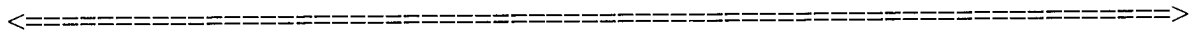


Associations and Institutions

Notes on Institutions and Institutionalization

1. The process of institutionalization:

Crowd, Audience, Mob	Club, Association	Corporate Institution	Macro Social System
-------------------------	----------------------	--------------------------	------------------------



Low structure	<----->	High structure
Loose membership	<----->	Defined roles
Low culture content	<----->	High culture content
Low order	<----->	High order
High cost	----->	Follow the crowd
Strong fellowship	----->	Impersonal
Informal roles	----->	Formal roles
Ad hoc processes	----->	Rationalized roles and constitutions
Charismatic leader [prophet]	----->	Bureaucrat [priest]
Unity based on trust	----->	Unity based on creed and organization

2. Benefits of institutionalization:

Small and high energy input	----->	large programs, and efficiency
Theological naivete	----->	solid theological foundations
Temporary	----->	enduring

3. Dangers of institutionalization:

Vision	----->	Routine
Goal orientation	----->	Self-maintenance
Flexibility	----->	Inflexibility
Focus on people	----->	Focus on programs
Participation	----->	Alienation
We control the institution	----->	The institution controls us

4. Responses to institutionalization:

4.1 The answer to the evils of institutionalization is not no institutions [the anti-institutional reaction], but to know how they operate and to manage them so that their benefits outweigh their problems.

4.2 Informal processes: every institution has both form and informal processes. The tendency is to formalize as many of these as possible, but this leads to a 'hardening of the categories.' We must encourage and allow a fair measure of informal processes to take place to provide flexibility in the organization. We need not bureaucracies, but 'flexocracies.' The best institutions allow a great deal of informal relationships that maintain intimacy and flexibility.

4.3 Institutions, like individuals, can be renewed. Corporate renewal takes several forms:

- renewal through adult conversion or confirmation. In the church it is important that people affirm on their own the decisions their parents made for them in childhood.
- renewal through renewal movements within the institution. In the Catholic church this has taken the form of monastic and charismatic renewal movements. In some churches it has led to the 'church within the Church' movements.
- renewal through new beginnings. In low churches renewal often has taken place when some break away and start new churches and denominations. The result is the division of the church into many denominations.
- renewal through para-church movements. In the church students movements, Bible study movements, radio broadcasters and others have sought to bring renewal to churches. In time, however, these para-church movements themselves become large institutions and rivals to the church for leaders and resources.
- renewal through revival. Corporate renewal, like personal renewal, can take place through rituals of transformation—revival services in which the whole church or denomination seeks renewal through rituals designed to bring this about.
- renewal through reengineering. Currently much emphasis is placed on renewing institutions by studying how they operate, and by constantly reengineering them to keep them alive, flexible and focused on their core values and ministry. This requires understanding the process and stages of institutionalization, and of leading the institution through intentional changes that counter the tendency to become big and bureaucratic.

RENEWING INSTITUTIONS

Introduction:

- types of leaders: prophet, priest, shaman, king, bureaucrat, guru, etc.
- cultural differences: Pye, Hofstede, Howard Gardner
- natural/schooled:
- training: formal, informal, nonformal

School	Natural
- mental	- wholistic: cog, aff, eval. life
- costly	- in site
- abstract	- in life, particular
- type of institution: top down (Catholic, Anglican), vs. bottom up (pentecostal)

I. CLEAR IDEAS OF THE CORPORATE CULTURE

- vision
- identity
- culture
- worldview

II. CAREFUL MANAGEMENT OF SOCIAL SYSTEM

- social processes and dynamics
- relationships: respectful, mutual, accountability, conflict, termination
- task: team work, quality control, training, all heard and feedback, different persons in different appropriate tasks—right people for the right job, appeals
- manage change: momentum

III. CARING FOR PERSONS

- self aware and not threatened, open to change and
- care for personnel, stress and buy-in.

PARKINSON'S LAWS

- 1. EXPENDITURES RISE TO MEET INCOME.**
(No matter how much you earn, you are always broke)
- 2. WORK EXPANDS TO FILL THE TIME ALLOTTED TO IT.**
(You get things done at the last moment)
- 3. DELAY IS THE DEADLIEST FORM OF DENIAL.**
- 4. THE TIME SPENT IN A COMMITTEE ON A TOPIC IS IN INVERSE PROPORTION TO ITS IMPORTANCE.**

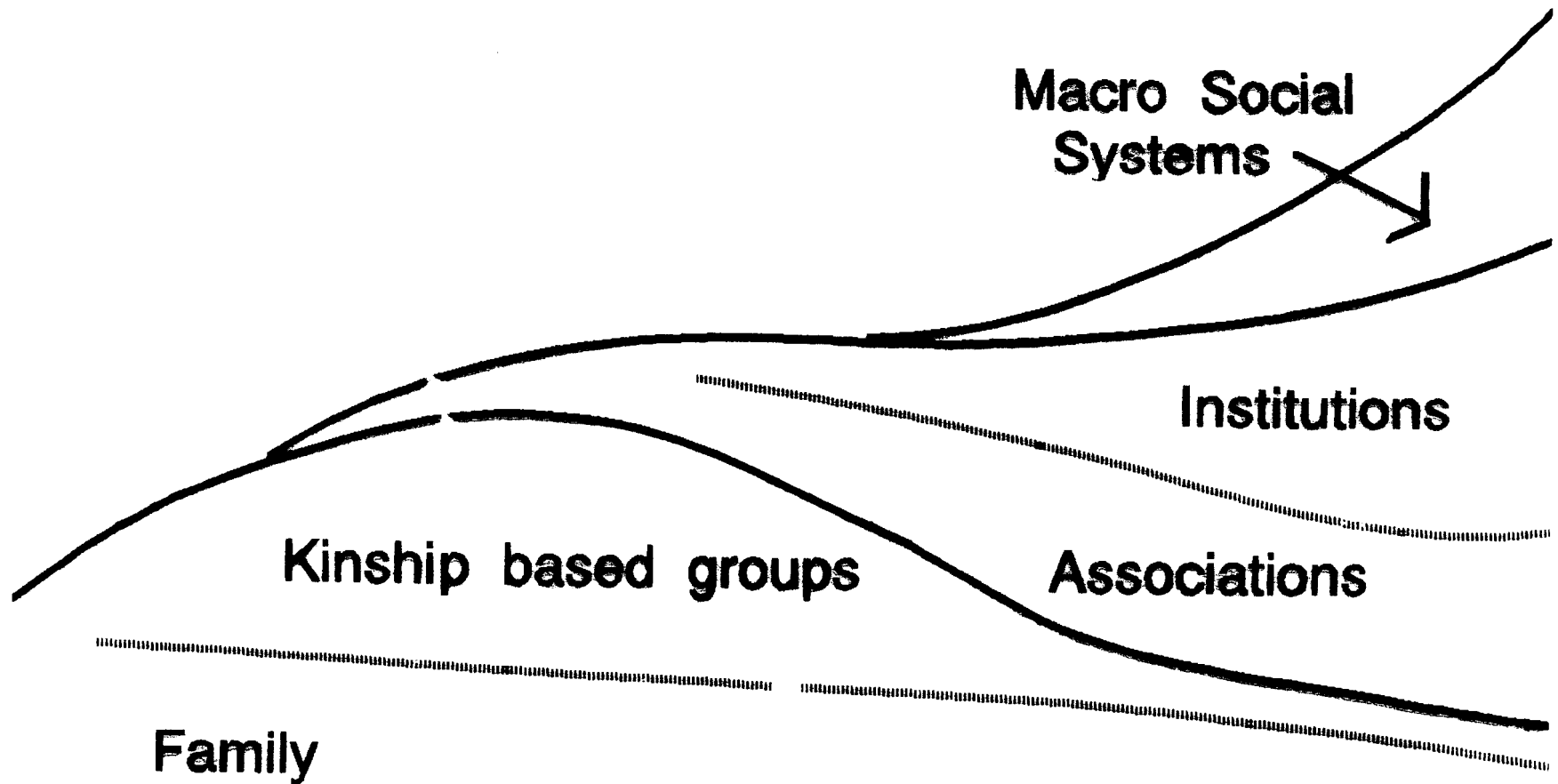
**5. INSTITUTIONS GROW AT
A RATE OF 5% PER YEAR
WITHOUT ANY ADDED
OUTPUT.**

**6. SUCCESSFUL RESEARCH
ATTRACTS THE GRANTS
WHICH MAKE FURTHER
RESEARCH IMPOSSIBLE.**

Corollary:

**Successful missionaries are
turned into administrators.**

EMERGENCE OF COMPLEX SOCIETIES



ASSOCIATIONS - INSTITUTIONS

ORGANIZATION:

- economic: property, time, etc.
- social: roles, rituals, rules, etc.
- political: power, influence, etc
- legal: authority, leadership
- ideological: beliefs, values, symbols, etc.

SPECIFIC FUNCTIONS:

MEMBERSHIP:

ETHOS - SPIRIT:

**“Americans of all ages,
all conditions, and
all dispositions constantly
form associations.”**

Alexis de Tocqueville, 1840

American Clubs

International Assoc. Of Professional Bureaucrats:

- motto: "When in doubt, mumble."
- goal: promote the art of obfuscation.
- promote: excellence in "dynamic inaction, orbital dialoguing, and creative non-rsponsiveness."

Procrastinators Club of America:

- motto: "We're behind you all the way."
- activities: in 1967 to protet the war of 1812;
the 1972 membership drive is going well;
the 1994 forecast was issued in January, 1995.
- goal: to never do today what can be put off for tomorrow.

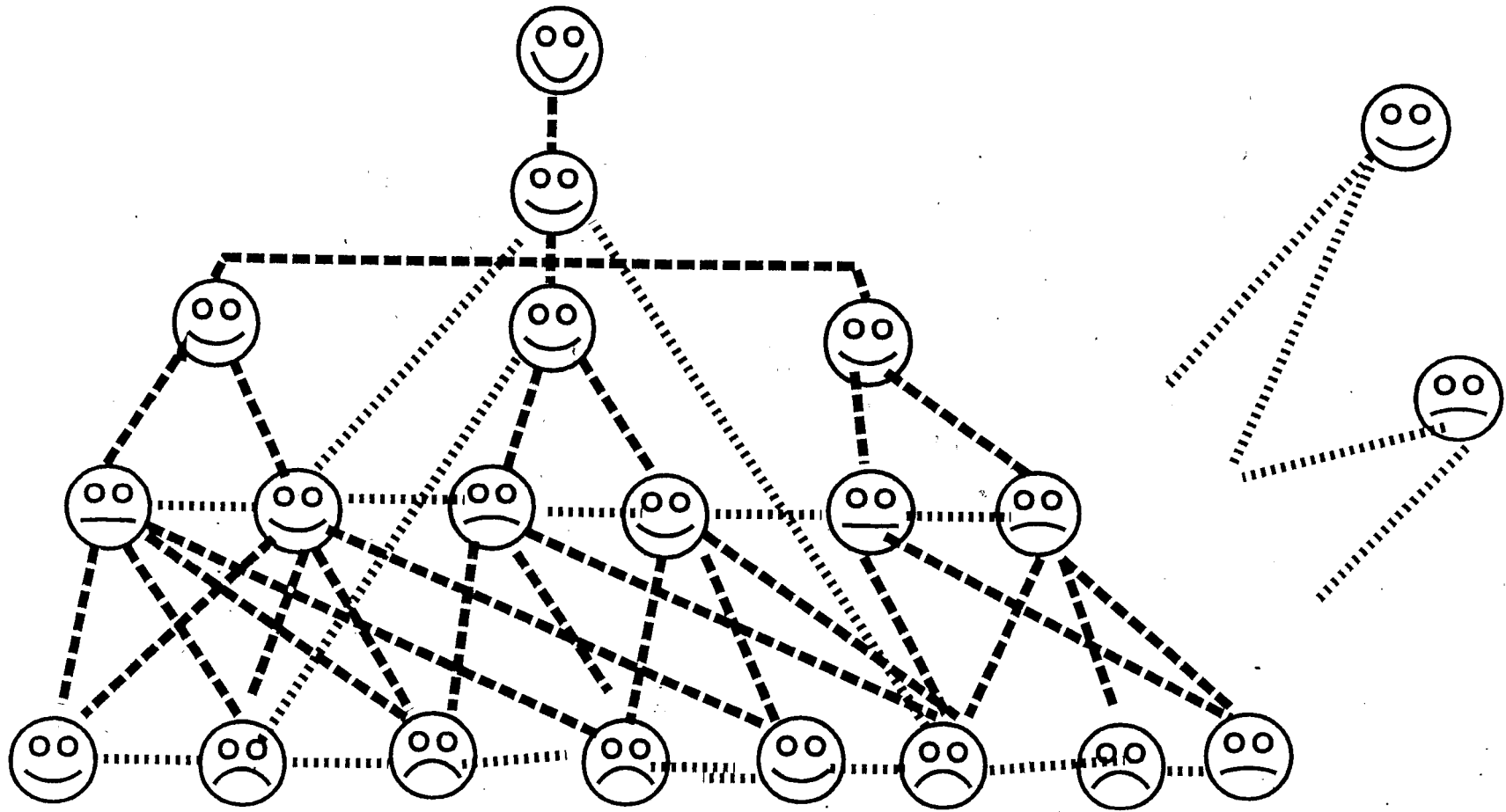
Loyal Order of Pessimists:

- activity: commenorate the sinking of the Titanic.

Society for Basic Irreproducible Research:

- studys: 'the velocity of darkness and its relationship to lawn maintenance,' 'the use of patient self-directed sham liposuction procedures as a treatment for anorexia nervosa,' etc.
- findings: 'if everyone threw away their *National Geographic Magazines* at one time, their weight (140 years of publication) would sink the North American continent.'

SOCIAL SYSTEM AT TEDS



RESPONSE TO INSTITUTIONALIZATION

Evils of
Institutionalization

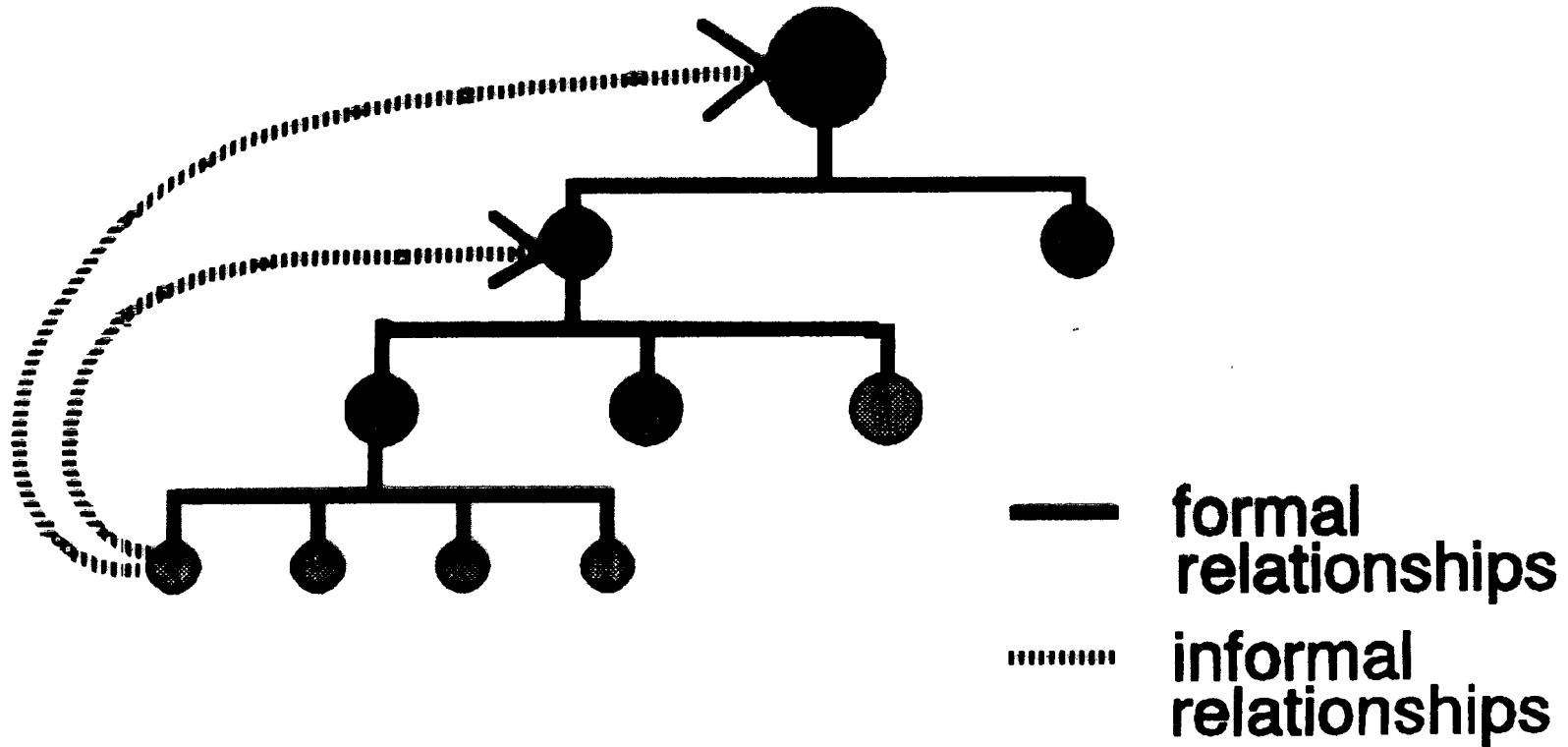


? No Institutions
(anti-institutional
reaction)



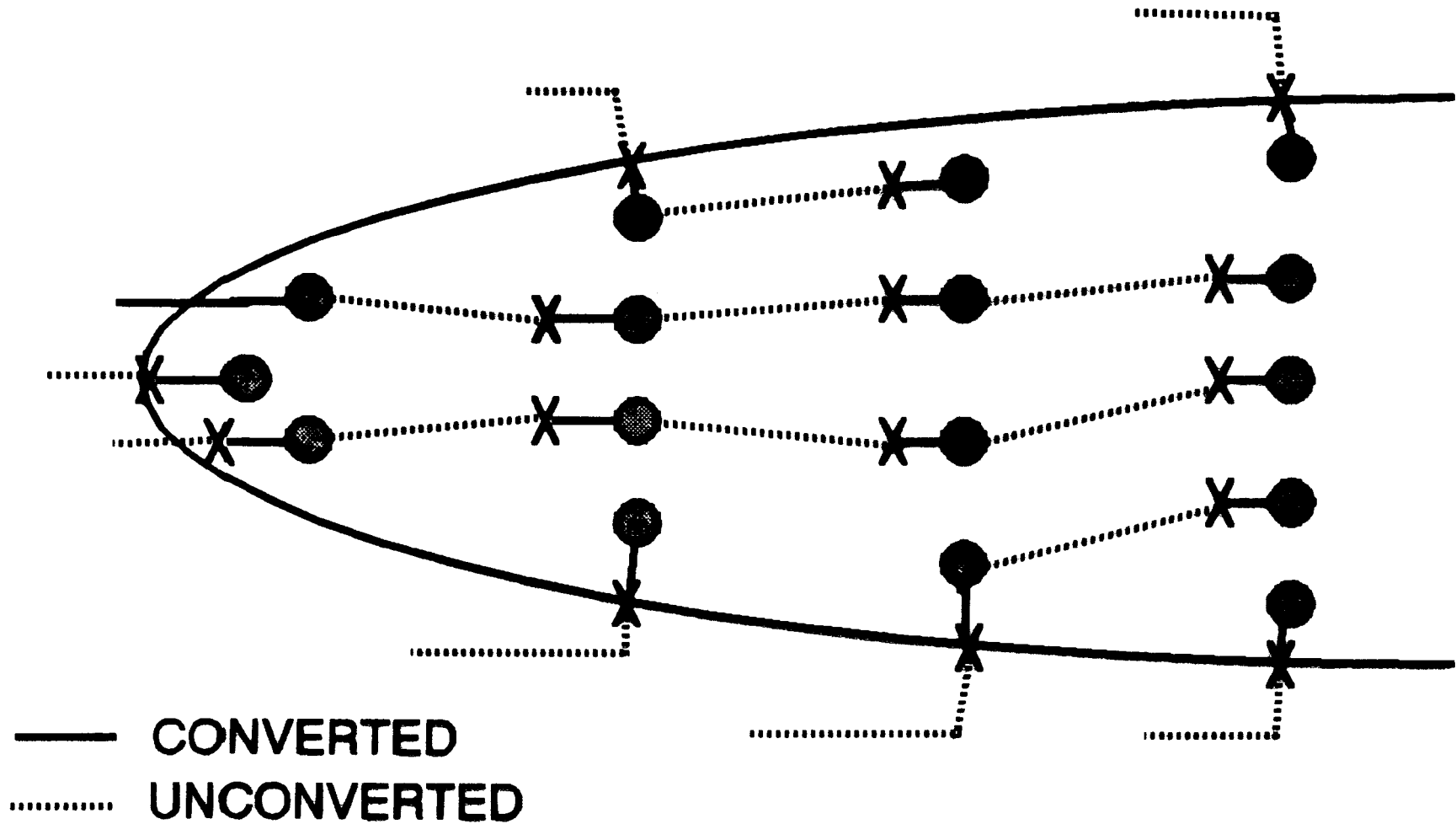
Control and Renew
Institutions

RENEWAL THROUGH INFORMAL PROCESSES



- *circumvent bureacratic rigidity*
- *personalize relationships*
- *increase efficiency*

RENEWAL THROUGH ADULT CONVERSION



INSTITUTIONAL RENEWAL THROUGH RE-ENGINEERING:

- renewal of identity, vision and purpose**
- renewal of corporate culture – roles, myths, rituals, values, goals, leadership**
- renewal of corporate systems, structures and processes**
- renewal of sense of well-being, morale, motivation, and commitment of personnel**

AMERICA'S STRANGE CLUBS



Brotherhoods of oddballs

NEW YORK

Americans don't just join the boy scouts or the local militia. They sign up for societies. Sometimes curious ones

THAT "Americans of all ages, all conditions, and all dispositions constantly form associations" was first noticed by Alexis de Tocqueville in 1840. He saw this sociability as a cornerstone of American democracy. A century and a half has seen little change. According to the American Society of Association Executives in Washington, DC, there are now some 100,000 associations and clubs in America. Seven out of every ten Americans belong to at least one such club; astonishingly, a quarter of the population belongs to four or more.

For the most part, these are worthy souls toiling away in their spare time for parent-teacher associations, churches, local clubs and charities. More than 7m American parents are active in their local PTAs; 44% of the population claims to attend a church service at least once a week. And according to the Independent Sector, also based in Washington, DC, a hefty 89m adults—close to half the country's grown-ups—did voluntary work in 1993.

All very altruistic. But also a bit dull. Not everybody wants to join the local PTA or volunteer for the Bide-A-Wee Home Association for unwanted animals. The local militia may be a more exciting proposition, but spending all weekend in camouflage gear

stalking imaginary liberals does not appeal to everybody. What the average American really wants is a society that stands for what he most easily relates to: political mediocrity, bureaucracy, over-regulation, pessimism, indecisiveness, boredom. Fortunately, such clubs are there for the joining.

America has seen its fair share of pedestrian presidents, but few as magnificently mediocre as Millard Fillmore. A New York Whig, Vice-President Fillmore became the 13th president in 1850, after a bowl of cherries and iced milk had killed Zachary Taylor, the incumbent. In

an attempt to defuse tensions between North and South over slavery, Fillmore signed Henry Clay's compromise of 1850—a measure that pleased nobody. The Whigs dropped him in 1852 and, after running in vain as the Know-Nothing Party's presidential candidate in 1856, Fillmore was gone and forgotten.

Except, that is, by the **Society for the Preservation and Enhancement of the Recognition of Millard Fillmore, Last of the Whigs**. Based in Stratford, New Jersey, the society (motto: *E pluribus mediocritum*)

was formed in 1975 to defend global standards of mediocrity. It leads by example: with a dismal 300-odd members, says Phil Arkow, the vice-president (president would have sounded too ambitious), "we don't have chapters; we settled for paragraphs."

The society has been (modestly) successful in its mission to "root for the middle-dog", in the words of its unimpressive 13-point "Millard Carta". A Medal of Mediocrity has been awarded to such under-achievers as George Bush. And thanks to the society's half-hearted efforts, Millard Fillmore Day is celebrated each year in New Mexico in recognition of a rare Fillmore triumph: he prevented Texas from annexing the state. An attempt to persuade the US Postal Service to issue a stamp bearing Fillmore's image produced a more mediocre outcome. And, fittingly, the society's compromise proposal—"if not on the front of the stamp, the back"—pleased nobody.

The vagaries of the postal service have helped to inspire another club, the **International Association of Professional Bureaucrats (INATAPROBU)**. Founded in 1968, the club (motto "when in doubt, mumble") promotes excellence in "dynamic inaction, orbital



dialoguing and creative non-responsiveness". Led by James Boren, of Northeastern State University in Tahlequah, Oklahoma, INATAPROBU's 1,700 members are dedicated to the art of obfuscation. "To deny paper to a bureaucrat is to deny canvas to the artist," says Mr Boren.

His association holds regular events to celebrate the glory of officialdom. Using a team of canoeists, waltzers, backward-running joggers and turtles in a 32-mile relay between Muskogee and Tahlequah, it raced mail carried by the US Postal Service—and won. The association also makes awards for sustained bureaucratic excellence. Most recently, after 28 of its 29 co-ordinating committees had approved, this was presented to Oklahoma's Department of Environmental Quality for allowing Arkansas to pollute Oklahoma's scenic Illinois River.

Mr Boren, who once refused to take the oath in a congressional committee because to answer Yes or No would have been unbureaucratically concise, now hopes to spread his gospel wider. In 1996 he plans to stand against James Inhofe, a Republican senator who enraged Oklahomans with a crass comment in the wake of the Oklahoma City bombing. Mr Boren is also looking overseas. He helped to launch the Rus-

AMERICA'S STRANGE CLUBS

sian Academy of Bureaucratic Arts, a tribute to the country's long history of obfuscation. But he laments Russia's lack of paper, "through which the shufflistic responsibilities of bureaucrats are residuating into a low operational profile".



Dale Lowdermilk would feel at home in Mr Boiren's association. In 1982 he formed the **National Organisation Taunting Safety and Fairness Everywhere**, in order to lampoon America's tendency to think that legisla-

tion can right every wrong. Based in Montecito, California, NOTSAFE now has 800 members, all paid-up believers in never being too careful about anything. Take milk. A 1980s study in San Diego found that inmates of a juvenile jail drank ten times as much as their law-abiding peers, and concluded that milk could cause crime. Too cautious, reckons NOTSAFE. Why not simply ban milk and all milk-based products? Why take unnecessary risks?

As a retired air-traffic controller, Mr Lowdermilk's deepest concerns are with air safety. But there are, he believes, simple solutions. Aircraft should taxi, rather than fly, to their destinations. If they must fly, let them do so only one at a time. Passengers should be required to fly naked: this would stop hijackings, as there would be no place to hide bombs or guns. None of this would be convenient, but safety must come first. NOTSAFE also wants safety warnings on every product sold; children kept indoors at all times; and all owners of knives or guns registered as potential criminals.

NOTSAFE greatly favours the regulation of politicians. For 12 years it has advocated a single-term limit for congressmen; it also believes each lawmaker should be allowed to introduce only one bill each year. Bills passed by a majority of less than two-thirds, reckons NOTSAFE, ought to include a five-year "sunset" provision. Voters should be allowed to decide how \$1 of their yearly taxes are spent—and offered the choice of "none of the above" on ballot papers.

All these proposals should have been discussed at one of NOTSAFE's annual meetings. But mindful of the dangers posed by airborne infection at such a gathering, Mr Lowdermilk has always postponed it.

Never doing this year what could be done next is popular at the **Procrastinators Club of America** (motto: We're behind you all the way). Founded in 1956 and based in Bryn Athyn, Pennsylvania, the club has yet to confirm its acting president, Les Waas. The club has



14,000 members (another 500,000 keep meaning to join). The 1976 issue of *Last*

Month's Newsletter, the club journal, is hot off the presses; the 1972-73 membership drive, says Mr Waas, is "going very nicely". National Be Late For Something Day, originally scheduled for September 5th 1995, should definitely take place in 1996.

The club boasts many other achievements. Its forecasts for each year are long-awaited, partly because of their 100% record of accuracy, but mainly because they are always released a little late: 1994's were issued on January 1st 1995. The club's 1967 protest against the war of 1812 was a resounding success (a peace treaty has now been signed, notes Mr Waas), and a sortie to put out the Great Fire of Chicago (club members took buckets of water) clearly achieved its goal: the fire is now out.

The club's most notable success concerned Philadelphia's Liberty Bell, which was manufactured by Britain's Whitechapel Foundry in the 1750s, but cracked soon afterwards. A club delegation to the London-based foundry, which is still in business, protested against this lamentable lack of quality control and demanded that the company honour the bell's 200-year guarantee (which, if it ever existed, had sadly expired). Whitechapel gave in, and offered a full refund—as long as the bell was returned in its original packaging.

Members of the **Benevolent and Loyal**



Order of Pessimists, based in Iowa City, might have predicted such a less-than-ideal outcome. Jack Duvall, a gloomy bureaucrat who founded the order 20 years ago, claims it has "several hundred members, from all crawls of life". Many

others, he says dejectedly, are too pessimistic to join. After all, why bother? All they get is BLOOP's bleak reading list, which includes Orwell's "1984", Camus's "Myth of Sisyphus" and Sartre's "Being and Nothingness". And the despair of seeing optimists, such as Kurt Vonnegut, receive the order's occasional Certificates of Pessimism.

BLOOP's members have good reason to be glum. The order's annual convention, scheduled for April 15th to commemorate the sinking of the Titanic (and also the date by which Americans must file tax returns), once had to be moved because the proposed venue burned down. One Pessimist of the Year was struck by lightning. And two journalists writing stories on the order (one from the *Wall Street Journal*) died in tragic circumstances shortly afterwards.

But the fickle lure of fame—especially to one so convinced of its pointlessness—has caught up with Mr Duvall. In 1994 he reluctantly agreed to do a radio advertisement for MCI, a telephone company. "It was the only chance we'll ever have to sell out," grieves Mr Duvall, "so naturally we jumped at it. And it gives the members something to

grumble about."

When they finish grumbling and resign, members might switch to the **Society for**



Basic Irreproducible Research, in Chicago Heights, Illinois. Its official organ, the *Journal of Irreproducible Results*, is published six times a year. With a 60-strong editorial board (including three Nobel laureates) and a noble mis-

sion—to blunt the cutting edge of scientific research—the journal has 10,000 subscribers. No wonder. Having published such tracts as "Calculating the Velocity of Darkness and its Possible Relevance to Lawn Maintenance" and "The Use of Patient Self-Directed Sham Liposuction Procedures as a Treatment for Anorexia Nervosa", the society is certainly on the edge of something.

It is, as George Scherr, the journal's publisher and editor, agrees, too easy to mock. But much of the society's published research has profound implications. One paper gave a warning that, with over 140 years' worth of *National Geographic* magazines piling up in American basements (nobody, it was proved, ever throws them away), the continent is in danger of sinking. Another study found that radish seeds watered with holy water did no better than those watered from the tap. Yet another scientific landmark considered the consequences of "Psychotic Visitors to the White House". Only about half the journal's papers are spoofs—the remainder are culled from real scientific journals. The holy radishes and psychotic political groupies fall into the second category.

The beauty of America's clubbability is the sheer breadth of interests that it indulges. For those with no hobbies, no hobby-horses and no hang-ups, for instance, there is the Boring Institute, based in Maplewood, New Jersey, which was set up by Alan Caruba after he concluded from a close examination of the Macy's Thanksgiving Day parade on television that each year's broadcast was in fact a tape of a single, past parade. Or there are a veritable American legion of fan clubs, ranging from Cher'd Interest to the Princess Kitty Fan Club, which celebrates "the smartest cat in the world" (sometimes rumoured to be dead), whose newsletter, *Pawprints*, carries "all the mews that's fit to print".

As a last resort, you could simply get together with folk of the same name—so long as they are male. For amidst the International Forum of Alans, the Jim Smith Society, Mikes of America and Bobs International, there does not seem to be a single association representing Janes, Jills or Jennifers. And that shows a remarkable curiosity of American societies: most of those signing up are men. This may bode well for American women.