Prelude to teambuilding: the nature of modernity

Fred Klein
PRELUDE TO TEAMBUILDING: THE NATURE OF MODERNITY

by

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A thesis submitted to the Faculty of the School of Food, Hotel and Tourism Management at Rochester Institute of Technology in partial fulfillment of the requirements for the degree of Master of Science

February - 1993
ROCHESTER INSTITUTE OF TECHNOLOGY
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M.S. Hospitality-Tourism Management
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Title of Research: Prelude To Teambuilding: The Nature of Modernity

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Professional management defines itself by the particularistic (dominant) view that shapes the form and conduct of its activities. Modern management theory and practice is primarily the outcome of the greater espoused views of positivistic science. This has permeated a conscription to an attitude that is considered "factually" appropos to conduct research and inquiry. "Reality" has thus become categorized to derivatives of Newtonian science. While there is no disputation that this perspective and its conjointed methodology has a basis in the confluences that interact on materialistic reality (objective world), newer insights dispute its absolutistic form. The principle import of the newer insights call for recasting the "light" upon "reading the environment." It is posited in the paper that this cannot be accomplished in a reductionist format. The reason proffered is that skills of observance are hindered by orientating the scope of scrutiny to excessive analytical purposes. A resurgency of a mode of thinking, upon wholistic form, can overcome the inadequacies of the ever-narrowing qualities of knowledge that constitutes valid "dialogue."

The management endeavor, following the severe controlling and predictability incline of mechanistic science has reached a stage of default. This default is also a crisis stage as modernity's acts created evolutionary impact. This is a ramification of neglectency towards comprehending the qualitative aspects of
evolutionary growth. Mechanistic science (and its offshoots) has steered itself into the state of "complexity". There cannot be a retreat from having reached orderings of complexity, without abandonment of vestiges of modern life. Since that option would have few adherents in modern civilizations, the necessity is to find a template that is truer to the nature of nature.

The view taken in the paper is that nature is to be taken primarily as a "network of relations ". It is not discrete activities but interorganizational relations that determine the qualitative aspects of "reality".
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Western management theory and practice is implicit upon the culture’s tacit assumptions. Those assumptions are reality constructs or modelings that elicit a purview. The purview mirrors those reality-fixations. A social reality is, thus, accomplished through the creation of cultural configurations or patterns. As cultural patterns coalesce into the formation of a designation, an organizing climate begins to prevail. The climate perpetuates a disposition of the prevailing attitudes set by the culture’s pattern. The specificity of an organizing climate assures that activity convenes according to the lines of action supported by the cultural arrangement.

What is important to consider is that the tacit assumptions give the interactional dispositions that bring impetus to the culture’s mode of action. By doing so, the tacit assumptions act as driving forces that instigate energetic movements. Civilizations developed when the energetic movements led to the rising of institutional structures and practices.

There are tacit assumptions in every organizing endeavor, but civilizations have some specifying tacit assumptions that are held at a level of sacredness.
These assumptions may be called "core" assumptions. The core assumptions, characteristically, mold the prevailing cultural sentiments. They reside in the deep structurings of the psychic needs, made overt by the culture's disposition. A need to regulate is one of the most crucial psychic needs of human society. This becomes manifest in the social ordering patterns inherit in the organizing mind. This minding, or consciousness, in western culture, is oriented to a disposition upon perceiving action as being mechanistic. This perception occurred long before Newtonian science made this a fixture of its scientific foundations. Western culture achieved its cultural configuration and imposition upon this comprehension. Through the power of devising mechanistic regulatory movement, ordering could become more predictable and controllable. In other words, calculative designs had an opportunity to become entrenched and the culture could have forms of growth. Systems of mechanistic tendencies have become deeply sequestered in the organizing of complex modernistic societies. While there has been tremendous change over the centuries, the core assumption that "worldly actions stem from external impetuses, to a singular action devoid of internal impetuses", is still held as an absolute truth. This comprehension is a tacit assumption of western cultural invention. This tacit assumption became a tacit norm. Tacit norms are sublimely affixed driving forces. The purpose of sublimation is to harness the energy potential in individuals, and larger bodies of individuals, and to configure it to certain interests. Because mechanistic force can
instigate habituated patterns of social movement, conformity can be engendered. Subliminal consensus is achieved in patterns of interlocution by the routes of "shared experiences of others". A reality is then a communal reality.

The implications of tacit norms are important in recognizing how social equilibrium takes place. Tacit norms are introjections of promulgated reality-formations. They are sustained by the activity of the instituted cultural apparatus, or, infrastructure. Tacit norms produce behaviors and, thereby, ordering is secured. The tacit norms are then vested in formal and informal normative structures that become loci of power and influence. In an operational endeavor, it's normative structure determines how things will be perceived, and the duties accomplished. The "reality" has been interpreted and consigned to categorical regulation. Tacit norms are thus deeply lodged in normative structures, and those models are perceived as having enduring qualities. That is, they have met "tests" of time, as contributing to successful schemes of practicality.

A dilemma arises when contexts radically change, and the properties of tacit norms become seriously impaired, or invalidated. The tacit norms of a culture lose value when contextual states give experiential information that they no longer exhibit desired qualities. An example of a tacit norm undergoing a decline in value is hierachial chains of command. Tacit norms, it will be iterated, are claimatory contentions of core assumptions. The core assumptions of a culture are the most powerful inceptions of belief systems. They are idealizations, or
interpretations, of the state of affairs affecting the human condition. Being cornerstone embodiments of a culture, they are perceived as essentially unalterable relationship patterns. Structures depend on the integrity of their core assumptions, just as a ship's sea-worthiness depends on its hull's soundness. Unsoundness begins to be manifested when forms of perturbance arise. As doubts begin to form, consciousness of the need for a different course of action is shaped. If inconsistencies in the contentions of core assumptions become overt to consciousness, a differing view of reality can ensue.

Kuhn (1962), maintained that only a "paradigm shift" can alter an entrenched reality-formation. This concept is also known as a "gestalten switch". What occurs is that a cognitive arrangement, in a pattern, is seen with one form of familiarity, and then, upon an altered attention span, the impression becomes reconfigured. The reconfiguration can be another familiar impression, or an entirely new (undiscovered) cognition. The pattern recognition depends on the observer's perceiving perspective. The concept implicit in a paradigm shift is the altering of a reality construct by recognizing a unified whole, that differs from a pre-existing one. A perceiving of a unified whole can shift a reality disposition to an entirely different configuration of meaning. A perception is thus transformed.

The notion of a paradigm shift is most useful when cultural structures deteriorate in terms of their implicit value. The core value held by mechanistic systems has begun to lose worth because of a paradigm shift. The reason is
that consciousness has arisen that mechanistic systems do not have self-regulating properties as do organisms. Thus, a principle of internal growth is beginning to supersede the value of mechanistic systems. Mechanistic systems cannot contrive their fates by internal regulation. Mechanistic systems can be held to be visualizations that control is only feasible by external applications of force. Internal dispositions of exerting force upon one's "self" have been encapsulated in the term "will". There are variations of what the word "force" is purported to mean. It can mean brutal physical force, or even the force of "love". Teilhard de Chardin considers the force of love to be a psychic principle far beyond the common meaning of this notion.

A devaluation of a core assumption is caused by sensitization of the affective dimensionality of the human mind. It calls for a qualitative movement. An example is the historic movement of political representation from a monarch system to a democratic one. A paradigm shift occurred, achieved critical mass, and put monarchy in the relic bin of cultural design. The paradigm shift propagates the advancement of human consciousness. The human condition calls for more than stimulus-response patterns of behavior. There is biogenetic disposition that exhibits the unfolding of creative movement and responsibility. The configuration of these tendencies in an environment can produce a new reality state. A reality state is comprised of events; i.e. realizations. Natural processes, on the other hand, are realities of potentia (energy). Potentia becomes
manifest in an event and becomes entropic (non-patterned) in the extinguishing of an event. Events are structuralized, and the tacit norms (another way to express tacit norms is to say tacit coda) determine how the events achieve their structural design. That is, the event’s patterning is actually a realization upon perceiving properties, or qualities. This perception is the crux of a reality state.

During this century, the mechanistic view of reality not only achieved its apogee, but was accomplished in spite of a growing body of evidence that this view did not exhibit the transformative characteristics of nature.

The core assumption of mechanistic tendencies is subsumed in the operations of determinism. Mechanistic determinism is modernity’s chosen operating mode. It is a mode of seeing the world and its contents as working to the effects of external arrayed forces. It is a unilateral disposition. It infers that human beings can be perceived to a major extent as automata. What does this mean? Ouspensky (1974) gives this reply:

"What does it mean that man is a machine? It means no independent movements - inside or out himself. He is a machine which is brought into motion by external influence and external impaction - all his movements, actions, words, ideas, emotion".

This portrayal may be taken as a harsh one, but the conditions imposed in modernity are undeniable evocative of these impressions. Mechanistic
determinism is powerfully represented in scientific determinism.

In an emerging new paradigm, scientific determinism is considered an incomplete description of the comprehensiveness of nature. The epistemological content of this stance meets fierce resistance by champions of determinism. Scientific determinism has achieved "canonical indispensability". It has a profound legacy, and an enormous body of knowledge arose from its outgrowths. The loyalists of scientific determinism give attestation to the vast designs of its practical arm, technical rationality, being proof of its immense value. This rationality is so integral to the requirements of an advanced society that even a modest modification of the deterministic world-view would be staunchly objected. A deviancy would, in the eyes of determinists, unravel some of the major fibers of the cloth of western civilization's form of pre-eminence. Science's canonical "laws" are not nascent to interpreting patternings outside of its deterministic bias.

Inherent in nature are impulses that are not consigned to any particular movement. Impulses can form new kinds of events. This formation is implicit in creative movement. Mechanistic systems are fixed and do not have the capacity to elicit impulses other than those inferred by their consigned arrangement. There are no transformal qualities. Progressions are linear. Nature, in the long-held traditional-view, does not act within us, but at us. Man clashes with nature and this collision determines his fate.

Nature is predisposed to disequilibrium, as well as equilibrium states.
Disorganized states exist, and the most extreme is chaos. Prigogine's (1984) theory of dissipate structures recognizes that the affairs of nature are conducive to disequilibrium by being "far from equilibrium" in the first place. Prigogine's work and the discoveries of others, portends to the possible emergence of a new worldview.

Another distinction between determinism and the emerging new paradigm concerns the second law of thermodynamics. This 19th century "law" from physics, according to Zukav (1979), states that

"there is a growing tendency in any closed part of the universe... for disorder (entropy) to expand at the price of order (called negentropy)."

The new paradigm, which can be called the systems-view, states that the universe is essentially an open system in which, through communicatory activity (information flow), the system does not necessarily "wind down". The system "learns" its requirements by feedback mechanisms. Thus, in a newer picture of natural processes that goes beyond mechanistic ordering, nature has potentialities of autogenesis. Some explanation of autogenesis can come from observance of the conditions of the human state. The human state is not necessarily constrained idiopathically by mechanistic propensities. It's sentient characteristics permit searching for appropriate adaptive responses. These actions are self-regulatory movements. Self-regulation depends upon awareness. The qualities of
perception are important. New forms of perception - an act of creativity - have always been the true transformer agents of human society. The scientific revolution of Copernicus, Newton, and the like-minded inceptors of the revolution, all embarked on a perceptual shift. But, a question remains, "What causes perceptual shifts?" A reply can be given that it involves a spiritual engagement. A spiritual quest is implicit in perceptual shifts. A perceptual shift has no finality. It is an interpretation of the "moment". A perceptual shift may be said to be a facilitation of a level of intelligence. Intelligence is pattern-recognizing in its broadest interpretation scheme. Knowledge is broadening the extent of pattern-recognizing, finding practicality in those discoveries. The nature of patterned activity provides dynamicisms to transform states of context, or being. The "arrow of time" causes patterned activity to proceed from simple to complex. Ordering does not reverse itself. Change is an event of mutation.

A way to visualize the powers of patterned activity is to look at the development of our "terra firma" and compare it to the barrenness of our neighboring planets. Life multiplied through "strokes of interaction". As life forms evolved in further designs of diversity and complexity, the profusion of life "bloomed". Dramatic levels of interconnection not only arose, but were essential to the forming of complex patternings. Bateson (1972) states that "... patterns in mind are a reflection of nature and that it is these patterns and only these patterns that we can know in the ordinary sense of "having experience of"."
In our culture, a predilection is overwhelmingly orientated to materialism. Substance, not pattern, is the preoccupation of perceiving qualities. The weight of consciousness is applied, lopsided, upon structuralisms to the diminution of focus on patterned activity of processes. Until the "equation" becomes more apparent, through reflection, ordering is still held in a vise of staticism. To overturn this plight, there must evolve more "consciousness of consciousness". It will engender evolutionary movement.

Consciousness of pattern-recognition is inherent in the formation of a design, or influence. For example, the architect, Frank Lloyd Wright was predisposed to applying the principle of organicity in his designs. The principle of organicity is still little subscribed in western thought. It is a notion that became an important aspect of eastern thought, where in certain endeavors it is a high art form. It is based on a more reflective (meditative) and harmonic disposition. It does not entreat nature as adversial. Instead it seeks out the essences embodying nature in higher orderings of mindfulness. The rise of the Japanese industrialization pattern was conceived on a basis of syncretizing organic patterning and western inventive influences. Processes are vitalistic to Japanese culture, while western culture is predisposed to rigidly formed structuralisms. Japanese cultural propensities will augment their cultural design by including foreign innovations. But, their cultural core assumption, of metamorphosing qualities in nature, remained intact in the oriental world-view, and permits the far
east to grasp change with much more acknowledgement. The mythologic level of organizing the culture is open to this state of affairs. Patterns of organicity entreat interconnectness as a vital significance of a cosmic reality. Western culture's mechanistic bias is not yet met by a necessary countenance to permit the principle of organicity to thrive. Only when patterns of resonance to the new realities overcome patterns of dissonance will a new equilibrium become pronounced. Patterns have amptitude. Bohm (1980) believes there is no specificity of locality, that the universe may be holographic. Classical physics, which is the prevailing dominant subscription of the discipline of physics, does not entreat a hypothesis of non-locality. However, a hypothesis of modern physics (quantum physics) has refuted the principle of locality. This is Bell's theorem and it is one of the landmarks of the development of a modern physics. The theoretical constructs of classical physics see the world in terms of a fragmented reality. Bohm attests differently:

"Parts . . . are seen to be in immediate connection in which their dynamic relationships depend, in an irreducible way, on the whole system and, indeed, on that of broader systems in which they are contained, extending ultimately and in principle to the entire universe. Thus, one is led to a new notion of unbroken wholeness which denies the classical idea of
analyzability of the world into separately and
independently existing parts . . . ."

Bell's theorem and other facets of quantum physics have shaken the
foundations of science. The paradoxical findings infer that science needs
broadening. Barrett (1986) gives this description:

"Science is an exhibition of the powers of the human
mind of its freedom and originally to construct concepts
that are not passively found in nature, but nevertheless
serve to organize our experiences of nature."

Normal science has long forgotten its original composure and by doing so
made science into a more restricted self. Because of methodological observances
(replicative experiences) and a much more narrowly constituted parochial
interests, there is much less inclination to bring import of comprehension from
outside of it's self-imposed boundaries of what is relevant for science.

This problematical concern of our culture is interred in the age-old struggles
between patterns of change (processural engagement of emerging formistic
qualities) and patterns of continuity (structuralisms). Unlike some of the
realizations pronounced in the eastern mind, western culture perceives the
manifestations of change and continuity as tensional displays of oppositional
forces, rather than patterns of circularity. Evolution is (thinking again of processes
not structuralisms), a pattern of circularity. Change and continuity are incessantly
a part of "oneness". Einstein's brilliant insight on energy and matter, along with quantum physics, is slowly, but gradually, changing our world-view. The mythological representiveness inherent in the eastern mind is finding validation in western science. The systems-view is still in its embryonic stage, but there is definite movement away from the all-inclusive linear patterns of development. Nature's dynamics are more representative of being stochastic. Stochastic processing implies randomness as opposed to a fixed rule or relation in passing from one observance to the next in lineal order. It depends on the frame of reference (ecological field). Information is the key attribute of natural processing. Evolution, thus, has a pattern-forming essence (telos). A culture is the attempt of innately tracing this disposition. Schein (1985) gives this definition of a culture:

"Culture is a pattern of basic assumptions - invented, discovered or developed by a given group as it learns to cope with its problems of external adaption and internal integration that has worked well enough to be considered valid and therefore to be taught to new members as the correct way to perceive, think, and feel in relation to their problems."

The emerging paradigm is not only about a "theoretical" worldview, but is a seeding for culture-building. It's objective is to bring a qualitative science into being by both rational and nonrational approaches. It looks at the wholes of
unities and how those configurations are qualitatively interactional. The arising of the scientific field of ecology is an instrumentation of this purview, for a qualitative science would be an environmental science. It would not only be about the external physical environments, but an ecology of mind. Ferguson (1980), who wrote a popularization of this movement, sees it as the evolution of a new mind (consciousness). Quoting William James:

"Our normal working consciousness, rational consciousness as we call it, is but one special type of consciousness, while all about it, parted from it by the filmiest of screens, there be potential forms of consciousness entirely different.

"We may go through life without suspecting their existence, but apply the requisite stimulus, and at a touch they are there in all the completeness. . .

"No account of the universe in its totality can be final which leaves these other forms of consciousness quite disregarded."

In the emerging approach of non-mechanistic systemics, linkage not remoteness, is a cardinal tenet.
SIGNIFICANCE AND PURPOSE - CHAPTER II

This paper is based on a premise that our culture is essentially within a phase of discontinuity. This situation, a rare event, occurs when the culture’s configuration as a whole must undergo profound alterations or metamorphosis. Cultural discontinuities in the past were shaped by cultural dilemmas in which the pre-existing patterns of organizings were not compatible with newly emergent social properties. Newly emergent social properties coalesce to the expense of declining cultural structuralisms. It can be surmised that we are attempting to move beyond the conventionalities of absolutisms and seeking regulatory mechanisms in an age of relativism. In this oncoming new age, qualitative planning and implementation will be the foremost challenge. Our existing regulatory mechanism of inducing behavioral patterns of mechanistic tendencies is inappropriate to the development of new approaches to respond to the contextural situations. New response-patternings must be, unequivocally, made to deal with the erosive effects of unrelinquishing exploitive drives that do not have any self-monitoring qualities. Adaption, in the reigning schemes of the design of our culture, foments a continuing impetus to deal with emerging complexities and
turbulency by purely quantitative problem-solving. In an age of relativity, contexts and interconnections between manifestations of the natural and social world become crucial propositions. Exploitation, unfettered by co-existing attributes of self-control jeopardizes detecting the streams of evolutionary movement. Evolutionary movement is partial to the predilection of incurring transformative essences. This happens in the higher orderings of physical and mental states which are attenuated to resolve the paradoxical qualities inherent in nature. Nature is essentially processural activity not structuralisms. Structuralisms are events or crystallized concoctions of natural processes. The human predicament is to recognize this condition of nature and create structuralisms that are not undisposed to the creation of harmonic arrangements. Otherwise, patterns of abreaction instill patterns of disorder and eventually the culture’s structuralisms no longer have negative entropic qualities.
THE PROBLEM - CHAPTER III

The perspective of business reflects the cultural inclinations of the society. The inclination of western society is profusely upon materialism. Materialism is a disposition that sharply accents a particular rhythm to the tempo of societal living or systemization. Focusing on this intense belaboring of the materialistic (inert) aspect of the natural reality, gave the patterning of dynamicisms a center of gravity in which a systemization coalesced. This engagement was to the great benefaction of western civilization building. The dominating influence of materialism and an emphasis on finding approaches to exploit it became the overarching concern of the culture’s paternal instincts.

To exploit was to harness the pattern of dynamicisms for practical purposes and by doing so "progress" could be achieved. The materialistic world-view brought the ascent of modernity. Yet, a relentless preoccupation, has cascaded an asperity that measures of conduction must be radically accentuated to quantitative dimensionalities of existence. This state of
affairs, relegates (represses) reflective thought upon the qualitative dimensionalities of systemic properties. The patterning inhibits necessary levels of foresight and feedback.

There is an unlikelihood for shifts of disposition to occur unless new spirits evolve and become new preoccupations of consciousness. The arising of new spirits is essential to hurdle over the vexing concerns of our time. Problematical concerns, in the highest prioritization of our culture, center on the degeneration of our physical world and upon our deterioration in having the capacity of wholeness. In the eyes of proponents of the systems-view, the future is being deeply discounted in terms of its qualitative dimensions. The nemesis of the systems-view is the status-quo which gives servitude to ideations that are outmoded expressions of societal regulatory functioning. The maiden form of regulatory functioning, in western culture, is external regulation unbalanced by sufficient forms of self-regulatory capability. This condition places selectivity of courses of action towards schemes of action not amendable to the "new realities". The new realities demand, as Drucker (1992) has stated, an awareness of the impactness of ecological habitations. Highly individualistic patterns of organizing properties without self-regulatory capability preserve prescriptive modalities
of static-equilibrium states. It does not instigate self-reflection or challenge it’s fundamental assumptions upon discoveries of disclosures of new vital information. New information can bow to forms of objectivism causing remissiveness in dealing with critical matters outside the designations of the targets of the assigned objectivism.

Our mentality or disposition to the manifestations of our reality-formations is the incapacitating influence of modern times. It is the Weltanschrunng or world-view that supports our reality structuralisms. The western world-view has become entropic to the effects of transforming realities. The transforming realities are not congenial to the existing human systemizations of inordinate mechanistic tendencies. The ordering is not sufficiently responsive to forestall quality deterioration of patterns of life. Patterns of linearity are not hospitable to alternate forms of systemizations that are not predisposed to their cultural foundations. A new world-view would need to go through an inchoate phase until sufficient new structuralisms have been founded, and a new organizing climate becomes fully implemented. The old patterns of linear proclivities would need to be replaced by new patterns of networking activity, bolstering and democratizing the new paradigm of heightened self-awareness.
The scenario presented in the preceding statements is not the work of pure imaginings. A shifting world-view is gradually gaining ground. It’s epistemological contents has, in the last two decades, has taken shape. Thinking, in terms of ecological frameworks are pervading mainstream consciousness in increasing degrees of comprehension. A new cultural synthesis is in the making. Surprisingly, business may, paradoxically, contribute an increasing disposition to transforming business structuralisms to the new realities. Compared to other institutional manifestations, business is coming out of its bureaucratic lethargy with improvisions of all kinds. Yet, few business individuals have been exposed to the full implications of creating organic economic entities that are servient, not to patterns of efficiency, but to patterns of effectiveness.
SCOPE AND LIMITATION - CHAPTER IV

This paper is the result of a project to discover the organizing propensities of our culture's design. To this purpose, there needed to be facilitated an inquiry into the cultural mental dispositions (consciousness) that bring courses of action into decision-making. These influences have long become sequestered into the culture's mythologic framework and have materialized woven into our institutional fabrications (structuralisms). Attempting to achieve some astuteness on these dispositions - which are the guiding principles in which our culture shaped it's form - determines the scope of the endeavor.

The project is only a preliminary survey accomplished to stake-out some of the gross features of our culture's reigning configuration and an emerging new view that seeks to hurdle over the "mind barrier".
NATURE OF MODERNITY - CHAPTER V

A rising consciousness to a need to reappraise the course of our societal development, or ontogenesis, is becoming more acutely recognized. The crux of this emanating awareness can be affixed as the result of the arousal of the human consciousness, over the ensuing turbulence and complexity that are beginning to engulf modern society. The turbulent conditions and complexity are a creation of human conduct, especially through the institutional activity that determines the patterning of an advanced civilization. In our world of consummate practicality, in which forms of instrumentality have become the bellweather symbol of a culture, a receding disposition to see human conduct other than in the light of power, predictability and control have reduced human growth in terms of self-consciousness. In doing so, the mavens that triumph these "absolute" qualities have unleashed extreme amounts of action towards society. These actions are upheld by the norms of the society. In modern times, philosophical systems and scientific systems have entrenched these norms deeper into the normative structures or living systemization. In this way, the ordering of society is beholden to those norms of action. Science, technology, and business largely see these
norms as the chief property of their dynamic state, as do many other institutionalized, or organized, activities in society. Something needs to be "forced" in order that a beneficial outcome is secured. This is a form of optimization and not option-choosing decision making.

Because much fruition, or spoils, have materialized by resorting to this approach, little consideration is given to the view that cooperation, collaboration, and the creation of harmonic systems can come about through volition patterns that are not "forced". Do the affinities of nature actually use unilateral forces as its method to create biological reality? There is a great dichotomy between the factual claims of classical physics, which see force in terms of linear-derivative dynamicisms, and biologic evolution, which is more expressly stated as the "energetic disposition of organisms". That is, comprehending through the evidence of biologic evolution, that there is an ordering that is transformational through higher complexity. This is achieved in particular co-efficients of energy quantities and qualities. A careful observance of ecological significancies demonstrates that there are irreducible forms of interplay that create the balance of an ecological field. There are conditional characteristics of essences that are a part of a unity. A state of symbiosis exists.

This view is a holistic one, in that a unity is paramount in seeing the full dimensions of an existential state. Our culture does not preoccupy itself very much with holism, since human behavior is supposed to be a deliverance from the
original holism of nature. Figuratively, through the acts of mind and through the
development of artifacts, our progression is seen as extracting ourselves from
nature. This extraction was achieved through culture-building. A culture at its
highest level, away from primitivism, is an advanced civilization. The western
culture is built on prior civilizations and has its own idiosyncrasies. Each historical
age struggles with the potentialities that can come through a holistic motif. The
heavy baggage of customs and their workings of generativity have striken against
any full acknowledgement of seeing holistic tendencies of nature. However, in our
century, the havoc from ecological despoliation, and such behavior as treating
work-forces as only the simple means to an end that denigrates the workers self-
worth, is transpiring into a deeply maladjusted society. In a turn to a new form of
"bottom-line" that must come up with the adaption of different norms than has
been traditionally bestowed, commonly held assumptions must be shed at an
increasing pace.

Business decision-making is taken as a ratiocinative and efficacious effort
to solve business problems. These two factors underscore acceptable practices
of management activity. Reasoning and logic constitute ratiocinative behavior,
while efficacious behavior is the result of obtaining the maximum return from a
resource that is considered an item of scarcity. The performance of any
corporation will then be considered a net result obtained from placement of these
two kinds of deliberation in a context that can be exploited. In our time, it is
becoming very doubtful that this situation can prevail much longer. In the book *Futures Research* (Linstone and Simmonds, 1977) the authors of a chapter on critical problem selection give an alternative to the conventional approach of our reigning societal normative structures. This approach follows in a comparative reading of opposite paradigmatic structures.

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<th>Alternate Pattern</th>
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<td>Reductionism</td>
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<td>Objective</td>
<td>Subjective</td>
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<td>Prediction and control emphasis</td>
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The listing cuts through the grain of modern society and its acute dilemmas. An important consideration of higher levels of managerial staffs is to see what must be accomplished over the long-run. It is true that the managerial endeavor is overwhelmingly action-orientated. It is this kind of leadership which dictates much of the decision-making. It is the view here that ultimately "profit and loss" considerations will call for the rise of reflective thinking as part of the duties of leadership. In other words, social, as well as fiscal, responsibilities will be
required in order to do business. This state of affairs is emerging now, although the reasoning seems hazy to many business-people in society. Business operations will need to be fully transformed into a new configuration of society that is not yet at the appreciative level. The time is upon us to recognize the patterns of socialization that inhibit our ability to be responsive to a changing world. Complexity is the culprit, or perhaps it can be said to be the savior. Complexity is not a 20th century phenomena, but the dimensionalities of the complexity of man's actions in modernity are staggering. It will call for a self-organizing state of society. Self-organizing means that autonomic being is valued and individuals must share in responsibilities and outcomes to a far greater degree than is now seen. This organizing requires growth in understanding the nature of relationships. Relational understanding is very contrived in our society. Institutions embrace an eschatological structure.

Organizations evolve from the constructions of social reality to which its members largely subscribe. Few people attempt to clarify the nature of social realities that comports modernity, and that clarification is essential to develop a reflective consciousness. Pursuing the approach of Aristotelian logic that favors a process of discovery, which puts emphasis on the "why" of a phenomena, affords entry to the presuppositions that undergirth the assumptions of modern society. Presuppositions are the antecedent conditions that influenced deliberations over the nature of nature. The nature of nature can be seen, in
terms of Kantianism philosophy, as it appears in the mind, rather than the "thing-in-itself". The course of western civilization, particularly since the time of Isaac Newton (1642-1727), has been orientated away from any metaphysical inquiry of the nature of nature. In response to the outcome of the Newtonian scientific revolution, (Prigogine and Stengers, 1984) in their book "Order Out of Chaos", give the following reply.

"The idea was not to learn about natural processes in order to utilize them more efficiently but to deceive nature to 'machinate' against it - that is, to work wonders and create effects extraneous to 'the natural order of things'."

Prigogine, who won the Nobel Prize in 1977 for his work on the thermodynamics of non-equilibrium systems, is one of a number of individuals who observed that the systems that are facultative of the ordering of our society, do not mesh with the propensities of the ordering of nature. Advanced societies like ours are highly organized systems, or networks. To a degree, they emulate nature which is also constitutive of networking. But this emulation has a high level of inconsistencies. Among these inconsistencies are the negation of the act of spontaneity. Spontaneity is a natural process that can be expected to have an incipient growth progression that is unobservable. Since it is unobservable, it is not controllable. In our age, where complexity and turbulence are beginning to be more and more
evident, our managerial forces will find proximity with what are called ill-formed problems. They are really conditions of spontaneity, due to changing patterns of interaction. Two ways to recognize this affair more cognizably are as follows. Recall time-lapse photography in which accelerated framing of a slower (relative to us) transforming event proceeds to a climax, such as a flower bulb bursting into bloom. Secondly, in probably the more easily recognizable understanding of spontaneous occurrence, picture the act of spontaneous combustion. It is well documented that this happens when volatile gases concentrate to a point in which a swift outburst of combustion happens. In both examples, a level of interaction achieves a potentiality. Complex systems are constitutive of interactions, and when they are of higher ordered complexity, they can mutate under the pressures of turbulent forces.

In our rise into higher ordered complexity and turbulence, our normative-structured status-quo still places extreme regards on the though tools or decision-making methodology that is conducive to lower ordered levels of complexity. This ill-placed regard is not surprising, considering the stupendous amount of attention that is placed on a fragmented reality.

Mankind is embedded in nature and the unfolding of the nature of nature is the key to the authenticity of man as a representative of nature. As things now stand, protean man, as depicted through western culture, has been in systemized revolt from comprehensions of realizations that manifest his state more clearly.
Great cultural "walls" have been erected, mainly through the extreme fragmentation of the activities of society, and through a "lens model" of seeing natural phenomena with "objectivity". Objectivity is a device to receive extraterritorial status for an activity. Today, with the advantage of accelerated communications, and the increasingly seen observances of organizational states that are showing patterns of disorganization implicit in their forms, much needs to be done to create a natural ordering of society. This is an extremely difficult proposition, since our unnatural ordering is considered an "unqualified success". This "success" (this ordering) is the result of a conditioned mind-set.

Our pragmatic society relates to the commonsensical arrangement of an "appreciative world". This arrangement is really idiomatic to a culture-bound idealization. Being pragmatic to this understanding is lauded as the approach that has created epic progress, but it has come with an extraordinary price. That price, or sacrifice might mean that man’s humanness is being cast away to the wayside, and his evolution is coming into some direful prospects. This situation may accrue upon the reason that in his "state of excitation" on the "how" of things, he has let the "why" of things atrophy. Aristotelian rationality was composed of both connotations. They were to be regarded as two aspects of one unity of understanding. In contrast, Galileo through his remarkable achievements, lent that the "how" was the ultimate choice. Until our own century, there was no real reckoning on this composure towards nature. The cultural accretions of the "how"
approach caused no magnitude of ill-formed effects that would make society gain a reflective consciousness. Thus, the "why" of things, it's cause or reason, undertook a subordinate, or repressed, positioning in the psyche of western culture. It deterred too much questioning of the conducting of societal activities that were given normative valuation. It was the advent of modernity some three hundred years ago in which the prioritizing of the "how" approach began to foment rapid social change and, by the time of our own century, became the most suffusive element in its design.

The question of control was at the root of the proceedings. The issue was empowerment. Power and control are of the same calculus. Impressions on control took many forms. One example of especially noted subliminated form was the Protestant Ethic, which permitted the industrialization of the west. Control, quickly, in the historicity of western society, was aligned with the thought-patterns of rationality; the particular rationality of the "how". This "rational" approach has become more symptomatic of social and physical maladies as it's systems became more complexly intrusive upon the world. Empowerment is seen in terms of absolutism, and this idea of absolutism has a long lineage in western thought. It is defined as "the doctrine of absolute and nonrelative being". We are just now, in a sense of wider consciousness, beginning to recognize that reality is relative. Among the most importantly held precepts that came down from western heritage, (expressly, the classical Greeks), were notions on "perfection" and "staticism".
They invested western thought with ideas on permanency, as if time had little or no account as a force. The state of equilibriums, as it was manifested in physical forces, was seen in the same light of conceiving. Equilibrium points or balances were not seen as changing in response to awareness, but only through dynamic external forces. It was a mechanistic view of the world that produced the forming of modernity.

As the age of modernity began its climb, it could be said that man's hubris climbed with it. It is not a repudiation of modernity that is the purpose of this article, but a discerning of it's style, so that a consciousness of it's course can be made transparent. It is man's habitation of his ecological ordering that has always been the stake and that includes an ecology of his mind. Our brain, or sensorium, is the facultative means to have experiential qualities in the highly evoluted form that permits our unique position as a specie. While other organisms have capacities of some form of dimensionality that can be considered extraordinary, only humans have greatly expanded mental capacities. It is mental capacities, the ability to take in impressions and order them into configurations of interpretations, that allow us to be so pervasively effecting on our surroundings. We are not only affected by our ecological habitations, but are supremely effecting. This understanding is given too low of a threshold in modernity's hold on consciousness. Our experience forming aptitude is customarily given it's highest value in our physical sensatory means. However, experiences in the
"suchness" of humanness undergo more than the outcome of physical sensation. Using the understanding of holism, that the whole is more than the sum of the parts, the impressions go through the arousal, or agitation, of the mind. The mind is a depository of impressions that forms consciousness. All objects in an environmental field, given attention, are elective to the evolving of impressions. Impressions accumulate and can be generative of new insights. Thus, impressions of images can, upon innervation, produce effects or intentions. The term "impressions" has essentially the same meaning as the term "imprints" was given by Konrad Lorenz, the Nobel Prize winning ethologist. Homo sapiens, before language developed, relied on the impressions (imprints) of the contextual varieties of their habitations. This still remains, but since culture was formed, humans receive impressions overwhelmingly through the cultural prerogatives, or dispositions, of which they are bound. Only through intuitive fieldings, evoked from time to time, are there the possibilities of an unbounded consciousness. Latent impressions that have dominant retentive qualities can be actualized as instincts; or in a more evolved complexity of form, as archtypal expressions that have obdurate characteristics.

What is the hoped outcome of this very brief exposition of the nature of impressions, is acknowledging that impressions are the fulcrum upon which all kinds of knowledge rest. Knowledge is used here in the broadest expression of "knowing". The experience of "knowing" does not rest on only knowledge stocks,
but is a process that transcends them. Think of knowledge stocks as the potential choices of building material for a habitation. That is all that knowledge stocks represent - building material. We attach an overwhelming preoccupation with knowledge stocks to the expense of a qualitative engagement on reflecting about them. The cultural impositions of normatively-derivative impressioning, in modernity, have a tendency to crowd out a critical faculty of reflective thinking outside of it’s own paradigmatic structuring or world-view. This crowding inaugurates a disingenuous cultural patterning that is overspecialized, and disinclined to widen it’s visionary spectrum.

The classical Greeks comprehended the dimensions that were manifestations of impressions. It was signified by their energetic disposition toward a vibrant spirituality; a spirituality pertaining to the conscious thoughts and emotions. The suchness of conscious thoughts and emotions is what allows a society to orient itself to a particular pattern. The cultural edifice brings a quality, or lack of a quality, on the basis of it’s impressions. It is normalized impressions that are the presuppositions of modern society, and they exist in both explicit and implicit forms. These forms are what we call attitudes.

Attitudes are the formidable qualities that have given us our human quality characteristics. In turn, human dimensions are qualitively configured according to the presuppositions that achieve consciousness. They come about by the route of feelings. This is why our emotive state, or affective dimension, is so
strongly evolved. By being emotive, we texturalize our existential contexts. Emotions congeal from a number of pattern-forming influences. Three such formations are "beingness", "vicarious living-out" and "relational". They are all constitutive of an integrative reality or holistic perspective. In the individual, who has a temporal existence of quite some brevity, "vicarious living-out", in modernity, is perhaps the predominant pattern-forming influence that is received through the cultural matrix of society. "Beingness", on the other hand, is a purely natural state; it is direct experiential involvement in a context. "Vicarious living-out" is an imposed reality. To clarify, a deeper thrust will be pursued.

"Beingness" is our original state before cultural transformations began imposing elemental changes. The original context was purely natural - that is, there were no intervening influences such as idealizations conscripted through acculturation. We began to differentiate from other members of the animal kingdom through the evolution of the central nervous system (C.N.S.), enlarging our capacity to be self-conscious. Self-consciousness is a natural condition of our being. It is not an affliction typified narrowly as a psychological difficulty; it has metaphysical qualities. The development of a society or a culture is founded on the precondition of a sufficient level of consciousness. All life forms have some level of awareness, it might be undifferentiated awareness, but a centrality of existence will be given here that the universe is a medium of consciousness. Our "beingness" remains a vibrant feature of our being, but it has long transcended a
purely natural beginning, or ontogenesis, that was typified by a lower ordering arrangement. Natural ordering is the evolving of complexity. This ordering is clearly apparent in the whole scheme of societal advancement, as well as biological evolution. Through acculturation, "beingness" goes through altered states that refine "beingness" by socialized influences. When we talk about "progress", we are talking about transformed "beingness". These transformed qualities are usually the result of indoctrinal patternings. Learning, outside of direct experiential involving, i.e. without intermediating influences, is extremely difficult in a number of ways. One difficulty appears in side-stepping the affinities of a culture that does not desire to be much of an open-system. The cultural superpositions of a society act as a sentinel over the dispositioning of consciousness. Sometimes in its zeal over the "protectiveness" of the cultural configuration, a culture will begin to lose its natural energy and begin to fall into a pattern leading to entropy.

A very serious effect of modern society is that it has become so submerged into its paradigmatic structurings that it doesn’t recognize the essential factor, or comprehensiveness, of "beingness". Instead, it continues to live in its symbiosis arrangement off of its reigning paradigmatic offerings, in spite of indicators that demonstrate that such pursuants are downward-spiraling for society as a whole. Problems are narrowed increasingly within contextual framings, which belie the more relevant considerations of enlarging contextual frameworks. Ecologists
recognize the interconnectiveness of life, but an ecological template for all of societal activities is only possible in a new reigning consciousness.

All living arrangements, or patterns, that are given identification as culturally-imposed are evolkings of stylizations. Style is defined, for the purpose herein, as "a particular distinctive or characteristic mode of action or manner of acting". Normative structures of societies are ductile to a form of stylization. Normative structures bring a pattern of conformity to a reigning style that is the very essence of the purpose of normative structures. Inlaid in the normative structures are presuppositions in many kinds of predication and they are the result of attitudes. An attitude is a disposition to an object or subject. There is a qualitative referent movement in terms of a mental state that extrudes a consciousness.

It is being maintained that an attitude is implicate in forms of consciousness. A condition of consciousness is dependent on awareness, or familiarity, of something for what it is. Thus, a mental state is essential to a fabrication of a reality. While we have a variety of sensatory organs to assist in the physical observance of a spatial reality, it is the mental state that permits formation of attitudes. Attitudes allow relational perspectives to be created. They are activated through time.

In terms of Einstein's contributions, we live in a space-time continuum. There is no separateness between time and the three-dimensional configuration of space, which is attributed as width, height and a depth. Instead, we live in a
four-dimensional reality. The implications of Einstein's insights were a stunning blow to the scientific establishment that held that the Cartesian coordinates were emblemic of the true coursing of nature. There began to be a comprehension that ran otherwise; in that nature is not coursed, but it evolves. Nature does not follow a trajectory-like progression. This is difficult for many people to understand when the nature of nature is under scrutiny by a reality bespoken by attention to mechanical forces. For more than three hundred years a presupposition left absent the critical aspect of time. This more limiting focus on a three dimensional reality, especially in our century, has transmogrified the entire social landscape.

Einstein inferred that "time" is another word for relationship. The notion of space can then be seen as an effect of an involvement with "time". In a corollary, it can be stated that the evolving confluence of space-time brings adherence of particular qualities. This adherence happens in the coordinates of a system.

The germination of an attitude about time had profound consequences on the structuring of western society, in particular, in it's institutionalized activities. Time was subjugated to an appendem in a script developed by the mechanistic world-view of Newtonian physics and later by the industrialization of the west. Thus, an attitude about time was placed in the organization of the psyche of western culture. The Newtonian world-view was an incorporation of it. This attitude found its incepting influences among the classical Greeks. Time, in the search for eternal veracities, was poised in the "celestial heavens" as staticized.
The idea, or perhaps better stated, the attitude of a static universe, deterred seeing things as transformational. Nature exhibits a fluidity and has a transforming essence in higher orderings of complexity. This is the meaning of evolution. Growth is not just having a quantitative significance, but also a qualitative significance. It might be said that, in modernity, this comprehension is not sufficiently held in consciousness. Dynamics had a relatively small proportioning in classical Greece. The Weltanschauung of modernity is towards profusiveness of dynamics. Dynamics in modernity are symbolized not by interactive energy dispositions, but pertain to outside forces.

Darwin’s findings shift us away from the realm of the physical world of "inanimate objects" to biological entities, which are more evolved and complex. Darwin gave observance that a specie of a particular ordering can evolve into a differential form. There is morphogenesis. The theory is stated in terms of structuralism/functionalism, but the ordering can be perceived as an evolving awareness by being in a relational continuum. This alternate perspective is a movement that can be stated as self-organizing. A specie has capability of changing its morphogenesis in response to alternations. It’s possibilities are probabilistic through the process of mutation. There must be a mutagenic engagement with environmental stimuli. By doing so, morphic resonance is established.

In the evolution of biologic organisms, it is "time" that assists this activity.
Time doesn't have neutrality, it is a coincident of being. It exists in wider and wider contexts of systems. To be within the confines of the co-ordinates of a system is to be in an evolving form of interplay. A relationship is brought into being by interaction. Relationship and interaction should not be confused. A relationship is an interconnection, while an interaction is of an intentional design that has purpose. Those entities which are in open systems of engagement (patterns of reciprocity) are creating exchanges of qualities. Conversely, no exchange, or severe imbalancing, means extinction, or threatened extinction.

This discussion of some aspects of biological evolution has been made to emphasize the organismal qualities in living systems. Primarily, it serves to identify one of three attitudinal formations that challenged the conventional attitudes (paradigmatic structuring of western society). The first formation was Darwin's revelations. The second one is Einstein's theories of relativity which, while dealing with motion velocities, were actually deeply involved with the dimensionality of time. The third attitudinal formation is quantum mechanics.

Darwin's discovery gives credence to seeing nature in a light not essentially of dynamic external forces, but of a metamorphosing characterization. There is a state of pliancy that comes through a process of organizational activity. This cannot occur in isolation from the interconnections which constitute life. This conceptualization reflects treating any complex system as organismal. While we exist in a monad form that is fully individuated, our existence is totally a result of
interconnections. What is called human relations is the pattern of relational systems that are constructed in social living.

The coalescence of attitudes has been stated as implicate in consciousness. While consciousness is often seen as autonomically developed or volitive, this is not the case for much of what is described as consciousness. There are two forms of consciousness; that of conditioned and unconditioned resolution. The unconditioned consciousness is undeferential and adheres to the true meaning of volition. Conditioned consciousness is deferential and is due to enculturation patterns. Enculturation is more than adapting to human ecologies. Enculturation is assimilating it's values. Socialization processes that produce assimilations give us our customs, mores and even many aspects of our personalities. Assimilations do not come without attitudinal propensities. Attitudes are characterizations of processes of assimilations. All segments of societies partake of this phenomena. As part of the emotive realm of mind, they are expressions of how reality is to be perceived, constructed, or how it is assumed to work. Attitudes are the cornerstones of a society. All institutional endeavors are grounded in attitudes. For example, the presuppositions of all forms of seminal thinking, such as economic thought, are manifested through attitudes.

Attentiveness to the implications of attitudes are given short measure in modern society. This has much to do with the notion of instrumentality. Again, returning to classical Greek thought, some insight can materialize. The classical
thinkers treated affairs of nature through an attitude that nature is transparent. In modernity, which followed the Middle Ages and continued down to the recent presence, nature was conceived as opaque. The nature of nature came grudgingly. The "lessons" had to be "torn-out" of nature. What exemplified the ethos of classical Greece and the neoclassical Renaissance was attempting to fulfill an all-encompassing view of the world. This posture is not accommodating to any narrow provincialism of the mind. The sentient human being and his society find shared meaning through the qualities of the society's ethos. The classical and neoclassical peaks of the occidental world were the results of a spirituality. The classical Greek spirituality subscribed to an attitude that the extents of humanism are to be entreated as a societal paragon. While spirituality is not a material substance, the qualities of spirituality are what engenders birth and renewal, and drives new forms of creativity. Nature (and mankind is a part of nature) is an evolving of a spiritual praxis. Human conduct emulates this natural ordering in a wide array of perceiving qualities, or manifestations. For example, Manes (216? - 276? A.D.) founded the Manichean school of thought that placed an attitude - the "world" was a conflict between the forces of light and dark. In this dualism, shaded interpretations were starkly pronounced, and like many influential doctrines, accented itself through societal systems.

Spirituality is an enormously powerful motivating force. The source of all generativity can be stated as swelling out of spirituality. There are countless
variances of the notion of spirituality that come from perspectives of consciousness. The philosopher Henri Bergson stated it is an "elan vitale", the energetic disposition of an organism or its life-inducing qualities. Whatever encapsulation it is sequestered, spirituality is enmeshed into value systems. Values bespeak of a culture in a way no other "voicing" can accomplish.

Spirituality in western culture has a "face". The form of spirituality is particular to Judeo-Christian ties. Certain ideas, promulgated from Judeo-Christian heritage, allowed western man to master his fate by putting a distance between himself and nature. By having a monothetic supreme deity that created a bond and dialogue, a source of mystique could be given explainable qualities. Spirituality became institutionalized in a format of dogmatic and doctrinal control. Encapsulation of spirituality in doctrinal edicts is a foundational structure of modernity. Forms of spirituality encouched in attitudes designated the various epochs in western history and created reigning consciousness. By pursuing this line of inquiry down to the modern era, the pattern of the western psyche can be made open to further inspection.

The Middle Ages were the triumph of the Christian faith in the west, but attention to ecclesiastical banishings began to be resisted. The hardship, pestilence, and unremitting clarion of the Christian Church gave impulse to a need for renewal. Beginning in Florence, the High Renaissance (14-17th centuries) materialized and can be symbolized by its zeitgeist, which permitted humanistic
ideas to spread throughout the kingdoms. The Renaissance dwelled over
sentiments on the dignity of the human being, and pushed for human endeavors
beyond the normative stance of society in the Middle Ages. By infusing a higher
ordering of human spirituality, the age would release a tremendous amount of
psychic energy that would continue well into early modernity.

Before the Renaissance began, a momentous occurrence in western
thought was produced. This event would not only seal the fate of medievalism,
but created the conditions of the inception of modernity. This is the conflict over
dualism.

Every period in the history of our evolution evokes forms of animated
attention. As mentioned, the Middle Ages had a reigning consciousness in which
religiosity was central to societal life. In a contrivance of a counterweighting, there
developed an erecting of a "screen" which divorced, or sharply attenuated, non-
corporeal reality from corporeal. Consciousness was redirected away from the
"climate" of the Middle Ages, that insinuated that earthly concerns (material life)
should be subordinated to heavenly concerns. This shift of consciousness, the
result of a philosophical view that maintained matters of practicality should be
uppermost in the affairs of society, was to begin the secularism of post-medieval
society. It is a paradoxical quality of the human condition, in the context of the
Middle Ages, that in order to incur a new form of spirituality the very act of
recognizing spirituality must disappear. This "screen" (dualism) is really the
erection of an attitude. "Realism" became the reigning outlook and rationality, in particular, rationality of the "how", became its prop. Dualism has had enormous implications in the historicity of western civilization. The entire symmetry of modern society is formed around this patterning of splitting the human psyche into a dominant patterning of rationality and a recessive patterning of arationality. Empiricism, formal logic, and logical positivism (scientific reductionism) are all indebted to dualism. Dualism was a strategy to counteract the overwhelming loci of power that ecclesiastical authorities had secured. The superimpositions of the ecclesiastical Weltanschauung were so entrenched that reactionary movements came about, by being diametrically in complete opposition to the unbalanced weightings of medieval prioritizings, or orderings. Secularism was the response to the externalities, or affecting qualities, streaming from the organizational patterns of medieval society; i.e. normative structuring. The Reformation (16th century) itself was a reconstruction required to meet the realities of a new form of the church-state relationships. Protestantism evinced the metamorphosis that crystallizes in the rise of new institutional arrangements in society. Significance became discerning of the spatiality of physicality.

The consequences of dualism are popularly seen as an embarking away from superstition and ignorance, and that concept is partially true. Pragmaticism and science were in the wing upon the dismembering of medieval thought. Yet, dualism will be stated here as flawed. It sought a "perfection" in aligning thought
to the predilection of the material sphere of the world and relegated the immaterial sphere of the world (mind) to a state disproportionate to its elemental value. "Progress" became a progress of materialism as an acute response to a human predicament. Absorption in the idealization of materialism is the sine-quo-non of modernity. It is a modeling that was created to trounce entrenched medieval influences secured by its traditions. In the same venue, modernity secured it's own traditions and loyalties. Dualism by splitting off immaterialism, "short-circuited" the tacit infrastructure of the Middle Ages and released a profusion of energies to develop new modalities of existence. While it achieved this aim, it also led western culture away from seeing the world in a holistic manner. The expansionary drives of modernity became powerful through the "sensibilities" of exploitation. An exploit is defined as an heroic act. The sagas of the occidental world are seen through the "lens model" of seeing reality as defined through accomplishments of exploitation. The normative structure of modernity is based on such sentiments. Dualism would give the oncoming modernity the option of not only imparting its will on developing its actualities, but to do so with disregard to the internal dispositions of the mind. That effect is in one's psychological state.

For the last three hundred years the motif of western society hinged upon acknowledging the powers of rationalism, the form of rationality attributable to the notions of Descartes (1596-1650) and Spinoza (1632-1677). In modern man, the qualitative dimensions have been so transformed by the experiences of rationalism
that it is taken as an absolute. Thinking activity began to be structured according to how well it conformed to the expectancies of its paradigmatic structurings. With the rise of rationalism, modernity had begun to be crystallized. Rationality may be seen as the systemizations of belief and unbelief. Formal systems of rationality gave structure to an evolving of a complex society. Diverging out of the form of rationality were formal logic, logical positivistic science, and pragmaticism. These are the stalwarts of modernity. They do not have any flexibility of free-form, but are designations of instrumentality. That is, they are purposeful designs to seek a regulatory mechanism to achieve control.

Rationalism engulfs many things, but in essence, it stands for a systematization of logical orderings. It consists of forms of methodologies, or standards, which are considered unequivocal when fulfilling its logical forms. This fulfillment comes through testings or argumentative engagements, which adjudge constellations of beliefs and unbeliefs. Therefore, rationalism is a verity system for resolving reality constructions. The normative structures in society appose those renderings. Mindfully, normative structures can be any societal component that finds purpose in executing standards of comprehension. The "logicalness" of something may be the earnest efforts to give the best accuracy of comprehension to a phenomena, or it might be instrumented for calculating designs. Rationalism is among our highest values because it is capable of bringing an ordered conduct to the population of a society. Because it has the
ability to bring about levels of cohesiveness to a society, it has achieved a premier status. Power became a mastery of subtleties and "refinements of reasoning".

Around the same time that rationality began to incur inroads in the consciousness of society, the advent of the Newtonian world-view pulled rationality to further forms of practicality or action. Modernity is the result of vastly enlarged activity that is multi-dimensional, but always shaped by the influences of rationality. The attitude of rationality is that there are no unfathomable depths that can't be comprehended and manipulated by the pursuit of reasoning and the instituting of methodology. The paradigmatic structuring of modernity is evocative of that attitude. The great bulk of consciousness should be a belaboring of such pursuance.

There is no question that the powers of these through tools have radically changed man's existential condition further along a creativity continuum, in which his state undergoes accelerated transformation. Yet, with so much concentration on the value of rational action, there is little inclination to be reflectory of what it has wrought.

Since the arising of the Industrial Revolution (circa 1760), the course of western society has been under an enormous influence to mechanize all appurtenances of human behavior. This is ambulatory to a society that perceives that a machine-like depiction is the most efficacious and correct pattern for universal application. The Newtonian idea of a universe that works in a fashioning
of a clockwise motion, or mechanism, was extended to all kinds of relationships. At the core of this perceiving, dynamics were seen as events of driving forces which determine the equilibrium point of a condition. This could be symbolized in terms of velocities. Events were acts of causality. More specifically, in complicated manifestations, there were chains of causality. This view of seeing events as a result of linear forces, or velocities, is the cardinal fact of western science and technology. Linear-driven action is everything, while other forms of action were stigmatized as a failing. This belief seems to be a purely quantitative idealization, since a qualitative idealization calls for reattributing events, or potential events, in terms of essences. That is "... intrinsic nature as contrasted with what is accidental, ephemeral, or superficial". As things are, the human psyche is under the onslaught of a motivating influence that ignores the needs of individuals becoming in harmony with themselves, and consequently, in harmony with the natural environment. That motivating influence is the bias-creating reigning consciousness that everything can be viewed with detachment, and thus open to any form of exploitation that can be machinated. Subjectivity is the only true qualitative dimension, but it demands, as Carl Gustav Jung has stated, an inordinate high level of individuation to counter ill-formed actions produced by the societal mind or social ordering. Society in the alike manner of corporations is a fiction devised to maintain continuity of a culture; that is, it is composed of individuals involved in myth-making as well as operationalisms. Through
socialization patterns we fabricate a reality distinctive of our culture's ethos. Then, the created reality achieves its overt dimensions through myth-making. The question that needs responding to is what kind of overt dimensions are we producing? Berger and Luckmann (1967) handled this line of questioning in a singularly articulated manner in their book "The Social Construction of Reality". The passage will be given full verbatim recognition as follows:

"It is important to keep in mind that the objectivity of the institutional world, however massive it may appear to the individual is humanly produced, constructed reality . . . The objectivity of the social world means that it confronts man as something outside of himself. The decisive question is whether he still retains the awareness that, however objectivated, the social world was made by men - and, therefore can be remade by them . . . Typically, the real relationship between man and his world is reversed in consciousness. Man, the producer of a world, is apprehended as its product and human activity as an epiphenomenon of non-human processes. Human meanings are no longer understood as world-producing but as being in their turn, products of the 'nature of things'".
Our culture encourages being blithely unaware of how much preoccupation is afforded to the generation of things, to the expense of forms of relationship building. The culture of modernity does not act as conservator of our natural largeness but of a consuming predilection to feed an uncontrollable appetite to secure a remoteness from subjective habitation of our world. This situation is particularly true in our social, biologic, and self spheres. Each of these spheres of contact demands a high proportion of our consciousness. A future detrimental to these concerns is to have no future at all. The future must reside in patterns of organicity which recognize that the qualitative dimensions of interconnections constitute the true meaning of systemizations. This future cannot be achieved without high levels of consciousness on recognizing essences and purposefulness of systemizations. The epistemology of modernity - that is, the professional, analytically-oriented epistemology is the linkage between theory and practice. It is the only normatively sanctioned linkage to be made and it is dependent on a world-view of classical empiricism. The actions of positivistic science, technology, education, and business all devote their full attention to demanding that our world be seen exclusively in terms of machine-like dynamisms. Even the psychological "sciences" bespeak of the mind, in terms of psychodynamics, as if there is but one authentic template in which all behavior must proceed. Modernity wears blinders. It is a state of mind that found means to execute designations in which materialism was raised to the foreground in man's consciousness. Indeed, it
executed this so well that it became the all-reigning property of the normative consciousness. The parallels, in comparing the Middle Ages with modernity, typify stages of a culture in which improvisions of a reality undergoes disintegration. Turbulence and disorder are not restrictive to our age, but actions have burgeoned tremendously in our time. The designations of those actions are promoted in quantitative terms that bring "problem" magnitudes beyond our ability to interdict them in an effective manner. The testimony of many thoughtful observers of human behavior, including Frederick Perls (founder of gestalt therapy), Konrad Lorenz and Carl Gustav Jung, concur that within the egocentricity of modernity the quest for the artificial has become the chief proposition of being. There is no soul in a machine, only by boot-strapping oneself out of the quagmire of modernity will man find his redemption. The forces of our normative structures are decreeing that a new ordering, post-modernity, is upon us. Their expectancies are that through a communication explosion made possible by the computer (a strictly linear-driven machine, perhaps the ultimate one) will permit knowledge stocks to gain increasing acceleration to bring society on a course of "progress". Or, should we say, to captivate society? Knowledge is formed, especially technical knowledge, in a paradigmatic fashion and praxis follows as so ordered. The questioning of what has been wrought has a very diminutative voice. People have been conditioned to the message not to do an about-face to the march of the technological drummer, in spite of becoming
"unreal". There are alternates in which technological advancement flows in harmony with a natural ordering but it will not be achieved unless there is recognition of a holistic universe. How we perceive the universe is how we afford the potentials of our evolutionary actions. Impressions must be reflected upon to open up new kinds of thoughtfulness.
DISCUSSION AND RECOMMENDATION - CHAPTER VI

Management decision-making in the hospitality industry, as in other industrial forms, comports itself to the ideations of western culture. But, as the view of this paper brings forward, key improvisations of the ordering pattern go against emerging realizations that a major transformation must be secured. This will require new forms of concordances in which there must be dispelled the extreme patterns of egocentricity that saturate the cultural design of modernity. This is very difficult to do in a culture that has become bonded to inflexible reality-formations such as encountered in mechanistic systemizations. One needs only to remember that during the 19th century, bureaucratization of human systemizations achieved great credence of being the most exalted form of bringing order to society.

The hopes of the Victorians were dashed by the coming of World War I. World War I was, eventfulwise, the watershed on the unrestrained observance that only good could come out of the industrialization of our civilization. This was a limited perception. The organizing mind of institutional structuralisms paid little heed to a mounting crisis - evolutionary crisis - of investing enormous munificence
to such a deposition. Policy development became staunchly behind unrestrained physical growth of mechanistic systemizations without looking at the "other side of the coin". The other side was not a picture of determinism, but qualitative growth. The crucial flaw of unrestrained physical growth of mechanical systemizations is that they purloin the chances (probabilities) of qualitative growth.

In an emergent consciousness of a natural world of probability and relativism, the hardfast resolution to parlaying mechanistic systemizations to attain dominance and absolutism can only lead to forms of degradation and corruption.

Normative structures are prone to bias arrangements or dispositions. Advanced industrial cultures conform their dictations according to the derivatives of the "appointed bias". Overcoming non-reflection of the appointed bias is a true attainment of learning. Without means to bring techniques of self-regulatory reflection into a circuit of decision-making, the appointed bias continues to maintain directional focus. Reflective activity permits changing the course of activities that do not achieve the essential requirements of a viable living systemization. Systems that develop according to the principles of organicity elicit product or service excellence in the commercial world. This must include impactiveness to human and physical characteristics of growth. As we become a "global village", the systems approach is needed to replace patterns too dysfunctional to uphold an effective regulatory movement. Hospitality systemizations must recognize, through theirleaderships, the ideas behind the
systems approach. Those ideas can and must be incorporated in their operations. If this will be accomplished, the hospitality industry will gain a fitness optimal to the emerging "new realities".
BIBLIOGRAPHY


