Human cognitive movement on organizational behavior in modern/postmodern interaction

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Organizational behavior has experienced deep transformations in recent times. Such transformations are always rooted and based on philosophical thoughts and basics. One of the most important initial thoughts and basics is human nature, which is the basic of theorizing in social science generally and organizational behavior particularly. However, understanding human nature by instrumental rationality remained as a limited and definite tool. By expanding philosophical human recognition, various disciplines are used to recognize human nature. Various social science schools utilized natural science methodology, which as a result the level of our knowledge on human real nature would not be higher than ancient schools that had studied human nature at least in a proper scientific and philosophical status. In this research, we challenged the current theorizing basics on organizational behavior by reviewing human cognitive movement as a new philosophical and scientific movement in organizational behavior and we studied the characteristics of this movement by more recognition of human nature. The utilized methodology is an interdisciplinary approach and data gathering method library studies. The findings of the research try to open a new window and a new perspective on theorizing organizational behavior field.

Key words: Substantive rationality (value rationality), rational life, evolutonal human, temperament, human cognitive movement.

INTRODUCTION

As an area composed of interdisciplinary regimes, organizational behavior explains, predicts and controls individuals' behavior in workplace. Three fundamental levels obtained form analyzing this field include: individual level, group level and organizational level (Kiniki and Kreitner, 2005). Organizational behavior is designed on the basis of a set of varied scientific disciplines including psychology, sociology, organizational theory, social psychology, statistics, ecology, general systems theory, economy, technology, information, political science, job counseling, stress management, decision-making theory and ethics. In fact, it is considered as a horizontal principle in organization that passes through any job, commercial, trading and professional field and shows that all sectors and individuals in the organization require it. This heritage has created many attitudes and theories on individuals’ working behavior based on its own philosophical basics. In mid-1980s, an author introduced 110 separated behavioral theories on organizational behavior (Kiniki and Kreitner, 2005). However, new organizational norms that are the results of describing external environment and individuals' mindsets inside the organizations promises a new perspective at organizational behavior along with human emancipation from power, history and reviving his/her innate talents.

ORGANIZATIONAL BEHAVIOR MOVEMENTS

Organizational behavior has been ever an important movement in any time of history to recognize and administer organizational (administrative) behavior, which has played an important and outstanding role in evaluating, recognizing and managing the people. During its period of existence, organizational behavior has experienced three movements, which include human relations, total quality management and Internet.

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evolution. However, there is a fourth movement with a analyzing – philosophical nature. The first three movements are briefly explained while the fourth one is described in detail.

**Human relations movement**

In 1930, a suite of factors resulted in extending human relations movement. Initially, it was approved in 1935 and an association was recognized to review new methods in administrating employees, which involved works, by Hawthorn, Mayo and Follet as well as McGregor's theory. It led into new assumptions on human nature as mentioned by Kiniki and Kreitner (2005):

"Despite some deficiencies, human relations movement opens windows toward progress and enhancement in thinking about human nature. Today, managers consider their staffs as social active agents and take more fundamental steps in creating human workplaces rather than considering them as inactive agents in economy."

By confessing internal problems of this movement, they continued: "Unfortunately, simple methods utilized to study working behaviors have led human relations to some misled and obvious findings. For example, in its own contexture, human relations believe this obvious principle, that a satisfied employee is a diligent one, however, further researches determine that the relationship between satisfaction and performance is more complicated than what it seems."

**Total quality management movement**

Even initiatives in null time (very necessary initiatives) which respect customers' needs and expectations in order to identify them rapidly and meet their needs are common in digital arena. Despite Deming’s high interest on statistical measurement and decreasing the variables in industrial processes, he provided many points on how to treat employees by considering the human aspect of quality improvement; he implemented issues like official training with statistical techniques in process control and team working. In addition, effective leadership before commanding and punishing, more efforts to eliminate fear in a manner that employees feel freedom and independence in answering the questions and requests, more emphasis on processes continuous improvement rather than adding their quantities, team working and eliminating the barriers for proper leadership.

**Internet revolution**

Internet revolution facilitated trading functions, knowledge sharing among employees and contribution to other individuals. It causes an online communication management, which leads into discussions on motivation and leadership among groups of professionals. In a virtual space, it became possible to relate management software and online relations. Organizational behavior tried to adopt such conditions in order to provide guidelines on issues in virtual space such as motivation and leadership (Kiniki and Kreitner, 2005).

**Human cognitive movement**

Anthropology roots in two Greek terms namely Anthropos (human) and Logos (reviewing). Hence, anthropology is historical and a philosophical study in pre-assumptions and anthropological principles. It is a full philosophical concept and addresses a fundamental analysis of human recognition (Tabatabai, 2004). This movement leads to human nature in organizations and challenges infrastructural attitudes about humans in order to establish an organization based on evolving man with a ground for theorizing along with behavior. Other organizational behavior movements were inter-disciplinary and looking for adopting organizational behavior with new external conditions. They looked for efficiency, effectiveness and meeting environmental needs that created new conditions for administrative people and in difficult way of prescription, positivist researcher obtained the highest profit and man consumerism continued without respecting human basics. However, such neglect by researchers created problems and difficulties for people, organizational and the world, which increased the necessity to revise human cognitive basics in order to learn that they can look for the solutions of individual, social and global problems in another level by revising human cognitive basics and address organizational behavior through this new attitude. This new attitude is a human cognitive movement, we are experiencing it nowadays through worrisome recognition of human to organization, and we feel that it is influencing organizational behavior.

In fact, the fourth movement to which organizational behavior is faced has been not only for describing, predicting and controlling administrative behavior but also this movement looks for human evolution and responsibility – seeking. It is more predictive and respects human holistically. It looks for equalizing various aspects of human life in all social institutes so that humans can achieve balance in all mental and material aspects. It does not mean to negate and leave all previous researches in this field.

By following this historical path, this philosophical organizational behavior movement sees the solution of organizational behavior problems in tracking the recognition which has brought human emancipation and direct recognition in order to consider a new way for human evolution through considering human capabilities and avoiding sectional and unilateral looks at his/her entity in organizational behavior. By such recognition, we can define humans better, avoid deficient predictions for
individuals by considering human basics and go from organizational behavior self – destruction to emancipator, positive and evolitional organizational behavior.

**TRAITS OF HUMAN COGNITIVE MOVEMENT**

**Holistic versus sectionalism**

In anthropology, the main issue is human originality. What really distinguish humans from animals? It is human entity and other differences are its functions. They include nature, instinct and temperament (Motahari, 1991).

To describe this trait of human cognitive movement, one should initially know these three phrases namely nature, instinct and temperament (human’s nature). There are two main differences between them: first, nature is an innate and unconscious state and character and instinct is a semi-conscious state and temperament (human’s nature) is a more conscious character than instinct; secondly, nature is used to describe the inner characteristics of non-living creatures, instinct is used for living creatures and temperament is applied for mankind. Thus, nature is a part of material and physical traits of things, instinct is a part of animal life traits and temperament is a part of human aspects. Still, the nature of instinct is not fully clear but that part, which is clear, shows that animals possess a special inner characteristic that guides their lives. Animals have a semi – conscious condition by which they identify their paths which is not acquirable rather it is an innate state. Regarding humans, temperament is applied. It is evolional as same as instinct and nature, namely, it is a part of human entity. It is not acquirable and is more conscious than instinct.

Man learns what it can learn. It means that human possesses a set of temperaments and knows that he/she has such temperaments. Another difference between temperament and instincts is that instincts are limited to material affairs while temperament is related to what we call human affairs namely; ultra – animal affairs. Today, all divine, material and pessimistic schools provide some points about humans that are ultra – animal affairs. Firstly, we should express such problems and then see whether they are temperamental or not. What results we can or cannot obtain are or not temperamental (Motahari, 1991). One can distinguish temperamental issues from ordinary/general issues as follows:

1. Any thought or practice with temperamental root is global and no human lacks it.
2. Temperamental affairs are performed by temperament leadership and need no education and training.
3. Any thought or practice with temperamental root has left triple geographical, economical and political governing territory components.
4. Continuous advertisement against temperament may decrease its growth or may even stop it but they can never eliminate it.

There are firm arguments on the fact that some hierarchy of perceptions and cognitions are temperamental. A rational argument says; “human’s options and decisions on different fields are finally based on a set of initial and obvious approvals and such obvious points have no origin or root rather than temperament. They should be empirical if they are not temperamental and this is false since it causes a vicious cycle (Naraghi, 2002).”

Temperamental affairs differ from need levels. First, needs are seen in various levels; temperament shows itself even though a low-level need is or not met with more intensity such as propensity to divine. Secondly, in needs theory, such levels are considered but they are often lower levels.

Developing theories on organizational behavior may or may not be in harmony with three human existence levels. Man will be in anxiety if not all levels are respected in an organization and such anxiety, which is resulted from non-respecting human existence level is called “initial cognitive anxiety” (Figure 1).
Temperamental propensities

![Diagram showing Temperamental propensities]

- Love and worship
- Benevolence and superiority
- Fact – finding and search
- Creativity and invention
- Aesthetics

**Multilateralism versus unilateralism**

The existence traits and characteristics of men called ‘temperaments’ are divided into two groups: cognitions and propensities. Each one has its own discussions (Motahari, 1991). Cognition implies that human temperamental cognitions are few and summarized in common thinking principles of all men. Human theoretical and temperamental principles are confirmative not imaginative because we have no imagines prior to sensational imagines but there are many confirmations prior to empirical confirmations (Motahari, 1993) (Figure 2).

All human temperamental propensities are categorized into five groups: fact – finding temperament, superiority – seeking, beauty – seeking, creativity and innovations, loving and worship (Motahari, 1993). If we consider an equal share path and interest for them, then, one can create full harmony among them and observe a human healthy personality. The lack of harmony and anxiety arises when organization attempts to give the share of one of them to the other; when it keeps one in hungry and the other one filled more than what is necessary. The result is worrisome which we call “second cognitive anxiety” and its difference with initial anxiety is that initial anxiety roots in the lack of respecting to human existence levels namely all human evolitional. In second cognitive anxiety, however, one or more aspects of temperaments are not respected.

Today in organizations, there dominates a kind of hierarchy on human nature where many challenging discussions on their heedless to main organizational concerns on profitability or efficiency are neglected. Defined evolitional humans through higher levels (dominance class) out of the territory and profits of the organization are negotiable issues.

**Balance in human – organization preference**

To have a better life, we should have a better human since current organizational behavior converts human factors to organizational variables and people are neglected. We should have more perfect humans rather than perfect organizations since perfect humans know his/her innate talents and looks for his/her freedom. He/she plans to evolve and balance his/her relations with organization.

Individual or social originality is main discussions in sociology. In western sociological thinking, there are two theories, which provide the conflict of individual or organizational goals in organization as a social entity. Based on one of these theories proposed by Frederic Hegel and tracked by Marxism, originality belongs to society and the personality of individuals is shaped in social ambience. In contrary, new anthropological theories as well as western sociology emphasize on individual’s originality. The examples of this vision include existentialism and verdicts of its pioneers such as Jean (1905) who insisted on human freedom in building his/her nature (Motahari, 1991).

Contrary to these theories, a third theory is aroused titled individual’s originality along with society’s originality. It means that a part of human personality, which biological rather than physical has temperamental originalities provided by divine and are unchangeable. Science – seeking is temperamental among all people. It is a temperamental spiritual state. It means that science – seeking is not provided by society but how to guide this propensity relates to society. The result is that a part of human’s path is determined by his/her initial temperament and a part by society (Motahari, 1991).

Based on this theory, human has traits by which his/her social life evolved. Those who believe in social originality
which finally refers to the originality of a particular class namely dominance class, would like to treat human in a manner to meet this dominance class’s needs better or, as claimed by themselves, to be more profitable for society. A question arises for organizational behavior: Are not organizational behavior theories based on dominance class? This is criticized by neo-Marxists in postmodern and participation management.

Releasing from inner and outer anxieties

Many people endure imposed organizational actions especially when they are not in economical position to change their job. They worry committing a mistake. More important, there are many groups that are ready to pay a very cost for stability and sustainability. Such conditions are generally prevalence in organizations: people adapt themselves to external posed pressures and internalize it even if it is incompatible with their inner talent that leads into anxiety. In this daily battle, they neglect their cognitive anxiety (Rezaeieian, 2004). Human cognitive movement attempts to human emancipation from such anxiety by proposing initial and secondary anxiety.

Even for modern self – destruction, we need a broader prospective since phenomena like earth warming and environmental pollution require a perspective more than current organizational behavior. Such and other phenomena pose an anxiety in organizational environment, which need to be revised in order to heal it. New recommendations are not adequate to resolve major problems and one should revisit the fundamentals of which one is attitude to the nature of humans.

Individual to position

Based on temperament principle, human psychology is prior to human sociology. Human sociology roots in human psychology (Motahari, 1993) and one cannot neglect it by social, organizational and individual variables and factors so that in other movements, human is a depended variable. However, in cognitive movement, the base of individuals’ growth and evolution in organization has a mutual impact with organizational behavior ecology and can shape it.

### Table 1. Understanding of organizational human.

<table>
<thead>
<tr>
<th>Perspective</th>
<th>Pre-assumption</th>
<th>Values and emphasis locus</th>
</tr>
</thead>
<tbody>
<tr>
<td>Classic</td>
<td>Economical human</td>
<td>Wealth/ power</td>
</tr>
<tr>
<td>Preliminary</td>
<td>Scientific human</td>
<td>Rationality/control/ management</td>
</tr>
<tr>
<td>Secondary</td>
<td>Ecological human</td>
<td>environment/ external control</td>
</tr>
<tr>
<td>Symbolic</td>
<td>Symbolic human</td>
<td>interpretation/ meaning</td>
</tr>
<tr>
<td>Postmodern</td>
<td>Aesthetics</td>
<td>Creativity/ freedom/ responsibility</td>
</tr>
<tr>
<td>Rational</td>
<td>Evolitional human</td>
<td>Humanity evolution/ responsibility</td>
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Emphasis on evolitional human

The aim of considering human cognitive anxiety is to empower people in order to answer their innate talents and to build an organization based on their innate talents not what history has thought them through organizations. Without regarding all human talent levels and only focusing on one level whose base is to be released from instinct as the basis of moving toward temperament as the starting point of movement in the theory and practice of organizational behavior, human excellent tendencies are informed and selectable but physical and instinctive demands are from nature (Motahari, 1993). The temperamental nature of these feelings and propensities like the temperamental nature of perceptions and cognitions means that there are potential talents and capabilities on human innate. It means that humans have a hierarchy of excellent talents, which can make them to practice and evolve by paving the ground.

Rational life considers human as an evolitional creature. However, it does not mean rational animal or instrumental rationality by modernists; rather, it is based on substantive rationality and is the locus of emphasis and its values are responsibility and humanity evolution (Table 1).

Here, we should also refer to differences. Different ideas build different organizational humans. In the last perspective, however, evolitional human shapes rational life. It means evolitional human shapes the rational life ecology and approach in organizations. Regarding the locus of postmodernists who look for release, freedom is the requirement of responsibility but the base of responsibility is unclear or built socially. However, in rational life perspective, temperament is the basis of responsibility. Other perspectives do not consider human evolution or believe that the results are due to their own approach execution or look for it in lower levels than temperament. In human cognitive movement, however, the basis is human evolution through considering all human levels.

Comparing the movements

Other movements challenge basic assumptions on organizational behavior deeply and to the same reason,
no profound transformation happen in their thinking and behavior. Most people keep on the same traditions with new conditions. Behaviors whose level is lower than transformed behaviors for rational human life are facing natural cognitive anxiety in this century. Although, these three movements have different messages, they are deeply involved in initial basics.

What seems more important is that new assumptions put human in monastic – liberalism basics and because of their problems, human cognitive anxiety increases. In originality to profit perspective, this neglects all innate talents in organization and in caricatured perspective; it results from human evolution (unilateral or bilateral). For example, total quality is a cover for dominating class interests which pursues profit soaring and consumerism in a new literature; its recommendations are in doubt to justify the basics. This movement respects employees' behaviors to satisfy their needs and its depended variable is not yet changed. Managers follow such basics easily and leave all innate talents but they again face cognitive anxiety.

The perspectives of other movements to humans achieves from instrumental rationality namely to increase organizational power in shaping human behavior. In previous movements, the task of organizational behavior theorists was defined to coordinate humans with organization. However, human cognitive movement provides a new arena based on substantive rationality. Some aspects should be considered as compared to other movements. Firstly, this theory has a prescriptive nature since it seeks the real meaning of rational life while instrumental theories are tracking to adopt industrial community (Alvani, 2007).

Cognitive movement theory based on rational life looks for humanity cognition and his/her evolution path in organization. Secondly, substantive theory, contrary to instrumental theory, should be adjusted in a manner to be less impacted by certain conditions and requirements and it should be comprehensive and cohesive (Alvani, 2007). Human cognitive movement based on philosophical and scientific resources and not contaminated by economy, production and industry; as such a plausible new perspective in all organizational arenas. Thirdly, substantive theories should be the result of human ethical aspects, which include fundamental and sustainable criteria to regulate human social life (Alvani, 2007). Human cognitive movement theory is based on rational life survival for evolulutional humans in organizations and puts skill, vision and ethics along with each other as a basis for organizational behavior.

Another distinguishing aspect of this movement is its impacts on the ecology of organizational behavior. Other movements impose a certain behavior on organizational behavior. This theory, however, argues that considering evolulutional human in organizational behavior cause some effects on ecology namely it influences organizational behavior environment. By assuming evolulutional human, this theory asks for revising structure, culture and environment of organizational behavior in order to shape organizational behavior in the format of temperamental propensities of ecology.

The main idea is that the mindset should be changed since its relation with human innate talents is neglected. For instance, when you determine your attitudes on your work and life, you normally do not like to change them. At least, one can say that leaving current values and beliefs in organizations is not enjoyable although, its damages are revealed.

**POSTMODERNISM AND HUMAN COGNITIVE MOVEMENT**

**Challenges**

Cognitive movement challenges assumptions about humans in modernism and postmodernism and questions their results. What do postmodernists suggest to prepare ourselves in order to enter a postmodernist future? First, you should learn not to consider something as absolute. Cognitive movement says that this statement, which is the result of structure – oriented ideas, destroys itself namely, it is not certain so it may or may not be certain (like general rule on rational life). One can assume certain and fixed discussion which are innate talents.

**Supports**

Postmodern recommendations help to find more coordinated components with innate talent levels. Such recommendations include: deconstruction to reductionism, an argument based on its basic pre-assumptions, refusing its pre-assumptions through proving contrary pre-assumptions which allow you to keep away certain critical methods for looking at the world that are defined socially and culturally (Hatch, 2006). By such postmodern tool, one can revise human cognitive movement. A special critical postmodernists’ idea is to problematize and deconstruct the power by which one can say that cost and efficiency concerns that are the concerns of dominance class or unilateral human (economical) will be broken and the concerns of evolulutional human will arouse. One of the postmodernists’ ideas to reform imbalance is to allow silence to voice. It means, more searches for more contribution by marginalized groups in organizations like women, racial and ethncial minorities as well as the oldest and youngest employees.

This group of postmodernists believes that you can limit the methods of thinking on humans by focusing on what is not stated normally and is supported by power owners. Human cognitive movement destroys old concepts and one can claim that it respects the ideas of marginalized members on human nature.
Self-reflexivity means to use certain methods to understand and to discover him/her and surrounding world. Self-reflexivity is a fundamental perspective with a plan to start an evolitional transformation in personal level by showing and changing your certain pre-assumption on yourself, others and social organization fully. Such recommendation causes human cognitive movement to be aroused as a base for fundamental changes in individual, group and organizational levels in organizational behavior (Figure 3).

Organizational alienation

According to this theory, man possesses human talents and originalities (in addition to animalized wants and tendencies) that are potential and should be grown. Evolution means to grow the same talents not building or reviving something in human entity. The aim of evolution is to bloom such innate talents (Motahari, 1991). In alienation discussion, this attitude is aroused: what is self that change to alienation? At first, humans should know him/her and to introduce himself/herself and then to say what he/she means by strangeness (Motahari, 1991). This is true in organization and the same problem is self – strangeness but man tends to become non-man. When we do not consider a reality, a temperament and entity for human, we cannot talk about self – strangeness.

Finally, we give him the right of contribution to be released from alienation but this contribution aims to do what dominance class says. Even if we assume participation in social dialogue and building, alienation can be obtained. If we do not consider individuals’ innate talents in organizations, then discussing on alienation in a temperamental organization would mean to keep away internal (temperamental) tendencies.

CONCLUSION

Positivism organizational behavior accepts status quo but new ethicists demand a new way of looking at the world that leads into a new space for organizational life. In such organizations, man comes to limit by instrumental rationality limitations since such researchers were the first ones who jumped corporate culture chariot. By hundred years of researches on anthropology, they referred to a liberal use in order to inspire by such studies and to justify their own scientific efforts. In contrary, it is emphasized in such researches and other scientific efforts that priorities should be revised. Paying attention to individual’s growth is prior to efficiency and one can respect this important issue by creating a kind practical philosophy because it is possible to satisfy some special needs but it is not true for spiritual needs (Alvani and Danayefard, 2001). Human cognitive movement whose infrastructure is substantive rationality is shaped by a rational life approach and discussing about evolitional human can change organizational behavior priorities for theorizing.

The priority in organizations is individual’s evolution. It demands for protecting individual’s life from organizational damages to create temperamental organizations in order to make individuals’ evolution as the first priority of organizations. These are organizations whose core aim is to respect human propensities and have a position to achieve human innate talents in human lifetime. As Alvani (2007) states, human wants and tendencies should be considered in organizational
designing and organizational structure should be coordinated with human propensities. Humans have varied needs for evolution and meeting them needs different grounds in organization (Alvani, 2007). Human cognitive movement is the necessary base to consider human main tendencies and wants. As the closest organizational study to individual's nature, cognitive movement can have the highest impact on organizational behavior.

Alvani (2007) states that today organization should be converted into natural and human relations namely the criteria of human social life is shaped by his/her substantive rationality and temperament and the process of socialization (adaptation) plays no role. By basing temperament and substantive rationality as its infrastructure, cognitive movement highly helps to present theorizing in this context. “No problem is resolved and all problems that Plato was faced with are relevant now. The difference is that at that time, “slavery” was the infrastructure of social and political problems and today it is “freedom”.

REFERENCES