

THE DYNAMICS OF ORGANIZATION¹

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"The united will of all is always good." Kant

Introduction

It may be a harsh statement but I think very few people know anything about organizing or organizations. We have no reason which would make understanding either attractive since organizations are hard formal, impersonal, anonymous, functional, cold, inflexible and rigid. Where as people like warmth, individuality, intimacy, emotion, understanding, co-operation and safety.

Maybe the relationship between a couple, a family or possibly a group can offer this because everyone knows each other, everyone can have his say to support his interests. Can organizations offer the same? Presumably not. Searching for a reason for this I would like to go back in history and discover the trauma connected with organization since its inception.

The trauma at the beginning

People seem reluctant to co-operate with strangers or people different from themselves. They prefer to mix with people they know and stick for their routine habits. They know their stable, like its smell, know where their place is, know the food and what is expected. Home is home.

It certainly was not humanity that drove people to cooperation beyond the group but sheer necessity.

A nomadic tribe had to move on when the steppe had been grazed to the roots or when other herds were already grazing on green pasture. What was to be done? It was even worse when two different cultures and norm systems had to face each other, like herdsmen and farmers. The farmers understandably would be very annoyed if the nomadic herdsmen allowed their animals to graze on the cultivated fields since they were so beautifully green. Remember the fatal quarrel between Abel, the out of date herdsman and the economically advanced agricultural farmer Cain.

Looking back to the early history of man, terrible sacrifices must have been made before various tribes, families and peoples found methods of give and take. Because strictly only those who were members of ones own clan were considered human beings. The others were non-human, i.e. animals or things, which could be readily used or even killed. **"We"** with strangers was unthinkable.

As long as the destruction of the other one, the stranger or opponent was easy, it was without any doubt the favoured solution of conflicts. Only when on attempting the destruction of the other side you risked your own extermination you began slowly and with teeth gritted to look for other methods. This is the beginning of organization. Is it surprising then that a child born under such a star is confronted again and again with severe strokes of fate and setbacks - up to this day?

We were talking of the past though. I mentioned the word clans and not large firms, I talked of families and not of subsidiary companies, of hostile warriors and not of the competition, I am talking about totem groups like the falcons and dogs in Egypt not about the various major departements like the engineering or sales departement.

¹ Version of 1983

What kind of pledge do hostile tribes have that can guarantee the mutual acceptance of each other as bartering and trading partners, even as a kind of human being? Being confronted with the threat of mutual extermination the highest stake was just high enough to preserve the identity of one's own group and the right of the enemy group to exist: namely human beings themselves.

The exchange of people, especially of women, and exogamy marrying someone from another group or tribe, provided this foundation to every kind of organization. Each group gave and received the most important means of production, the women as hostages. Even today you can look upon any diplomatic corps as a collection of hostages in a special need of protection so that they can withstand the pressure of each society to adjust to the host society. Only if they remain foreigners in the foreign country they can be used there as hostages and as embodiment of all external enemies.

All this led to extended and interwoven family organizations which in Austria for instance until 1918 had significance as the model for legitimacy of political power of emperor and aristocracy.

Our organizations are men's organizations

A last historical note: Today the family organization which characterized the aristocracy, the medieval farm or the city craft workshop has very little influence and extension compared to the large organizations which rule today's economy. Our large organizations have more similarities with single sex hunting groups consisting of men turned out of their mothers' home and not really needed for the continuation of the tribe, who reassure each other of their indispensability in taking care of the world: our world where we work. These hoards of men threatened by neglect are (outcasts are often unpredictable) tied to their respective group by strict rules and rituals, vowing sacred aims, high ideals and impressive goals. Think of the church, of religious orders, the armed forces, the civil service and in general every form of bureaucratic groups. All these organizations have their cults and places of worship, where they try to mellow the anonymous and impersonal structures by forming symbolic communities to keep the faithful believing in the right faith and the true church. With these symbols and vows of solidarity an emotional link is established similar to the old homely feelings in the family. And it is true that these organizations are for these men an substitute for the warmth of the hearth and mother. Yet these men do no longer want to be disturbed by real women. "Because they are the same who turn us out when we are cozy and drive us into the cold world immediately when the new generation appears."

And so, when the personal manager questions a female applicant about children what he really means is: From the outset know that you are probably giving to betray us to your next child. Women are only available to a limited extent, they escape the absolute grip of the organization and even think about other things apart from the firm. That is treachery - therefore we, the expelled, have to stick to our kind. It is enough to have been left once. What then has to change to change this situation?

Today the influential companies are men's organizations, in which superior and subordinate, employer and employee, boss and staff-member look upon each other support and love each other like in a father and son relationship.

A suitable expression for these son-companies can be found in the Christian trinity dogma. The holy trinity consists of an omnipotent father, a son, and the Holy Spirit - the principle of the church as a community of the redeemed. The Holy Spirit is defined as the love between father and son. I. e. The love between (two) men is constitutive for organizations, whereby the relationship of authority is naturally irreversible, since a father can never become the son of his son. Have you ever looked at it that way?

We are not all that much interested in the historical side of this but want to remind you 1. that in every organization enormous forces of reciprocal destruction within various groups of people have to be transformed into serving a combined survival. If organization does not succeed the outbreak of these archaic forces and conflicts have to be expected, and 2. that in our societies organization is almost always identical with a male dominated organization of sons.

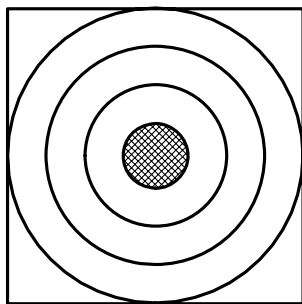
Organization as a form of living together

If we look at the different forms of living together within an organization we soon begin to understand why each organization is a hornet's nest of inevitable conflicts.

(We differentiate between - to begin with superficially according to size - 1. the individual 2. the couple or pair 3. the triangle 4. the family 5 the group 6. the organization 7. the institution 8. the society 9. the state 10. world society... As an introduction into the strange dynamics which exist in and between each of these stages, I briefly want to say a few words about the individual and the couple, then to explain the relationship between group and organization. What happens in between and after that is not important to us.)

The Individual

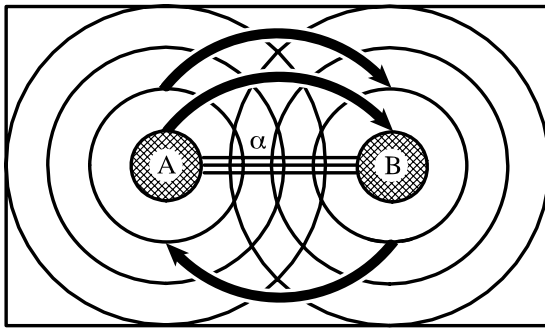
Each individual is, as the term implies, indivisible (latin: individuum, greek: ??). It must be able to determine limits for itself and its private sphere. We have drawn various perimeters and defensive lines around our identity partly because of the way we are but partly also to avoid reopening old wounds of communication received in past battles. Quite a lot of our energy is used for keeping up our Chinese wall.



To explain this graphically in a simple way one would draw a nucleus surrounded by circular defensive lines. One can deal with different people on different distance levels. Some you do not let even past the outer perimeters, others you let approach up to defensive line 4, yet others you allow up to the innermost defensive line. My individuality is maintained if I can decide the distance and defend it at any time.

The Pair (meaning the relationship between any two people)

While the defining of perimeters was everything to the individual something new is developing in the pair-relationship: this relationship is certainly not just the sum of its participants (the individuals) but establishes something like its own identity. To a certain degree the pair becomes an independent entity, separate from its constituent individuals and develop its own dynamics which frequently escapes the control of the partners. That the perimeters and defensive lines have to be opened in some way is the thrill (of fear) of a pair-relationship. Otherwise reciprocal influence would not be possible. And besides we often transfer aspects of ourself to the other person who can put them to better use than we can. Some parts of my self my partner can certainly use better than I myself can.



To illustrate this graphically is very difficult. Perhaps one could try and do it like this: A and B are to represent the nuclei of the individuals, around them the more or less overlapping perimeters and boundary territories, the various gates, tunnels and connecting bridges. Between the nuclei alpha and around them there is the common perimeter symbolizing the relationship.

So, while we as individuals can isolate ourselves and select the limits between us and the others and therefore are unmistakably ourselves, the pair-relationship works exactly the other way round, it tears down walls, breaks down obstacles, builds gates, digs tunnels, passes messages over forbidden gates, puts ladders against strong hold and so on.

In short: the pair-relationship is the natural enemy of the individual. And conversely: the individual is the natural enemy of the pair-relationship.

How come? Most of us after all want both! Consequently we want conflict, in fact permanent conflict and at the same time fight for equilibrium throughout our lives. Taking the following two extremes as examples you can see how wrong it can go:

If one or both individuals completely lose their individuality in the pair-relationship they lose the capability to survive independently - and lively tension turns into a graveyard of "Eternal Peace" where both are buried alive. (And are there not in fact times - if you are honest - when we take the greatest umbrage if our partner is able or merely wants to be able to survive on his/her own?)

If on the other hand each individual insists on retaining his/her own identity and independence, then the pair relationship fails similarly and frequently the individuals go down with it.

The archetype (paradigm) of each pair-relationship is the mother-child relationship (and by no means that of man and woman). Every subsequent pair constellation has a great deal of the mother-child-relationship in it (the whole range of endearments items from the early nestling days - just remember the for outsiders unbearable babytalk of lovers of all ages). In this mother-child-relationship we learned the basic terms and behaviour patterns for pair-situations (pairing). This has tremendous consequences: since it is the fate of the mother-child-relationship to be saturated with dependence, power and impotence, love and hate, devoted attachment and permanent attempts of detachment, independence and return, clinging and fleeing, voluptuous fusion and boundless desire for freedom.

As I have said we don't want to get too involved with this now but the relationship between individual and pair shall serve as an analogy for the relationship between group and organization. Just one more general thought: most people want to be free as individuals as well as live in a pair-relationship. They soon find out, first with amazement, then with mature resignation and enjoyment what kind of permanent process of conflict and reconciliation they have let themselves in for. A process, in which they can only grow together due to the strong polarity between them.

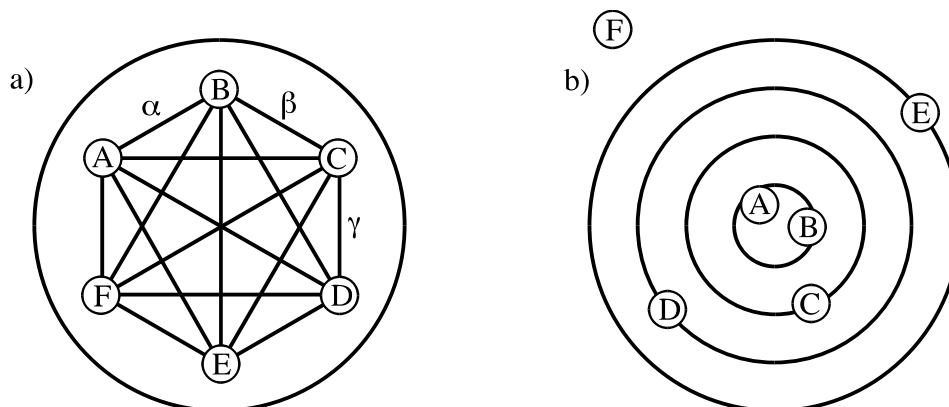
(We will not go into point 3. triangle or 4. the family but go straight to...)

The Group

The group, to use our abstract formula, is - again - more than the sum of its individuals. But not only the sum of relationships between the people in it, but is the relationship between the relationships - the group process (or group dynamics). This does not just **sound** abstract, it **is** abstract- and for most people it is just that in fact. Why? Because the ways of living together that we have become familiar with during the most formative years of our life were mostly: the pair-relationship, perhaps triangle constellations and family structures where the father and perhaps brothers and sisters were added step by step to the mother-child dyad. Even then one still thinks of alternately competing or cooperating pairs.

We are not yet used to the idea that the independence of group processes selects people, whether they like or not, to carry out vacant group functions. That is what is meant by "abstract in reality".

So the group within its limits hardly tolerates subgroups and has only derogatory terms for them like gang or clique. The reason for this is that the group quickly feels its unity threatened by the earlier forms of living together. The group demands immediate access to each individual as a member, it sets norms and imposes sanctions which an individual can hardly resist (due to group pressure) but a pair or sub group could. The group in this case reacts very jealously and takes things very seriously indeed. The same jealousy arises if one member should get the idea to belong to other groups as well. Quite often that kind of attitude is punished with expulsion.



a) communication network

b) central & peripheral members

A diagramm can only show the ideal picture, everyone communicating with everyone equally and at the same time breaking up sub groups. In reality this equality does of course not exist because the distribution of functions often creates a different level of influence and affection. It is a myth that the law of nature demands that each group needs a leader or that sooner or later a leader will emerge from a group. This myth illuminates some people's ideology more than their ability to observe accurately. (A group needs leadership i.e. that members carry out necessary group functions, not leaders...)

In historical terms populations primarily living in groups do not allocate functions to any degree of permanence, so that in an emergency everyone can be substituted by anyone else, that is everyone can do everything somehow (pre-specialisation).

The archetype (paradigm) for the group is the one-sex puberty group of young adolescents. Remember how closely gangs of boys stick together during puberty and how they consider

everything female to be silly, childish and peculiar. Those who nevertheless are interested in girls are considered un-manly, soft, cowardly, disloyal and treacherous and have to expect to be excluded from the group. And the group in fact is threatened by pair or family (the established one as well as the one to be) just as the pair is threatened by individuality:

Family (where mother and femininity play a key part) and the pair are the groups's natural enemies.

Even through it seems ridiculous when such puberty groups persist (the 30 years old scout or youth leader etc) they provide the prototype for the world of war and work.

(If you remember the radiant hero of the old Greeks, incomparable Achilles. Even he disguised himself as a woman when Ulysses tried to make him join the war. Boys like girls grew up in the mothers-women's quarters until they reached puberty. From then on the man were very keen to get the boys away from the female quarters. As far as Achilles was concerned this happened too late, the proof being Pyrrhos, his son.)

The archetype (paradigm) following on from the group, is the gang of adolescents consisting of boys cast out of the progeny raising group (next or nursery) dominated by women and mothers. The continuation of this group is the hunting and war group.

So the demand that men and women should be able to work together in groups seems to be pure nonsense, if you look back on the origin of the group. Women have no place in male groups. To this kind of thinking this sentence seems to be sheer tautology.

What happens if a woman becomes department-manager and turns up at a meeting for the first time? She has to be attractiv. She is expected to make the coffee, take the minutes and if she has something bright to say they shout, "Speak up!" This gross aggression aims at her expulsion. A few variations: 1. a woman in a male group is made the boss' favourite (whether she likes or not) because after all he has to keep everyone in order. Sometimes she goes along with playing that part because that way she gains power over many men at one fell swoop. 2. Or after a long and most disturbing phase of competing and wooing she is paired off with the winner. Pairformation with the aim of exclusion. After all most men have a woman (wife) outside as well - privately. So now there is peace again. 3. Or she plays the role of the caring mother to the so very important young and old boys who always need someone who sorts out their appointments and cleans their dirty ties. 4. Or she takes on the men's standards on very often exaggertes them as well (often thereby losing her independence). 5. Or ... 6. Or ...

We hardly know groups or organizational types which encourage free cooperativ working of men and women. Our kind of groups and organizations are more over themselves a part of specialisation of the different sexes expelling the other from its own area.

Our culture probably had to resort to sharing out work: working and roaming men on the one hand and a stable female progeny-raising group on the other to safeguard everyone's survival. The fact that both groups have made use of expelling the other sex seems to be connected with fixing definite roles for the sexes, which is necessitated by this type of division of labour.

Today when great want has been alleviated and, as a result of medical advances, women are no longer wholly occupied in bringing up their progeny, this type of group and organization dominated by men had largely lost its necessity and therefore its legitimacy. But behaviour pattern are more tenacious than certain development. The aristocracy thought that they were the driving political force even into the 20th century when they were already on the side lines. Today the descendants of the 1848 revolution do not seem to fare any better.

The ritual intimidation at the initiation rites but also the ever recurring tests, trials of courage and achievement test strength the group's solidarity vis à vis outsiders. Furthermore the power which one can call group pressure quite legitimately is easiest directed toward the enemy or outsider. Every leader who had to "motivate" people at some time on his life knows this.

How can you make groups cooperate with each other even though according to their nature they do not want to?

The Organization

Remember the introduction; I mentioned how a stop was to be put to the mutual destruction of enemy tribes by exchanging people and goods; remember the complicated family relationships when your enemy became your brother-in-law and one could conclude working agreements to support each other by sharing work and trade agreements. The mutual exchange of people (mostly women) as hostages guaranteed mutual good behaviour. We called this the beginning of organization.

Organization is about division of labour within all-embracing co-operation of clearly defined groups with the purpose of survival of the larger community. Numerous new (regulatory) social patterns for living together had to be discovered which are amongst the greatest cultural achievements we know: these can be summarized under the heading of: **instruments of agreeability**. i.e. the ability to conclude agreements, to make contracts and treaties and pacts in short: to be agreeable.

(By this we mean everything that aids people to reach agreements, to make contracts and to put these into lasting forms and to supervise their maintainance.)

This instruments include means of indirect communication, norms, structures, laws, writing, science, delegation-systems, models for advice and decisions, the creation of common myths, rites and customs...

Organization changes the tension arising from differences between people and groups of people into lasting and inevitable learning of common humanity. Just like the group asks each individual to pay a membership price so the organization takes a part of the constituent group's energy ("sacrifice of individual or group's desire..." cf Freud). The arguments about the common costs are as old as the organization itself. The question of fairness (and justice), originating in the siblings' possessiveness towards food assumes enormous dimensions.

Looking for an abstract formula of the kind previously used, you will not be surprised to find that it is even more abstract than that of the group, and so is organization itself.

Organization -

it is not the sum of its individuals,

it is not the relationship between the individuals (as in the pair),

it is not the sum of relationships between a number of individuals,

it is not the relationship between the relationships of several individuals (as in the triangle, family and group),

Organization is the system of relationships between groups which in themselves are relationshipsystems of relationships (not to mention the world outside)...

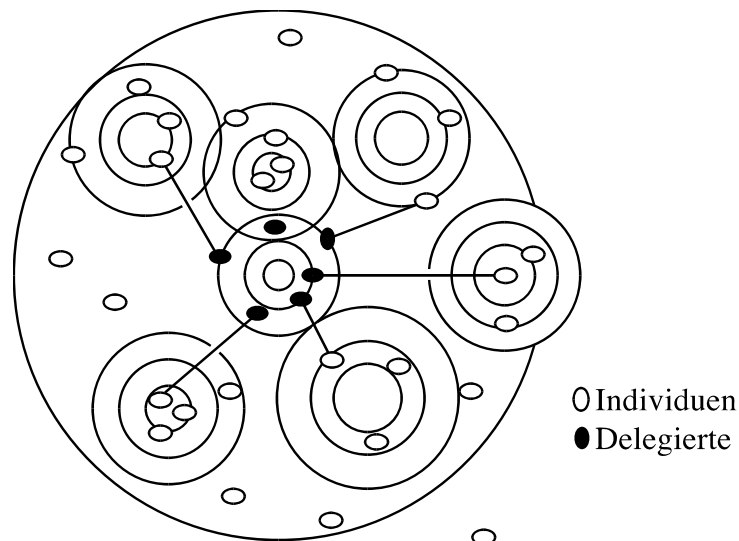
Who can understand such a thing? Is there any room at all for individuals or personalities? Do personal feelings still matter? Is there room for people? It is true that organizations cannot worry too much about individuals, personal feelings, even the fate of whole groups. Groups (and individuals) would certainly not pay the price they have to pay when they become a member if they could survive without the organization. But they cannot.

The organization goes further still. It touches the group's holiest of holies: it demands continually that people have to join and others have to leave. Every stable group feels that this goes against the grain. Organization has to continually open and make penetrable the boundaries which the group has drawn around itself (just as did the pair relationship and the individual).

The group is the natural enemy of the organization and vice versa.

Only under great pressure and pain do organizations admit to needing well-functioning groups ("In reality they are just hornet's nests of resistance and egoistical subversive activity!") and the groups admit, that their right within the framework of general agree-ability (as before) can only be held up and guaranteed by the entire organization. Who likes to admit that he can secure his existence only by tolerating the constant threats from his main enemy?

To explain this graphically: We chose as an example the possible groupformation of groups held together by a group type of a higher order, namely the group of representatives.



Exchange of hostages and representation

In the course of history people have invented a great many ways of exchanging humans. We are going to deal here only with the socially and economically dominant male organizations of male groups (which they continue to be even if a majority of women should be employed there) and however great a pity it is shall not deal with other types like family-organizations, the clan, the tribe etc.

The subject of the exchange could be dealers, representatives, negotiators, delegates, special envoys, messengers, herolds etc. They all have the fact in common that they do not speak as individuals but as representatives of a group. To represent means to give presence to those absent. Representatives have to act for the people who cannot be present while their matters and interests are dealt with as if they were.

Let us imagine a dispute between two parties who, to make matters worse, depend on mutual cooperation. It brings nothing but pit-falls and hurdles (see the Cartoon "Succeeding and Failing Negotiations" by Alex Blanke):

What has been happening, when representatives meet for negotiations? and what has been decided before that?

- in the groups somehow aims have had to be layed out and discussed
- a lot of true and false information has been received about the other side's intentions. Conflicts often arise when two sides have not been talking to each other and they are dependent on assumptions and conjectures as to the other party's interests and intentions (one of many reasons for organizational paranoia)
- it must have been decided who is going to be the representative of the group. This is most important. People in the center usually have a lot of power but otherwise little elbowroom and flexibility. People on the periphery quickly agree with others because they are glad to be important at last, but "at home" they cannot push through their decisions
- are there any fixed rules for representation? In our companies heads very often reserve the representation for themselves. (But how do deal with it in projectgroups - "project-management"?)
- what kind of influence do these procedures have on influence and power distribution within the group?
- what kind of people are accepted as negotiating partners by the other side? Which people are not acceptable? What as a consequence of this choice has already been decided?
- nature, duration and extent of the mandate.

The list could go on for ever (place, time, mandate, where is the decision going to be made - in the groups?, in the council of delegates?, where else?)

If negotiations take place at long last, perhaps on neutral ground, both representatives have to leave their home groups physically and emotionally and to a certain degree enter the new group of representatives.

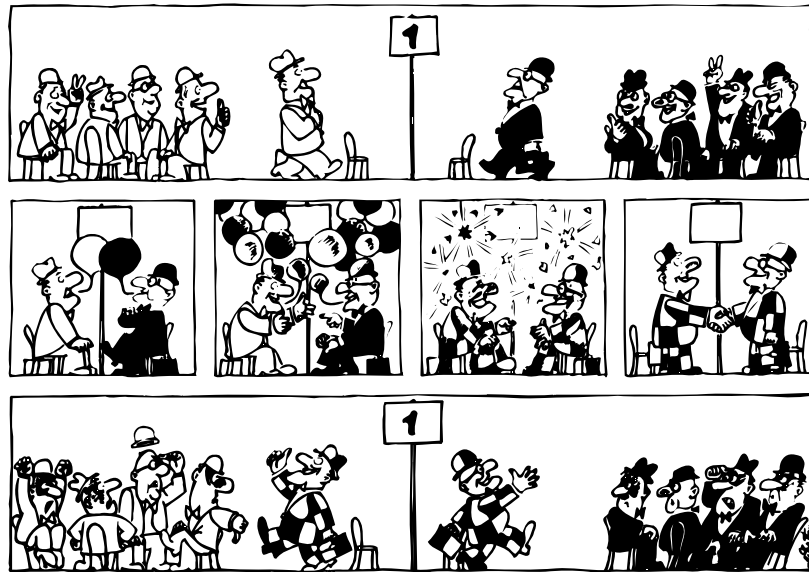
First they will try to put forward the demands of their own group as skillfully and impressively as possible. Then they have to leave themselves open to being confronted by the other, strange and perhaps hostile arguments, whether they like it or not.

Conflicts often are the only way to force someone to listen. "We have to have an argument before I get to know what you want!" Or think of the reason behind the continuous bargaining at an Arabian market. One spends hours telling each other who one is, where one has been about the variety of the goods, about the value of all the goods and mean while one gets closer to agreeing a price until one ends up where both knew they would end from the outset. Incidentally the surest way not to be influenced by the opposition's arguments is not to listen, a widely used and a highly developed skill!

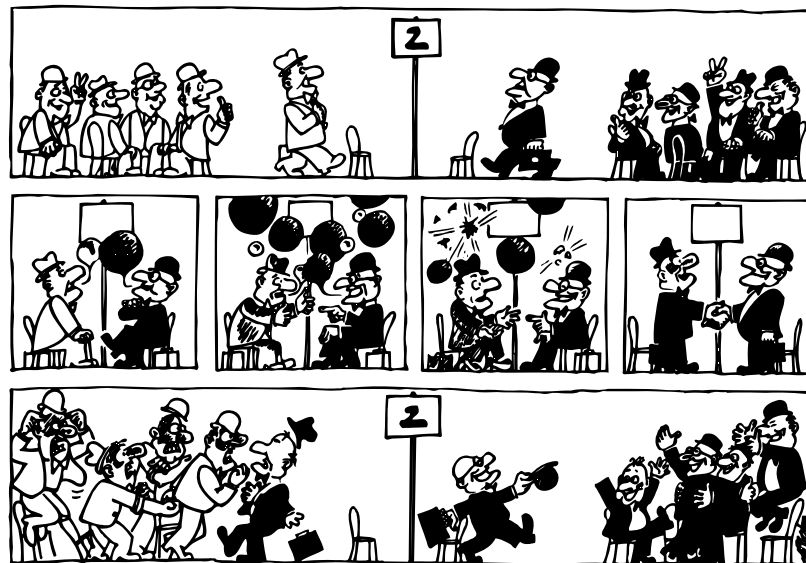
If negotiations go well the representatives of the Whites and Reds are going to come to an agreement which, they both hope, finds favour in both courts. This can only be achieved if the representative W has understood the B's problems and has provided for them in common solution. In short when he, W, compromised to become slightly pink. And the B' representative goes home with 'white spots'.

Crucial question: What is it that the home group will spot first when their representative gets back with the solution? The "B's" will notice the white spots immediately and (consciously or unconsciously) suspect treachery and vice versa for the "W's". Is this an accident, personal suspicion, human weakness? Or is it a stumbling-block necessary for any organization? It is a necessary obstacle because the representative leaves as a special envoy of the **home** group and returns, if all is well, as a special envoy and messenger for the **other** group.

I. Succeeding Negotiations:



Failing Negotiations:



Try and follow the vivid imagination in the heads of those who stay behind to be represented: "What is he going to achieve?" "How is he going to stand up for us and our project?" "Is he going to tell them at last what difficulties they are creating for us?" "Is he going to tell those big-mouthed salesman at long last that we want detailed minutes of the sales - and opening negotiations?" (Salesman would love that - wouldn't they?!) Or, "Is he going to betray us again, sell us down the river or even desert us?" "Will he let the chief palm him off with all the dirty work again, which we'll have to do in the end?"

When you observe how often conversation during and outside working hours centres on the boss, how much guess, work hypothesis, vague ideas and hopes are pinned on him, one can only be surprised. I think the reason behind it is that the unpredictable and abstract about an organization leaves this aloof-inspiring aura around respective boss.

This phantasies about the omnipotence of the organization it's boss are expressed in almost religious categories. The fear of being betrayed to the others or the cold power of the organization is the reverse of the coin.

To combat the suspicion of betrayal the returned representatives often describe the negotiations as a heroic battle, where they fought to extract as much as possible. But this aggressive pose they want to prove their identity as a trustworthy member of the group again especially after the dangerous situation of being disloyal.

Two kinds of representatives are however of no use:

those who listen carefully to the other side and adapt their arguments completely. They betray their own groups, they agree quickly with their negotiating partners, but will not be able to push through the results of the negotiations in their own group

those who heroically do not budge an inch from their own interests and task and do not accept anything from the other side (in other words stay pure and clean. In the Middle Ages those who stuck their believes at any cost without even talking to the other side were called the pure, ?? = Ketzer germ. = the heretics). They return home pure but without any results. Nothing of the other's "stable smell" (we say in German) has rubbed off, but no results acceptable to both groups have been achieved.

The dynamics of organization are tangible when you get to the field of tension where the representative weighs up whether he belongs more to his home group or to the other side. Whos has not experienced the disappointment when one has bargained for an acceptable solution in good faith and the home group turns round and says, "We cannot accept this, we will not back this solution and you have to go back again. Otherwise we shall send another (better) representative..." You then feel exposed on both sides, incompetent and not appreciated by your own people - weak and without the ability to win through.

The functioning of an organization depends to a great extent on (and can be explained by) the structure of its contacts, how decisions are made and the consequences they have for the group and its individuals.

But it is too tedious (troublesome) to bargain over the conditions of conciliation over and over again. Therefore organizations aim at permanent methods of dealing with others, they make written and unwritten rules and reinforce them with structures. (Finally they afford themselves an ideology. That is what sciences are for, after all. After everything else that will be affordable, too. Religious have often tried to sanctify the powerstructures of the time as God given and natural, and thus protect them from being altered by dissatisfied groups.)

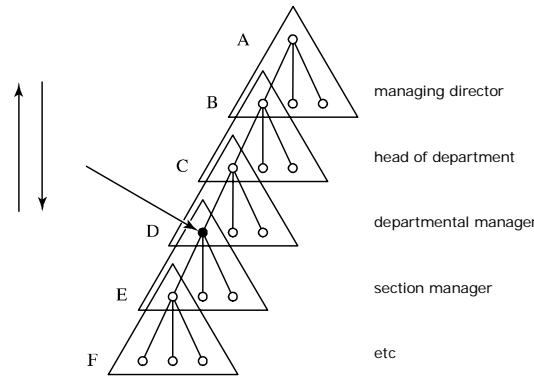
People and groups gain great comfort from the durability and viscosity of structures. One does not constantly have to fight for one's rights but can take them as read and get on with the day's business.

For example: Within the group I can ask someone to give me a glass of water when I am thirsty. And he can give it to me or refuse me. In the marketplace of organization on the other hand everything is argued through by the various groups: Where and to whom are we going to lay water pipes and who ist going to pay? I shall have water for a long time (and need not worry about it) if I was well-represented during the negotiations or if I represented the organization well myself, and I shall have long term problems with my water supply if my interests were not well represented. The same goes for all basic human needs.

Representation and hierarchy

In our male orientated and often rigidly hierarchical organizations (hierarchy = holy writ) the exchange of representatives (for those not present) is used systematically.

Let us take any hierarchy as an example: and let us consider the various heads' positions. The head of department C, Mr Meier, belongs to the group of heads of departments. He has a name and a title and his identity in this hierarchy. On the other hand he also belongs to "his" people, the departmental managers of his department. And he must wear at least two hats. Both groups need him because he is a part of both groups, for that very reason he is also mistrusted as to who he is going to side with.



And modifying the example above all could say: there are two useless kinds of heads those who only represent the higher group in front of their own people. Let us assume that every time there is a storm raging in the board-of-directors'-meeting. Mr B lets it pour down on his people without shielding them at all. 'Delegation of blame down the line' it is called in professional jargon and Mr. C. possibly does the same. Any defending arguments with a specific basis connected with the particular field of work and any good reasons behind them are harshly contradicted, chaining superior aims of the whole company to be at stake. People working under such heads feel greatly disappointed in their expectations of loyalty, they feel betrayed and will at some stage withhold their own loyalty, either by work to rule or by that well known threat, "If you carry on like this we shall comply with **all** your instructions. Also unseless are those heads who protectively shelter people in their department in any event and defend their interests, come what may. They should apply for shop stewards/works' counsellors' jobs.

And so, every head is inevitably a 'double agent' and can be burdened with the organizations' contradictions and be expected to cope with them. He has to deploy two basically contradictory forces, at the same time for and against each other: the principle of the group against the organization and the principle of the organization against the group. Reconciling this contradiction in specific circumstances justifies the term '**management**'. It is at the necessary weak point where the dynamics of an organization become obvious and one can also see how the dynamics are encouraged and controlled.

Bureaucrats want rigid organizational norms and want to administer them without contradiction.

But anyone taking on management-functions uses this contradiction as a motor for development which keeps the organization mallable and receptive, so that it can adapt to changing aims or decide which aims to chose. Can you see the forces one is meddling with when as leader one wants to control and form these processes within an organization?

And to think that the hierarchy example is quite simplistic: The principle of belonging to a number of groups with contradictory aims reaches much further than is shown in the official organogram. After all, apart from project groups, matrix intertwinements etc every company

hosts the version of undergrowth organizationstructures (football club, Eastern Swiss, or the Upper Austrians, or the Welsh, the Rotarians, contemporaries from the technical university etc etc) without which it would remain a rattling skeleton with organizational hinges.

Appendix

A short appendix about free individuality, thinking and dominance. The possibility to feel free as an individual only arises in the organization which has gone beyond the group and family boundaries and has permitted membership of numerous groups. This is why individuality and freedom emerge very late in history. The idea that one is allowed and able to leave the group one belongs to, even against its will, without being destroyed is a new concept. The pair, the family and the group are not **that** tolerant: whoever leaves it or betrays it would have to be punished, if it was up to them, by destruction or self-destruction.

Only organizations allow multiple membership so that - if I do not like it any more - I can safely say: I am going ... Therefore individuality and freedom are only possible when the level of sociability between people is highly developed. Thinking too is only necessary since organization makes demands. As long as everyone involved is present, requests and refusals, likes and dislikes can also be expressed directly - emotionally - in pre-speech terms, as we know it from animals.

As soon as structures are necessary - if only because of the large numbers involved - to ensure that the interests of those not present are taken into consideration, those not present have to be imagined in the abstract. This is why mathematics, as a science of ratios, is certainly useful for the need to have a rationing and retributive justice. Just as the organization uses the relationship of relation systems of relationships so: mathematics uses functions of functions and both are considered very abstract in these dimensions. One could go on in similar vein about law and language. The quality of a political system finally manifests itself in the efficiency of legitimate representation. Our political life is faithfully reflected in forms of organization. In school, in a company, in the armed forces, in the church, in the community-everywhere groups of a higher order represent interests and vitality. The question of legitimacy and consequently of power cannot be avoided any longer. All forms of administering political power are nuances of answers to this question.