This book is about the organization man. If the term is vague, it is because I can think of no other way to describe the people I am talking about. They are not the workers, nor are they the white-collar people in the usual, clerk sense of the word. These people only work for The Organization. The ones I am talking about belong to it as well. They are the ones of our middle class who have left home, spiritually as well as physically, to take the vows of organization life, and it is they who are the mind and soul of our great self-perpetuating institutions. Only a few are top managers or ever will be. In a system that makes such hazy terminology as “junior executive” psychologically necessary, they are of the staff as much as the line, and most are destined to live poised in a middle area that still awaits satisfactory euphemism. . . .

The corporation man is the most conspicuous example, but he is only one, for the collectivization so visible in the corporation has affected almost every field of work. Blood brother to the business trainee off to join Du Pont is the seminary student who will end up in the church hierarchy, the doctor headed for the corporate clinic, the physics Ph.D. in a government laboratory, the intellectual on the foundation-sponsored team project, the engineering graduate in the huge drafting room at Lockheed, the young apprentice in a Wall Street law factory.

They are all, as they so often put it, in the same boat. Listen to them talk to each other over the front lawns of their suburbia and you cannot help but be struck by how well they grasp the common denominators which bind them. Whatever the differences in their organization ties, it is the common problems of collective work that dominate their attentions, and when the Du Pont man talks to the research chemist or the chemist to the army man, it is these problems that are uppermost. The word collective most of them can’t bring themselves to use—except to describe foreign countries or organizations they don’t work for—but they are keenly aware of how much more deeply beholden they are to organization than were their elders. They are wry about it, to be sure; they talk of the “treadmill,” the “rat race,” of the inability to control one’s direction. But they have no great sense of plight; between themselves and organization they believe they see an ultimate harmony. . . .

[My concern in this book] is the principle impact that organization life has had on the individuals within it. A collision has been taking place—indeed, hundreds of thousands of them, and in the aggregate they have been producing what I believe is a major shift in American ideology.

Officially, we are a people who hold to the Protestant Ethic . . . [T]here is almost always the thought that pursuit of individual salvation through hard work, thrift, and competitive struggle is the heart of the American achievement.

But the harsh facts of organization life simply do not jibe with these precepts. This conflict is certainly not a peculiarly American development. . . .

It is in America, however, that the contrast between the old ethic and current reality has been most apparent—and most poignant. Of all peoples it is we who have led in the public worship of individualism. . . . We kept on, and as late as the twenties, when big organization was long since a fact, affirmed the old faith as if nothing had really changed at all.

Today many still try, and it is the members of the kind of organization most responsible for the change, the corporation, who try the hardest. It is the corporation man [who] . . . honestly wants to believe he follows the tenets he extols, and if he extols them so frequently it is, perhaps, to shut out a nagging suspicion that he, too, the last defender of the faith, is no longer pure. Only by using the language of individualism to describe the collective can he stave off the thought that he himself is in a collective.


Discussion Questions
1. What characteristics defined an organization man?
2. What conflict does Whyte see between the American value of individualism and the fact of organization life?
3. Do you think the conflict Whyte identifies for the 1950s still exists today? Explain.