

THE INDIVIDUAL AND SOCIETY

SULTAN

THE LONELY CROWD

STANDING UP

STANDING OUT

FITTING IN

MY BROTHER'S KEEPER

THE IN CROWD

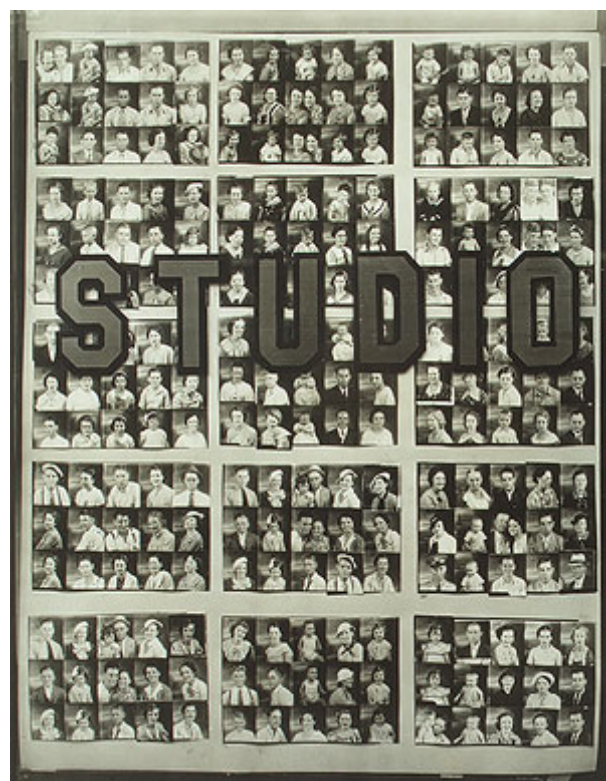
ORGANIZATION MAN

CLASS, STATUS, THE SOCIAL RUNG

IDENTITY

ONE

TOPICS CONSIDERED



EVANS

I wish to extend my sincere gratitude to all those who cooperated in this project.

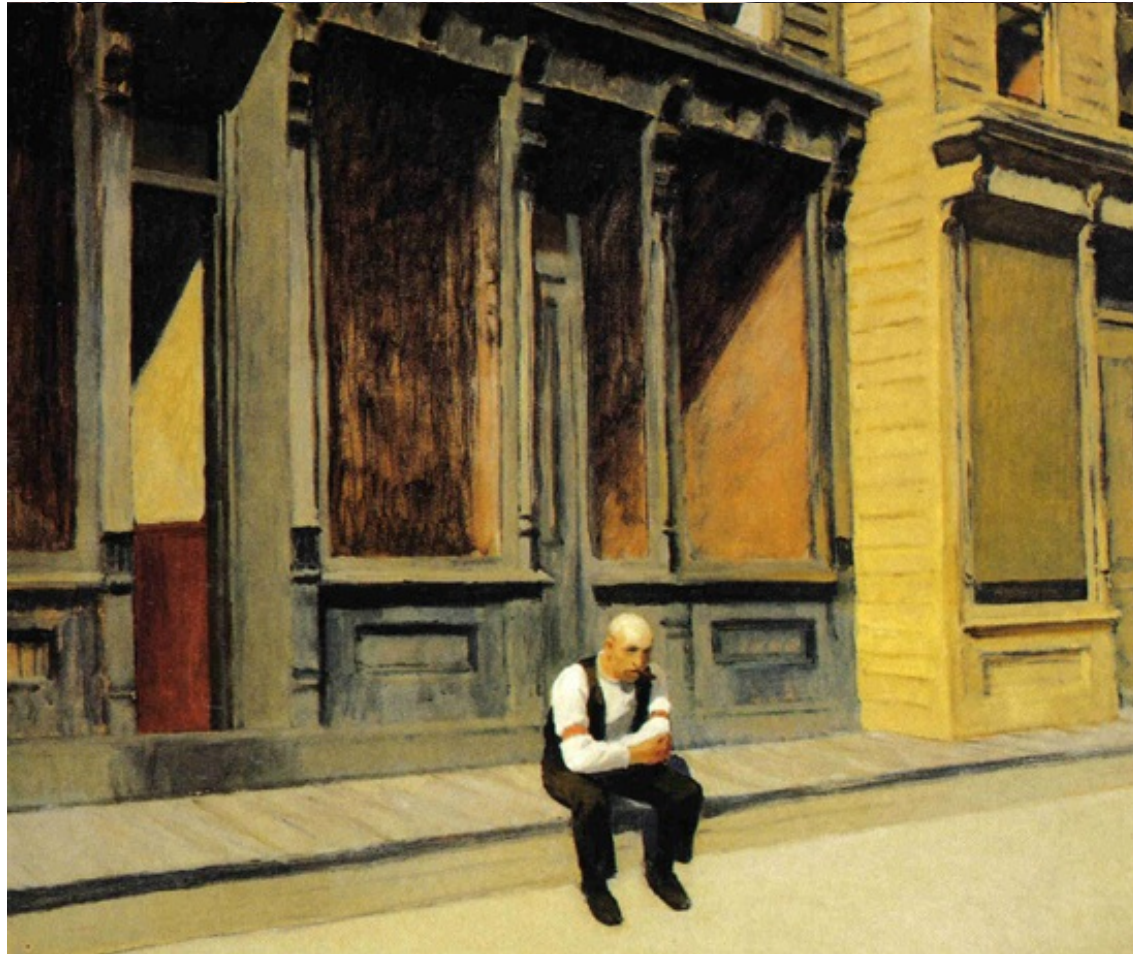
April 1st 1970 KEN OHARA







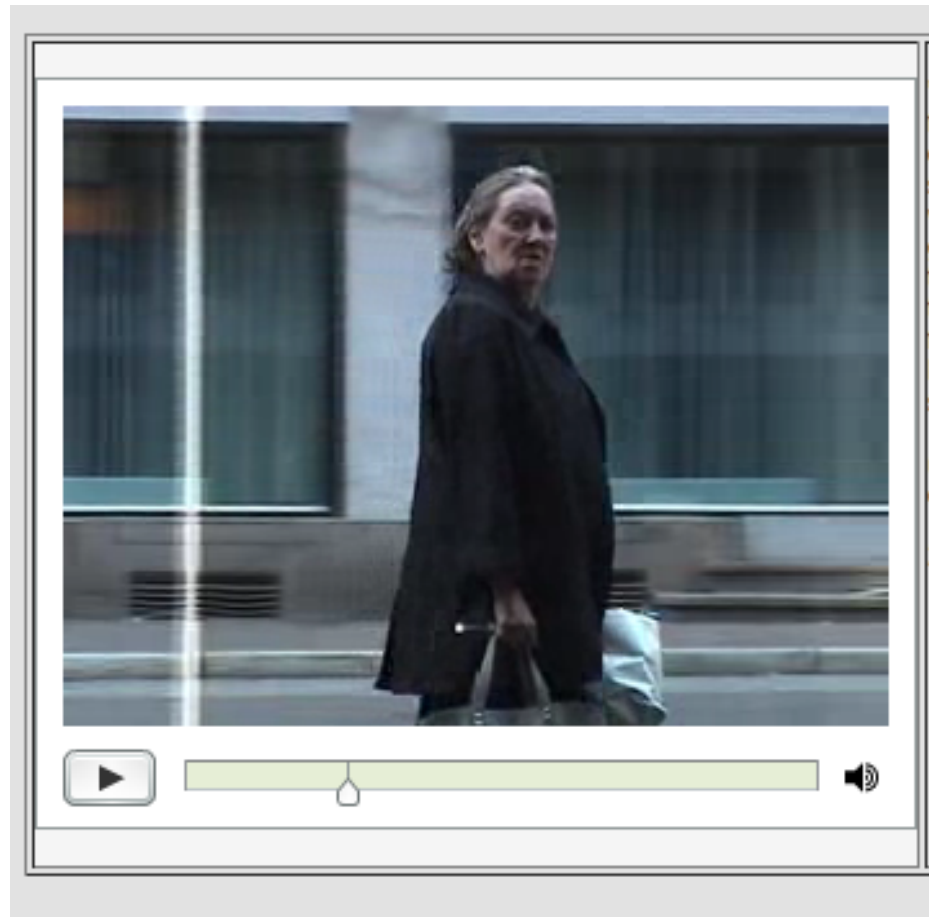
HOPPER



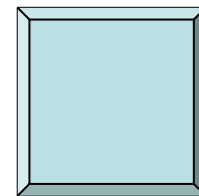


CALLAHAN

"In the video-piece *The Lonely Crowd*, Katja Høst focuses on peoples' attempt to catch a glimpse of their own reflection in the windows and surfaces of the city. Through an argus-mirror we watch people passing by, meeting their own gaze in the mirror surface. The situation draws the bypasser out of the collective stream, giving them a moment of individuality. The work focuses on the ambivalent experience of being both subject and object in the public sphere; of seeing and being seen at the same time."



(From the UKS Biennale catalog,
written by the curators Ida
Kierulf and Helga Marie Norby)





CALLAHAN



WOODS









DEBANNE: TROOPS OF DEFENSE











Organization Man

This article was published as Sharon Beder, 'Conformity not Conducive to Creativity', Engineers Australia, April 1999, p. 60.

In 1956 William H. Whyte wrote *The Organization Man* which described how people not only worked for organizations but how they belonged to them as well. Whyte's description of the organization man was particularly apt for engineers, who generally worked for large organizations at the time. However the organization man is clearly an anachronism today, not only because women people the organization as well as men but because the loyalty and conformity expected of the corporate employee is out of place in a world where lifetime employment is a thing of the past and mindless conformity can have devastating consequences for human welfare.

Even at the time he was writing Whyte noted the disparity between the ideal of the individual in 20th Century American life and the reality of the collective situation in which most Americans found themselves, where individuality was actually a handicap and conformity the way to get promoted in one's career.

Whyte observed that young organization men identified their own well-being with that of the company and in those years of rapid expansion after the war, "many a young man of average ability has been propelled upward so early and so pleasantly, that he can hardly be blamed if he thinks the momentum is constant". Such men assumed that they would be with the organization for their whole careers.

At the executive level, Whyte described men who worked long hours but didn't feel that it was a burden. They worked fifty or sixty hours a week, as well as after hours in work-related entertaining, conferences, and reading. They promoted those who followed their example. "We have, in sum, a man who is so completely involved in his work that he cannot distinguish between work and the rest of his life and is happy that he cannot."

As recently as the 1980s Whyte revisited the organization man and claimed little had changed: "The United States continues to be dominated by large organizations ...The people who staff them are pretty much the same as those who did before." And a 1989 survey of middle-managers in 20 well-known US corporations including American Express, Dow Chemical, General Motors, Johnson and Johnson, Mobil and Westinghouse found that 76 percent believed they would spend the rest of their career with the company they worked for, 80 percent said they were deeply committed to the company because it had been good for them, and 77% worked more than 50 hours in an average week (26 percent more than 60 hours).

However their faith was sadly misplaced. They had yet to realize that the social contract of devoted loyalty in return for life-time employment was being destroyed by the bout of corporate downsizing which was then already well advanced. It was not only blue collar workers who suffered cutbacks but also "entire layers of middle managers and whole categories of professional staff", in other words the organization men and women. The same process was happening in Australia.

The loss of this social contract has not prevented managers and professionals from working harder than ever. Downsizing has left a generation of middle-managers insecure and unsure of promotion prospects. Conformity and productivity is nowadays largely attained through fear of layoff. For a few lucky people with skills that are in demand, loyalty is bought with high salaries and bonuses and stock options. In a recent *Fortune* magazine article on "The New Organization Man" Nina Munk observes: "New young workers know that loyalty is for suckers; a company can get rid of them at will."

Writing in *Technology Review*, Langdon Winner claims: "The quaint belief that an organization should offer its members steady, meaningful employment and a chance to make lasting contributions to the common good has pretty much vanished. Instead people are judged by nearly minute-to-minute calculations of their value in the marketplace and sent packing if someone finds their productivity inadequate."

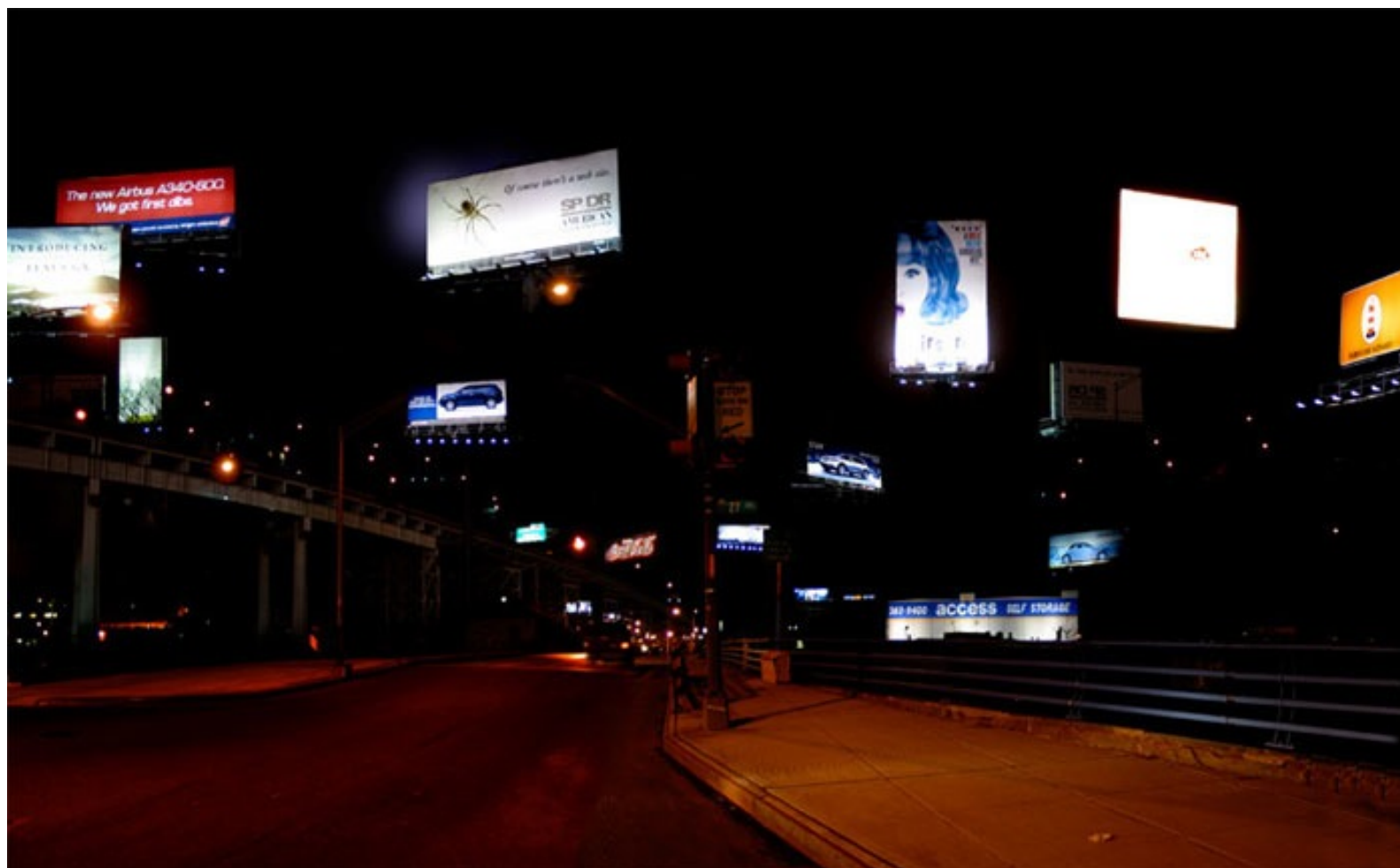
Whyte's account produced some anxiety that managers were losing their entrepreneurial edge and becoming unimaginative conformists. Yet conformity based on fear rather than loyalty is hardly likely to produce a better type of manager.

CHATAIN













MARSH: 14TH STREET SUBWAY

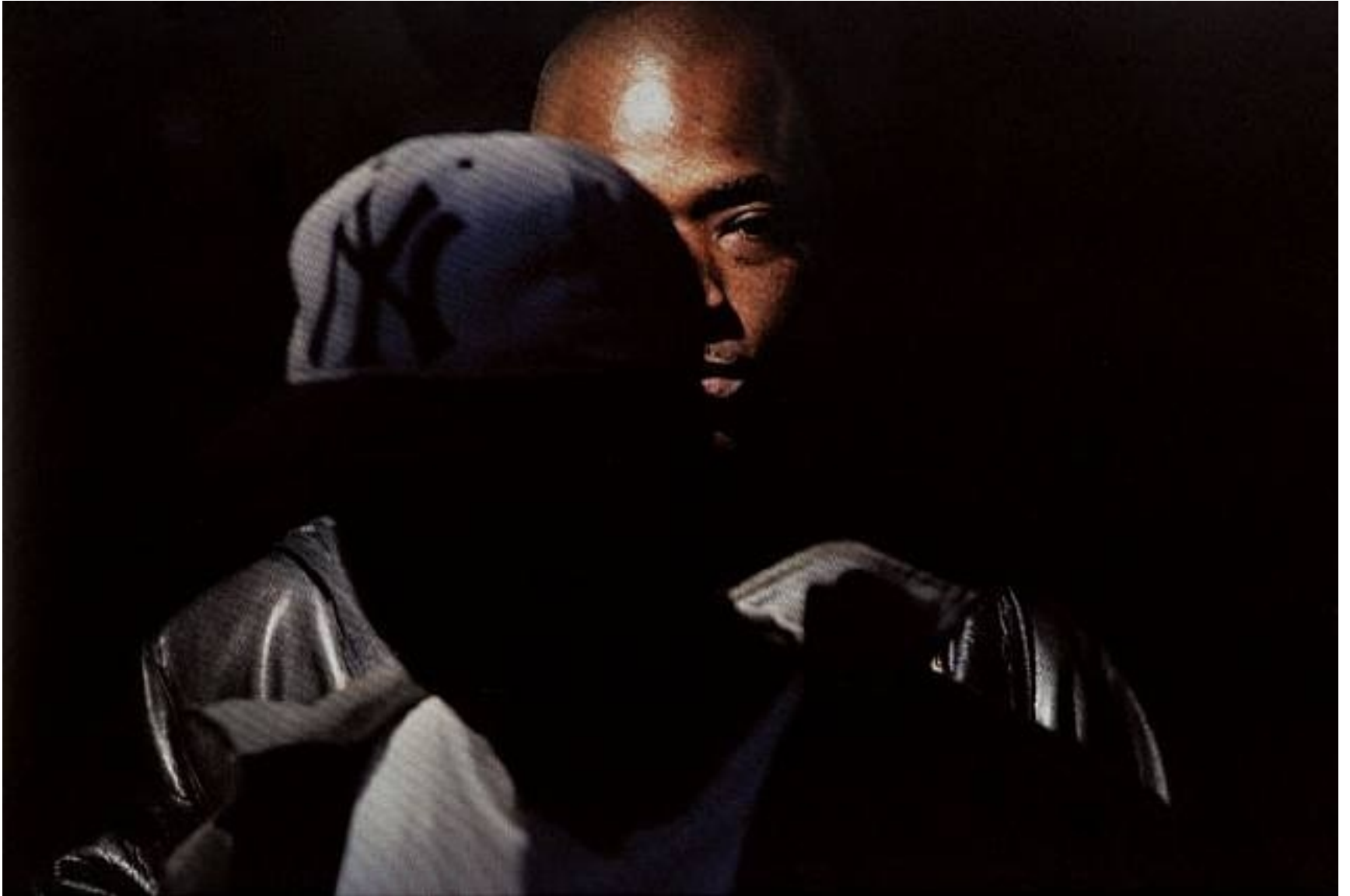


TOOKER: THE SUBWAY



DI CORCIA





STREULI















The Lonely Crowd, a 1950 sociological analysis by David Riesman, along with Nathan Glazer and Reuel Denney. It is considered alongside with Riesman's friend and fellow colleague C. Wright Mills and his study *White Collar: The American Middle Classes*, to be a major landmark study of American character.

It identifies and analyzes three main personality types: the tradition-directed, the inner-directed, and the other-directed. The work traces the evolution of society from a tradition directed culture, one that moved in a direction defined by generations that preceded it. Values and social order were a function of the forces of age-tested rules and definitions. The tradition-directed obeyed rules established a long time in the past, and rarely succeeded in modern society, with its dynamic changes.

This earliest social type was succeeded by people who were inner-directed. They discovered the potential within themselves to live and act not according to established norms, but based on what they discovered using their own inner gyroscope. Inner-directed people live as adults what they learned in childhood, and tend to be confident, sometimes rigid.

After the Industrial Revolution in America had succeeded in developing a middle-class state, institutions that had flourished within the tradition-directed and the inner-directed social framework became secondary to daily life. Instead of living according to traditions, or conforming to the values of organized religion, the family, or societal codes, the new middle class gradually adopted a malleability in the way people lived with each other. The increasing ability to consume goods and afford material abundance was accompanied by a shift away from tradition or inner-directedness. How to define one's self became a function of the way others lived.

Gradually an outer-direction took hold, that is, the social forces of how others were living -what they consumed, what they did with their time, what their views were toward politics, work, play, and so on. Riesman and his researchers found that other-directed people were flexible and willing to accommodate others to gain approval. Because large organizations preferred this type of personality, it became indispensable to the institutions that thrived with the growth of industry in America.

As Riesman wrote, "The other-directed person wants to be loved rather than esteemed", not necessarily to control others but to relate to them. Those who are other-directed need assurance that they are emotionally in tune with others.

By the 1940s, the other-directed character was beginning to dominate society. Today the triumph of this type of social personality is complete. If one applies the outer-direction criteria to everyday actors as portrayed in modern culture, for example, *Death of a Salesman* or *How to Succeed in Business Without Really Trying*, or the classic *How to Win Friends and Influence People*, the other-directed person is easy to identify.

This defined the middle class that no longer had the material need to cling to past life standards to form a cohesive society. But since the other-directed could only identify themselves through references to others in their communities (and what they earned, owned, consumed, believed in) they inherently were restricted in their ability to know themselves.

Riesman's book argues that although other-directed individuals are crucial for the smooth functioning of the modern organization, the value of autonomy is compromised. *The Lonely Crowd* also argues that society dominated by the other-directed faces profound deficiencies in leadership, individual self-knowledge, and human potential.



STEIN









AARON



TOLEDANO: CUBE LIFE











The trouble with the rat race is that even if you win, you're still a rat.

~Lily Tomlin



LAMB



CALLAHAN















WINOGRAND







FRIEDLANDER



KLEIN



CONOVER





women



sidewalks



random pictures













DWIGHT: IN THE CROWD



CAFETERIA



DAUMIER: THIRD CLASS CARRIAGE



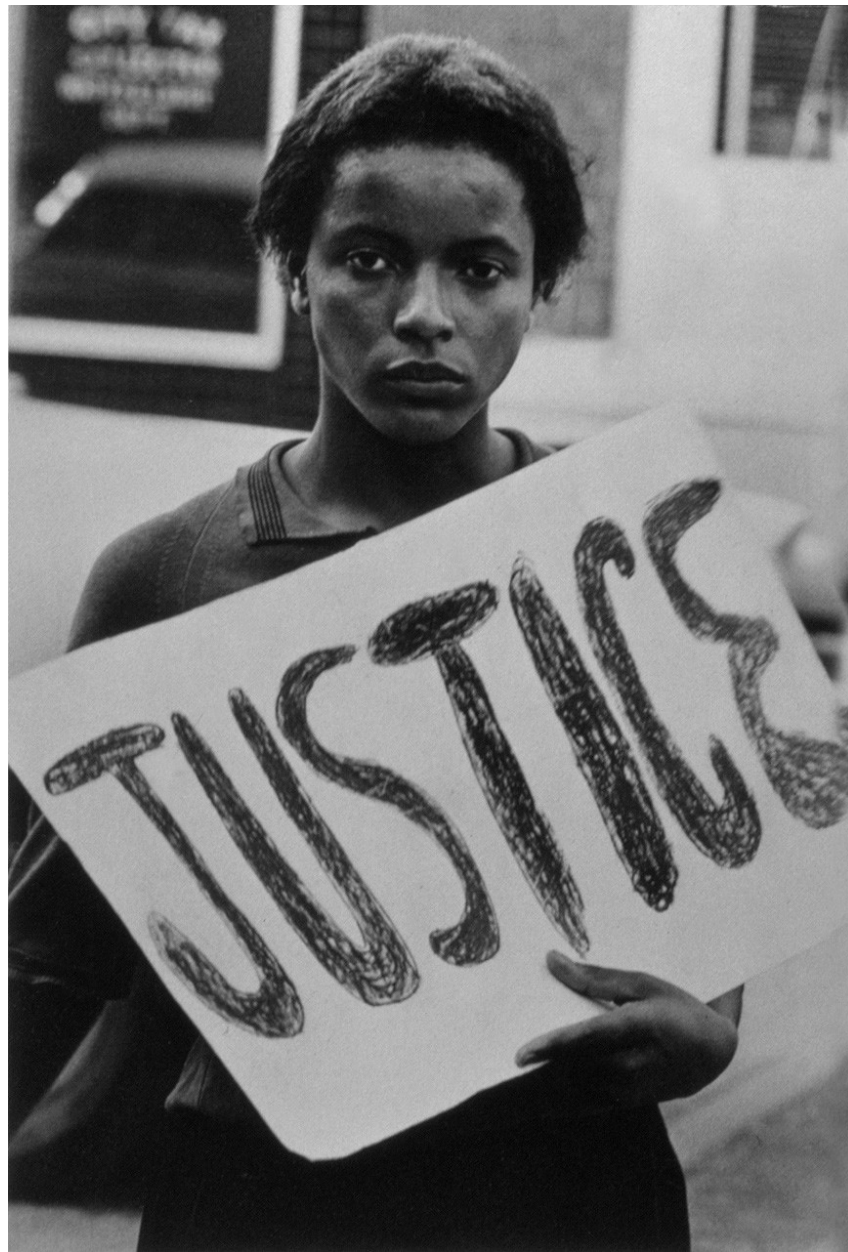
HEATH



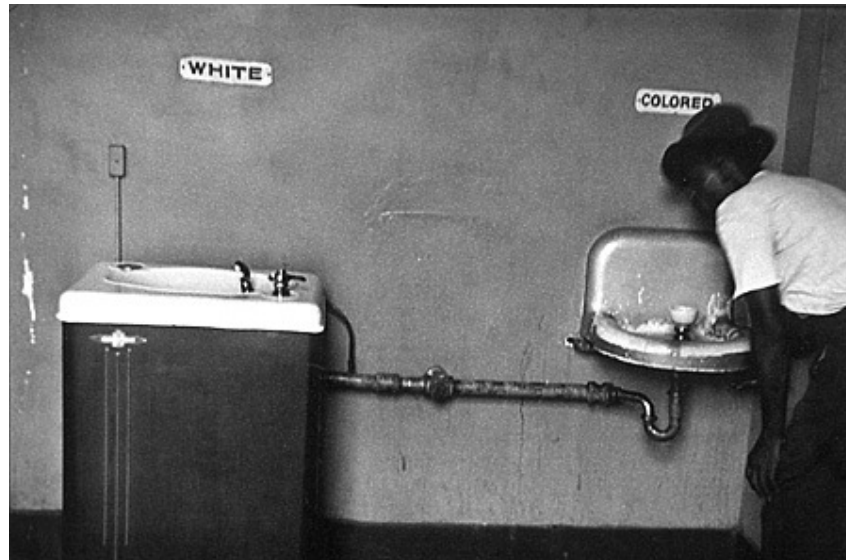
WINOGRAND



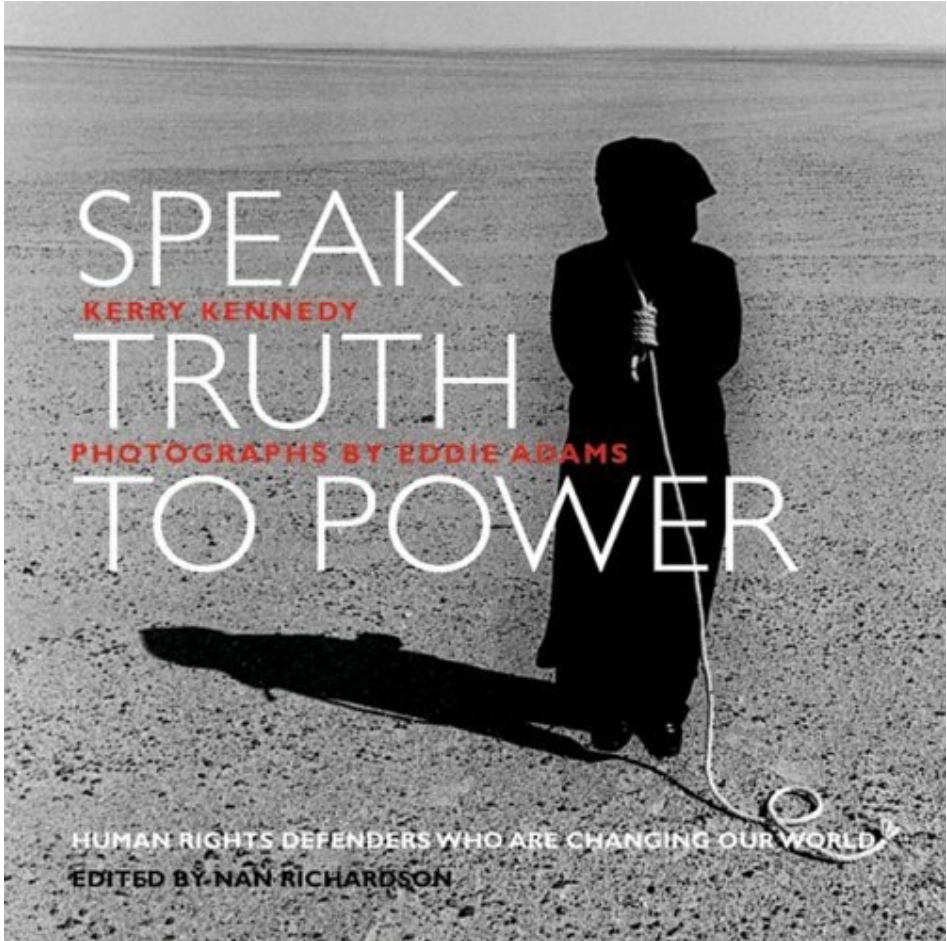
CARILLO



DECLAN



ERWITT



SPEAK TRUTH TO POWER

KERRY KENNEDY

PHOTOGRAPHS BY EDDIE ADAMS

HUMAN RIGHTS DEFENDERS WHO ARE CHANGING OUR WORLD
EDITED BY NAN RICHARDSON



Bobby Muller
United States

I kept waiting for somebody to make things right for Vietnam vets and nobody was doing it. So in 1978, nine years after I returned from Vietnam, I said, "I'll go tell the story."



Francisco Soberón
Peru

Soberón established Asociacion Pro Derechos Humanos (APRODEH) in 1985. The purpose of APRODEH is to combat the continued, egregious human rights abuses, including routine beatings, torture, "disappearances," and arbitrary detentions prevalent in a state where 16 percent of the country continues under complete military control to this day and all constitutional provisions are suspended.



Freedom Neruda
Ivory Coast

I tell my children that at any moment I can die. It is better to know. And I tell them, too, that at any moment I can be arrested. I wish my work didn't have a negative impact on my children. But I know that if I want a good future for them we must struggle, each of us, in our own way.



Juliana Dogbadzi
Ghana

Juliana Dogbadzi, enslaved in a shrine in her native Ghana as a young child under a custom known as Trokosi, was forced to work without pay, without food or clothing, and to perform sexual services for the holy man. Dogbadzi speaks out against Trokosi, traveling the country, meeting with slaves, and trying to win their emancipation; and increasingly, she is not alone in her courageous stance.



Kik Galabru
Cambodia

Galabru founded the Cambodian League for the Promotion and Defense of Human Rights (LICADHO) during the United Nations transition period. LICADHO promotes human rights, with a special emphasis on women's and children's rights, monitors violations, and disseminates educational information about rights.



Bruce Harris

Guatemala/United Kingdom

His investigations have led to 392 criminal prosecutions where children were the victims, and he was the first person in the history of Guatemala to successfully sue police for the murder of a street child.



AIGNER: UNEMPLOYED

**"WORKERS OF THE WORLD
UNITE, YOU HAVE NOTHING
TO LOSE BUT YOUR CHAINS!"**

KARL MARX



SIEGAL: THE RIGHT OF ASSEMBLY



RIBAUD



MR. SMITH GOES TO WASHINGTON



LANGE



Jerry Cooke, Ohio Insane Asylum, 1946

COOKE: ASYLUM



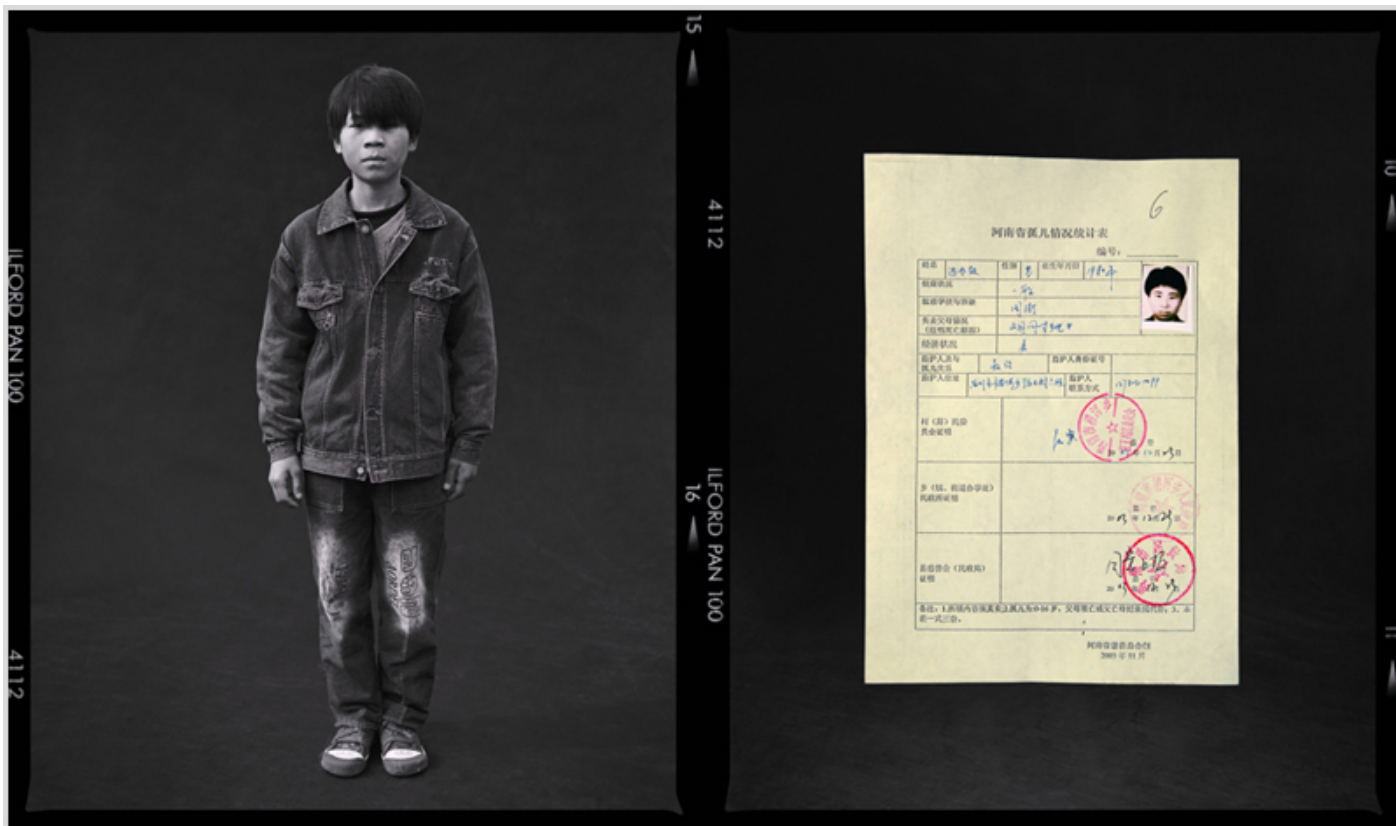
WATANABE: I SEE ANGELS EVERYDAY



CHANG ...CHAIN



BROOMBERG AND CHANARIN



JIAN



ADAMS

BINH DANH:
CHLOROPHYLL PRINT AND RESIN PRINT





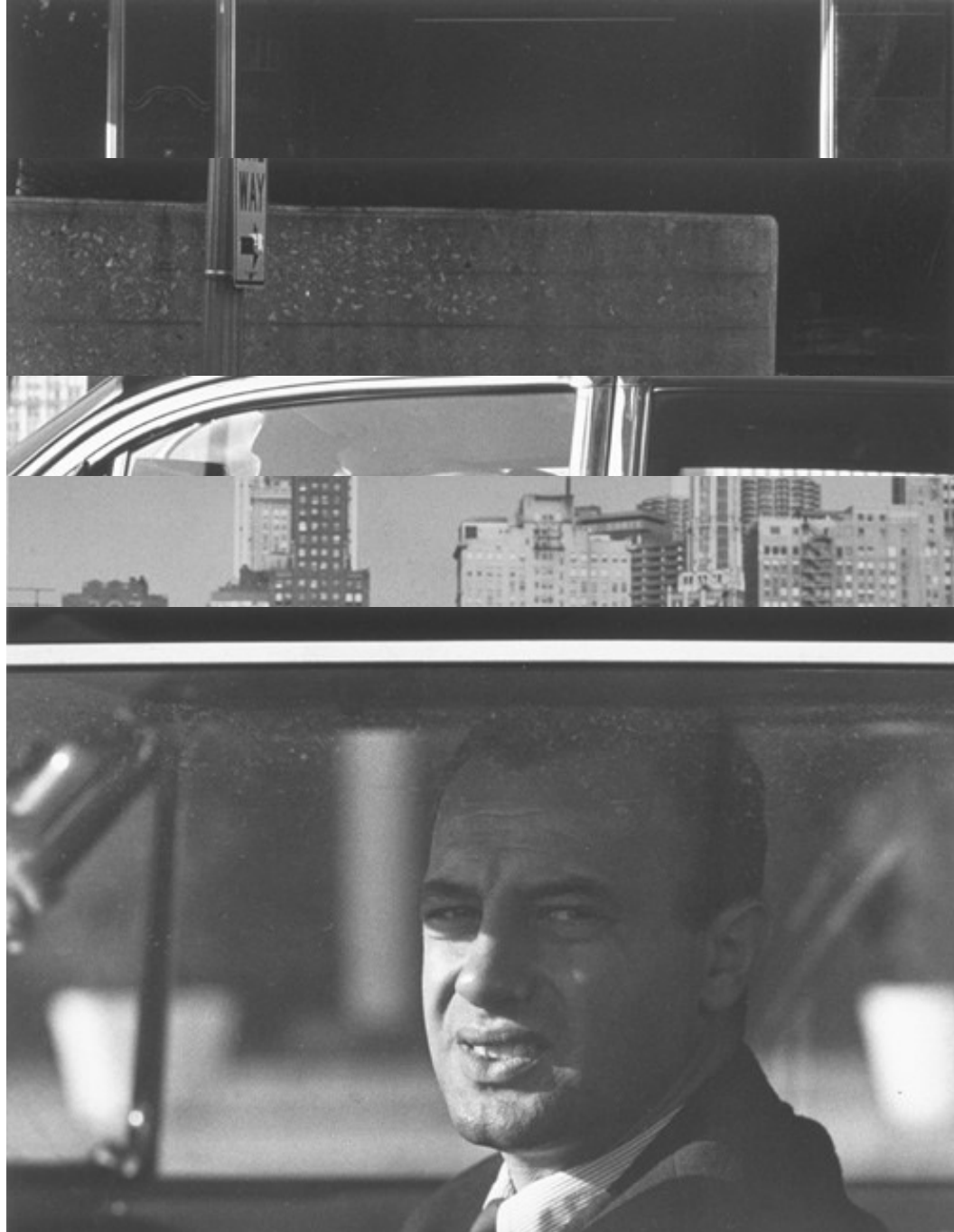
SALGADO



GREENFIELD: GIRL CULTURE



FUCHS



BARROW



FREGER: CAMOUFLAGE









KRUGER



GRAHAM: TELEVISION PORTRAITS



HENSON: PARIS OPERA



HOWALT: BOXERS



DAVIDSON



STERLING



LYON



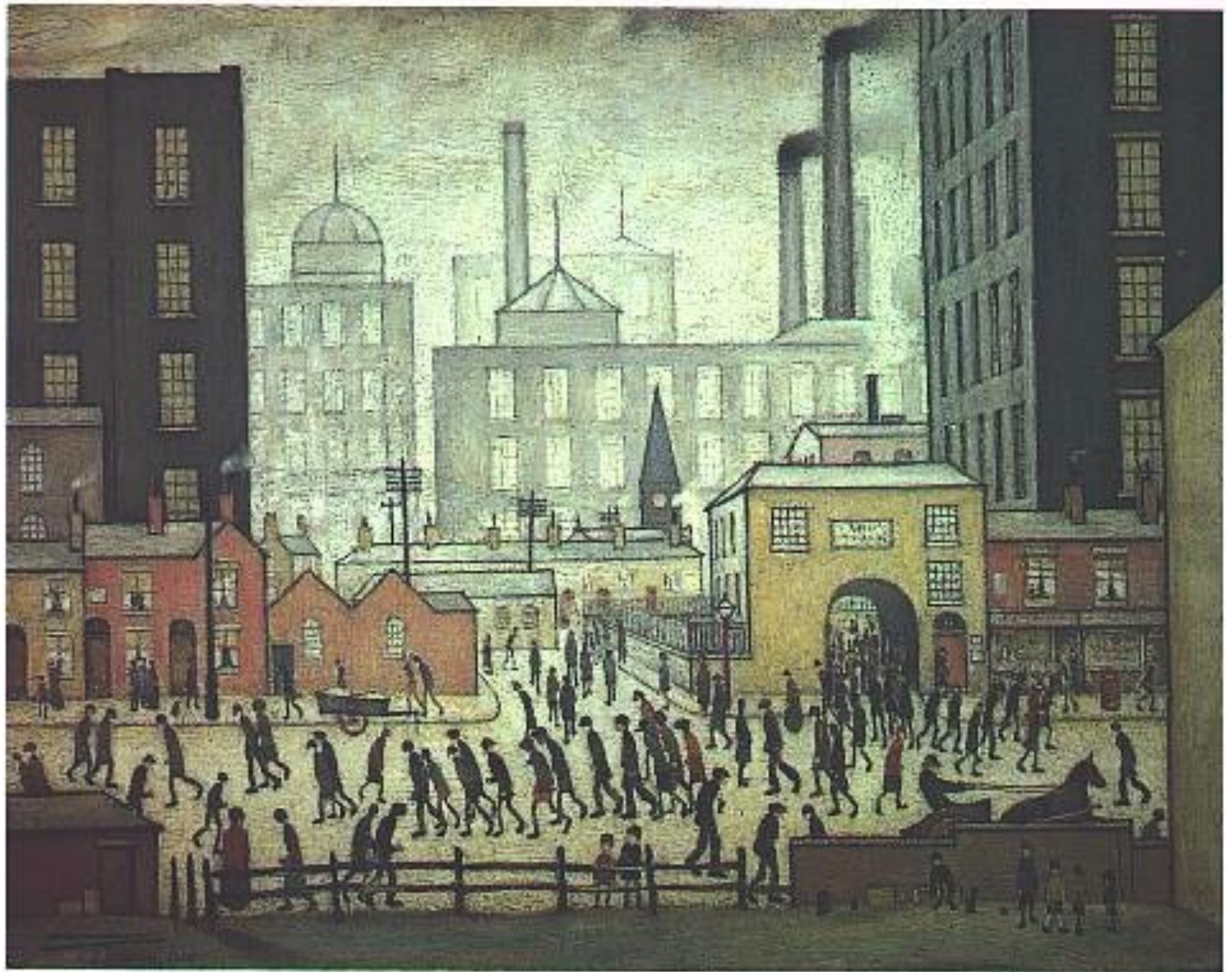
BOUBAT



PENN: SMALL TRADES



MANET



LOWRY: COMING TO THE MILL



3/16

White Collar Boys

Elmer Olds, 1936

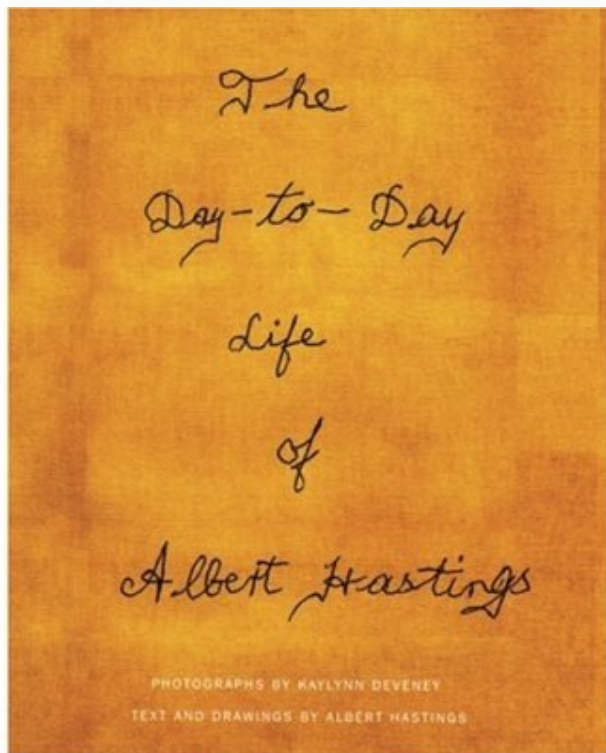
OLDS: WHITE COLLAR GUYS



BRANDT: READY TO SERVE



SOYER



KAYLYNN DEVENEY



In Royal Gwent Hospital Bay,
waiting for a bed in the
ward. A stroke on my
left arm and hand.



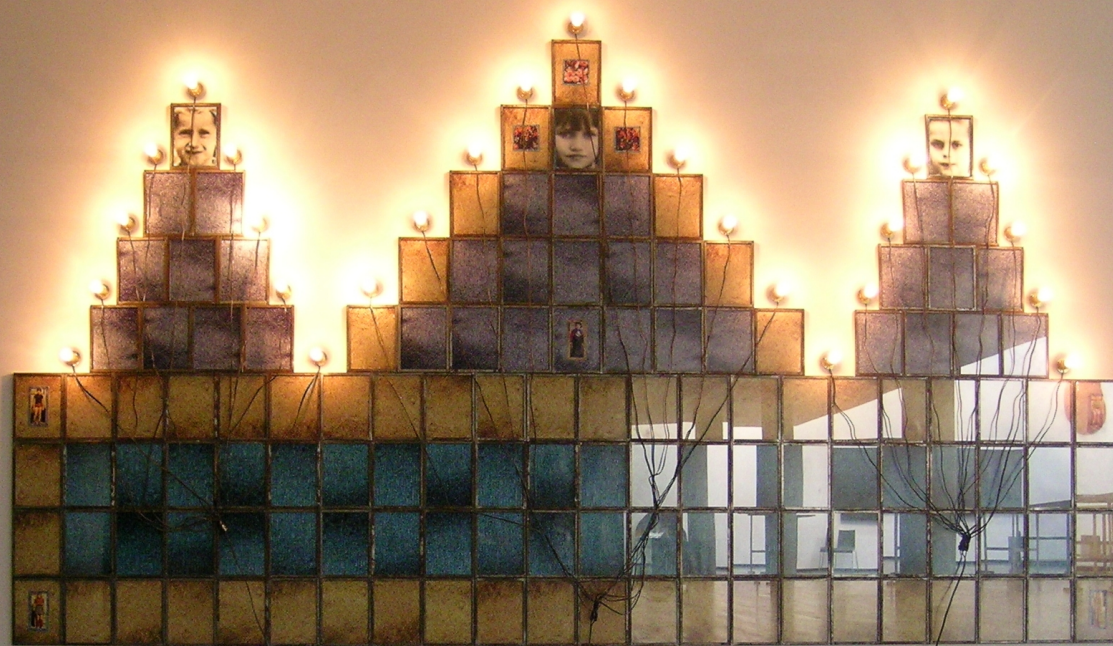
STRAND



HUIE: FROGTOWN



ATTIE





BOLTANSKI: SANS SOUCI



BRASSAI



ALMOG



ALMOG



BONFILS

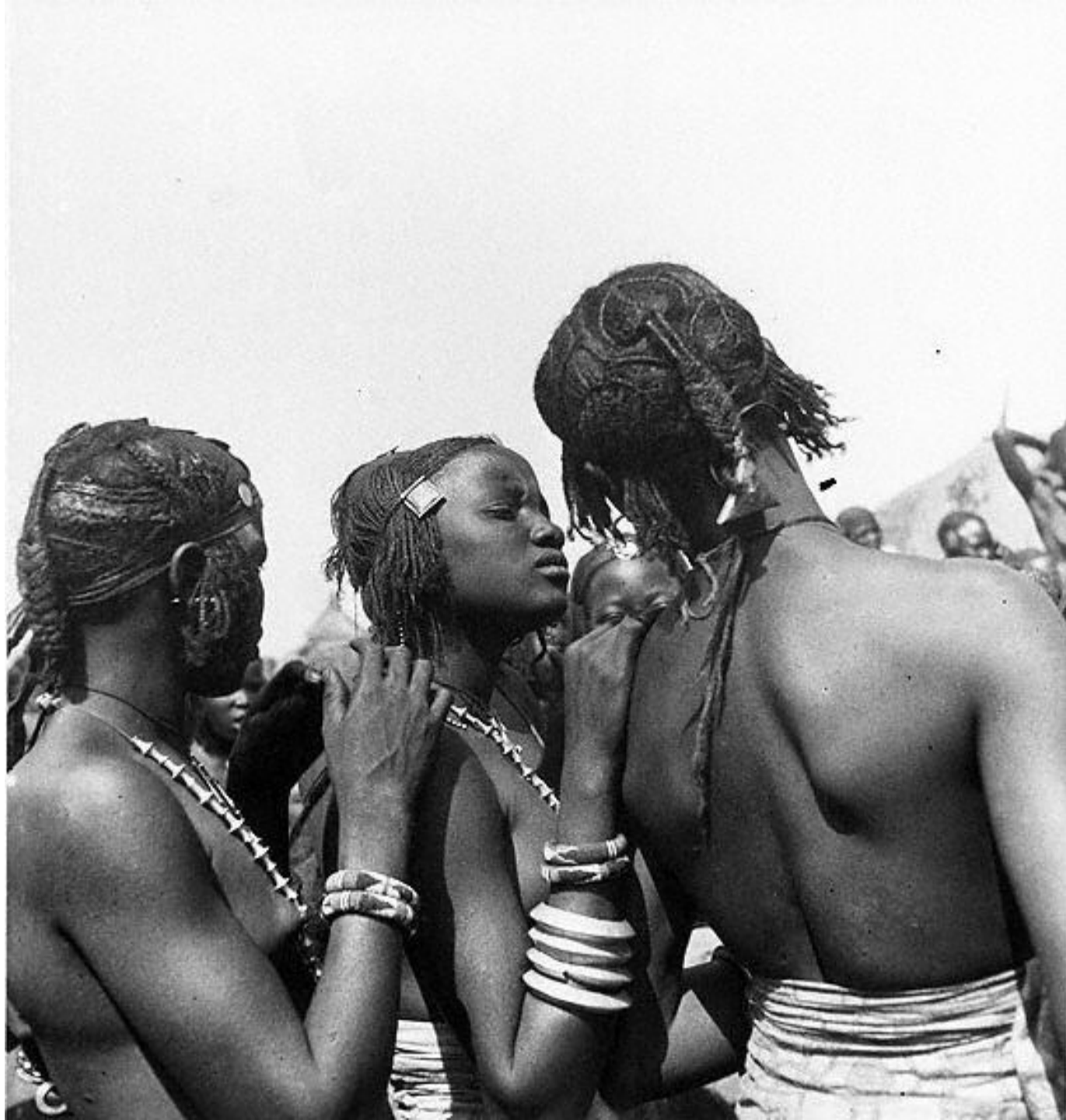


GHADIRIAN



LARTIQUE: RACECOURSE

VERGER:
NIGER





MTHETHWA: SOUTH AFRICA





BORELLI



CAHN: BALTIMORE SURVEY PROJECT



ERWITT



**"ANYONE TAKEN AS AN INDIVIDUAL IS
TOLERABLY SENSIBLE AND REASONABLE, AS A
MEMBER OF A CROWD, HE IS AT ONCE A
BLOCKHEAD."**

FRIEDRICH VON SCHILLER



CARTIER BRESSON



LANGE

LIPPOTH





ROGGE

**"LOYALTY TO PETRIFIED OPINION NEVER YET
BROKE A CHAIN OR FREED A HUMAN SOUL."**

MARK TWAIN

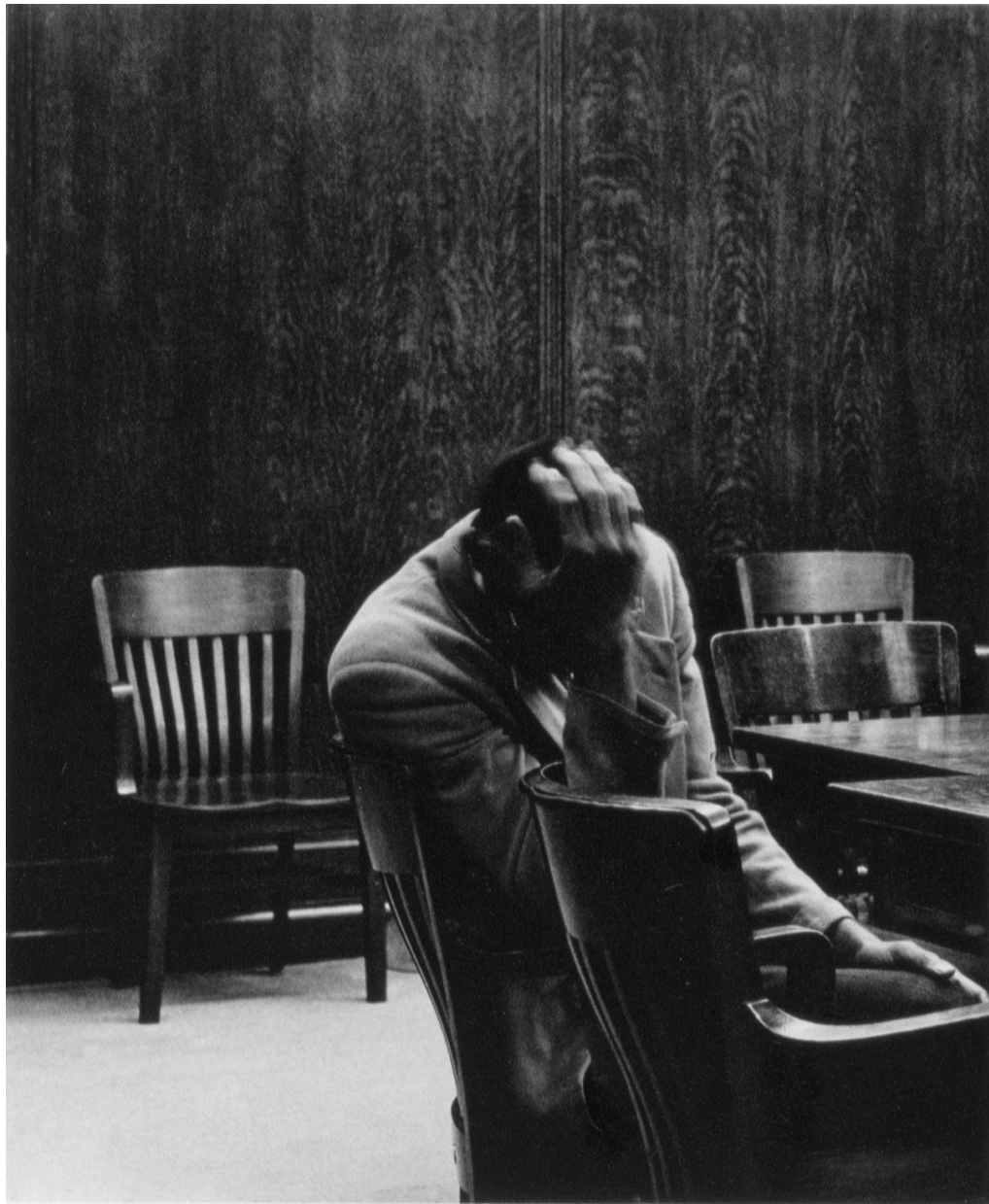


MARSH, BREADLINE



REJLANDER: THE TWO PATHS OF LIFE

LANGE



The Defendent, Alameda county courthouse, Ca. 1955-56

SIMON



CHARLES IRVIN FAIN
Scene of the crime, the Snake River, Melba, Idaho
Served 18 years of a death sentence



FREDERICK DAYE

Alibi location, American Legion Post 310, San Diego, California

Where 13 witnesses placed Daye at the time of the crime

Served 10 years of a life sentence for Rape, Kidnapping and Vehicle Theft, 2002



CALVIN WASHINGTON
C&E Motel, Room No. 24, Waco, Texas
Where an informant claimed to have heard Washington confess
Served 13 years of a Life sentence for capital murder, 2002



LARRY MAYES

Scene of arrest, The Royal Inn, Gary, Indiana

Police found Mayes hiding beneath a mattress in this room

Served 18.5 years of an 80-year sentence for Rape, Robbery and Unlawful Deviate Conduct, 2002



RONALD JONES
Scene of arrest, South Side, Chicago, Illinois
Served 8 years of a Death sentence, 2002



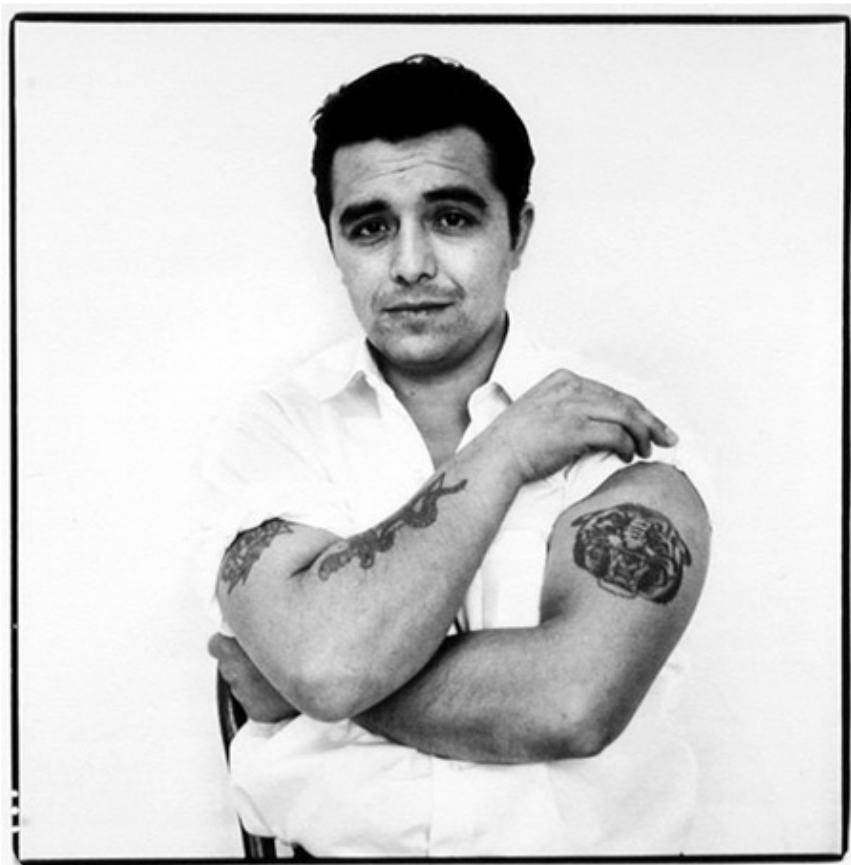
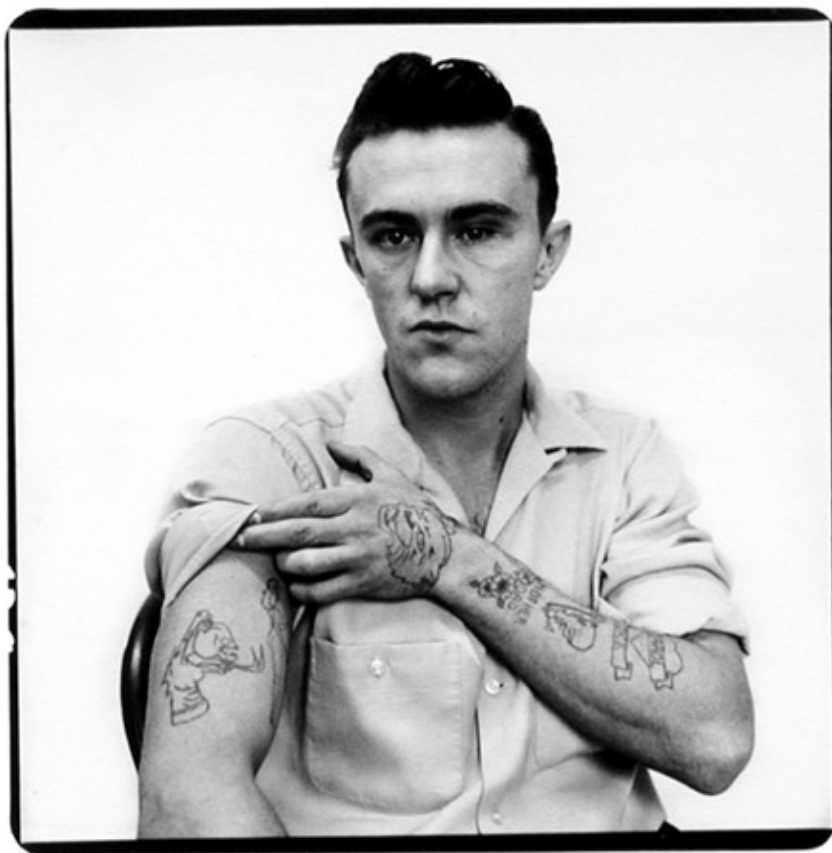
LARRY YOUNGBLOOD

Alibi location, Tucson, Arizona

With Alice Laitner, Youngblood's Girlfriend and alibi witness at trial

Served 8 years of a 10.5-year sentence for Sexual Assault, Kidnapping and Child Molestation, 2002

AVEDON



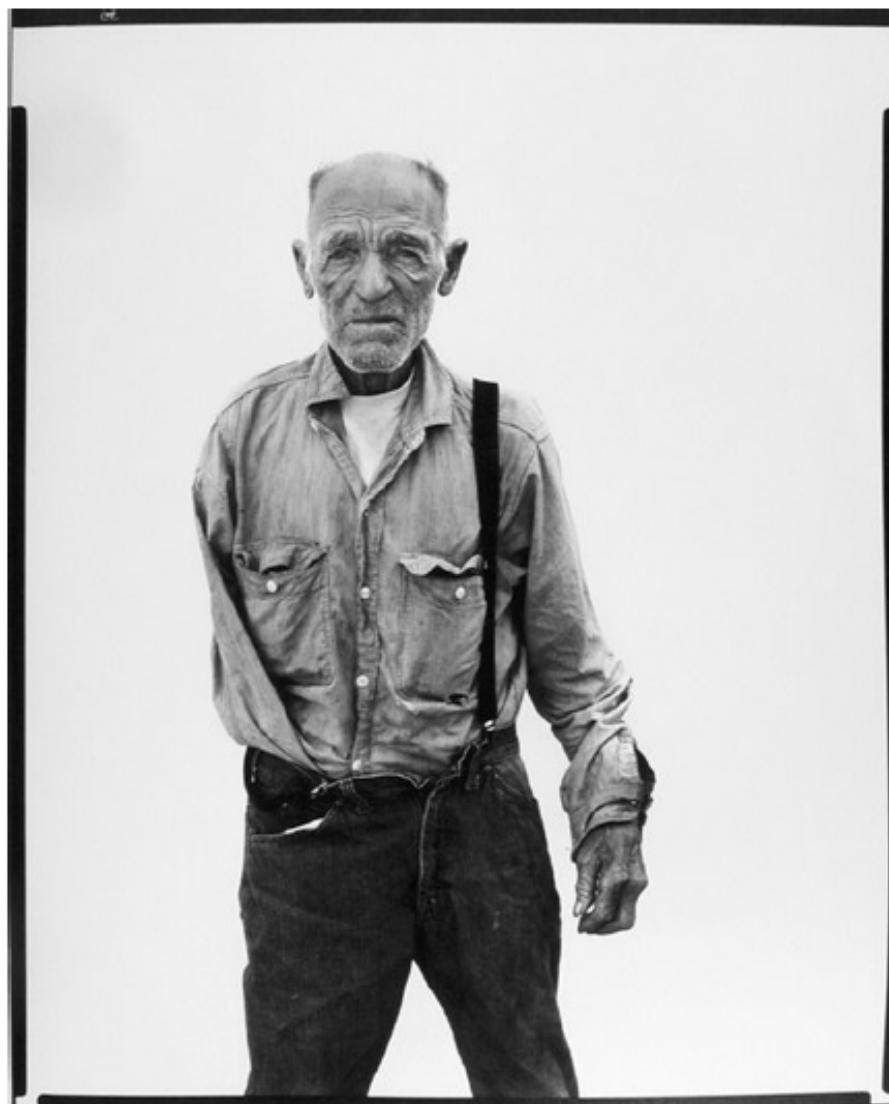
MURDERERS



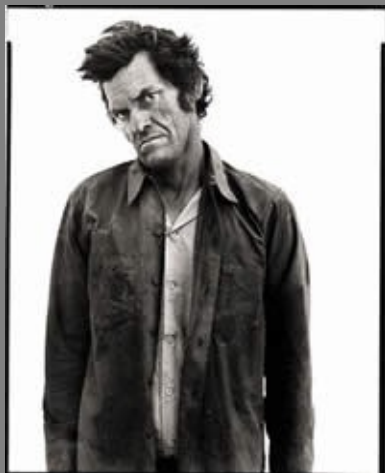
THE CHICAGO SEVEN



DAUGHTERS OF THE AMERICAN REVOLUTION



DRIFTER



AVEDON

**HOLBEIN: A
GERMAN
MERCHANT**





NAPOLÉON'S TOMB

SARGENT: MRS. SEARS





Kaj Sander
1912

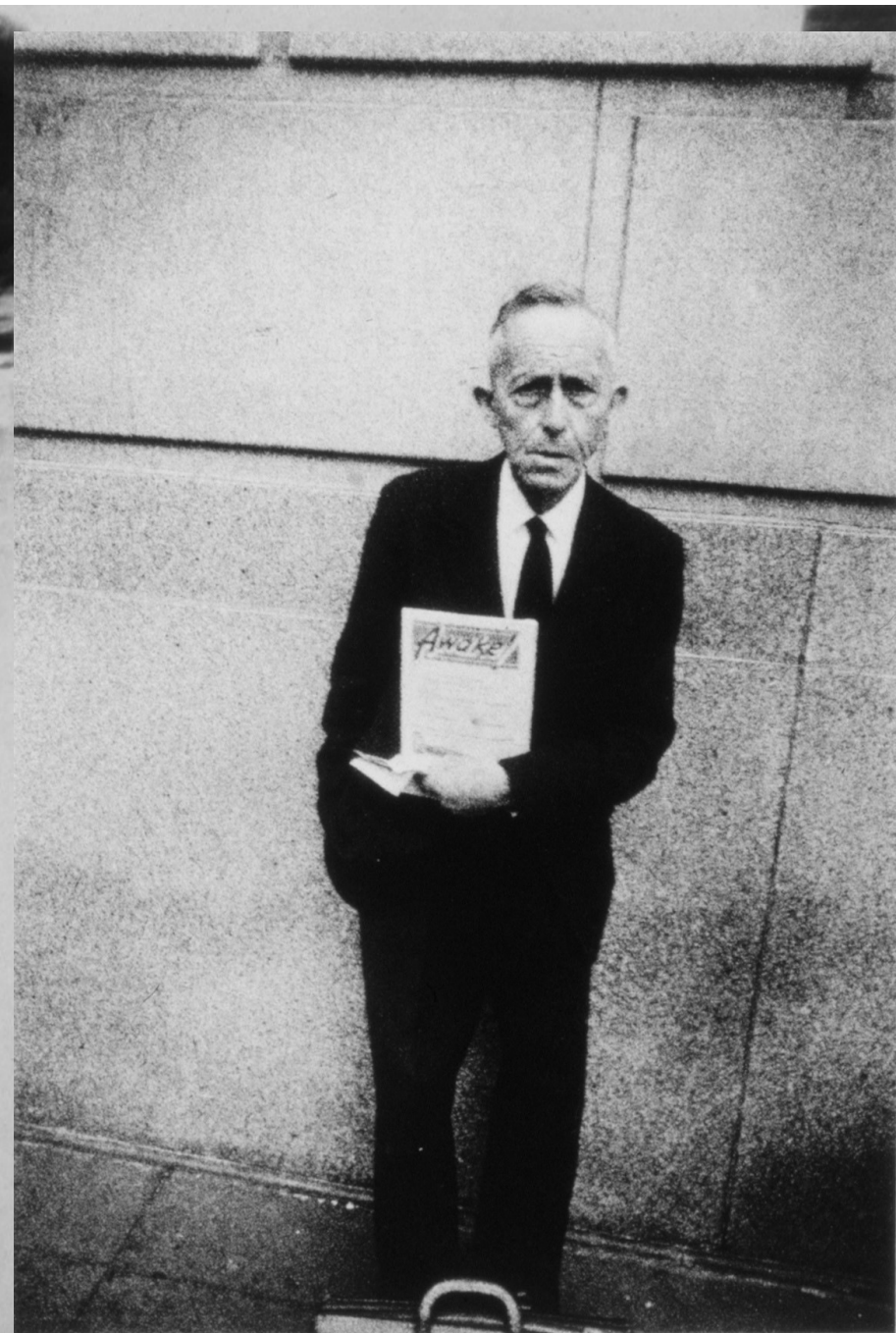


SANDER



ARBUS







FROUMENT

**FRIEDRICH:
WANDERER ABOVE
SEA OF FOG**



THE DREAMER

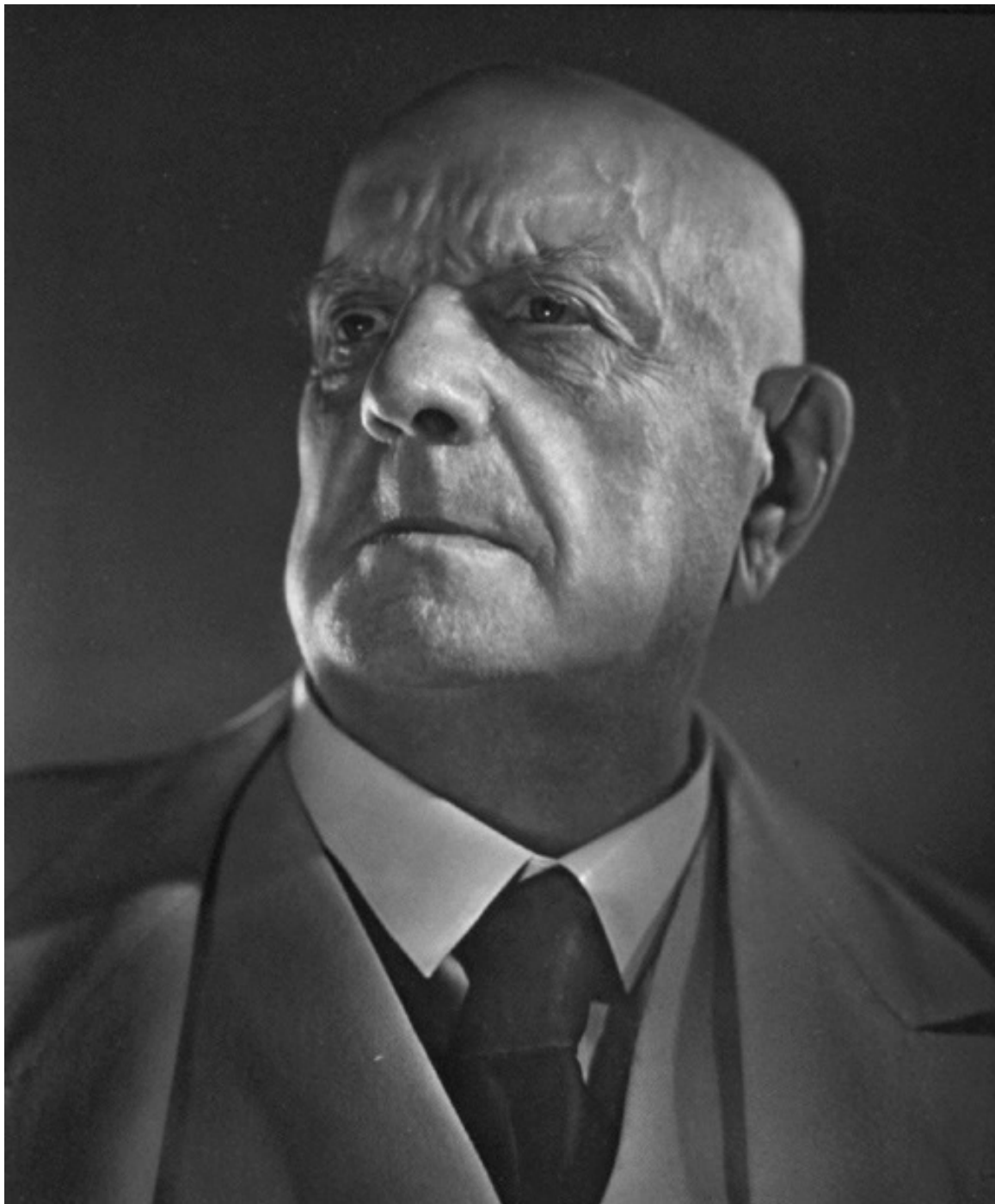




A WALK AT DUSK

"..ROMANTICIZED
ALL THE SITTERS IN
THE NAME OF ART,
ESTABLISHING THE
SUPERIORITY OF
THE PRIVATE
REALITY."

BERGER



KARSH

The idea of man's natural goodness and the stress on emotion also contributed to the development of Romantic individualism, that is, the belief that what is special in a man is to be valued over what is representative (the latter oftentimes connected with the conventions imposed on man by "civilized society.") If a man may properly express his unique emotional self because its essence is good, he is also likely to assume also that its conflicts and corruptions are a matter of great import and a source of fascination to himself and others. So, the Romantic delights in self-analysis. Both William Wordsworth (in *The Prelude*) and Lord Byron (in *Childe Harold's Pilgrimage*), poets very different from one another, felt the need to write lengthy poems of self-dramatization. The self that Byron dramatized, a projection not identical with his own personality, was especially dear to the Romantic mind: the outcast wanderer, heroic but accursed, often on some desperate quest, in the tradition of Cain or the Flying Dutchman, S. T. Coleridge's *Mariner* and Herman Melville's *Ahab* are similar Romantic pilgrims.



FEININGER: FIFTH AVENUE



BING: CHAMPS DE MARS

**"I AM NOT AN ATHENIAN OR
A GREEK, BUT A CITIZEN OF
THE WORLD."**

SOCRATES

The End