to this. Question: "What kind of work do you want to do when you finish school?" Answer (11-year-old boy): "I want to be an astrophysicist." "Do you want to do that the rest of your life?" "No, I'd get bored." "Well, what would be your second choice of career?" Answer: "Well, then I'd like to be a comedian." (I think this 11-year-old boy has succeeded in his second career already without half trying.)

I got those answers recently when, armed with a video camera, I went into several schools to ask kids about their concepts of work and careers. I guess what led me to do this is that before I left the University of Cincinnati there was a film that the alumni association presented me as a gift, which was supposed to be in some ways a cinematic review of my administration there. But it was a surprise to me. I didn't know what was going on. In seeing the film I was really very touched and moved, but there was one sequence where the camera zoomed in on my three young children, who were at that time 8, 10 and 12, and a voice asked, "What does your father do?" Obviously, my 8-year-old son was impressed with my position because his answer was something like this: as it seemed to him, the most important aspect of my job was that sometimes-presence of a university-owned car that took me to work and home again. And his on-camera response was that his dad sat in the Oldsmobile all day long pushing those buttons, raising and lowering the electronically-controlled windows. I sometimes wondered after I saw that film if that might not have been more productive than some of the things I actually did do there.



So I'd been researching and talking to grown-ups and now kids about careers and work for years; but this episode sent me out to talk to kids, looking at my own children, about what they wanted to do with their work lives. And I was very interested in, by the way, specifics. I wanted to know what they would do from the time they got up in the morning to the time they went to bed, a typical day. Well, a fascinating aspect of those filmed interviews is that the children's responses tended to confirm most of the large-scale studies on workers' attitudes toward work. And I just want to review those very briefly in a minute, in a quick overview.

Of the 50 or so kids that I talked with -- this is not a random sample, it has no pretenses to be talked about as "science," but they were fascinating -- I'll tell you what I took away from it: virtually none of the children from kindergarten through grade 12 ever considered the traditional job markets. You can just forget manufacturing and mining. Moreover, the service industries, plants and factories were ignored. Nobody in this group wanted to be a doctor or nurse or dentist and to my surprise, not one even aspired to running a franchise operation, even McDonald's, which really did surprise me. Astrophysicist, comedian, ski instructor, stunt pilot were the most concrete jobs mentioned, K - 12. The rest of the kids seemed to think that the job market consists of a giant film studio, sprawling from Boston to Los Angeles, churning out countless sequelae to "Star Wars"; recreational parks featuring thousands of country western, rock, instrumental and singing groups, supported by the profits from the world's most conglomerate of conglomerates, soft ice cream manufacturers; high-fi stores, sporting goods emporiums, bike, moped, dune buggy, motorcycle and car manufacturers, pinball machine companies -- all based somehow it seemed, miraculously, in someone's back yard like a cottage industry.

Following this revelation I was further puzzled when on New Year's Eve I heard on a local radio station several interviews with officials under 30 years of age who were working in responsible jobs for city and county government and they were asked inevitably about their New Year's resolution. My interest was perked up at the first. He was the manager of the local airfield, where all planes leaving and arriving in Aspen must land, and he said, "I want to make sure that my trip next year is successful." Asked to elaborate, he said, "Well, you know, I want to keep a good high all year," which did not make me feel any better about an airfield I felt pretty crummy in when I thought at least the manager there was in relatively sober shape. The next

person was the assistant finance director for the county who said he wanted to reduce, in 1979, the number of E.S.T. courses he took. "How many did you take in 1978?" asked the interviewer cheerily. "Eleven," was the response, so I quickly switched off the set.

A recent survey of work attitudes of more than 3,000 men and women in 53 companies is somehow consistent with the kids and the young officials. The study was conducted by a Brigham Young University team of psychologists, sociologists, and so on. They found that among those workers in the oldest groups they studied, ages 40-65, the old traditional Protestant ethic values were alive and well. The youngest workers, 17-26, however, turned out to be less satisfied with their jobs, the company, management, pay and just about everything that moved within their organizations. The older workers felt the community was a better place to live because of the company. Not so with the young. The findings I keep seeing (and I am really on top of these) mount which confirm, or at least they are not inconsistent with, those reported by the Brigham Young team. Daniel Yankelovich's surveys tend to be reliable and his interpretations are almost always sound. He recently reported the following: that one out of three people in the nation expects his or her work to be psychologically fulfilling as well as economically rewarding. For the young and the better-educated, the statistics go way up to more than 50%, psychologically fulfilling as well as economically rewarding. And the younger you are, the more that seems to be important. Way up to over 50%, says the Yankelovich survey; and for the older, less well-educated people, they go down to about 22%.

The largest study that I know of that's recently been done by the Opinion Research Corporation takes into account not only 175,000 workers, but has been done over a 25-year period, in 159 companies since roughly 1950, and their findings are these. One: most employees agreed that their company was not as good a place to work as it once was. The percentage of managers perceiving improvement in their companies has been steadily decreasing over the past 17 years. Two: discontent among hourly and clerical employees seems to be growing. The distinctions that once clearly separated clerical and hourly employees are becoming blurred. Both groups value and expect to get intrinsic satisfactions from work, e.g. respect, equity, responsiveness, which were formerly reserved for managers. The work force itself and what it demonstrably values are indeed changing. All parts of the work force are beginning to overtly articulate their needs for achievement, recognition, and job challenge. Three: most employees rate their pay favorably. However,

hourly and clerical employee satisfaction with pay does not offset either their high level of job dissatisfaction or their feeling that they are not treated with respect or used well. In contrast, managers feel they get intrinsic satisfaction from their jobs, not just good pay. Four: there is a downward trend in employees' ratings of the equity with which they are treated. In addition, expectations of advancement are the lowest they have ever been. Five: employees increasingly expect their companies to do something about their problems and complaints. Yet fewer than one-fourth of the hourly and clerical employees surveyed rate their companies favorably on this issue. Finally, the findings lead to this conclusion: that employee values are changing and that dissatisfaction is increasing and this is not a myth. It is an emerging reality, and as such I think it provides a major challenge for all institutions in the 1980s.

When you take a look at women things get even worse, because they're in the position where they're not all that satisfied about even the pay issue, which was the only mildly satisfactory response in that huge sample I was just discussing. And the interesting thing is that women are swelling the work force at a rate of two million per year. Women earn much less than men. At the latest count (1977), male high school dropouts earned on the average, more per year than women college graduates. How do you like that? Nearly 80% of all working women are still employed in the traditional clerical, sales, or light factory jobs -- that is, the under-class. Full-time women workers in 1977 had a median salary of \$8,618, almost 60% short of the \$14,626 median earned by men. And what's sad is that the spread has not improved since the 1963 Executive Order establishing equal pay for equal work. The earnings of women workers in the 20th century now still seem to be determined in Leviticus and I quote, "A male between 20 and 60 years old shall be valued at 50 silver shekels. If it is a female, she shall be valued at 30."

Minorities are in even sadder shape, especially black women in this case. Seventy-five per cent of all blacks continue to hold service and maintenance jobs. Most female employees continue to be trapped behind typewriters. In 1975, of 1,400 municipal jobs paying \$13,000 and above, not a single one was held by a black woman. That study covers the year 1965-75.

Those are some broad statistics about work and careers. I don't learn too much out of things like gross national product. Those terms never tell me about how people really are. I don't get that much out of these statistics. So

let's get off the mound of national surveys and listen to some individuals. And I'll read you a couple of letters. Columnist Ann Landers recently received this correspondence from a writer using the name "Back to the Caves." "Dear Ann: I write with disappointment about your letter to Jerry in Yonkers. So he hates work -- most people do. And he is satisfied to settle for meager wages so long as he can keep his car running, enjoy the open road, relax with a can of beer and a story by Faulkner. You told him, Ann, 'This country wasn't built by the likes of you.' And then you marched forward to uphold the Protestant ethic: hard work, striving to get ahead, etc. The way I see it, why work your tail off for a few more dollars so you can go down to Florida or cut out to California and sit on your butt with ulcers, too old to enjoy it? Ann, why knock the primitive cultures? At least they knew how to enjoy their leisure time. Hunting and gathering societies have called our age the Age of Anxiety. The films of our time, poetry, TV, newspapers, nearly every aspect of our civilized world reflect that anxiety. This is progress? If it is, has progress made us any happier?"

I rather like Ann Lander's retort: "Dear Back: Look, when you get back to the cave, say hello to the monkeys. Your letter was one of hundreds I've received saying the same things. And most of them are from the under-20 group: anti-establishment, anti-industry, anti-business, anti-money, and anti-work. Many readers pointed out that I am luckier than most, I have a job I thoroughly enjoy, I have the opportunity to travel and meet interesting people; and they are right. But I wonder if they know how hard I work at this job and what it takes to put out 365 columns a year for 22 years in a row. Write to me in 1987, kids. You'll be surprised at how your ideas will have changed. Some of you will be bitter and envious of those who have made it. Others will be mad at themselves for having let the early years of preparation slip by. And some will be too full of beer to care." Now, I happen to be an admirer of Ann Landers (in fact, anybody who can receive and answer 1,100 letters a day -- which is an interesting statement about our society, that 1,100 people daily have to write to some unknown newspaper source for just being listened to). But one of my difficulties with this particular response of hers is what appears to be her assumption of the definition of success and making it, as if achievement and the work ethic are immutable and our children, and our children's children, the young, are simply to follow on to our values. I rather doubt myself whether in the area of work and career there exists a sequential continuity between ourselves, our parents, and our children.

Back to the Caves' letter though, reminded me of Nancy. A recent graduate of a fine college, the daughter of affluence and of my friends, Nancy -- whom I barely know, met only for a half hour -- writes to me from the boonies periodically where she earns her keep, or did until a little while ago, waiting on tables in a country lodge east of Sacramento. "Dear Mr. Bennis," she writes, "I've been thinking of leaving the lodge," where she does work as a waitress. "Wow! But there's a lot behind that statement," (this is an excerpt, nothing has been changed; I've just had to shorten it,), "but I have no idea where I'd go. Seems like I need to try a profession." And then she goes on, says she likes it where she is. And she says, "I really like the quiet and the smell here. I like being able to run every morning in the cow pastures with dogs, I like having my own hours with lots of free time. I like living and working with a lot of other people. But it seems I need more purpose, more goals." In her second letter to me, she talked about choosing a profession. The first time I met her she was talking about going into the ministry. She says here, "I decided that I wanted to work with people, not statistics; with spirituality, not intellectuality; with getting people in touch with their souls and hence with their bodies. So I came up with two job ideas. One, the ministry, where working with individuals would be inherent in my job. I realize that the ministry involves a lot of bureaucracy and I have my own hassles with Christ, but those won't be close to the main focus of the job. The second idea is to be a yoga teacher. I definitely see yoga as drawing oneself closer to self-consciousness, as well as realizing a common universal among people, all in all being closer to your soul, more in touch with your body, more at peace with yourself and hence with others."

Also in that particular letter, because I had already resigned from the University of Cincinnati and had talked a bit about what I wanted to do, she goes on to chide me for my decision to work partly on making large institutions, large corporations more liveable for employees. She writes, "My immediate reaction is 'why?' Why support that type of lifestyle at all? Why work on making the dehumanizing institution just slightly less so? Why support that system at all? The analogy that pops into my head concerns the atomic bomb. When it first appeared, people asked the question of how to use it instead of whether it should exist at all. Now large corporations are here to stay, as is the atomic bomb," she writes. "And perhaps toiling with the problem of living with these two monstrosities is more realistic, but the broader question of their actual existence seems more important."

Well, I answered Nancy with a few banal comments about how lucky she was to have a choice and that I was happy that she was making one, that her choices were interesting, possibly scary, but less so when one is young. By then I chewed her on a bit about her starry-eyed infatuation with the wilderness chic and told her I was losing patience with young people who think that the solution to the dehumanizing work place is to abandon it. I wrote the following: "Do you really believe that 'one dehumanizing workplace' is something you order from a Sears catalog? It has to be tolerated, or created, or changed by humans who made it in the first place. I have very low tolerance," I wrote, "for your brand of non-involvement and your scorn of the system. Outsider or special interest or adversary postures may be as ego-gratifying as all-get-out, but I'll be damned if I've seen much significant social reform getting accomplished that way. So you must ask yourself, Nancy, what you really care about. I mean really care about. This is the level on which I respond as if to a calling, not just a job. You speak, for example, of taking on the ministry, despite your hassles with Christ. And I would urge you not to do so yet, because to me it sounds like you're kind of drifting into it because there's nothing else to keep you from boredom. I don't sense that power of spirit, that sense of calling and that breadth of vision that must be present if you are will get in your way. You have to care more than you do presently, at least as far as I'm concerned, at least more than your letter suggests. You know, I asked a local minister" (that turned out to be Nancy's minister) "about this and what he would suggest. He said that he hopes you persist in wanting the ministry but that you must become a real expert and not one of those instant theologians that, according to him, plague our modern society. He said that he felt you could make a great minister or counselor if you were steeped in good theology, if you were taught real theological thought and not the vapid piosity that some dole out in place of faith and intellect. He wasn't sure, as I am not sure, that you really want it badly enough that you'll really work hard enough for it," etc. I quoted Rilke and so on.

Well, I felt no more happy about my answer than I did with that of Ann Landers. We both, I thought, fell prey to using admonition and advocacy as substitutes for explanation and inquiry. I like to think that next time I will say something more to Nancy about our times and the changing meaning of work and success and achievement. Because our feelings in this society about work and career, the value we place on them, the meaning we give to them, have everything

to do with our notions of the future. And it seems to me obviously, that there are at least two kinds of futures coexisting right now, moving simultaneously in our culture. First there is what I would call the Alvin Toffler Future Shock, Daniel Bell, Galbraith, most of the futurists in fact, and their view of the post-industrial future, running concurrently with the other, with Nancy and Back to the Caves. In the post-industrial view, success depends on at least a baccalaureate degree, and those who make it big will possess in many cases (in research certainly) a Ph.D. from one of the best universities. Working institutions will be service-oriented. And it is thought in the post-industrial society, that the problems created by science and technology can be solved by a higher order of technology. Philosophers will indeed be kings as society gets bigger, more centralized, more efficient. We will be able to solve certain social problems. But the main emphasis in a post-industrial society will be on employment and growth.

But there's another kind of future too, the one suggested in a very diffuse, interesting way by Nancy and other young people whose highest good appears to be personal growth, autonomy, choice, and interpersonal relationships. I would say on the one side, on the post-industrial side, you have a future that is based on material growth, man over nature, competitive self-interest, rugged individualism, large, if not beautiful certainly efficient, identity defined by patterns of consumption and work status, specialized work roles, standardized products, and stressful existence. In the other kind of a future -- sometimes called voluntary simplicity, sometimes called new culture, it doesn't matter -- it's based on the idea of material sufficiency, man within nature, enlightened self-interest, cooperative individualism, small is beautiful, identity found in interpersonal discovery, integrated work roles, unique products, relaxed existence.

In that handout (attached) which deals with a lot of different dimensions that I think are now emerging, that are affecting our institutions and society and people, just look on the last two pages at the kind of contrast between the post-industrial society and what has been called a voluntary simplicity society. Voluntary simplicity (small is beautiful, enlightened self-interest, cooperative individualism) according to a Harris poll has been endorsed by about 40% of their sample, which shows agreement with the values of the so-called voluntary simplicity future. But I imagine that espousing the values of voluntary simplicity is significantly different from living them. Backpacking in Aspen or wherever for a month every summer can be a self-indulgent

genuflection to the values of conservation and quality of life, without ever having permanently to leave Scarsdale or Marin County. But for the young, struggling with the conundrums of identity and destiny, where work is still the main express vehicle for both, backpacking and membership in the Sierra Club are at least temporary and also harmless answers. The '60s churned our country up like no other decade that preceded it. And for the first time America began hearing some of the voices within it, which was not very comfortable. In the '70s, and I think through the '80s, while there appears to be a quiet and even a docility on our campuses and our major institutions, I believe we are going through one of the most difficult readjustments ever, a rocky but necessary transition. I am certain that all your speakers have said something like this.

Despite the rhetoric though, and the contradictory conclusions of the pundits, our country is going neither to the left nor to the right nor to the center either, wherever that is. We are not becoming reactionary or radicalized; we are in transition, responding to problems ambidextrously: left-right, right-left. And this is not at all inappropriate for a period of transition where ambivalence rules. Periods like this are always the most difficult, because the question always raised in periods of transition is, "What do you do in the meantime?" "What do you do in the meantime?" is one of the most difficult questions of social change. And this question, this period of transition, is probably as difficult, as turbulent as is any. It's equivalent in some ways to the period before President Jackson, before President Lincoln, before President Roosevelt, where the country was dissentious, adversarial, with no common purpose it seemed. That's where we've been now for some time.

Well transition and ambivalence work both sides of the street. And until a more workable detente is reached between these two primary futures I'm talking about, I suspect that for the young, stepping out, taking time off and doing some inward immigration and waitressing may not be an altogether dreadful thing. Another reason I say that is because it is not easy these days to find a job that is even economically rewarding, let alone psychologically fulfilling. Jackie Onassis can get a "glitzy" job with a publishing house in New York, of course, and does so. Barbra Steisand, if she wanted a similar job, could. But the job opportunities for the rest of us, particularly the young and particularly the young minorities, are frighteningly limited and frequently nonexistent.



Older workers may indeed have had their attitudes toward work shaped by the depression and World War II, I am talking about me and my father, and the depression was traumatic. My father knew though that if he worked hard enough, was honest and frugal enough, I might have a better chance to be successful in the future defined by his and my era. And of course World War II was brutal but we understood that war or thought we did, which made patriotism easy and it's the last war we even thought we understood. Many of us won from that war (I did) a chance to go to college (being the first in my family to go). But it was the first time many in families even went to college. None of us doubted the wonderful world open to the college graduate in those days. The lines were clearly drawn. All we had to do was work hard, get that degree and stay clean. The world of work was waiting for all of us patriotic veterans with good character.

But today, where are we? Ph.D.'s are working on construction teams, M.A.'s are typists and clerks if employed at all. But what we see on the other hand are rock stars, ball players, TV and screen personalities working steadily, hauling in millions of dollars and one can hardly fail to understand why kids cultivate the "personality ethic." So what we have today often are people in a condition for obediently receptive passivity, finding it more and more difficult to participate in solving problems. Occasionally they hide an undefiant moral courage, a shyness and a sense of being lost, without purpose, beneath a kind of cynicism. More and more in our own country, as life in our organizations becomes more benevolently oppressive and large, we see a never-ending search for health and well-being through exercise, dieting, drugs, pseudo-spiritual regimens of various kinds, psychic self-help, exclusionary psychology, separate realities, rubbing false amulets of inner mystery and power for giddy infatuations and quests for instant actualization, for emotional and sexual perogatives long denied, like the title of the book suggests, Sixty Hours That Transform Your Life. Now that combination, bureaucratization and self-absorption is, at bottom, what I think leads to some of the kinds of tax revolts we have at the moment, because basically it is a scream of helplessness.

I am going to just try to wrap this up with a few comments and thoughts.

There is a Russian story in which a man, having been told of the glories of the state endlessly, finally asks, "Since everything is so good, then why is everything so bad?" Now you who have been exposed this morning to such

lugubriousness may well ask, "Since everything is so bad, can anything be good?" Well the answer, of course (would you expect differently from an incurable optimist?) is a modest and hesitant and prayerful yes. So five thoughts, one of which is longer, most of which are short.

One, institutions are very slow to change. Universities are, on a continuum, among the slowest. I wrote in 1970 something which has been picked up by a lot of other people since. In "Psychology Today" in an interview about universities resisting change, I simply said the universities are very rigid, medieval institutions, the slowest. It's harder to move a university, I said, than it is to move a cemetery. Anybody thinking about important changes, whether it is in the Lutheran church, which you are here to deal with and to understand the social-economic milieu or context within which you will be operating, those of you who are interested in change (in the cluster groups I have been with I have so identified with some of the things that have been said; in terms of the changes that people think are required, I think it takes time and a lot of heavy work), we should know ways. I keep thinking, "What do you do when you leave here and return home, what do you do?" And all I can tell you, in some way of reassurance or holding out a hand to you, is don't expect epiphany for breakfast, any of us. It is a slow, hard, heavy job.

Two, Jean Houston said this in a different way yesterday; I learned it painfully. Work with health -- very vague, sloppy even, generalization. I find this may be the most useful thing I as a leader and as a consultant have known. Do not try to domesticate chronic resisters. You'll spend and waste all of your time. There is so much health, there are so many people (you'd be amazed to see how many people if you articulate goals, values, desires) who are also what I call variance sensors -- they sense discrepancies, variances between what that institution should be and what it is, and these are usually healthy people.

Three. This is from the book I discovered which I think beats Zen and the Arts of Motorcycle Maintenance. It's a book on basic river canoeing. It says the following:

Always keep learning. The sport is still developing rapidly and you will be left behind if you stop learning. With people from other clubs, be humble and be perceptive. You should learn every little thing they know. Be receptive to new ideas but don't be swept off your feet. You will see things that are out of date or downright wrong. What you learn today may be wrong tomorrow. Just keep learning today, keep an open mind, keep thinking.

That is from Basic River Canoeing by Robert E. McNair.

Four. Alfred North Whitehead cautioned us wisely: "Seek simplicity and then distrust it." The trouble is that too many looking for solutions to very real problems, especially those responsible for solving our social problems, come up with pseudo- or nonsolutions. They seek simplicity and then forget to distrust it, like one of the more popular solutions which goes, "The best way to solve a problem is just to throw more money at it." That's a familiar story. We all know people who try to do good and somehow unexpectedly things turn out worse than before. A few illustrations. When there is a widely-shared belief that government is neutral to families, Dr. Isabelle Sawhill shows how the income tax can create a disincentive to marriage, an intention that was undoubtedly not in the minds of the legislators who drafted the tax policies. Sunshine laws have been passed by numerous states prohibiting closed meetings. The intended purpose of such measures is wholesome -- to create a standard for all public business -- of what Wilson called "open covenants, openly carried out." What has emerged, however, is virtually the opposite of what the lawmakers had in mind: more and more meetings are held in secret (what I call premeeting meetings) and in effect there is less openness and not more in many, many such situations today.

Three: for the incongruous duo of Lewis Lapham, editor of "Harper's" and Billy Martin, the ex-and-sometime manager of the New York Yankees, the media is the villain. Lapham's writing in a recent "Harper's" suggests that it is the ubiquitousness and thus the apparent omniscience of the media that sustains the general impression of impotence our society is feeling. Martin, when asked to account for the Yankees' winning streak of 18 out of their 20 games immediately following his departure, quickly replied, "The newspaper strike has made the big difference. There aren't any reporters about stirring up garbage and writing what one player says about another." There have been 15 reviews of the New York City power failure. After its second major blackout in July of 1977 when some 8 million people in that city plus Westchester County lost their electrical service, subways and elevators went dead, rioting and looting broke out, losses reached the estimate of \$10 million. It has been very interesting to see how people keep looking for villains. Where are they, who are they? Fingering and vanquishing the villain becomes even more important than solving the problem and it began really long before the power was even restored in New York City. The Consolidated Edison (Con-Ed) spokesperson blamed the outage on an "act of

God." Mayor Beame indicated the top management of Con-Ed for gross negligence. Three different government reports blamed Con-Ed's top management too. Other investigators censured neighboring utility companies in the New York City power pool for not transferring sufficient power to Con-Ed. "Science" magazine, summarizing all of the reports a year after the blackout, says electrical systems are so complex and there is no way that you could really attribute the blame to any particular agency. "Science" concluded that virtually no one is still trying to pin the rap on God, and that Con-Ed has decided to place the underlying cause closer to earth. In fact a recent press release by Con-Ed put the blame on legislative, regulatory and environmental opposition groups. New York psychiatrist Harold M. Levenson is a caricature of this kind of simplicity. He is interested in helping children read better and has rejected most conventional methods of instruction of reading, he has his own remedy which he called cerebellar-vestibular function modulation. When asked to clarify he responded, "It's a little like kicking your radio that doesn't work -- sometimes the kicking helps, but you don't really know why."

Simplistic solutions are often forerunners of leaders who thrive on them. A number of observers now predict the possibility of a dictatorship as the fissures of our society deepen. Well, the forecasts of fascist leadership concern me far less than its precondition: that is our collective incapacity to tolerate ambiguity and uncertainty in the face of enormously complicated problems, incapacity which too often leads to a hasty search for some wonder drug and instant relief.

Four: I want to make an argument for complexity, if we learn to use it to our advantage. First of all, predicaments, dilemmas, represent one of the most basic characteristics of all modern societies, I would say all living systems, in that they keep alive polarities, dichotomies, keep alive alternatives that are antithetical to that moment's dominant emphasis. Sometimes these contradictions will be submerged for a while, or recessed so to speak, while another pole of that duality comes up. "Without contraries," Blake wrote, "there is no progression," and that cannot be ignored as we pay respect to predicaments. Incidentally, if I can say something that is a little bit presumptuous of me, maybe a lot presumptuous because I don't really like, without better knowledge, saying anything about the Lutheran church; but I will say Montaigne my favorite essayist, once said, "Were it my due to be believed, I wouldn't be so bold." So being an outsider and leaving shortly, I can tell you that I think, speaking about com-

plexity, the real challenge as I have felt it over the last two days or so for the Lutheran church, the real strength and opportunity there, without be Pollyanna, is to capitalize on the diversity that you all have because if you keep those options open, rather than to suppress them, the diversity will provide that perspective through incongruity, and will provide energy and strength that I think is just remarkable. There is no getting away from complexity anyway. There is little reason to expect simpler times in our future. Leave those hopes of simpler times to cowboy movie buffs and nostalgia buffs. Before we proceed with any more throwing of money at problems, kicking them or general thrashing about, it might be wise to learn a lot more about the complex roots of our predicaments, that we might learn a bit more about why one thing works and another doesn't. And that is where my title came from. Fifty years ago, "I predict a bright future for complexity," said a character in E. B. White's story. And then he goes on to say, "Have you ever considered how complicated things can get, what with one thing always leading to another?"

Five, the real challenge for leaders in the decades ahead will consist of two major factors: the will to manage and lead, to act vigorously and cheerfully and with a confident eagerness, without fear in the face of ambiguity and constraints, and unfettered by the need for perfect certainty; and secondly to learn how to use influence, to make decisions and to project visions and hopes of change in an environment that permits less dependence on coercion and authority.

Finally, last, I want to return to my astrophysicist or comedian or yoga teacher or minister, the choices sound weird to me. To choose is ambivalent. My young son may have summed up my life's work as pushing buttons in an electronically-controlled automobile, but I have no way of predicting what his life's work will be. This is not altogether unfortunate, I think, for it allows for new possibilities in work which are now inconceivable. In fact, 60% of the people now in high school will be entering jobs that today don't exist. So in our time, ambivalence, conflict, is appropriate. Remaining open to redefinition is necessary. Admitting of a future that is unlike the past is essential as long as we keep in mind what Rollo May said not long ago, that without new possibilities there can be no conflict, there can be only despair. So we have an age of conflict, ambivalence, and transition. I care very much about not expunging options due to tensions and I want to end with this story that happened to me, a story that I will never forget because it just upended me.

When I was in my training for economics we also had to have a lot of psychology in this particular place I went and we had also in our third year to take on a patient at what was then called Boston Psycho, now called Massachusetts Mental Health Center. We took on an outpatient for about six or seven weeks under supervision and it turned out that the person that was my client (patient) was having a very difficult time -- a little drinking problem, ulcers, not doing well at work. It turned out that he was a salesman with a large northeastern company but from the South, from a family background which was Baptist and fundamentalist and here he was a traveling salesman. Finally after five or six weeks I thought we really got down to it, because it looked as if his conflict was between his parental values of the fundamental faith (Baptist) on one hand and on the other hand his new life of being a traveling salesman, boozing, "womanizing," God knows what; and he liked it and was torn, and I thought I really got to it and I think he did too. When he left that day I said, "I think you are going to be relieved, I'm sure you are going to be relieved if you give this some thought during the next week and come back and tell me what you decided." I really felt good about me, you know, just like all people do in the helping professions when they think they have been listened to and people are going to do what they say. The man came back the next week and he was all smiles. I thought that this confirmed my feeling that that was a great intervention I made and I said, "Apparently you have made up your mind about which you are going to do." And he said, "Sure have, Doc." (I loved that, he called me Doc.) I said, "Well, what have you decided?" He said, "Well, after a great deal of consideration of what we have been talking about, I have decided to just keep my conflict." And that is I guess, what I am advising all of you to do, too. Thank you very much.

A SUMMARY OF THE EIGHT MAJOR FORCES INFLUENCING  
INSTITUTIONS AND LEADERSHIP IN THE '70S AND '80S

- I. FROM THE REVOLUTION OF RISING ASPIRATIONS TO THE  
REVOLUTION OF RISING FRUSTRATIONS
- II. SEVEN MAJOR CHANGES IN THE WORK FORCE
- III. BUREAUCRATIZATION AND ITS DISCONTENTS
- IV. POST-WATERGATE MORALITY
- V. INCREASED GOVERNMENTAL REGULATION
- VI. AFFLUENCE
- VII. LIFE STYLES
- VIII. THE RATE OF CHANGE ITSELF

I. FROM THE REVOLUTION OF RISING ASPIRATIONS  
TO THE REVOLUTION OF RISING FRUSTRATIONS

FORCES

Civil rights legislation

"War on Poverty"

Arabissmo

Revolution of "Human Rights":

Blacks and other minorities

Women

Others: children, handicapped, veterans, homosexuals,  
aged, "short people", dolphins, etc.

Relative deprivation

EFFECTS

From the politics of disruption to the politics of  
litigation

Adversary culture

Psychology of entitlement

Fragmentation: the balkanization of America (or behind  
the melting pot)

The end of consensus

A new populism



## II. SEVEN MAJOR CHANGES IN THE WORK FORCE

### FORCES

#### A. Large Increase in Number of Women in Work Force

- 1) 1950 - 18.4 million women were working  
1977 - 40 million women were working
- 2) 60% of all new jobs since 1950 have gone to women

#### B. Some Small Gains for Black Job Holders

Yet between 48 and 60% of all blacks aged 16 to 19 are unemployed; 24% of blacks aged 20 to 24 are unemployed.

#### C. Changing Character of the Family

- 1) "Dad, the Breadwinner", "Mom, the Homemaker" and a "Few Kids" - - The stereotype of the classic American family represents only 13% of all American families.
- 2) 34% of all families are "Nuclear", but in 2/3rds of these families women have paid jobs outside the home.
- 3) Childless couples are now a large percentage of all families and projections indicate their numbers will increase.
- 4) Projections also indicate that the number of single family households (now 23%) will increase.

#### D. A Shift Towards a Younger, More Educated Work Force

Leading to: Changes in what work means to people.

35% of the population wants a job that offers some satisfaction apart from economic security; i.e. 1/3rd of the people expect job to be psychologically fulfilling as well as economically rewarding. (For younger and better educated workers, it is more than 50%, for older, less well educated workers, the statistics go down to 22%.)

E. Changes in the Meaning of Success and Self-Fulfillment

From money and a stable family life and possessions to a greater emphasis on "the self": More autonomy, heightened pleasure, less suppression of desires, realizing "one's potential".

F. Increased Fringe Benefits and Government Attention to Work Conditions, Especially Health

G. A Significant Shift Away From Manufacturing and Mining to the Service and Especially to the Public Sector

Leading to: In 1967 expenditures for income assistance programs were \$32 billion or 24% of the federal budget; in 1977, expenditures for income assistance programs were \$188 billion or 45% of the federal budget.

EFFECTS

The growing concern for work as a source of self-respect and non-material reward; challenge, growth, personal fulfillment, interesting and meaningful work, the opportunity to advance and to lead a safe and healthy life.

The concern for individual rights and power, for a further extension of principles of equality and justice into the work place, for equality and participation.

### III. BUREAUCRATIZATION AND ITS DISCONTENTS

#### FORCES

Bureaucratization

The third most fatal threat to stability and vitality

The "98.5% factor"

#### EFFECTS

Lack of responsiveness

An "I only work here" attitude on the part of employees

An inversion of means and ends

Decreasing vitality and reduction of "entrepreneurial  
lust"

More cynicism and distrust of institutions

Evasion of responsibility

Pornography of leadership

A growing interest with "small is beautiful", "appropriate  
technology", and in divestitures of the largest (and perhaps,  
most efficient) industries

"Who's in Charge?"

The "Pinocchio Effect"

Legal Cover-Ups

#### IV. POST-WATERGATE MORALITY\*

##### FORCES

The increased power of the media (the "Silverman" effect)  
The new role of investigative reporting  
Legislative action: Ethics disclosure, sunshine laws  
High speed electronic data storage, retrieval, and processing  
Steep decline in trust of institutions and leadership

##### EFFECTS

Increasing difficulty in getting the very best to take on leadership responsibilities  
Catastrophe reportage  
Blurring of distinction between "secrecy" and "confidentiality"  
Deepening mistrust, cynicism, and ambivalence toward authority  
Making and destroying of reputations  
Potential "backlash" toward media, leading, possibly to curbing of constitutional freedoms  
The specter of loss of privacy: "1984" as a possibility if the government were to possess one immense interconnected computer system  
Leaders as media "experts"  
Information, not property, as the source of power  
After more regulatory and restrictive practices on the private area, similar strictures to spread to the non-profit area: e.g. schools, churches, foundations

\* "Once you let the toothpaste out of the tube," says a top CIA agent, "you can't get it back in."

## V. INCREASED GOVERNMENTAL REGULATION

### FORCES

e.g. Product liability, legal protection for dissenters, regulations having to do with composition of corporate boards, etc.

e.g. Regulatory agencies: Acronym Soup: ERISA, EPA, OSHA, NIOSH, SSA, NEH

And, at the same time, less governmental protection from class action suits: sovereign immunity laws and protection of public officials against promiscuous suits will decrease

### EFFECTS

Increasing executive liability leading to jail sentences, even for abuses committed far down the chain of command

Human relationships conducted on the basis of mutual trust will be conducted more and more, on the basis of contractual arrangements

Erosion of institutional autonomy

Decreased institutional risk-taking

"Failure of Nerve" by many institutional leaders because of the threat of liability

Executive and board accountability will become increasingly monitored, defined, and enforced

Significant increases in legal expenses

## VI. AFFLUENCE

### FORCES

Affluence

### EFFECTS

Human potential movement (the "me" decade)

More leisure

Corporate "drop-outs" and corporate sabbaticals

More education for more people which means

1) More dissatisfaction with work

2) Education, beyond 4 years of college, to be taken over one's career(s) rather than in one continuous "dose"

One, two, three and more careers

Eco-consciousness, ZPG, "no growth", and the politics of "limits"

## VII. LIFE STYLES

### FORCES

#### Changing Values

- 1) Success
- 2) Marriage and the family
- 3) Education
- 4) Sexual mores
- 5) Work and career

#### Search for Transcendental Meaning

#### Search for Stability

- 1) "Old-time" religion
- 2) Community and purpose

### EFFECTS

Increasing tension between value systems:

"Old culture" versus "new culture"

Two distinct and disparate futures:

Post-industrial society versus "voluntary simplicity:

Increasing polarization around such issues as:

- 1) Growth versus no-growth
- 2) Central economic planning versus no planning
- 3) Small is beautiful versus big is efficient
- 4) Employment in large-scale enterprises versus the prospect of the erosion of personal freedoms

- 5) Technological progress versus ecological constraints
- 6) Autonomy versus collaboration
- 7) Managerial predicament: he/she should concentrate on structuring and monitoring subordinates' performances versus he/she should concentrate on working with their subordinates to build and maintain mutual trust and confidence
- 8) Affirmative action programs versus "first come, first served" and merit

AND MORE, MANY MORE



VIII. THE RATE OF CHANGE ITSELF

FORCES

The rate of change itself

EFFECTS

"Future Shock"

Immigrants in Time: from "generation gaps" to "experiential chasms"

Decline in acceptance of legitimate authority

Adaptation becomes the critical issue facing people and institutions

## THE MANAGERIAL WORLD OF THE '70S AND THE '80S

1. A bright future for complexity: an exercise in Chinese baseball.
2. Contradictions, polarizations, and adversaries, wherever you look.
3. How do you get everybody in the act and still get some action?
4. The most explosive issue of all: the sharing of power, between those who have it (but do not feel they do) and those who do not have it (and feel they do).
5. How to adhere both to the symbols of change and revision and at the same time adhere to the symbols of stability and tradition?
6. How can you integrate the world of your career with the world of your non-career worlds: e.g. family, friends, hobbies, entertainments?
7. Increasing concern with accountability, monitoring, and at the same time increasing concern with personal freedoms, human rights, due process, and contractual arrangements.
8. A sense of powerlessness in the face of creating major changes and at the same time, a recognition of the need for adapting to change conditions.
9. Multiple crises.
10. The importance of understanding how the environment is becoming more and more pivotal in determining the effectiveness of the enterprise and this fact alone, more than any other, calls on new skills and competencies for management.
11. Finally:

We are at a critical point in our nation's history.

We probably cannot go back as a nation to what we were 10 years ago, let alone 20 years or 30 years ago.

We face an uncertain, turbulent future.

The future will change as we walk in it.

How we shape that future is critical.

## TWO CONTRADICTORY FUTURES

### POST-INDUSTRIAL

Material growth

Man over nature

Competitive self-interest

Rugged individualism

Large is beautiful

Identity defined by patterns of consumption and work status

Specialized work roles

Standardized products

Stressful existence

Concentration of the means of production

Problems caused by technology can be solved by a higher form of technology

Specialized and advanced knowledge

An absolute necessity for success

### VOLUNTARY SIMPLICITY

Material sufficiency

Man within nature

Enlightened self-interest

Cooperative individualism

Small is beautiful

Identity found through interpersonal discovery

Integrated work roles

Unique products

Relaxed existence