

## 1: Mary Parker Follett and Pragmatist Organization - Oxford Handbooks

*Mary Parker Follett: Pioneer in Management Theory* NARENDRA K. SETHI Long Island University In the historical development of management literature, Mary Parker Fol-

Individual and institutional growth are maximized when those communities are self-governing to the maximum extent possible. With her concern for creative experience, democracy and for developing local community organizations, Mary Parker Follett is an often forgotten, but still deeply instructive thinker for educators and social animators. Citizenship is not to be learned in good government classes or current events courses or lessons in civics. It is to be acquired only through those modes of living and acting which shall teach us how to grow the social consciousness. This should be the object of all day school education, of all night school education, of all our supervised recreation, of all our family life, of our club life, of our civic life. Mary Parker Follett Her contribution can be seen in three particular arenas. First, her involvement in, and advocacy of, community centers in the first two quarters of the twentieth century did a great deal to establish them as an important social and educational form. It provided a key element in the development of the theorizing and practice of groupwork and community development and organization. Last, she was able to help key figures like Henry Croly and Eduard Lindeman not only to develop their thinking, but also to access important sources of financial help. Today, Mary Parker Follett is better known for her pioneering work on management although her contribution was soon forgotten after her death in especially in the USA. She looked to approach organizations as group networks rather than as hierarchical structures, and attended to the influence of human relations within the group. She was educated at the Thayer Academy but had to take on a significant role within the family in her teens when her father died her mother was disabled. In she entered Society for the Collegiate Instruction of Women in Cambridge, Massachusetts later Radcliffe College where she graduated in in economics, government, law and philosophy. While at Radcliffe she spent a year at Newnham College, Cambridge. Her research thesis at Radcliffe was published in in as *The Speaker of the House of Representatives* and quickly became a standard work. From to Follett became involved in social work in the Roxbury neighborhood of Boston joining the staff of Roxbury Neighborhood House. She had an independent income and was able to throw herself into the work in much the same way that Jane Addams and others were able to become immersed in settlement activity. She appears to have had the classic abilities of the informal educator to engage with a wide range of people, to listen and explore what they had to say, and to gain their confidence and esteem. Roxbury at that point was a diverse neighbourhood both in terms of class and ethnicity. It had many of the classic dynamics of the suburbs a grid-like design with no strong centre, a relative lack of attachment by its inhabitants and fairly limited local networks. However, Mary Parker Follett saw considerable possibility in the diverse nature of the population. Mixed neighbourhoods have potential, she believed, in that that they can work against the narrowness and exclusiveness of many, more homogenized, communities. Instead of shutting out what is different, we should welcome it because it is different and through its difference will make a richer content of life. Every difference that is swept up into a bigger conception feeds and enriches society; every difference which is ignored feeds on society and eventually corrupts it. Follett looked to encourage face-to-face encounter and the development of groups and activities. Diversity became a key ingredient of her vision of community. She believed that all human interaction held potential, and that it needed cultivating. Through such attention creativity and learning could be realized. The success of the initiative proved to be a catalyst for the development of other centers. Her experience was to change her view of democracy and the place of local groups radically and was a major force behind her work on the promotion of local networks and democratic forms in *The New State* The interest in industrial conditions appears to have grown in part from a concern for vocational guidance in connection with evening schools. At this time perhaps through Henry Croly Follett met Eduard Lindeman and became deeply impressed with the direction and quality of his thinking. Lindeman and Follett were, according to Stewart She proposed that they wrote a book together something which Lindeman rejected. However, both acknowledge considerable debts to each other. The exacting, sickly, maidenly, and to judge from her

correspondence with Lindeman severely neurotic Mary Follett did not always achieve good personal chemistry with the volatile, lusty, and often disorganized Eduard Lindeman. Though her own behaviour could also be erratic, the ethereal Miss Follett required personal and professional surroundings that were predictable, built on ground that was solid – very solid. From the early s Mary Parker Follett devoted a significant amount of attention to the state of management and administration in industry and public institutions. Creative Experience followed in This book, with its focus on learning, exploration and team, can be seen as a key predecessor of more recent interest in learning organizations. Follett became a popular lecturer – and it could be argued that one of the reasons that her ideas found a significant response at the time was the passion and charm with which she was able to communicate her thinking. Her writing was accessible and her talks full of examples and commonsense connection. Basically, she took her ideas around community groups and networks and applied them to public and commercial organizations. After her death in , according to Peter F. Her ideas were not acceptable in the mainstream of American management and organization thinking of the s and s. In Britain she had still had a significant following. Her various speeches and articles around management, for example were brought together by Henry Metcalf and Lionel Urwick and published in England in Dynamic Administration The book was begun as an exploration of community and social centers and quickly changed into a much wider analysis. According to Konopka There must be experience in a variety of groups. Because of the multiplicity of human nature no one group can exhaust the capacity of the modern citizen. She is able to place individuality in a social context and to stress relationship. The individual is created by the social process and is daily nourished by that process. There is no such things as a self-made man. What we possess as individuals is what is stored up from society, is the subsoil of social life. Individuality is the capacity for union. The measure of individuality is the depth and breadth of true relation. I am an individual not as far as I am apart from, but as far as I am a part of other men. To be a democrat is not to decide on a certain form of human association, it is to learn how to live with other men. The group process contains the secret of collective life, it is the key to democracy, it is the master lesson for every individual to learn, it is our chief hope or the political, the social, the international life of the future. Her own experience in Roxbury and elsewhere had taught her that it was possible for workers to become involved in local groups and networks and to enhance their capacity for action and for improving the quality of life of their members. Group process could be learned and developed by practice. She argued that progressives and reformers had been wrong in not using the group process. The training for democracy can never cease while we exercise democracy. We older ones need it exactly as much as the younger ones. That education is a continuous process is a truism. Life and education must never be separated. We must have more life in our universities, more education in our life. We need education all the time and we all need education. It is marked by many of the concerns around education from everyday living and lifelong learning that Lindeman was to set out in his Meaning of Adult Education and that came to the fore in the famous Report in England. She has the same commitment to democracy and encounter, but the focus is now on, as the title suggests, the creative use of experience. In this, David W. Experience is the power-house where purposes and will, thought and ideals, are being generated. I am not of course denying that the main process of life is that of testing, verifying, comparing. To compare and to select is always the process of education. Through thinking about our experiences, questioning their meaning and truth and looking to the people we are, it is possible to learn. But there can be dangers in this process if approached narrowly. That past experience has indeed not been useless, but its use is not in guiding present conduct by past situations. We must put everything we can into each fresh experience, but we shall not get the same things out which we put in if it is a fruitful experience, if it is part of our progressing life. We integrate our experience, and then the richer human being that we are goes into the new experience; again we give ourself and always by giving rise above the old self. Mary Parker Follett on power and management From the publication of Creative Experience to her death in Mary Parker Follett was best known for her work around the administration and management of organizations. She argued that the ideas she had been developing with regard to communities could equally be applied to organizations we have seen a similar shift in recent years around the notion of social capital. Organizations, like communities, could be approached as local social systems involving networks of groups. This was not to some

surface activity: Then these are organized into a system " more power. Then the organization of these systems comprise the organism " more power. On the level of personality I gain more and more control over myself as I unite various tendencies. In social relations power is a centripetal self-developing. Power is the legitimate, the inevitable, outcome of the life-process. We can always test the validity of power by asking whether it is integral to the process of outside the process. She distinguishes between power-over and power-with. What is the central problem of social relations? It is the question of power! But our task is not to learn where to place power; it is how to develop power. Coercive power is the curse of the universe; coactive power, the enrichment and advancement of every human soul. At one level this is not surprising. Just as her ideas around management were out of step with the dominant discourses of the s and s, so her concerns with local democracy, group process and the educative power of associational life do not find a ready response within policy debates today. However, it may well be that her time has come. Recent attention to the decline in civic community , most notably by Robert Putnam , may well encourage people to look at what Follett has to offer. Her arguments for the development of schools as community centres still holds considerable power; her exploration of the nature of experience still offers educators insights; and the case for the development of local groups and networks as the bedrock of democracy and community is as strong as ever. We need to extend and deepen associational life. Further reading and references At present there is not a full biographical treatment of Mary Parker Follett, although Joan Tonn at the College of Management, University of Massachusetts, Boston, is said to be currently working on one. Perhaps the best starting point for her work is:

## 2: Mary Parker Follett - Wikipedia

*Modern management theory owes a lot to a nearly-forgotten woman writer, Mary Parker Follett. Mary Parker Follett was born in Quincy, Massachusetts. She studied at the Thayer Academy, Braintree, Massachusetts, where she credited one of her teachers with influencing many of her later ideas.*

Mary Parker Follett was born in September 3, 1868. Along with Lillian Gilbreth Mary Parker Follett was one of two great women management gurus in the early days of classical management theory. Follett attended Thayer Academy, a collegiate preparatory day school in Braintree, while spending much of her free time caring for her disabled mother. She would go on to apply to Harvard but would be denied entrance to the university on the basis that she was a woman. She was one of the first women ever invited to address the London School of Economics, where she spoke on cutting-edge management issues. She also distinguished herself in the field of management by being sought out by President Theodore Roosevelt as his personal consultant on managing not-for-profit, non-governmental, and voluntary organizations. One of her earliest career positions would see her working as a social worker in the Roxbury neighborhood of Boston from 1893 to 1900. During this period her interactions with the Roxbury community would lead her to realize the importance of community spaces as areas to meet and socialize. This publication would go on to lay the foundational theories for her most important theories and become a major center of attention of her career. Thus the self and the society, according to Parker, are in a cycle in which they constantly help to create one another. Follett advocated the principle of what she termed "integration," or noncoercive power-sharing based on the use of her concept of "power with" rather than "power over. Her approach to conflict was to embrace it as a mechanism of diversity and an opportunity to develop integrated solutions rather than simply compromising. In *The New State*, she took the position on societal change that: It is a mistake to think that social progress is to depend upon anything happening to the working people: It is equally a mistake to think that what we need is the conversion to "unselfishness" of the capitalist class. She quotes from Edith A. From *Theory to Praxis* Burns makes no reference to Follett in *Leadership*. However, Rusch was able to trace what appear to be parallel themes in the works of Burns and Follett. Rusch presents direct references in Appendix A. Roosevelt, published his seminal treatment of executive management, *The Functions of the Executive*. After her death her work and ideas would disappear from American organizational and management circles of the time but would continue to gain followership in Great Britain. In the last decades her work has been rediscovered. During the 1980s her ideas would re-emerge in Japan where management thinkers would apply her theories to business. Follett managed to reduce the gap between the mechanistic approach and contemporary approach that emphasizes human behavior. Her experience working in this area taught her a lot about notions of democracy and led her to write more for a wider audience – particularly the business world. She believed that good practice amongst business people would have a significant impact on other institutions. The award citation states that it is named "in memory of a pioneering woman in the field of management and accountability literature who was international and interdisciplinary in her approach. Yale University Press, *Administrative Theories and Management Thought. The Group Principle at Work*". Stohr, Mary, Collins, Peter A. Retrieved May 4, 2012. *Transactions of the Charles S Pierce Society*. Pitman Publishing, Bassett, D. *International Journal of Public Administration*. Art Kleiner, *The Age of Heretics*:

## 3: Mary Parker Follett - Wikiquote

*Features Mary Parker Follett, a social philosopher and a business institutionalist. Principles of organization; Ways to dealing with conflict; Contributions of Follett to the study of modern administrative behavior; Explanation of Follett about delegation of authority; Aspects of leadership.*

One of the key historical figures in the field of organizational communication, Mary Parker Follett spent her life working in poor Boston neighborhoods, serving on minimum wage boards, and aiding suffrage organizations. Although, until recently, she has seldom been recognized for her enormous contributions to conflict resolution and management theory, Follett was responsible for the development of many key concepts in the field that have become part of our contemporary lexicon, e. Choosing the Life of a Public Scholar Although Follett clearly demonstrated success as a scholar, she did not choose to pursue a graduate degree or a scholarly life in the academy. Instead, at the age of 22, Follett began working in poor, immigrant neighborhoods outside of Boston. In doing so, she participated in a larger settlement movement whose aim was to promote positive social change through the development of community centers, which provided child care, classes and clubs to community residents. Although Follett did not choose to pursue a life as a traditional scholar, she can be accurately considered a scholar, nonetheless, based on her status as a scholar among her contemporaries, [11] her approach to her public work and scholarship, and the lasting significance of her theoretical contributions to the field of organizational communication. Follett applied her training as a young scholar to the development of theories that she refined during her years of community work. Conversely, her public work directly informed her later scholarship. It is this reciprocal relationship of scholarship and public work that distinguishes Follett as a public scholar rather than simply a public worker. Her approach to the community centers movement included direct and frequent interaction with the community members and was grounded in a conviction that people were best able to govern themselves once they were given the skills to do so. I am giving my experience. I am not giving philosophy out of a book. We must face life as it is and understand that diversity is its most essential feature. It is possible to conceive conflict as. Domination that would ensure a victory of one side at the expense of the other, 2. Compromise, in which both sides relinquished part of their original interests, and 3. Integration, in which a new, and better, solution was developed that preserved the original interests of both sides. In the Harvard Library one day, in one of the smaller rooms, someone wanted the window open. I wanted it shut. We opened the window in the next room, where no one was sitting. This was not a compromise because there was no curtailing of desire; we both got what we really wanted. For I did not want a closed room, I simply did not want the north wind to blow directly on me; likewise the other occupant did not want that particular window open, he merely wanted more air in the room. She gave an example of a friend who wanted to go to Europe but did not have the money to do so. Follett developed and employed her ideas throughout her life. She shared these ideas not only at graduate seminars and business meetings, but also with the public outside the academy through her community work and her books. However, although her ideas were rediscovered, her name was, once again, not. Dimensionalizing enables someone to bring his or her true needs into focus, and by doing so, allows negotiating parties to understand each other more effectively and thus increase their likelihood of achieving resolution. Where does my thinking mesh with theirs? Where does it differ? How might we integrate the thinking of all to give birth to new ideas? Secondly, her ideas deserve to be read in full. Lastly, both women and men in the profession should take pride in the fact that a woman originally articulated the integrative approach to negotiation. In a series of 35 case studies of IT introduction in European businesses, Child concluded that a participatory approach to problem-solving, as described by Follett, was necessary to achieving effective IT implementation. Follett chose a life of service to her community over the ivy walls of the academy. She used methods that were qualitative, based on interviews and direct experience, over the preferred quantitative methods of her day. Her approach to conflict embraced diversity and encouraged a holistic approach that involved all parties working together rather than groups hiring experts and working against each other in competition. In fact, many scholars e. Today her work is used in many disciplines and

around the world. Simply put, her work has endured. Follett held a passionate conviction that women were inseparable from politics:

## 4: Mary Parker Follett: Philosophy of Administration and Organisation | Aspirant Forum

*The article presents the book Mary Parker Follett-Prophet of Management: A Celebration of Writings From the 's, published by Harvard Business School Press. The latest publication in the Harvard Business School Press Classic series reintroduces management thinker Mary Parker Follett, in her.*

Leave a comment Mary Parker Follett: She embarked on a series of speculations in the s that were to signal the advent of new era in administrative theory. Her important works are: She did not make any distinction between private and public administration. She stressed on the efficacy of the group in human function. People in groups produce results in thoughts as well as in action. Individuals achieve their true expression in group relationships. Group process is given an important place in her administrative thought. Hence, she stressed that the principal of any organisation is not only to determined their profit but also guide and control the conduct of employees in such way as to get them to do it to realise the organisational goals. Then there will a space of conflict and differences among human because it is a normal process. She said conflict is very necessary because it is driving unit for the enrichment of all concerned. She was the first one who raised the question i. She says that there were three ways of resolving a conflict: It means one side prevailing over the other. But there is no solution because the weaker side remains unsatisfied. In this method, each sides gives up a little of what it wants in order to settle the conflict. Conflict resolution through compromise also is no solution because neither side gets all of what it wants. Therefore, integration is the most satisfactory way of conflict resolution. Thus, conflict should not be used to achieve victory or produce accommodation. It should be used to achieve the integration of interests in organisations. Its value depends on how it is put to use. Obstacles of Integration It is not easy to achieve integration in resolving a conflict because it requires a high level of intelligence, ability to perceive , discrimination and inventiveness. Besides, the other important obstacles to integration are given below: The habit of most leadership to enjoy domination. Power is a capacity to produce intended effects. It is an instinctive urge inherent in all human beings. Power-with is superior to power-over as it is a self-developing entity, which promotes participative decision-making. Authority in terms of status and the subordination of one another offends human dignity and may cause undesirable reaction and friction. Therefore, it cannot be the basis of organisation. Control, like authority and responsibility , is an important aspect to achieve organisational-goals. Unlike classical thinker, She believes in fact-control rather than man-control and in correlated-control than super-imposed control. Therefore, Follet suggests that control mechanisms should be correlated at many places in the organisational structure. If organisations are to be well integrated, unified process as a unified organisation is self-regulating and self-directing, organism. In all such organisations, Follet feels, control tends to be self-control. Coordination by direct contact â€” direct communication between all responsible people involved, whatever their hierarchical or departmental positions. Coordination in the early stages â€” involving all the people directly concerned, right from the initial stages of designing a project or forming a policy. Coordination as a continuing process â€” keeping co-ordination going on a continuous basis, and recognising that there is no such thing as unity, but only the continuous process of unifying. She believes that the old ideas of leadership are changing because of the changes in the concept of human relations and development in management. She postulates three types of leadership: Leadership of position Leadership of personality Leadership of function According to her, the last one is more important. In contemporary organisation, persons who posses expert knowledge lead others. Expert can give orders even to those of higher rank. For example- the dispatch clerk can give orders to the superintendent and the stores clerk can tell the man in charge of purchasing when to act. According to Follet, leaders perform three important functions: A leader has also to organise experience of the group and transform it into power. She accorded high importance to the problems of conflict in organisation that should constructive and also overcome through efficient leadership. Hence, this is only reason, she gives special attention to the usage of power, authority and control. So, she laid the foundations for the application of democratic concepts and practices to organisations.

## 5: Mary Parker Follett | Revolv

*Mary Parker Follett was born in September 3, she was an American-; www.enganchecubano.com worker www.enganchecubano.com comment consultant www.enganchecubano.com opher www.enganchecubano.com r in the fields of organizational theory and organizational behavior.*

Biography[ edit ] Follett was born in Quincy , Massachusetts to a wealthy Quaker family. Follett attended Thayer Academy , a collegiate preparatory day school in Braintree , while spending much of her free time caring for her disabled mother. She would go on to apply to Harvard but would be denied entrance to the university on the basis that she was a woman. She was one of the first women ever invited to address the London School of Economics , where she spoke on cutting-edge management issues. She also distinguished herself in the field of management by being sought out by President Theodore Roosevelt as his personal consultant on managing not-for-profit, non-governmental, and voluntary organizations. One of her earliest career positions would see her working as a social worker in the Roxbury neighborhood of Boston from 1898 to 1902. During this period her interactions with the Roxbury community would lead her to realize the importance of community spaces as areas to meet and socialize. This publication would go on to lay the foundational theories for her most important theories and become a major center of attention of her career. Thus the self and the society, according to Parker, are in a cycle in which they constantly help to create one another. Follett advocated the principle of what she termed "integration," or noncoercive power-sharing based on the use of her concept of "power with" rather than "power over. Her approach to conflict was to embrace it as a mechanism of diversity and an opportunity to develop integrated solutions rather than simply compromising. In *The New State*, she took the position on societal change that: It is a mistake to think that social progress is to depend upon anything happening to the working people: It is equally a mistake to think that what we need is the conversion to "unselfishness" of the capitalist class. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. June Learn how and when to remove this template message Ann Pawelec Deschenes found obscure reference pointing to Mary Parker Follett having coined the term "transformational leadership". She quotes from Edith A. From *Theory to Praxis* Burns makes no reference to Follett in *Leadership*. However, Rusch was able to trace what appear to be parallel themes in the works of Burns and Follett. Rusch presents direct references in Appendix A. Roosevelt , published his seminal treatment of executive management, *The Functions of the Executive*. After her death her work and ideas would disappear from American organizational and management circles of the time but would continue to gain followership in Great Britain. In the last decades her work has been rediscovered. During the 1970s her ideas would re-emerge in Japan where management thinkers would apply her theories to business. Follett managed to reduce the gap between the mechanistic approach and contemporary approach that emphasizes human behavior. Her experience working in this area taught her a lot about notions of democracy and led her to write more for a wider audience – particularly the business world. She believed that good practice amongst business people would have a significant impact on other institutions. The award citation states that it is named "in memory of a pioneering woman in the field of management and accountability literature who was international and interdisciplinary in her approach. Yale University Press, *Administrative Theories and Management Thought*. *The Group Principle at Work*". Retrieved May 4, Transactions of the Charles S Pierce Society. *International Journal of Public Administration*.

## 6: Management Theory of Mary Parker Follett

*Mary Parker Follett and Management Theory. Pioneer in Psychology and Industrial Management Share Article | Dec 13, Ruth Mortimer The theories of an early 20th century political philosopher, Mary Parker Follett, have added much to modern day management theory, organisations, and leadership.*

Quotes[ edit ] The study of human relations in business and the study of the technology of operating are bound up together. Attributed to Mary Parker Follett in: The Ultimate Resource, Group Organization the Solution of Popular Government. Group organization is to be the new method in politics, the basis of our future industrial system, the foundation of international order. Group organization will create the new world we are now blindly feeling after, for creative force comes from the group, creative power is evolved through the activity of the group life. The Group Principle Early psychology was based on the study of the individual; early sociology was based on the study of society. But there is no such thing as the "individual," there is no such thing as "society"; there is only the group and the group-unit – the social individual. Social psychology must begin with an intensive study of the group, of the selective processes which go on within it, the differentiated reactions, the likenesses and unlikenesses, and the spiritual energy which unites them. Just so far as people think that the basis of working together is compromise or concession, just so far they do not understand the first principles of working together. It is an acting and reacting, a single and identical process which brings out differences and integrates them into a unity. The complex reciprocal action, the intricate interweavings of the members of the group, is the social process. It is by the group process that the transfiguration of the external into the spiritual takes place, that is, that what seems a series becomes a whole. The essence of society is difference, related difference. The measure of individuality is the depth and breadth of true relation. I am an individual not as far as I am apart from, but as far as I am a part of other men. It is equally a mistake to think that what we need is the conversion to "unselfishness" of the capitalist class. The Traditional Democracy Democracy has meant to many "natural" rights, "liberty" and "equality. If my true self is the group-self, then my only rights are those which membership in a group gives me. The world today is growing more spiritual, and I say this not in spite of the Great War, but because of all this war has shown us of the inner forces bursting forth in fuller and fuller expression. Metcalf , and Lyndall Urwick eds. Since I have been in England I have been asked several times why I am studying business management. I will try to tell you. Free to choose between different paths of study, I have chosen this for a number of reasons. First of all, it is among businessmen not all, but a few that I find the greatest vitality of thinking to-day, and I like to do my thinking where it is most alive. I said last winter to a Professor of Philosophy: Moreover, I find the thinking of businessmen to-day in line with the deepest and best thinking we have ever had. The last word in science – in biology – is the principle of unifying. The most profound philosophers have always given us unifying as the fundamental principle of life. And now business men are finding it is the way to run a successful business. Here the ideal and the practical have joined hands. That is why I am working at business management, because, while I care for the ideal, it is only because I want to help bring it into our everyday affairs. It is now generally recognized that not bankers, not stockholders, but management is the pivot of business success. It is good management that draws credit, that draws workers, that draws customers. Moreover, whatever changes should come, whether industry is owned by individual capitalists, or by the State, or by the workers, it will always have to be managed. Management is a permanent function of business. I believe in the individual not trusting to fate or chance or inheritance or environment, but learning how to control his own life. And nowhere do I see such a complete acceptance of this as in business thinking, the thinking of more progressive business men. They are taking the mysticism out of business. They do not believe that there is anything fatalistic about the business cycle that is wholly beyond the comprehension of men; they believe that it can be studied and to some extent controlled. I should like to tell you about two evenings I spent last winter and the contrast between them. I went one evening to a drawing-room meeting where economists and M. It all seemed a little vague to me, did not seem really to come to grips with our problem. The next evening it happened that I went to a dinner of twenty business men who were discussing the question of centralization and decentralization.

Each one had something to add from his own experience of the relation of branch firms to the central office, and the other problems included in the subject. There I found hope for the future. These men were not theorizing or dogmatizing; they were thinking of what they had actually done and they were willing to try new ways the next morning, so to speak. Business, because it gives us the opportunity of trying new roads, of blazing new trails, because, in short, it is pioneer work, pioneer work in the organized relations of human beings, seems to me to offer as thrilling an experience as going into a new country and building railroads over new mountains. For whatever problems we solve in business management may help towards the solution of world problems, since the principles of organization and administration which are discovered as best for business can be applied to government or international relations. Indeed, the solution of world problems must eventually be built up from all the little bits of experience wherever people are consciously trying to solve problems of relation. And this attempt is being made more consciously and deliberately in industry than anywhere else. I have done it deliberately, because it seems to me a fact of very great significance that we are finding the same trend in all these different fields. It reinforces us in our conviction that we are moving in harmony with the deeper and more vital forces of human progress. I think this is a contribution which business is going to make to the world, and not only to the business world, but eventually to government and international relations. Men may be making useful products, but beyond this, by helping to solve the problems of human relations, they are perhaps destined to lead the world in the solution of those great problems of coordination and control upon which our future progress must depend. I wish to consider in this paper the most fruitful way of dealing with conflict. At the outset I should like to ask you to agree for the moment to think of conflict as neither good nor bad; to consider it without ethical prejudice; to think of it not as warfare, but as the appearance of difference, difference of opinions, of interests. For that is what conflict means — difference. We shall not consider merely the differences between employer and employee, but those between managers, between the directors at the Board meetings, or wherever difference appears.

Lead paragraph There are three main ways of dealing with conflict; domination, compromise and integration. Domination, obviously, is a victory of one side over the other. This is the easiest way of dealing with conflict, the easiest for the moment but not usually successful in the long run, as we can see from what has happened since the War. The second way of dealing with conflict, that of compromise, we understand well, for it is the way we settle most of our controversies; each side gives up a little in order to have peace, or, to speak more accurately, in order that the activity which has been interrupted by the conflict may go on. Compromise is the basis of trade union tactics. We have seen again and again the failure of "power" conferred. You could give me dozens of cases. The division of power is not the thing to be considered, but the method of organization which will generate power. Follett, cited in: *Domination, Empowerment, and Education*. Attributed to Follett in: *The Politics of Truth: From Marx to Foucault*. But you all see every day that the study of human relations in business and the study of operating are bound up together. We can confer authority; but power or capacity, no man can give or take. The manager cannot share his power with division superintendent or foreman or workmen, but he can give them opportunities for developing their power. Follett in: It was her special merit to turn from the traditional subjects of study - the state or the community as a whole - progressively to concentrate on the study of industry. Her approach was to analyse the nature of the consent on which any democratic group is based by examining the psychological factors underlying it. This consent, she suggested, is not static but a continuous process, generating new and living group ideas through the interpenetration of individual ideas. Lyndall Urwick, as cited in: John Sheldrake, *Management Theory*, p. That her search was not in vain will be evident to all who read the lectures. Her teaching is not theoretical, but is based on a close study of the practice of a large number of business undertakings. She chose this field of enquiry to supplement her work on local and national government because she realized that the principles which should determine organization are identical, no matter what the purpose which that organization is designed to serve. Seebohm Rowntree, "Preface" to: *Mary Parker Follett*, Henry C. Mary Parker Follett. Rising to prominence as a management consultant in the 1920s, she is generally recognized as the originator of management concepts based on human relationships, teamwork, win-win solutions, leadership through shared purpose, and what would come to be called knowledge work. *Business Week*, no. 11, 1927. The appalling conditions

spurred a national anti-factory campaign. Among other things, the human relations movement provided a more complex and realistic understanding of workers as people, instead of merely cogs in a factory machine. DeSimone, Human Resource Development, p.

### 7: Mary Parker Follett, Writer – Biography & Facts

*Mary Parker Follett was an American social worker, management consultant and pioneer in the fields of organizational theory and organizational behavior.*

### 8: Mary Parker Follett - Prophet of Management: A Celebration of Writings from the 's

*Mary Parker Follett (September 3, - December 18, ) was an American social worker, management consultant, philosopher, and pioneer in the fields of organizational theory and organizational behavior.*

### 9: [www.enganchecubano.com](http://www.enganchecubano.com) | Mary Parker Follett: community, creative experience and education

*What Mary Parker Follett has to say is instructive, but how she says it is its own pleasure. Authors Barbara Presley Noble, the former At Work and Business Book Review columnist for The New York Times, has an M.S. in journalism from Columbia University and was a Knight-Bagehot fellow in business and economic journalism at Columbia.*

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