Westinghouse

Technical Report

THE INSTITUTIONAL VALUES OF THE NAVY

Westinghouse Electric Corporation
Center for Advanced Studies and Analyses
6521 Arlington Boulevard
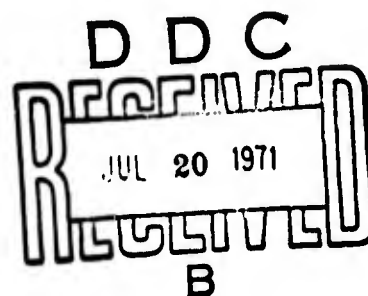Falls Church, Virginia 22042

Technical Report

THE INSTITUTIONAL VALUES OF THE NAVY

by

Anthony L. Wermuth

Westinghouse Electric Corporation
Center for Advanced Studies and Analyses
6521 Arlington Boulevard
Falls Church, Virginia 22042

June 1971

D D C
R̈ECEIVED
JUL 20 1971
B

DOCUMENT CONTROL DATA - R & D

Security classification of title, body of abstract and indexing annotation must be entered when the overall report is classified)

1. ORIGINATING ACTIVITY (Corporate author)	2a. REPORT SECURITY CLASSIFICATION
Center for Advanced Studies and Analyses Westinghouse Electric Corporation 6521 Arlington Boulevard, Falls Church, Virginia 22042	UNCLASSIFIED
	2b. GROUP

3. REPORT TITLE

The Institutional Values of the Navy

4. DESCRIPTIVE NOTES (Type of report and inclusive dates)

Technical Report No. 1

5. AUTHOR(S) (First name, middle initial, last name)

Anthony L. Wermuth

6. REPORT DATE	7a. TOTAL NO OF PAGES	7b. NO OF REFS
1 May 1971	61	81
8a. CONTRACT OR GRANT NO N00014-71-C-0011	9a. ORIGINATOR'S REPORT NUMBER(S)	
b. PROJECT NO NR 177-932/6-15-70(452)		
c.	9b. OTHER REPORT NO(S) (Any other numbers that may be assigned this report)	
d.		

10. DISTRIBUTION STATEMENT

Approved for public release; distribution unlimited

11. SUPPLEMENTARY NOTES	12. SPONSORING MILITARY ACTIVITY
	Organizational Effectiveness Research Programs Office of Naval Research Arlington, Virginia 22217

13. ABSTRACT

This technical report concerns the development of a baseline in the form of a hierarchy of institutional values of the Navy, derived principally from American values, military values, and organizational values. In subsequent phases, forecasts of cultural change in American society over the next decade will be analyzed to identify potential impacts upon Navy personnel and organization, and ultimately, Navy values. Cognizant that the hierarchy of institutional values developed herein does not necessarily coincide with various subsystems of values within the Navy, or with the value systems of individuals within the Navy, we have developed a typology of seventeen institutional values at levels between general abstractions and pluralistic specifics which is proposed as a reasonably valid expression of values significant to the Navy as an institution.

DD FORM 1 NOV 65 **1473** (PAGE 1)

S/N 0101-807-6801

14 KEY WORDS	LINK A		LINK B		LINK C	
	ROLE	WT	ROLE	WT	ROLE	WT
Values						
Navy Values						
Navy Institutional Values						
Institutional Values						
Organizational Values						
Organizational Goals						
Military Organizational Values						
Personnel						
Organizations						
Value Change						
Assessment of Values						
Cultural Change						
Social Change						
Military and Society						
Armed Forces and Society						

THE INSTITUTIONAL VALUES OF THE NAVY*

Anthony L. Wermuth

Westinghouse Center for Advanced Studies and Analyses

The ultimate goal of the research described in this article is to contribute to improved understanding of the impacts of cultural change on the Navy during the decade ahead. In order to establish a baseline from which to discern, and if possible measure, potential value-impacts likely to be brought about by forecasted cultural change, it became necessary to identify the actual structure of existing Navy values. So far as the research team is aware, this has never been done explicitly before by or for any military Service. Using a basic formulation of American values, this study also reflects the influence of distinctive organizational and military values in the formulation of Navy values. No original sampling or similar data collection has been conducted in this project; however, extensive analysis and correlation has been conducted among relevant data in the existing literature, particularly in the work of Ethel Albert, Milton Rokeach, Robin Williams, and George England. The research team considers its findings to be tentative, subject to verification, revision, or rejection in follow-on study, wherever conducted.

INTRODUCTION

The following introductory discussion relates to axiology, viz., the theory of value; the science of preferential behavior.

Value is a general label for a heterogeneous class of factors. Value is thus obviously very difficult to define; despite widespread interest and numerous attempts, no definition of usefulness in classification and identification exists in definitive terms, though several are useful in loose, non-rigid application. We set forth at the outset the tentative definition of values we shall endeavor to use consistently throughout this study:

> Values are internalized criteria which individuals consciously and unconsciously utilize to make choices among potential judgments and behaviors. Within groups, individuals may subscribe to sets of values in common, but in varying degrees.

It will gradually become clear that this is a rather stark definition, requiring explanation, refinement, and embellishment to achieve greater precision in value study. The following discussion of the concept of value will reveal some of the most important sources of our concept of the term, and will indicate a number of important qualifications advanced by value theorists which we feel ought to be taken into consideration during most usages of the term.

We shall accept as "given" in this project the primary locus of values in the individual person. Each person's values emerge from the interplay of numerous impacts, including genetic, biological, and personality variables, and social, cultural, and experiential variables such as education, class, economic status, training, and life style. These factors interact to determine the individual's position on various scales such as the radical-conservative dyad; tough-minded vs. tender-minded; Parson's five-variable scales; Kluckhohn's thirteen-variable scales; instrumental-terminal values; operative-intended or adopted values; conative-achievement-affective values; and orientations of genuine adherence,

expedient adherence, or deviance. It is also accepted here that individual values change over time and according to (particularly crisis) situations, but that an individual's core values, or "first principles," remain reasonably consistent over a long period of time. While aware of the sources and complex nature of each individual set of values, we make no attempt to explicate the processes by which an individual arrives at his set of values or by which changes occur among his values.

Understanding that all value formulation and change is essentially an individual condition and process which takes place through interaction with varying environments and sometimes can be aggregated for expression in consensual forms, we are concerned primarily in this project with value and value change within a collective of individuals, within an association of individuals. One level of association receives emphasis in this project: the entire Navy as an organization or institution.

The three summary clues to the detection of values are what individuals say, what they do, and what their culture evidently approves or disapproves. What individuals say can be recorded and "aggregated" in attitude surveys, and similar instruments, and in subsequent analysis of the degree of consensus demonstrated (with appropriate qualifications included in the analysis). What individuals do can be observed and reported in generalized accounts, also subject to analysis. The evidences provided by a culture or subculture can also be observed, in various forms.

These clues can be analyzed to identify values that are pervasive within a group or organization. One must retain caveats: within the group or organization under study, variations occur in the degree to which any particular member accepts a particular value although the available indicators may show widespread acceptance. Each individual may have high acceptance of some values, and low acceptance of others. Variations occur at different levels, with broad acceptance at broad levels of generality and greater deviation at increasingly specific levels. Individuals outside a group may share specific values of the group but reject the group's system of values. The norms associated with a particular value may differ among themselves.

2

Despite these qualifications, yet in awareness of them, we proceed on the assumption that the prevailing values of groups and organizations can be identified, verbalized, and (with far less certainty) arranged in some hierarchy, or order of importance or priority, for the purposes of this project.

Many sources generate influence upon the formulation and continuity of Navy values. We concentrate in this discussion upon three important sources:

(1) The values of American society, largely
    reflective of the values of Western civilization.

(2) The common, non-functional values inherent
    in formal organizations and institutions, with
    well-defined bureaucracies.

(3) The values traditionally and functionally
    associated with military forces and
    establishments.

These overlapping spheres of influence can be illustrated as follows:

UNIVERSE OF VALUES

Organizational
Values

American
Values   Navy
              Values
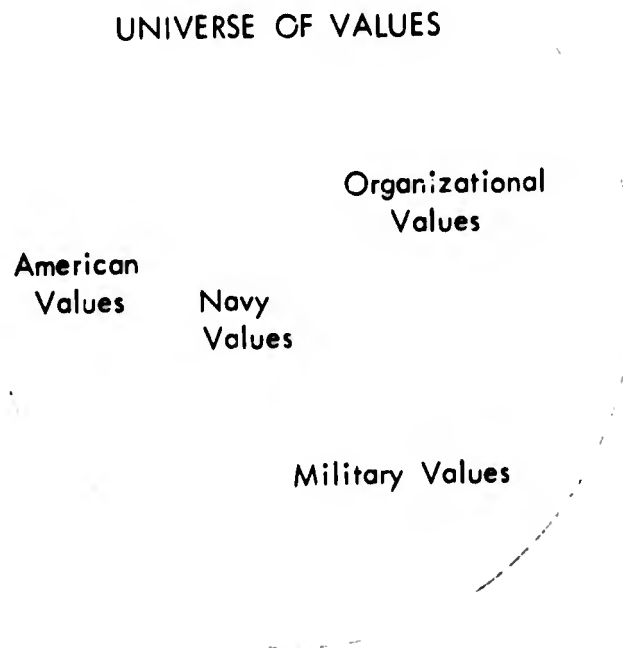
Military Values

Accordingly, after discussion of the concept of value, subsequent sections explore, respectively, American values, organizational values, and military values, culminating in a suggested typology of the values of the Navy.

THE CONCEPT OF VALUE

An important element of background illuminating the following discussion is Robin Williams' identification of the four great systems of human action: organism, personality, society, and culture.[1] All play parts in the formulation of individual and group values, and their influence varies with time and circumstances.

We shall begin by trying to come to grips with the concept of value itself, and to define its competitors in some manageable way for the purposes of this study. One of the most difficult initial tasks is to differentiate the term value from overlapping competitors such as interest, need, goal, attitude, motive, preference, cultural theme, norm, universal mores, aspiration, ethic, want, preference, and others. A large part of the difficulty in coping with this problem is the multiplicity of definitions and interpretations given to each of these terms in the basic literature. Probably the most important terms for the purposes of this study are "belief," "value," and "attitude" - terms which we shall shortly differentiate.

Abraham Maslow and others produced a widely-accepted structure of universal human needs or motivations, as follows:[2]

### Table 1: Universal Needs

1) The most elementary level: physiological (thirst, hunger, sex, etc.)

2) Safety (security, health, aggression, anxiety, etc.)

3) Social (identification, affection, love, belongingness, etc.)

4) Egoistic (self-respect, self-esteem, prestige, success, etc.)

5) Self-fulfillment (personal growth, self-actualization, achievement, etc.)

4

This structure is traditionally represented in the form shown below, strongly influenced by the conditions of relative scarcity so long enduring in the history of human society. This structure implies that all men are concerned with level 1, but that relatively few are free to concern themselves with level 5.

```
        \
     5   \
  ---------
     4
     3
   ----
     2
  ---------
     1
  ---------      ----------
```
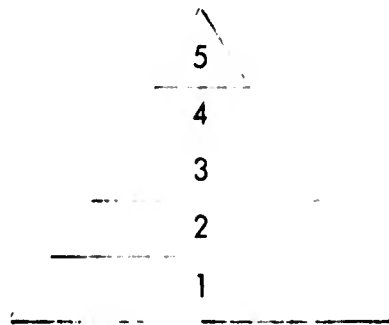
Drumm suggests several variations of this form under different conditions, principally one representing the structure as conditions change from scarcity to plenty.[3]

```
        '
     5
     4
  ----------
     3
  ----------
     2
     1
```
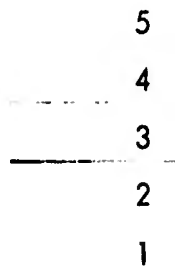
McGregor says "Man is a wanting animal...as soon as one of his needs is satisfied, another takes its place in an unending process from birth to death." He also says, "A satisfied need is not a motivator of behavior."[4] Thus as contexts change, and as more basic needs are satisfied, the values which men express and pursue tend to be values higher in the hierarchy, that is, those which promote identification, prestige, and self-fulfillment. To accept the foregoing general hierarchy is not to be unaware of the exceptional circumstance in which a particular individual, for special reasons, may internalize an abstract value (e.g., freedom) so intensely as to transform it into a need or basic motivation that transcends in importance, for him, the universal basics such as hunger or even life itself.

5

The three concepts of beliefs, values, and attitudes are interconnected and overlapping, and all three are sometimes used interchangeably. To some extent, beliefs subsume both attitudes and values; values serve as criteria of behavior according to one's beliefs. Everyone has a great number of beliefs, but they vary in importance over the broadest possible spectrum of intellectual and emotional cognition and preference. As one quantitative indicator, Rokeach says:

> An adult probably has tens or hundreds of thousands of beliefs, thousands of attitudes, but only dozens of values.[5]

At another place, Rokeach suggests that:

> an adult possesses thousands and perhaps tens of thousands of attitudes toward specific objects and situations, but only several dozens of instrumental values and perhaps only a few handfuls of terminal values.[6]

The Concept of Belief

How are beliefs to be defined? The Modern Dictionary of Sociology gives this definition:

> 1. A statement about reality that is accepted by an individual as true. A belief differs from a value, in that while a value concerns what a person regards as good or desirable, a belief is a statement of what he regards as true and factual....
>
> 2. A statement about reality that is at least partially based on faith. In this sense, statements based totally upon empirical observations are not considered beliefs.[7]

Within one's belief-system, beliefs vary in importance along a central-peripheral dimension, with importance dependent upon interconnectedness.

> ...the more a given belief is functionally connected or in communication with other beliefs, the more implications and consequences it has for other beliefs and therefore the more central the belief.

The Concept of Attitude

Proceeding from beliefs as the fundamental set of each person's perceptions of reality, we turn to an explication of attitudes, more specific than beliefs. One reasonably clear definition of "attitude" is as follows:

> An orientation toward certain objects (including persons --
> others or oneself) or situations that is emotionally toned and
> relatively persistent. An attitude is learned, and may be
> regarded as a more specific expression of a value or belief
> in that an attitude results from the application of a general
> value to concrete objects or situations. An attitude involves
> a positive or negative evaluation and a readiness to respond
> to related objects or situations in a characteristic and pre-
> dictable manner.[9]

Rokeach points out that there is overlap among attidues and values, but he attempts to differentiate attitudes, stressing specificity:

> An attitude is an organization of several beliefs focused
> on specific object (physical or social, concrete or abstract)
> or situation, predisposing one to respond in some preferential
> manner...an attitude is thus a package of beliefs consisting
> of interconnected assertions to the effect that certain things
> about a specific object or situation are true or false, and
> other things about it are desirable or undesirable.[10]

The Concept of Value

In recent times, there has occurred a shift in study emphasis upon organization and change among attitudes to emphasis upon organization of value systems and change among values. While some equate attitudes and values, the concept of value is considered the more basic concept.

We cite here a few notable attempts to define values. In sum, these definitions of value theorists, we believe, reinforce the definition we enunciated at the outset:

Milton Rokeach: Values...have to do with modes of conduct and end-states of existence. To say that a person "has a value" is to say that he has an enduring belief that a specific mode of conduct or end-state of existance is personally and socially preferable to alternative modes of conduct or end-states of

existence. Once a value is internalized it becomes, consciously or unconsciously, a standard or criterion for guiding action, for developing and maintaining attitudes toward relevant objects and situations, for justifying one's own and others' actions and attitudes, for morally judging self and others, and for comparing self with others...[11]

Modern Dictionary
of Sociology: An abstract generalized principle of behavior to which the members of a group feel a strong emotionally-toned positive commitment and which provides a standard for judging specific acts and goals....[12]

David Aberle: An affectively charged idea or attitude in terms of which objects, events, actions, individuals, etc. are judged on a scale of approval, disapproval, whether the approval and disapproval are moral, aesthetic, hedonic, or in terms of some other dimension.[13]

Talcott Parsons: An element of a shared symbolic system which serves as a criterion or standard for selection of the alternatives of orientation which are instrinsically open in a situation...[14]

Florian Znaniecki: The meaning of values becomes explicit when we take them in connection with human actions. A social value may have many meanings for it may refer to many different kinds of action.[15]

Franz Adler says that value concepts can be reduced to about four basic types, admitting that these are sometimes mixed.[16] Type A, he says are the views of values as absolutes, as eternal ideas, eternal verities deriving from the mind of God, such as love of neighbor and goodness. Type B concepts are conceived as residing in the object observed, whether material or non-material. For example, it is said that good taste resides in a steak, whether anyone tastes it or not. Type C values are conceived as being located in man, in the observer, in his biological needs, or in his mind, individually and in aggregates, in groups, society, culture, state, or class. Values conceived in this manner as internal events are inaccessible to direct observation; Adler comments that Type C values are inaccessible to methods of natural science in its present state of knowledge of of internal mental and emotional phenomena.

Type D values, as in the Znaniecki passage quoted above, are equated with behavior:

> The needs, interests, attitudes, meanings, wishes, volitions, norms -- in short, the valuations of individuals, singly or in the aggregate -- can be known only from their actions. Thus, action is the only empirically knowable aspect of value. If natural science sociology is talking about values, all it can legitimately be talking about is observable behavior, observable action.[17]

We consider all of these passages to contain relevant insights which illuminate the concept of value for our purposes.

Personality, Character, Temperament, Biological, and Psychological Influences on Value Formulation

England provides[18] a very helpful threading of some of the literature relating to bio-psychological determinants of values (of which only a few highlights can be cited here) by following a trail beginning with Spranger in his Types of Men of 1928, in which he classified people according to one of six main values they held: theoretical, economic, aesthetic, social, political, or religious.

Strong, in 1955, developed a well-known Vocational Interest Blank and suggested that basic individual interests are quite stable over time, and that the consistency of one's interests is exceeded only by the consistency of intelligence.[19]

Eysenck, in 1954, made one of the most ambitious attempts to organize all levels of attitude into a systematic theoretical framework.[20] He concluded that there was considerable evidence that all political and social attitudes could be systematically placed on independent scales involving tendermindedness and conservatism. He created the R factor; that is, the place on the scale between radicalism and conservatism; and the T factor, independent of the above, the scale between tough-minded and tender-minded (which, as England reminds us, recalls William James' similar distinction in philosophy).

Certain parallel lines of investigation should be recognized. For the psychological determinants of value, Thurstone's Temperament Schedule lists

9

seven temperamental traits from a large number of personal inventories, including the active, vigorous, impulsive, dominant, stable, sociable, and reflective; to some extent, Thurstone related these to character, which he called the relatively stable patterns of motivations and behavior which a person assumes in the course of his life history in the physical and social world. David Riesman has developed more familiar but similar categories of tradition-directed, inner-directed, and other-directed categories of character. Karen Horney found three trends in both normal and neurotic behavior -- the tendency to move toward, or against, or away from people, with "toward" being correlated with dependent, "against" with dominant, and "away from" with detachment. Eric Fromm identified four types of human character -- a receptive orientation, an exploitative orientation, a hoarding orientation, and a marketing orientation.[21]

Among researchers on biological influences on value, Sheldon correlated body configuration with orientation: endomorphy (heavy body size) with dependence; mesomorphy (sturdy body size) with dominance; and ectomorphy (thin body structure) with detachment.[22]

Thus although we do not pursue these aspects of value formulation further in this study, it appears to us important to indicate that values are partly rooted in genetic and biological conditions, and not only in cultural processes.

We cite these other persuasive approaches to value study to enrich the stark definition with which we began, and to underline the speculative and uncertain nature of attempts to delineate the roots and processes of value formulation.

Other Related Perceptions of Value Formulation

We have taken cognizance of several illuminating attempts to classify values Robin Williams identified three main kinds of values: conative, having to do with desire or liking; achievement values, having to do with success or frustration; and affective values, having to do with pleasure vs. pain or unpleasantness.[23] Rokeach enunciates a basic distinction in value study -- that is, that values refer either to preferred end states of existence that people strive for, called terminal values, or to preferred modes of behavior, instrumental values.[24]

Williams offers an essential caution in the study of discrete values:

Only in limited cases will any one value criterion have exclusive jurisdiction over a full sequence of social interaction; multiple value referents are typical, and hence value priorities and interrelations are almost omnipresent. Furthermore, values are not added or subtracted as discrete, bricklike units; rather, they fuse, overlap, reinforce, catalyze, hybridize, interpenetrate, and combine in numerous complex ways.[25]

George England, in his work at the University of Minnesota in setting up models of values and linking them with behavior, uses two classes of values. One is called operative values, those which have the greatest influence on behavior; the second class is that of intended and adopted values, those which may be professed but are not influential on behavior to any degree.[26]

Richard Means, as well as others, specifies the three principal clues to the identification of values: first, individual value claims and direct expressions of value commitments ("to assist in learning what people's values are, ask them"); second, the behavior of people as reflections of their underlying values; and third, the symbolic expression of value commitments within a culture in its products, such as its literature, its art, its law, its educational system, and so forth.[27]

Robert Angell suggests three distinctions between the person and the moral norms which he holds: genuine adherence, expedient adherence, and deviance. The genuine adherent obeys the moral norm because it is part of his conscience, while the expedient adherent responds to courts, police, persons, laws, public disapproval, shame, and so forth because it is profitable to him to do so.[28]

Out of all the influences mentioned here, and others, each individual, part consciously and part unconsciously, formulates not only the values important to him but also a scale, a hierarchy, in which important values are given different weights. Rokeach, Parker, and Rosen have impressed us with their explanations of value-ordering.

Rokeach and Parker state that they proceed on the assumption that variations in value systems, broadly speaking, are a function of antecedent cultural

and social experiences and personality factors. In detail, for example, values are differently associated with differences in subcultural membership, sex, religion, age, race, ethnic identify, life style, socio-economic status, child-rearing practices, intelligence, authority, and others. Nevertheless, they also proceed on the assumption that men do not differ so much in whether or not they possess certain values but rather in how they pattern them and rank them in importance.[29]

Steven Rosen has described this process of ordering very well:

> Each individual in a group has a number of values which he desires to obtain or retain for what he feels to be their intrinsic good. The selection of these values, some of which refer directly or derivatively to desired states for the group, is subjective and is influenced by personality, socialization, and perceived information from the environment. Individual value items are loosely structured into a rank ordering in several clusters. This ordering specifies which items are more valuable than others. This process of ordering is necessary when scarcity and conflict of values prevent the simultaneous attainment of all values and require that the individual choose some values over others.
>
> Because of the great complexity of values, however, and because it is not always necessary to have explicit preferences, not all values are systematically related to each other in a single strict ordering. Values tend to be clustered into subject areas relatively segregated from one another. Even within a single subject area, individual value orderings do not wholly conform with the logical rules of perfect consistency, transivity, and instrumentality. Departures from logic do not, however, occur on a random basis, but rather because of variables like perception, attentiveness, quality and volume of information, and the degree of comparability of value items. With these caveats, it is possible to speak of an individual's ordinal scale of values.[30]

In sum, values are imponderables. They are not readily subject to scientific definition or measurement or ordering. Study of values requires recourse to certain perspectives of biology, sociology, psychology, anthropology, philosophy, political science, and other fields related to the criteria which human beings consciously and unconsciously utilize to make choices among potential judgments and behaviors.

VALUE SYSTEMS

Values can be approached, of course, on many different levels from the individual to the grand society, including various intervening levels at which values may be achieving a consensus among a number of individuals but not be achieving a consensus among the society as a whole. In the end, all of the value discussion centers on the values of individuals, either separately, or as they can be aggregated into some collective expression.

Various terms have been used for sets or systems of values held in common by a number of persons. For example, Durkheim used the term "collective conscience." The psychologist William McDougal used "collective will." Spengler used the terms Appollonian, Faustian, or Dionysian to distinguish between the collective soul of one culture and that of another culture. In his extended research on different "ways of life," or systems, and their acceptability to different young persons throughout the world, Charles Morris[31] began with three basic concepts: Dionysian, Promethean, and Buddhistic, to which he later added Christian, Mohammedan, and Maitreyan, and eventually differentiated thirteen different ways.

As a result of his work, Morris said that all of his evidence confirmed that values are multidimensional, not along a single dimension, and that the difference between cultures tends to be greater than differences within a culture. He said:

> ...profiles are quite stable throughout the area covered by each culture--indeed, variations in stability indicate variations in culture. Hence, the "common values" distinctive of a culture are primarily the acceptance of a certain distribution of values in various segments of the social system rather than the same operative values in all members of the culture. The nurse and the soldier in a culture cannot show the same operative values in their actions, but they can agree at the level of conceived values on the importance of the specialized values which each maintains within a single social system.[32]

David Aberle adds to our discussion so far by distinguishing between shared and system values. By a shared value is meant one held in common by a plurality of individuals. By a system of values is meant a set of such ideas or attitudes which have a logical, meaningful, or affective consistency. Aberle also offers certain insights about the holding of values within a subsystem. He points out that the values shared by members of a subsystem may be held with varying degrees ranging from total acceptance to indifference or even hostility. Members of one subsystem are usually also members of other subsystems with divergent or contridictory values. Some values of a subsystem are usually coincident with values of the total system.[33]

Steven Rosen follows up his description of the formulation of individual scales of values with a convincing description of the formulation of group values:

> Individual value orderings processed through the system
> of collective decision yield a roughly logical ordinal
> scale of values for the group. The dynamics of this
> combination process are extremely complex for even the
> simplest groups, and this complexity, especially when it
> involves changes over time, is one of the reasons why it
> is difficult to discern the objectives of groups clearly even
> from within. With all these reservations, we may speak
> of a scale of values effective for each group at every point
> in time. This group value ordering should not be under-
> stood to imply consensus. It is merely a weighted col-
> lectivization of the subjective preferences of sometimes
> conflicting group members into an operative group value
> system and does not necessarily entail agreement among
> members nor the satisfaction of all or even most members.
> To say that there is an operative system of preferences
> that guides the politics of a group is not to argue that
> there are objective interests to which the group should
> respond nor is it to suggest a consensus within the group.[34]

These insights, which we have welcomed in our work, are more or less consistent with those of Ethel Albert, who points out that in the construction of a central value system, the system is not to be taken as descriptive of the value system of any or each individual in the culture at every moment in time.

No individual encompasses in his experience the entire content of his culture or a considerable part of it. Even in relatively homogeneous cultures there are individual differences in viewpoint. In addition, changes in beliefs and values occur in the course of history, including short-term adjustments in response to temporary conditions.[35]

There are several models available or adaptable for use in attempting to structure Navy values. Some have been cited indirectly, and others are valuable also, such as those of Kluckhohn, Parsons, Rokeach, and Rescher. In view of the nature of this particular project, we selected the well-established structure of Ethel Albert as being especially compatible with our objective of studying the values of an institution.[36]

Ethel Albert has suggested a structure of group values clustered at several levels within a coherent system. The highest level is called "value premises." The next level below that is called "focal values." Then the value system splits into two occupants of the same level, called "directives" and "character." "Directives" is subdivided into "prescriptions" and "Prohibitions," and "character" is subdivided into "virtues" and "vices." All the directive and character lines conjoin again at a bottom level called the "valued and disvalued entities," as illustrated in the following schema.

E. Albert definition at each level

Value Premises: Most general con-
ceptions of desirable and undesirable
modes, means, and ends of actions;
of moral worth; definitions of good
and bad; the place of man in the
cosmos; first principles; combination
of normative and existential functions.
For the most part, not verbalized.

Focal Values: Numerous specific
values clustered about a limited num-
ber of cores in no fixed hierarchical
order, taken as self-evident in the
culture.

Directives: Do's and Dont's; laws;
commandments; rules of conduct; ta-
boos; obligations and duties; rights
and privileges; severity of sanctions
may indicate hierarchy to some ex-
tent; readily discoverable, frequently
verbalized.

Character: Qualities of personality
approved or disapproved, encouraged or
suppressed, rewarded or punished; sanc-
tions are positive or negative, mostly
social, psychological; external and in-
ternal.

Valued and Disvalued Entities: Mostly
instrumentalities - numerous objects,
states of feeling, situations, activities,
subsumed as instrumentalities of Direc-
tives, Character, Focal Values. May
be classified several ways simultaneously.

VALUE PREMISES

FOCAL VALUES

Directives   Character

Prescriptions   Prohibitions   Virtues   Vices

Valued and Disvalued Entities

At this point, we should indicate how we shall proceed to utilize this structure in constructing a hierarchy of Navy values. At the highest level of value (or the level of greatest generality), at the level Ethel Albert erms "value premises," the broadest, least-changing values of American society can be identified. Most of these are, of course, enduring values inherited in the course of civilization and are shared by other, especially Western, national societies; Nesbit has identified the highest values of Western civilization as Justice, Reason, Equity, Liberty, and Charity. Other perceptions identify other fundamental values more of less common to all societies, in somewhat the same way as Maslow's fundamental needs are common to all individuals. Nicholas Rescher, for example, says:

> Any society is likely to have a group of values that occupy a commanding position on its value scale. These are the values to which it is most fundamentally committed in the various relevant modes of commitment, such as the tenacity of maintaining and preserving the value, preparedness to invest energy and resources in its realization and propagation, the attachment of high sanctions to the value (i.e., how much compliance is expected and how much reproach heaped upon the transgressor, and the like). These most deeply held values are viewed to be relatively unchangeable and virtually 'beyond dispute.'
>
> In most modern, Westernized societies---and certainly in the U.S.A.---these dominant values prominently include: (1) the SURVIVAL of the society, (2) the WELFARE of the society, (3) the ADVANCEMENT of the society, and (4) the REALITY-ADJUSTMENT of the society. The first is, of course, not only a matter of the mere survival of the society, but as its survival as the sort of society it is. . .we mean the welfare of the society to be concerned largely. . .with the standard of living in the society. . . but also calling for a reasonable degree of attainment of its various (non-materialistic) ideals. The third value, progress, is primarily a matter of the improvement of the state of affairs obtaining under the two preceding heads. Finally, reality-adjustment is a matter of accepting things as they are, and adjusting to them or changing them, rather than seeking false security in some fantasy-realm myth or magic. [37]

Depending upon the number of values under consideration, and the level of generality of each value, some agreement exists among many Americans

17

upon the high importance of these values, and, to a lesser extent, upon reasonably compatible importance-rankings among the values. This may or may not be legitimately termed a consensus. At some early point of diversity and enumeration, "consensus" becomes plural. Overlapping occurs in interpretation and in evaluation of significance. Diversity among norms becomes consistent with agreement on the same value. It is hypothesized that the fundamental values of the Navy and of most individual members of the Navy are consonant with the fundamental values (or value premises) of American society.

At some less general, more specific level of values (for example, "Focal Values"), we hypothesize that most Navy values continue to be consonant with American values in general (discussed below), but that there emerge at this level deviant emphases or perhaps even deviant values.

It is at this level that organization values and military values begin to exert significant influence in the crystallization of Navy values.

Similarly, at a less general and more specific level (as at the level of "Directives" and "Character"), there emerge, while still preponderantly consistent with a wide consensus among American values, some more distinctive levels of military and organizational values, partly identifiable as Navy values. Though most of these are consonant with American values, some values may be given differing weights within differing American institutions. Most can be expected to be consistent with traditional military values, although some differences in emphasis may be identifiable between certain traditional military values and American military values (e.g., differences between authoritarianism and leadership concepts). Greater vulnerability can be expected at this level to value change over time.

Finally, at the level of instrumentalities, termed by Albert "valued and disvalued entities" and referred to earlier as evidences of a subculture, we can readily identify those instrumentalities approved and employed by the Navy (mostly in common with other American military organizations, but in distinctive Navy forms), such as uniforms, insignia, medals, decorations, bands, flags, ceremonies, and so forth.

It is in the distinctive, multileveled, multidimensional structure embracing focal values, directives, character, and instrumentalities (and, once more, aware that the preponderance of these replicate or otherwise support general American values) that we shall seek to identify the "package" sought here as "navy values."

AMERICAN VALUES

Are there such things as American values? Is there a particular combination of values in existence which are uniquely characteristic of Americans, or which, at least, Americans share with some, but not all, other national collectivities?

Let us first cite Florence Kluckhohn, to the effect that all major types of value orientation are found in all societies at all times, with varying degrees of emphasis and dominance in varying combinations. This assertion is consistent with Rokeach and Parker's assumption that men do not differ so much in the values they possess as they do in the different priorities they maintain among the same values. Thus the "varying degrees of emphasis and dominance in varying combinations" become the critical differentiating variables among values.

Although each individual within a culture develops a more-or-less unique value system out of his personality and biology, interacting with his experience in his culture, prevailing patterns do emerge among numberous members of a culture and can be identified over time. Lipset says, "The value system is perhaps the most enduring part of what we think of as society, or a social system."

If we accept these assertions as hypotheses on which to proceed, we can accept the probability of the existence of a set of values generally characteristic of American culture, which contains clusters of variant values among different subcultures, groups, and individuals. Understanding also that what is claimed to be a characteristic cluster, or consensus, becomes less valid as we move from generality and abstractness toward specificity and concreteness, we may still assume that at some level some American collective scale of values exists.

American values have been identified in a number of perceptions by domestic and foreign travelers, historians, comparative analysts of "nationa; character," content analysts of American political documents and American literature, anthropologists, behavioral scientists from a variety of disciplines, religious bodies, and others. All, however, rest fundamentally upon the judgment of individual evaluators of the clues mentioned previously: what people say, what people do, and what their culture approves or disapproves.

W. W. Rostow insists that a distinctive pattern of American values and institutions goes back at least as far as the end of the 18th Century. Many detached (at least, foreign) observers have devoted considerable powers of analysis to American life -- de Tocqueville, Martineau, Dickens, Bryce, Bagehot, and many others; while they have disagreed among themselves on various points, there have been repeated again and again among their independent observations certain specific perceived values. De Tocqueville, for example, long considered one of the most perceptive observers, emphasized the values of equalitarianism and achievement as being pervasive in American culture; and many others have said the same. It was Lipset, incidentally who pointed out that these two values, achievement and equality, have been transcendent in American culture, but that they are at least partially antithetical.

It appears helpful to include here a brief summary of several notable formulations of American values.

- Talcott Parsons finds modern American society strengthening one variable in each of five pairs of variables: affective neutrality over affectivity, collective orientation over self-orientation, universalism over particularism, ashievement over ascription, and specificity over diffuseness.[38]

- Clyde Kluckhohn discerns thirteen pairs and feels that "national planners emphasize" one variable in nine of these pairs: orderliness, goodness, group (over individual), activity, discipline, tension (over easy-goingness), future, quantitative measurement, and generality (over uniqueness). The other four pairs are self-other, unitary-pluralistic, autonomy-dependence, and physical-mental.[39]

- Robin Williams lists fifteen characteristics "salient" in American culture; analyzes each one, its variants and antitheses extensively; does not suggest priorities among them; and indicates the direction of change of each, where discernible.[40]

- John Gillin gives a "partial list" of seventeen values dominant in United States culture as a whole and discusses various manifestations and qualifications of each.[41]

- Robert Angell lists ten components of a set of American values.[42]

- In 1941, Lee Coleman reported in "What Is America?" the result of years of study in a University of North Carolina project on alleged American characteristics. The project found "relative agreement" on twenty-seven characteristics, and "less unanimity" on thirteen other traits.[43]

- Nicholas Rescher has reported results of his research (some done with others) in several forms:
    In six categories (self-oriented, group-oriented, society-oriented, nation-oriented, mankind-oriented, and environment-oriented) of American values, he identified forty values, supplemented by forty-three subvalues.[44]

- Rescher reported the results of polling a panel of expert respondents on potential change by the year 2000 among forty "widely-held" American values.[45]

- George W. England reported the responses and his analysis of the responses concerning sixty-six value concepts, grouped into categories, among American sub-populations, e.g., industrial managers.[46]

21

- After World War II and during the 1950's, extensive efforts were made to explicate national goals, with methods and results clearly overlapping concepts of national values. Goals and values can, to some extent, be distinguished from each other; but national values did not clearly emerge from goal research. During the 1960's, attempts to explicate national goals gradually gave way to attempts to explicate national values.

In the interests of research economy, we have dropped further attempts to refine and correlate existing explications of American values; based largely on judgmental factors, we have selected as the basis for further stages of this study the value pattern constructed by Robin Williams--a well-defined, internally consistent, reasonably consensual, unranked set of fifteen prevailing American values. Williams' set, while not precisely consistent with any other set that we could discover, includes certain values repeatedly identified by other analysts of American values. Moreover, Williams' set has been referred to for comparable study purposes in other projects, such as the Harvard University Program on Technology and Society, and by Charles Coates in Military Sociology.[47]

Table 3: Williams' Unranked Set of Salient American Values
(given here in the order listed by Williams):

1. Activity and Work
2. Achievement and Success
3. Moral Orientation
4. Humanitarianism
5. Efficiency and Practicality
6. Science and Secular Rationality
7. Material Comfort
8. Progress
9. Equality
10. Freedom
11. Democracy
12. External Conformity
13. Nationalism and Patriotism
14. Individual Personality
15. Racism and Related Group Superiority

We take exception to one term: "racism and related group superiority." Obviously, some persons and communities in America are and have been racist. Yet, despite the history of minority inequities in America, we retain doubts that the preponderance of discrimination has been exclusively rooted in racism, rather than in a complex of motivations; hence, we do not agree that the transcendent American values include racism. We would prefer to use the term "Group Superiority." Otherwise, we can find no reasonable basis for disagreement or for preference of any other proposed typology of American values.

Inputs to a Typology of Navy Values

As noted, Williams suggested no value-rankings among the fifteen values he discerned as salient in American society. As an anticipatory step in addressing the formulation of a typology of Navy values, we have taken the Williams' list and reordered it into a ranked list which, in the light of compelling factors discussed in this and the following sections, appears to be a more appropriate ordering of Williams' values within the Navy context. Accordingly, we present the following table, which repeats the Williams' list, and places beside it a different ordering in which the same values are ranked in what appears to this study team to be a more accurate order of importance to the Navy as an institution. In this second list, we have suggested, in parenthesis, alternate terms which seem to express the original terms in language more meaningful in the Navy context. In addition, a third column provides commentary relating each term to the Navy context. We shall return to the center column in the final section of this paper.

Table 4

One Possible Rank-Ordering of Williams' Maslow Cluster of General American Values	One Possible Rank-Ordering of the Same Values When Held by U.S. Navy as an Institution	Comment on Different Rank-Ordering for the Navy as a Partial Social System Within American Society
1. individual personality	1. nationalism and patriotism (national interest and patriotism)	Overriding mission of national security
2. freedom	2. freedom	Freedom for the nation; within the nation, individual freedom.
3. Science and secular rationality	3. science and secular rationality (scientific and secular orientation)	Emphasis on the realities of the nature of man and the nation-state.
4. moral orientation	4. achievement and success (battle efficiency)	"There is no second prize in war"
5. achievement and success	5. democracy (democratic and constitutional procedures)	Preservation of a democratic society, although exercise of democratic authority within the Navy.
6. progress	6. efficiency and practicality (organizational efficiency)	Emphasis on observed performance
7. efficiency and practicality	7. equality	Equality of opportunity for merit to emerge.

Table 4

One Possible Rank-Ordering of Williams-Maslow Cluster of General American Values	One Possible Rank-Ordering of the Same Values When Held by U.S. Navy as an Institution	Comment on Different Rank-Ordering for the Navy as a Partial Social System Within American Society
8. group superiority	8. moral orientation	Belief in rightness of mission and cause.
9. nationalism and patriotism	9. external conformity (external symbolism) (authority and discipline)	Plus internal adherence to norms: emphasis on visible implementation of traditions and customs of the service.
10. democracy	10. group superiority	Group superiority in the sense of dedicated elite; morale
11. humanitarianism	11. individual personality (individual development)	Development of each individual's potential within the requirements of the organization e.g., keeping abreast of technological development.
12. equality	12. progress	Emphasis on continuous improvement, e.g., via technology
13. activity and work	13. activity and work	Vigilance and energy highly prized.
14. external conformity	14. humanitarianism	World view, non-aggressive
15. material comfort	15. material comfort	Typical American interest, but subordinated.

25

ORGANIZATIONS AND VALUES

We discuss in this section the role of organizations as value-influencers. The perspectives of organization, institution, bureaucracy, and profession are utilized in order to shed further illumination upon the influence exerted on goals and values by large, complex organizations, irrespective of their functions. The work of George England and Anthony Downs, for example, is cited on the formulation of organizational goals among corporations, and on the processes of determining the goals of members of organizations (this does not include the processes of interaction between Navy officers' values and Navy institutional goals or values, or the identification of the former). Some recent sociological analysis is included concerning value conflict between the individual and his organization.

In analyzing the part played by the concepts of organization in value study, it is difficult to distinguish "organization" from related, sometimes overlapping, concepts -- specifically, "institution," "bureaucracy," "authoritarianism," "profession," and interactions among organizations and individual members of organizations.

Institutions

The broader term appears to be "social institution." Institutions include the broadest organized and unorganized structures within a society, such as the economic institution, the political institution, the military institution, and the institution of the family.[48] Each such institution may involve a number of organizations and groups within the society; for example, the economy (economic institution) involves business and labor organizations, farm and consumer associations, and government agencies. Williams defines institutions in terms that link institutions with values:

> Institutions are organized sets of widely accepted and strongly supported obligatory norms. Obligatory norms tend to be clustered in statuses, and interrelated sets of statuses are organized around main foci of values and interests in recurrent situations...these organized networks of statuses constitute the main structures of kinship, social stratification, economy, polity, education, religion, and recreation.[49]

If a kind of "moral web" of controls exists in society, as Robert Angell puts it, the two principal elements are norms and institutions. Moral norms influence the acceptance of controls in the individual's conscience; institutions participate in the integration of controls into the social structure. Institutions symbolize common values, and implement and inculcate them -- a role long associated with the Navy and the other military Services.

Organizations

One very recent definition of organization is as follows:

> organization, formal. A highly organized group having
> explicit objectives, formally stated rules and regulations,
> and a system of specifically defined roles, each with
> clearly designated rights and duties. Usually the term
> is more restricted in its usage than is formal group.
> Thus while all formal organizations are formal groups, not
> all formal groups are considered formal organizations, only
> those that are highly formalized, impersonal, and fairly
> large. Formal organizations include schools, hospitals,
> voluntary associations, corporations, government agencies,
> etc. The study of formal organizations usually includes
> both the formal and informal aspects of their social or-
> ganization.[50]

Since the concept of organization plays such an important role in value development, it will be helpful to include here some account of the emergence of organization theory and trends in study of organizations in recent decades. To some extent, the concept of organization has been intertwined with the concept of bureaucracy. In fact, the terms have shifted partially in meaning -- much of what Max Weber analyzed as "bureaucracy" is now what is meant by "large, formal organization."[51]

Impressed by industrial and military organizations in Germany, Max Weber developed the first full theory of what he called bureaucracy about 1910. Concurrently, Frederick W. Taylor developed his theories of scientific management. This period (1910-1935) was the period of classical organization theory; in general, the organization model was a claculated rational instrument, basically static, with fixed and stable goals and a structure of hierarchical

authority, and with a formal structure designed to provide means for the translation of goals into action. This theory tended, says Bennis, to view organizations as though they existed without people.

Reaction arose to the classical theory, and the human relations approach (1939-1950) superseded the classical approach. This approach, says Bennis, tended to view people as though they existed without organizations. This approach took cognizance of factors which Weber had felt escaped calculation: the workers' feelings, attitudes, beliefs, perceptions, ideas, and sentiments, not only in formal settings, but also in informal and interpersonal contexts. It was postulated that members of organizations could be motivated to work more productively by fulfilling the members' social and psychological needs, by democratic decision-making, and by emphasizing empathy and self-realization. In the development of this approach, certain types of organizational conflict came to be recognized as functional; e.g., continuity vs. innovation, line vs. staff (faculty vs. administration), stability vs. flexibility, and output maximization vs. organizational survival.

Since 1950, various characterizations have been applied to the state of organization theory. Mayntz refers to "modern theory." R. K. Merton speaks of the "cognitive aspect" as supplementing the scientific management and human relations approaches. Bennis calls some recent-period theorists "revisionists." Mayntz says that modern theory defines organizations as partial social systems oriented to specific goals, and containing a normative element, an assumption of rationality.

Although all modernists retain elements of both classical and human relations approaches, Bennis singles out three as developing partly different perspectives: McMurry, Argyris, and McGregor. McMurry insists that organizations cannot be other than essentially benevolent autocracies. Argyris insists that organizations stultify growth, that the needs of organizations and individuals are incompatible, and that task specialization, chain of command, unity of direction, span of control, and other organizational features are repressive devices. Argyris argues for job enlargement, employee-centered leadership, and leadership tailored

28

realistically to each situation. The third theorist cited is McGregor, who arti-
culated the antithetical concepts of Theory X and Theory Y; the former is in
essence classical theory, while the latter emphasizes self-actualization.[52]

Since most Navy officers play roles as managers or, as managers-
in-training, share managers' values (England is cited later on this point), Edgar
Schein's analysis[53] of the numerous client-orientations of the manager is relevant
(in Table 5 we supplement certain of Schein's terms with alternative terms in
parentheses, which may be more appropriate in the Navy context). Each of
these orientations plays some part in the formulation of the Navy's goals and
values:

Table 5: Directional Perspectives of the Manager

The Organization
(The Navy)
(The Organizational Element of the Navy)

Boss,
Peer

Profession,
Self

Manager
(Navy Officer
and NCO)

Subordinate, Employee

The Stockholder
(The President
and Congress)
(The American Public)

The Customer
(The Taxpayer)
(The Citizen)

Community,
Country
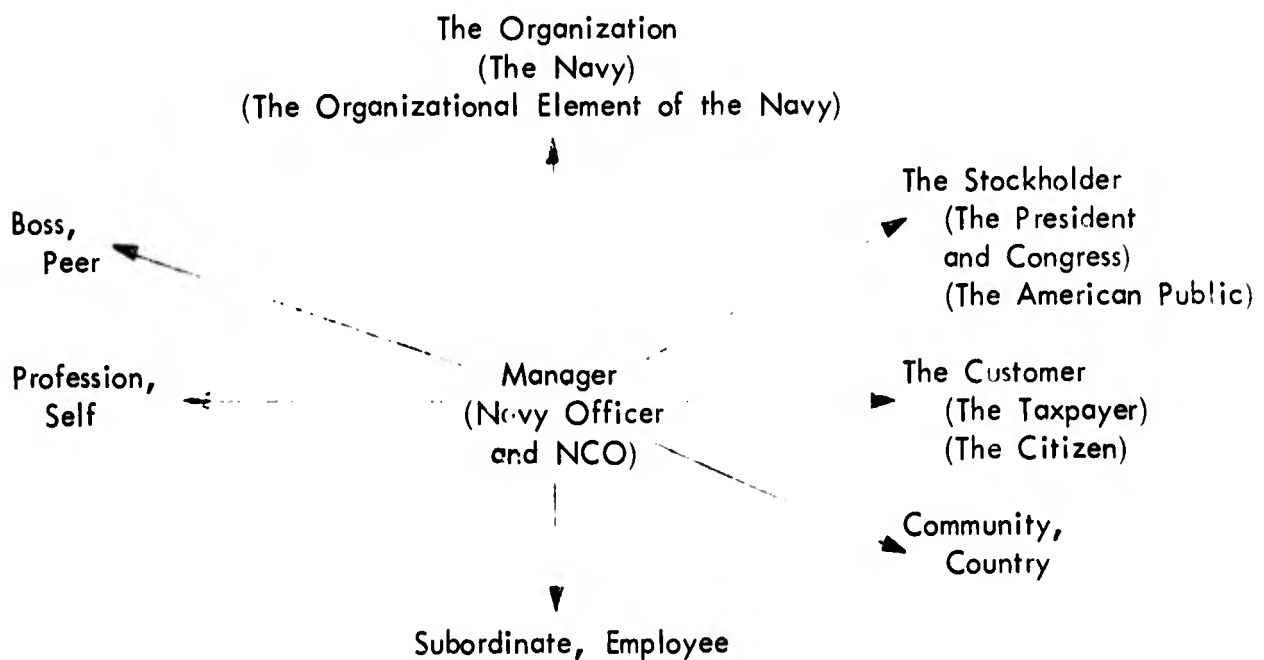
"The concept of goal," says Simon, "appears indispensable to organization theory."[54] The goals pursued by an organization inevitably influence the values of the organization, as well as its structure and procedures.

> ...the goal of an action is seldom unitary, but generally consists of a whole set of constraints the action must satisfy. It appears convenient to use the term "organizational goal" to refer to constraints or sets of constraints, imposed by the organizational role, that have only an indirect relation with the personal motives of the individual who fills the role. More narrowly, "organizational goal" may be used to refer particularly to the constraint sets that define roles at the upper levels of the administration hierarchy.[55]

Bureaucracy

In the terminology of sociology, "bureaus" are secondary groups. We have recourse to one definition[56] of bureaucracy:

> bureaucracy. 1. A large-scale, formal organization that is highly differentiated and efficiently organized by means of formal rules and departments or bureaus of highly trained experts whose activities are coordinated by a hierarchical chain of command. This type of organization is also characterized by a centralization of authority, and emphasis on discipline, rationality, technical knowledge, and impersonal procedures. Bureaucracy is an abstract, or ideal type, which actual formal organizations may approach to varying degrees. Thus no formal organization is ever completely rational, efficient, and formalized in its organization and operation, but insofar as these ideals are dominant in practice, the organization is usually regarded as a bureaucracy....

> 2. The administrative aspects of a formal organization, that is, the hierarchical apparatus of control, as distinguished from the formal organization itself, even as an ideal type. Thus the workers in a factory, because they are not part of the administration, would not be considered part of the bureaucracy even though they are part of the formal organization.[57]

Certain dilemmas inevitably face every emerging organization and remain indefinitely to challenge any bureaucracy. Thus, tension is endemic, for example, in goal-setting, particularly in the interaction between the organization and its environment. Depending upon the nature of the organization and the environment, all organizations, including government organizations, set goals either by competition or cooperation.

Goal Interaction Among Officials and Bureaus

Anthony Downs is one of the most perceptive students of bureaucracy.[58] Here the concepts of organizational goal and bureaucratic goal are inevitably intermixed with the goals and values of individual members of the bureaucracy (called "officials" by Downs).

Downs identifies nine general motives of officials, among which any particular official is likely to possess a different subset than is any other official. Five of these motives are said to be more or less pure manifestations of self-interest: power, money, income, prestige, convenience, and security. Four other of these motivations are said to be "mixed": personal loyalty, pride in efficient performance, desire to serve the public interest, and commitment to specific programs. These motives are generated within each official by three major factors: the psychological predispositions in his personality; (modified by) the nature of the position held; and the probability that he can, in his position, attain the goals toward which he is psychologically inclined.

This list of motivations again recalls Maslow's five-level pyramid of universal human needs or motivations, with elementary physiological motivations at the deepest level, supplemented by successive levels involving safety and security, social, ego, and self-fulfillment motivations. How do these two complexes of motivations compare? Are they comparable at all? Without making a profound analysis, it is our opinion that the first five motivations listed by Downs correspond roughly to the safety and security, social, and ego levels of Maslow, and that the other four motivations listed by Downs correspond roughly to the social, ego, and self-fulfillment levels of Maxlow. Such equivalency above the physiological level is probably to be expected,

since the individuals concerned are officials of bureaucracies, who can be expected to be without major worries about the satisfaction of physiological and basic security needs.

Conditioned by their subsets of motivations and values, officials are classified by Downs into five types:

Two types are largely self-interested:

The climbers:	those to whom power, income, and prestige are nearly all important.
The conservers:	those to whom convenience and security are nearly all important.

Mixed-motive officials combine self-interest and altruism:

The zealots:	those who are loyal primarily to a relatively narrow range of policies or concepts.
The advocates:	those who are loyal to broader functions or organizations than the zealots.
The statesmen:	those who possess a dominant loyalty to society as a whole (Downs comments that the latter resemble the "theoretical bureaucrats" in many public administration texts).[59]

Professions

A well-known but somewhat different approach by Leonard Reissman incorporates still another actor-concept, that of profession. In his study of government bureau officials, Reissman postulated variant orientations involving the influence of the specialized profession to which each individual belongs. Reissman identified four orientations:

- the functional bureaucrat, oriented almost exclusively to a professional group outside the bureau (e.g., some physicians, lawyers, engineers, chaplains).

- the specialist bureaucrat, oriented to
  both professional group and to the
  bureaucracy.

- the service bureaucrat, oriented to
  both the clients of the bureau and
  to the bureau.

- the job bureaucrat, oriented almost
  exclusively to the bureaucratic
  structure of which he is a member.[60]

This latter orientation appears to coincide with the well-known
type of "organization man":

> A business or professional person who dedicates
> himself to the tasks, norms, and goals defined
> by the leaders who control and dominate the
> formal organization of which he is a part. He
> is loyal and conforming and does not stress indi-
> viduality, innovation, originality, or concern
> with a wider range of interests than those en-
> compassed by the organization. He is more
> dedicated to the organization than to abstract
> ideals or principles. When there is a conflict
> of abstract ideals with organizational demands
> and requirements, he easily rationalizes the
> primacy of organizational demands. The term
> was introduced by William H. Whyte.[61]

These categorizations by Downs, Reissman, Whyte appear to us to
be tenable propositions about potential personal orientations which exert influence
upon the processes by which organizations set values and goals, upon the choice
and selection of values and goals, and upon the ways in which organizational
goals and values are implemented and expressed. Including consideration of the
factor of profession appears to be of increasing importance as a source of values,
value trends, and value change, especially in view of perceived trends toward
the growth of the "knowledge society," the increase in specialization, the increase
in the proportion of the working force belonging to professions, and the growth of
professional associations.[62] It is of some importance to recall Charles Morris'
identification of this additional focal source of values: "...persons in certain
professions...tend to hold conceptions of the good life which favor the values
generally operative in those professions."[63]

33

When we discussed the concept of organization earlier, we cited Renate Mayntz' explanation of the modern concept of organizations as partial social systems. In comparing the Navy (and comparable organizations, such as religious orders) with other organizations, it must be conceded that the Navy is in many respects more of a complete, comprehensive, and encapsulated social system than are most others in American society. To over-simplify this description, most organizations can be said to be work environments, in which the member spends forty hours each week, more or less, with extensive other areas of his life outside the purview of the organization. In contrast, the Navy environment, while not total, is more nearly so in many respects. At sea, the Navy member is almost wholly within the Navy environment, both on and off duty. In overseas Navy bases, even the member's family lives largely within communities administered by the Navy in diplomatic, logistic, educational, legal, and other facilities. "Profession" and "career" are more heavily encapsulated subcultures in the Navy environment than in many other American organizations; consequently, the individual member's internalization of Navy values is more extensive than in most other American organizations. Hence, it is to be expected that certain general American values would receive greater emphasis in the Navy, and some less, than the same values receive in general American society.

Again, several explications of organization, bureaucratic, and professional goals are available, but none which are derived directly from large military establishments or organization. Since the work of George England has found some correlation between the personal values of corporation managers and Navy officers, it appears appropriate to consult (as a substitute for not-yet-developed military organization goals) England's suggested hierarchy of eight organization goals in four levels of priority in American industrial organizations, according to evaluations of importance by managers. England associated 66 value concepts with these goals, surveyed American managers, correlated the results with a number of variables (size of organization, college major of respondent, etc.), and analyzed the results to propose the following hierarchy of organizational goals as being representative of typical large business and industrial organizations.[64]

Table 6:   A Structure of Organizational Goals

Highest Importance:	organizational efficiency high productivity profit maximization
Of High Importance:	organizational growth industrial leadership organizational stability
Of Moderate Importance:	employee welfare
Of Lowest Importance:	social welfare

Inputs to a Typology of Navy Values

We accept tentatively the general set of organizational goals postulated by George England (shown in Table 6), but indicated priorities must be adjusted, since they are not, in our opinion, directly applicable to the Navy context.

We would expect some variations in the foregoing hierarchy if the context were shifted from industrial organizations to the Navy. If social welfare, for example, is intended to mean public service in the national interest, we would expect that organizational goal of the Navy to be evaluated as being near the top, or at the top, in importance. We would expect employee welfare to be evaluated higher in a more people-oriented organization such as the Navy. We would expect organization efficiency to remain high in importance, but profit maximization to drop out of the hierarchy altogether. We would expect these eight goals to be reordered, in the Navy context, somewhat as follows:

Table 7: A Reordering of Organizational Values Relevant to the Navy

Highest Importanc	social welfare (national interest)
High Importance:	organizational efficiency organizational stability employee welfare high productivity
Lowest Importance:	organizational growth industrial (maritime?) leadership
Not Applicable:	profit maximization

We intend to apply this reordering in the typology of Navy values to be set forth in the final phase of this paper.

MILITARY VALUES

The purpose of this section is to identify the characteristic values of the military as they have emerged in response to unique military functions (i.e., primarily but not exclusively, the nature and requirements of violent conflict), as well as in response to the national contexts of military forces. American military values are largely the products of Western and American national values in general, but are also, again at least partially, conditioned by the special cluster of values associated in history with military institutions and operations. For example, O. Salazar speaks of "the military values: valor, fidelity, patriotism..." Finer speaks of military virtues: "bravery, discipline, obedience, self-abnegation, poverty, patriotism, and the like..." Without digressing at this moment into a detailed analysis of these values, we can point out that the relative emphasis given to valor and obedience, for example, in all effective military institutions conflicts to some extent with other emphases among general American values.

The military values identified are applicable to all forces of land, sea, and air; and while universally recurrent, they are perceived here essentially from the American military viewpoint. Military values will be briefly discussed

here as identified by some of the great captains, by notable current analysts, and by current military practices and documents.

Always in the background is the interaction, the partial tension, between the military ethos and the American character. For, from the earliest days of the American republic to the present day, there has persisted among pluralistic values, a native strain of anti-military perspective, typified by Alden Partridge, Oswald Garrison Villard, Alfred Vagts, and Arthur Ekirch.

Valued military traits and characteristics are well identified in historical accounts, since the history of human society, up until recent centuries, was frequently considered to be more or less equivalent to the history of wars and the biographical history of military heroes. Military history has been a long-established field of study, pervaded by innumerable analyses of the military ethos by or about familiar figures, such as Sun Tzu, Alexander, Pericles, Scipio, Hannibal, Caesar, Vergetius, Attila, Charlemagne, Genghis Khan, Maurice de Saxe, Gustavus Adolphus, Frederick the Great, Suvarov, Louis XIV, Wallenstein, Wellington, and Napoleon, not to mention famous military figures of the past two centuries. Many related accounts single out discrete military values or sets of values.

John Paul Johes, for example, in 1776 wrote a prescription for the future American naval officer: "he should be as well a gentleman of liberal education, refined manners, punctilious courtesy and the nicest sense of personal honor. When a commander has by tact, patience, justice and firmness..."

The military professional is said to believe in the immutability and unchangeability of the principles of war. Military historians may differ as to the number and content of these principles, but there is no question that they form the fundamental core of military science,[65] though their application varies with changes in technology and social organization.

Despite the abundance of available analyses of military affairs, and of numerous subjective identifications of military virtues, there still exists singularly little rigorous analysis of military values. Even in recent years, few representatives of sociology or allied disciplines have undertaken such study. Three

notable scholars who have probed military values are Samuel Huntington, Morris Janowitz, and Walter Millis. Their relatively recent works are rewarding from this point of view, and they have made a significant contribution to a better understanding of the military professional.[66]

Huntington identifies the primary military values to be loyalty, duty, restraint, and dedication. The fundamental thesis of the <u>Soldier and the State</u> is that the modern military officer is a professional man, because of three necessary attributes: expertise; responsibility to use that expertise in a manner beneficial to the functioning of society; and a sense of belonging to a corporate body which stands apart from the mass, while developing demanding standards of competence and conduct. Huntington thereby, tacitly, identifies another military value, professionalism.

Huntington sorts out his interpretation of military values through the process of analyzing the military mind and the military ethic.

> The continuing objective performance of
> the professional function gives rise to a
> professional "mind"... The military mind,
> in this sense, consists of the values, atti-
> tudes, and perspectives which inhere in
> the performance of the professional military
> function and which are deducible from the
> nature of that function... A value or
> attitude is part of the professional military
> ethic if it is implied by or derived from
> the peculiar expertise, responsibility, and
> organization of the military profession...
> Any given officer corps will adhere to the
> ethic only to the extent that it is profes-
> sional, that is, to the extent that it is
> shaped by functional rather than societal
> imperatives. The professional military ethic
> is "non-dated and non-localized."[67]

Clausewitz said, "All war presupposes human weakness, and against that it is directed." Huntington contends that the military view of man is decidedly pessimistic and that the man of the military ethic is essentially the man of Hobbes.

Inasmuch as it is the responsibility of the profession to enhance the military security of the state, carrying out of this responsibility requires cooperation, organization, and discipline. The military man must emphasize the importance of the group as against the individual, and success requires subordination of the will of the individual to the will of the group. Huntington recognizes that tradition, esprit, unity, and community rate high in the military value system. The military ethic is basically corporative in spirit.

The military ethic draws a sharp distinction between armed strength and bellicosity, the military state and the warlike state. "The former embodies the military virtues of ordered power: discipline, hierarchy, restraint, steadfastness." The latter is characterized by irresponsibility. The military profession exists for the purpose of serving the state; but, to be effective in its role as an instrument of state policy, the profession and the force it leads have to be organized into a hierarchy of obedience. Each level must command the instantaneous and loyal obedience of subordinate levels. "Consequently," Huntington repeats, "loyalty and obedience are the highest military virtues...."

Janowitz treats the military profession as an object of social inquiry, and allocates considerable space to the redefinition of military honor.

> Only at the higher ranks and among its elite
> members is there a more sustained concern
> with the political purposes of the military
> establishment. Honor is the basis of its belief
> system... In the modern scheme all four of
> the original components of military honor are
> still operative -- gentlemanly conduct, per-
> sonal fealty, self regulating brotherhood, and
> the pursuit of glory. However, their individual
> importance has been altered, and their meaning
> has been modified.[68]

Janowitz states that the military profession is no different from other professions in that its performance is the result of the professional orientation of a relatively small fraction of its members. "If the United States had better military leaders than it deserved in World War II, in view of its lack of interest and neglect of its military institution, military honor was responsible to a considerable degree."[69]

Walter Millis writes that American professional soldiers coming mostly from similar middle class social backgrounds reflect the hierarchic influences of their Services dominated by the products of the Service academies:

> Directly or indirectly, West Point and Annapolis (and now the Air Force Academy) have inculcated into the American professional officer corps standards of duty, honor, obedience, and selfless service to constituted authority not readily found elsewhere in our affairs.[70]

Millis also emphasizes the apolitical military tradition of the American military professional; but, unlike the two writers discussed above, he recognizes that, traditionally, everything in a professional soldier's training has made success in combat the preponderant instrumental value.

An eclectic sampling of other sources reveals the repetition of some and the addition of other traditional military values. Great emphasis is placed on discipline and leadership. The latter is described as an art embodying practically all the characteristics that are admired in persons given responsibility for other men. From American history two men are singled out as embodying ideal types of leadership, from both military and non-military points of view: George Washington and Robert E. Lee. Henry Steele Commager has written that the qualities most admired in the American military were the same virtues Americans admired in civil life. These qualities can be summarized as follows:

    a. A dominant sense of duty

    b. Superior professional ability

    c. Very high sense of honesty and justice

    d. Moral and physical courage

    e. High moral character

    f. Humanness.[71]

A recent version of an "officer's guide" presents a conception of leadership that emphasizes diligence, thoroughness, knowledge, and work. The officer who always strives to carry out assigned tasks completely and on the basis

of accurate command of his data, coupled with the willingness to accept risk, is said to have the primary attributes of leadership.[72]

As is clear to all serious students of American military values, such as Huntington, Janowitz, and Millis, the principle of civilian control is deeply imbedded in the American military tradition and has a flavor unlike that of any other country in this respect. The principle is not restricted to the questions of control and feeling alone, but it serves to help blend admired "civilian values" with those of the professional military. Said Huntington:

> Politics is beyond the scope of military competence, and the participation of military officers in politics undermines their professionalism, curtailing their professional competence, dividing the profession against itself, and substituting extraneous values for professional values.

Americans characteristically have been careless of authority and hostile to discipline. Ours has been among the most democratic of major armies to foreign observers; the laxity of discipline at times has been alleged to be scandalous. Yet American forces have almost invariably fought well. The American does not, in fact, lack a sense of discipline; but it tends to be more a discipline imposed by circumstances and group sanction, and less on automatic, rigid code of discipline. The rights and dignity of the individual, even in uniform, are matters of concern to both military and civilian leaders; and American forces are provided with such comforts and services as few other nations' forces know.

As this nation's attitudes towards individual rights impact on military discipline, they inescapably impact on military leadership. American military leadership is more challenging than in most other societies in that it includes among its demands for demonstrated professional competence, the requirement to develop discipline through persuasion and self-conviction.

In addition to interaction with "civilian values," the impact of typically American characteristics on the military values can be observed in the

41

tension between optimism and pessimism (or "realism"). The American character has a tendency to be optimistic, probably rooted in energy and self-reliance. But to some extent, optimism is contrary to the pessimism that Huntington alleges to be endemic in the military ethic.

An American inclination to experiment, the passion for gadgetry, equalitarianism, pursuit of material comfort, and a strong sense of fair play, are examples of general American values and characteristics that have served, sometimes to temper, sometimes to strengthen, military values, thereby giving military values in American forces on American complexion.

Authoritarianism

The concept of the authoritarian personality was introduced by Stagner in 1936 and Maslow in 1943, and was circulated extensively with the publication in 1950 of a work by T. W. Adorno and associates with that title. Actually, the rationale for the work had nothing to do with the military; the objective of the study group was to understand better the nature of ethnic prejudice. More or less consistent with the definition given above, the Adorno group developed the F scale and found the authoritarian personality to characterize the basically weak and dependent person who has sacrificed his capacity for genuine experience of self and others so as to maintain a precarious sense of order and safety that is psychologically necessary for him.

Adorno's work marked a step forward in personality research and, despite its defects, has remained influential since 1950. Rokeach added in 1960 the element of "dogmatism," involving not only relevant beliefs but also the intensity with which they are held. In any event, not all those who still cite The Authoritarian Personality are aware that the work has been attacked as over-concentrating upon Right-Wing authoritarianism. It has been shown, for example, that the authoritarians of the Left do not score high on the F scale. Hyman and Sheatsley issued a damaging critique in 1954, the same year in which Christie and Johoda issued theirs. In 1967, Kircht and Dillehay summarized the state of research on the concept of authoritarianism, and reached the following conclusion:

> No single social theory now encompasses the major
> findings on authoritarianism, nor has a comprehensive
> set of hypotheses ever been tested and revised.
> Nevertheless, we can outline the authoritarian from
> the collection of loosely associated results, although
> such an outline is overly simplified and can be
> deceptive.[73]

We cannot cite here the numerous attempts to link authoritarianism and the military, nor to differentiate among those with or without biases related toward the military. However, we may cite a few examples:

Campbell and McCormack report that they began a pertinent study, using the F scale, with the hypothesis that military experience produces authoritarian attitudes; but their tests produced highly significant results to the opposite effect. They concluded that if experience in the Air Force, for one example, has any effect on general attitudes towards authority, it is to make them less authoritarian.[74]

John Swomley, a typical committed antimilitary critic, wrote in 1964: "Military rule tends to be authoritarian and to neglect or minimize civil liberties, while subordinating civil values to military considerations."[75]

Eckhardt and Newcombe reported in 1969 their findings that "militarism" correlates with materialism, nationalism, religious orthodoxy, opposition to democracy, and laissez-faire capitalism in opposition to democratic welfarism and socialism. "Militarism" is itself a special concept; how representative "militarism" is of the military is not made clear by Eckhardt and Newcombe.[76]

Several recent studies completed at the Air Force Academy and the Naval War College tend to discredit at least some degree of conventional linkage between military experience and authoritarianism. Such potential linkage is of obvious relevance to the formulation of Navy organizational goals and values, particularly since it would be reasonable to presume that those members who would be most influential in the formulation of such goals would also be those with the longest exposure to military experience.[77]

Evaluation of Personnel

One area which we had hoped would produce important indicators of military values in general and of Navy values in particular is that of evaluation of Naval personnel, particularly as reflected in the fitness-report system. While the fitness report is intended primarily to evaluate the professional performance of individuals, it inevitably reflects, in a feedback process to the individual, the traits and values which the Navy chooses to emphasize, including some indications of priority among values. We have been subjects of many such reports, have completed dozens of them and processed hundreds, and have pondered evaluation systems for a number of years. Such experience has, we believe, informed our judgment of evaluation as an indicator of military values.

Nevertheless, this is not to deny that opportunities exist for further analysis of evaluation instruments as indicators of Navy values. For example, a BUPERS History of the Fitness Report listed the items included for evaluation in 48 successive fitness report forms from 1865 to 1956; 79 different qualities had been included one or more times. However, some items were near-synonyms; some appeared to overlap or subsume others; some, such as "steam," are absolete. In any event, these were the twelve qualities most often repeated:[78]

Table 8: Repeated Qualities in Navy Fitness Reports

Quality	Number of Times Appeared up to 1956
Reaction to having this officer under your command	42
General bearing and military appearance	39
Judgment	26
Neatness of person and dress	26
Health	25
Leadership	25
Cooperation	25
Initiative	24
Ability to command	23
Industry	21
Force	21
Intelligence	21

It seems to us immediately obvious that the capability of this list to serve as indicators of primary Navy values in modern times is ambivalent. One can be certain, for example, that "general bearing and military appearance," while of importance to the Navy, does not bear the sweeping importance that this listing might indicate. Thus, such a listing, while not without relevance to the identification of Navy values, sheds spotty immediate illumination. In combination with other instruments, however, some factors on this listing (e.g., judgment, cooperation) corroborated other analyses.[79]

In an Army study of personnel evaluation, a comparison was included of qualities included in fitness and efficiency reports used by military services of the United States and several Allied nations. Analyzing these qualities according to Schein's multi-directional orientations of the manager, and including consideration of the comprehensive listing from the Navy fitness-report history cited above, we found these qualities to be repeatedly employed in the indicated orientations:

Table 9:   Qualities Emphasized in a Cross-Section of Military Forms

Organization: cooperation, judgment, force, initiative,
             professional ability, executive ability,
             responsibility

Peer: cooperation, understanding

Profession: professional ability, speaking and
             writing competence

Boss: judgment, efficiency, professional ability,
       management

Personal: force, self-control, bearing and appearance,
           intelligence

Community, country: professional ability

Subordinates: force, understanding, self-control,
               leadership, development of subordinates,
               welfare of subordinates

A related effort is described in England's report of the results of surveys of the values of Army officers and Navy officers. Analysis of the former survey has been completed, but the Navy survey is unfinished. It was concluded that Army officers' values were similar to those of business managers, and that both groups are generally of a pragmatic value orientation (in contrast, a survey of the values of educational administrators found their primary orientation to be that of ethical-moralists).

The study of Naval officers' values, conducted by England, categorized some 200 (later reduced to 88) value concepts into eight classes: Ideas associated with individuals, ideas associated with groups, personal goals, military goals, military concerns, military functions and practices, groups of people, and general ideas.[80] There is not space here to give more than a cursory account of the results or to list more than a few of the value-concepts considered most important by the Navy officer respondents in each category:

Table 10: Qualities Categorized As Most Important
in Navy Officer Responses

Ideas associated with individuals: responsibility 91, proficiency 89, dependability 88, dedication 84.

Ideas associated with groups: teamwork 79, morale 78, cooperation 76.

Personal goals: achievement 85, occupational satisfaction 84, advancement 81.

Military goals: national security 87, mission accomplishment 83, organizational effectiveness 83, concern for personnel 80, defense 80.

Military concerns: professionalism 79, supply 77.

General ideas: decision-making 83, patriotism 81, human life 78, freedom 76, education 76.

Military functions and practices: leadership 87, military training 82, communication 81, planning 81.

Groups of people: commanding officers 80, my subordinates 79, my supervisors 78.

Articulations by the Navy Itself

Official Navy publications and the articulations of Navy spokesmen also contain important clues to Navy values.[81] We cite here a few typical and significant passages from Naval Leadership:

> "There is one element in the profession of arms...
> that transcends all others in importance. That is
> the human element."

"Leadership may be defined as the art, science, or
gift by which a person is enabled and privileged to
direct the thoughts, plans, and actions of others in
such a manner as to command their obedience, their
confidence, their respect, and their loyal cooperation..."

"While many naval activities, particularly among
the shore establishment, are industrial in nature,
and the management concept would fit them quite
well, the combatant units of the Navy have little
in common with them. The first are industrial,
the second military...."

Some leaders are elected; some fight their way up
and impose their rule; some are appointed. Navy
leadership is appointed, and Navy leadership prac-
tices are based on the institutional method.

Authority is essential, but it must be employed in
democratic ways -- not despotic, tyrannical, dicta-
torial, brutal, oppressive, callous, or indifferent.

"The Navy is more than just a business, profession,
or trade; it is a way of life."

Inputs to a Typology of Navy Values

Out of all the data so far discussed in this section (and much else

studied but not discussed here) concerning military values, supplemented by our

experience with military systems, we have identified seven major value concepts

which, we suggest, would be endorsed by the majority of professional military

persons, and should be included in any hierarchy of American military values,

to supplement the American and organizational values already identified, and

perhaps to supersede some of them. These seven value concepts are as follows:

Table 11: Salient Military Values Not Otherwise Accounted For

1) National mission orientation

2) Management of violence

3) Professional expertise (also an individual value)

4) Institutional integrity

5) Authority, discipline, and hierarchy

6) Leadership (also an individual value)

7) Visible external symbols and ceremony

The sources and experience cited, from which these American military values have been derived, by no means exhaust the sources that may contribute to an understanding of Navy values. Each type of source will bear further study and analysis in order to maximize its potential contribution to fuller understanding. Moreover, the interaction among these and other perspectives needs further investigation for the purpose of correlating and corroborating these findings.

Consistent with the qualifications expressed earlier concerning the plurality of value systems within any organization, we repeat here that the single typology of Navy values suggested in subsequent pages does not necessarily represent the value system of every individual member of the Navy or even of every sub-group within the Navy (e.g., aviators, submariners, shore establishment, dependents, civilian employees). We do suggest that it probably represents the value system to which the Navy as an institution would subscribe.

FORMULATING A TENTATIVE TYPOLOGY OF NAVY VALUES

Up to this point in this paper, we have explored the concept of value to the degree of assembling a number of valuable insights into the processes of value formulation. We have adopted a structure for the portrayal and ordering of Navy values. We have selected what appear to be important inputs from the areas of universal values, American values, organizational values, and military values. It remains to integrate these inputs into a coherent typology of the Navy's institutional values. We shall take up each set of inputs in turn, and prepare it for integration into the overall typology. We shall emphasize only the levels of Value Premises and Focal Values, as located in the Ethel Albert structure.

Universal Values

We have adopted all five of Robert Nesbit's supreme values of Western civilization for inclusion among the Value Premises level of the Albert typology: justice, reason, equity, liberty, charity. To these we have added two of Nicholas Rescher's four fundamental whole-society values: national survival and national welfare. We have eliminated two of Rescher's four values; for we consider "national advancement" to be equivalent to "progress" in the Williams list, and "reality-adjustment" to be subsumed in Williams' value of "secular rationality and practicality."

American Values

Based on relevant experience, judgment, and analysis of the foregoing data, we have rank-ordered Williams's set of American values for Navy institutional purposes, and have revised some of the terminology as follows (some associated individual values are also indicated). We indicate the disposition of each value in relation to the overall typology.

TABLE 12

Navy Institutional Value Term	(Associated Individual value)	Disposition of Institutional Value
1. National interest	(Patriotism)	retained in the highest level cluster of Focal Values
2. Freedom		retained in the 4th-level cluster
3. Scientific and secular orientation		retained in the 4th-level cluster
4. Battle efficiency	(Valor, cooperation)	retained in the 2nd-level cluster
5. Constitutional Procedures	(Subordination)	retained in the 3rd-level cluster
6. Organizational efficiency	(Professionalism, honor)	retained in the 3rd-level cluster
7. Equality		retained in the 4th-level cluster
8. Moral orientation		retained in the 8th-level cluster
9. External symbolism		retained in the 5th-level cluster
10. Group superiority		Subsumed in "Organizational Integrity"
11. Individual development		retained in the 4th-level cluster
12. Progress		retained in the 5th-level cluster
13. Activity and work		retained in the 5th-level cluster
14. Humanitarianism		retained in the 5th-level cluster
15. Material comfort		retained in the 5th-level cluster

Military Values

The seven important military values not otherwise emergent from other perspectives on values (and shown in Table 11) have been integrated into the overall typology as follows, using the same bases for integration – experience, judgment, and analysis. The disposition of each "organizational" military value is indicated (and some associated individual values are listed):

TABLE 14

Navy Organizational Value Term	(Associated Individual Values)	Disposition of Individual Value
1. National mission	(patriotism)	Combined with same value, "national interest," from American and organizational values
2. Management of violence	(valor, cooperation)	Retained as "battle efficiency" in 2nd-level cluster
3. Professional expertise	(professionalism, honor)	Combined with "organizational efficiency from American and organizational balues
4. Institutional integrity	(loyalty)	Combined with "organizational integrity" from organizational values
5. Authority, discipline, and hierarchy	(obedience, self-control, force, responsibility, judgment)	Retained in the 4th-level cluster
6. Leadership	(leadership, understanding)	Combined with "Welfare of Navy personnel" from organizational values
7. Visible external symbols and ceremony		Combined with "External Symbolism" from American values.

Value Definition

Having arrived at a tentative identification of seventeen Navy institutional values, we feel it is incumbent upon us to define each value as it is to be understood in this context. The following definitions are tentative, but are given here in some detail to support our selection and ranking.

National Interest

Commitment to public service, to the collective protection of the nation, taking priority over individual and group interests. Emphasis on realistic view of the role of the nation-state within the partly anarchistic struggle for power among autonomous actor-states in the dynamic interplay of international affairs. Typically American in basically non-bellicose but vigorously defensive outlook. Considered to be a pessimistic outlook by some, but considered by the military to be a logical set of realistic perceptions.

Battle Efficiency

Among several major responsibilities, the military's unique mission of managing violence receives very high internal priority as a criterion of institutional effectiveness, because this extreme contingency among the spectrum of military responsibilities, if coped with inadequately, could have the gravest consequences for the independence, integrity, and welfare of the nation. Requires competence along the entire spectrum of means of physical coercion. Involves competitive commitment to winning in contests of violence ("there is no second prize in war"). Emphasizes teamwork. The Navy exercises a monopoly over the application of this criterion in the maritime environment. Expresses the American values of achievement and success in terms of Navy functions.

Organizational Efficiency

A principal internal value in the value scales of all large, modern, complex organizations and institutions. While largely a maximization criterion self-generated and self-maintained, this value is fortified by continuous scrutiny on the part of other public agencies (e.g., Congress). Related to general American values of success and efficiency. Involves professional expertise and task specialization.

54

Constitutional Procedures

Commitment to the procedures of a constitutional democracy, and to the principle of civilian control in American civil-military relationships. Acceptance of role as one of several domestic claimants to national resources. Pervasive theme in Navy educational system.

Organizational Integrity

The personal value of self-preservation applied at the organizational level to preserve the traditions and integrity of the professional Navy. The value of organizational preservation and stability common to all bureaucracies. Subsumes the American value of group superiority, the inculcation of overtones of a special-mission elite, of the Navy as a way of life.

Welfare of Navy Personnel

A common goal (employee welfare) of organizations, raised to high value in the people-oriented organization of the Navy. Despite the heavy technological Navy environment, there is constant emphasis on the importance of the welfare of the individual Navy person.

Authority, Discipline, and Hierarchy

Based on long-standing and long-tested norms of military organizations, shared to a lesser degree by practically all large organizations. Employs institutional system of appointed authority, unity of direction, and chain of command. Tempered in application in consonance with the institutions of a democracy, emphasizing personal leadership in evoking voluntary compliance as much as possible, and eschewing tyranny, brutality, oppression, and indifference toward the individual.

Freedom

In Navy terms, emphasizes the political freedom
of the nation, and the defense of the freedom and
openness of American society, to achievement of
which the military individual may have to concede
some portion of his individual freedom. Neverthe-
less, within the necessary restraints demanded by
the functions of the Navy, individual rights are
carefully preserved.

Equality

Conformity to the importance of this value in general
American society and the universalistic ethic. Strongly
influenced in application by powerful American social
forces, such as the Civil Rights movement of the 1950's
and 1960's. Within the Navy, special emphasis on
equality of evaluation of performance, and elimination
of favoritism or other inequitable advantage.

Moral Orientation

Insistence on the concept of universal moral principles
that transcend expediency. Inclusion of such principles
in standards of individual and institutional profession-
alism, with strong emphasis on concepts of duty and
obligation. Formal religious influence declining, but
still relatively strong.

Scientific and Secular Rationality

Consistency with increasing general pervasiveness of
the scientific spirit and secular rationality, underlined
by the complex technology involved in the achievement
of Navy functions. The scientific-technological environ-
ment affects not only weaponry, but also medical prac-
tices, communications, the psychology of leadership, etc.
Includes what Rescher calls reality-adjustment, the re-
jection of myth and fancy in favor of rational adjust-
ment along practical lines.

Individual Development

Less acceptance of individuality than in general American society; nevertheless, acceptance of the concept of unique worth of every individual. Tempering of the exercise of authority and conformity. Despite inevitable aspects of a mass system, continuous emphasis on the recognition of talent, the provision of opportunity for personal development, and emphasis on participation and quality performance.

Humanitarianism

Ecumenical perspective on open seas, international trade, and social involvement. Consistent with the nature of the Navy's functions, shares the general American tendency to less stern, punitive moralism and more tolerant cooperation. Involves civic concern and the provision of facilities and services after domestic and foreign disasters, including post-conflict rehabilitation.

Progress

Shares prevailing American faith and optimism concerning progress as observed by numerous foreign evaluators of American society. Constant search for improvement, for a better way to perform Navy functions.

Activity and Work

Consistent with the general American appreciation of participation, of expenditure of energy, of hustle, of the man of action. Implementation of the work ethic and aversion to idleness.

External Symbolism

Conformity to long-standing norms of military organizations. Utilization of ceremony and distinctive and visible indicators of status, rank, and performance. Wide use of affectively-changed symbols.

Material Comfort

Consistent with American preference for comfort.
Entrants from American society already habituated
to cleanliness, convenience, impatience with pri-
mitive conditions, rejection of substandard equip-
ment, and the availability of recreational facilities.
Declining values of self-denial, asceticism, and
endurance still evocable in crisis situations, but
not tolerable over long periods of time or in rou-
tine circumstances. This is not one of the most
important values of the Navy, but it is not
negligible.

Structuring the Value System

Having selected and defined the values to be included, it remains

to categorize them in two ways:

1. Whether each value is an instrumental
   or a terminal value

2. What rank ordering is appropriate among
   these seventeen values

TABLE 15

Rank-Ordering of Identified Navy Values
(not ranked within clusters or levels)

Focal Values of the Navy	Associated Individual Values
A. The National Interest (Terminal)	Patriotism
B. Battle Efficiency (Terminal)	Valor, Cooperation
C. Organizational Efficiency (Terminal) Constitutional Procedures (instrumental) Organizational Integrity (Terminal) Welfare of Navy Personnel (Terminal)	Professionalism; Honor Subordination Loyalty Leadership; Understanding
D. Authority and Discipline (Instrumental) Freedom (Terminal) Equality (Terminal) Moral Orientation (Instrumental) Scientific and Secular Orientation (Instrumental) Individual Development (Terminal) Humanitarianism (Instrumental)	Obedience; Responsibility; Force; Judgment; Self- Control
E. Progress (Instrumental) Activity and Work (Instrumental) External Symbolism (Instrumental) Material Comfort (Instrumental)	

TABLE 16

Focal Values of the Navy as Instrumental or Focal Values

Instrumental Values

Constitutional procedures
Authority and discipline
Moral orientation
Scientific and secular orientation
Humanitarianism
Progress
Activity and work
External symbolism
Material comfort

Terminal Values

National interest
Battle efficiency
Organizational efficiency
Organizational integrity
Welfare of Navy personnel
Freedom
Equality
Individual development

Having utilized the Albert schema in various references throughout this study, it remains to present an overall structure adapted from that schema, setting forth a typology of Navy value premises and focal values, and lending a comparison with an alternative general structure of American values.

TENTATIVE TYPOLOGY OF NAVY VALUES

Values Salient in American Society

Justice, Reason, Equity, Liberty, Charity, National Survival, National Welfare

General	Group	Individual
science and secular rationality	group superiority	individual personality
moral orientation	nationalism and patriotism	freedom
progress	democracy	achievement and success
humanitarianism	external conformity	efficiency and practicality
		equality
		activity and work
		material comfort

Laws, rules, customs

Social, psychological, political, economic, legal sanctions and norms

Value Premises
(most general conceptions—mostly, not verbalized)

Focal Values
Specific values clustered about a limited number of cores in no fixed hierarchical order, taken as self-evident.

but

Navy values are clustered at five ranked levels, without internal ranking within each cluster.

Character

Directives   Prohibitions
Prescriptions   Virtues   Vices

Valued and Disvalued Entities

Values Salient to the Navy

Justice, Reason, Equity, Liberty, Charity, National Survival, National Welfare

Institutional Values (in loose hierarchy of terminal values)	(Associated Individual Values)
1. The national interest	(Patriotism)
2. Battle efficiency	(Valor; cooperation)
3. Organizational efficiency	(Professionalism; honor)
Constitutional procedures	(Subordination)
Organizational integrity	
Welfare of Navy personnel	(Loyalty)
4. Authority and discipline	(Leadership; understanding)
Freedom	(Obedience; self-control; force; responsibility; judgment)
Equality	
Moral Orientation	
Scientific and Secular orientation	
Individual development	
Humanitarianism	
5. Progress	
Activity and work	
External Symbolism	
Material Comfort	

Navy regulations, directives, customs, traditions procedures, etc., explicating Navy norms and Navy instrumental values

Navy Instrumentalities: uniforms, insignia, saluting, military bearing, decorations, formations, ceremonies, bands, flags, commissions, training programs, courts, classrooms, etc.

NOTES

1. Robin M. Williams, Jr., "The Concept of Values," International Encyclopedia of the Social Sciences, p. 286 (Referred to hereafter as Williams, "Concept").

2. Abraham Maslow, Motivation and Personality (New York: Harper and Row, 1954).

3. Robert H. Drumm, "The Air Force Man and the Cultural Value Gap," Air University Review, XIX:4 (May-June, 1968, pp. 42-51).

4. Douglas McGregor. The Human Side of Enterprise. (New York: McGraw-Hill Book Company, Inc., 1960, p. 36).

5. Milton Rokeach. Beliefs, Attitudes, and Values: A Theory of Organization and Change. (San Francisco: Jossey-Bass Inc., Publishers, 1969, p. 124).

6. Ibid., p. 162.

7. George A. and Achilles G. Theodorson, eds. Modern Dictionary of Sociology: The Concepts and Terminology of Sociology and Related Disciplines. (New York: Thomas Y. Crowell Company, 1969, pp. 28-29). Referred to hereafter as Dictionary).

8. Rokeach, op.cit., p. 5.

9. Dictionary, op.cit., pp. 19-20.

10. Rokeach, op.cit., p. 159.

11. Ibid., pp. 159-160.

12. Dictionary, op.cit., p. 455.

13. David Aberle, "Shared Values in Complex Societies," American Sociological Review, August 1950, p. 495.

14. Talcott Parsons. The Social System. (Glencoe, Illinois: The Free Press, 1951, p. 12).

15. W. I. Thomas and Florian Znaniecki. The Polish Peasant in Europe and America. (New York: Alfred A. Knopf, 1927, Vol. II.)

16. Franz Adler, "The Value Concept in Sociology," American Journal of Sociology, November 1956, pp. 272-279; pp. 21-22.

17. Ibid., p. 276.

18. George W. England, et al. "Personal Values and Military Administration," Industrial Relations Center, University of Minnesota, August 1970. This research was sponsored by the Office of Naval Research.

19. Ibid.

20. Ibid.

21. Charles Morris. Varieties of Human Value. Chicago: University of Chicago Press, 1956, Chapters 5 and 6. References are to Louis L. Thurstone, Multiple-Factor Analysis. Chicago: University of Chicago Press, 1947; Raymond B. Cattell, Test and Manual. Chicago: Institute for Personality and Ability Testing; William H. Sheldon and S. S. Stevens, The Varieties of Temperament, New York: Harper Bros., 1949; David Riesman, et al, The Lonely Crowd, New Haven: Yale University Press, 1950; Karen Horney, Our Inner Conflicts, New York: W. W. Norton & Co., 1945; Eric Fromm, Man for Himself, New York: Rinehart & Co., 1947.

22. Morris, op.cit., Chapter 6.

23. Williams, "Concept," p. 283.

24. Rokeach, op.cit., p. 160.

25. Robin M. Williams, Jr., "Individual and Group Values," Annals of the American Academy of Political and Social Science, Vol. 371 (May 1967), p. 28. (Referred to hereafter as "Williams, 'Values'").

26. England, op.cit.

27. Richard L. Means. The Ethical Imperative: The Crisis in American Values. (Garden City: Doubleday & Company, Inc., 1969 (Anchor edition, 1970), pp. 60-63).

28. Robert C. Angell, Free Society and Moral Crisis. (Ann Arbor: University of Michigan Press, 1958, pp. 43-44).

29. Milton Rokeach and Seymour Parker, "Values as Indicators of Poverty and Race Relations in America," Annals of the American Academy of Political and Social Science, March 1970.

30. Steven Rosen, "A Model of War and Alliance," in J. R. Friedman, C. Bladen, and S. Rosen, eds. Alliance in International Politics. (Boston: Allyn & Bacon, Inc., 1970, pp. 219-220).

31. Morris, op.cit., pp. 2-3.

32. Ibid, p. 198.

33. Aberle, op.cit.

34. Rosen, op.cit., p. 220.

35. Ethel M. Albert, "The Classification of Values: A Method and Illustration," American Anthropologist, Vol. 58 (1956), p. 223.

36. Ibid., pp. 224-226.

37. Nicholas Rescher, "What is Value Change?", In Kurt Baier and Nicholas Rescher, eds., Values and the Future: Impact of Technological Change on American Values. (New York: The Free Press, 1969, p. 77).

38. Talcott Parsons, cited by Raymond A. Bauer, Social Indicators. (Cambridge: MIT Press, 1966, p. 205).

39. Cited in ibid., pp. 205-206.

40. Robin M. Williams, Jr., "Changing Value Orientations and Beliefs on the American Scene," in Illinois in Transition: Report of the State of Society Conference for Church Leaders. (Monticello, Illinois: University of Illinois, December 7-9, 1965, pp. 116-132).

41. John Gillen "National and Regional Cultural Values in the United States," Social Forces, December 1955, pp. 107-113.

42. Angell, op.cit., pp. 21-22.

43. Lee Coleman, "What is America? A Study of Alleged American Traits," Social Forces, XIX:4 (1941), p. 492, 496-497.

44. Rescher, op.cit., pp. 92-95.

45. Ibid., pp. 133-147.

46. England, op.cit.

47. Emmanuel Mesthene, Technological Change. New York: Mentor, 1970, p. 49; Charles H. Coates and Roland V. Pellegrin, Military Sociology. (University Park, Maryland: Social Science Press, 1965, pp. 28-34.

48. Dictionary, op.cit., pp. 206-207.

49. Williams, "Values," p. 24.

50. Dictionary, op.cit., p. 287.

51. Two useful sources on distinctions are Warren G. Bennis, "Revisionist Theory of Leadership," Harvard Business Review, January-February 1961, and Renate Mayntz, "The Study of Organization," Current Sociology, 1964. This account is indebted to both.

52. References are to Robert N. McMurry, "The Case for Benevolent Autocracy," Harvard Business Review, January-February 1958, p. 82; Chris Argyris, "The Individual and Organization: Some Problems of Mutual Adjustment," Administrative Science Quarterly, June 1957, p. 24; and McGregor, op.cit., p. vi.

53. Edgar H. Schein, "The Problem of Moral Education for the Business Manager," Industrial Management Review, 8:1 (Fall, 1966), pp. 4-9.

54. H. A. Simon, "On the Concept of Organization Goal," Administrative Science Quarterly, IX (1964), 1-22.

55. Ibid.

56. Dictionary, op.cit., p. 34.

57. See, for example, James D. Thompson and William J. McEwan, "Organizational Goals and Environment: Goal Setting as an Interaction Process," American Sociological Review, February 1968; and Thomas F. O'Dea, "Sociological Dilemmas: Five Paradoxes of Institutionalization," in Edward A. Tiryakian, ed. Sociological Theory, Values, and Sociocultural Change. (Glencoe, Illinois: The Free Press, 1963.)

58. Anthony Downs, Inside Bureaucracy, (Boston: Little Brown & Company, 1967). Other well-regarded works in this field include Francis and Stone, Services and Procedures in Bureaucracy (Minneapolis, University of Minnesota Press, 1956); R. K. Merton, Reader in Bureaucracy (Glenco: Free Press, 1952); and Peter Blau, Dynamics of Bureaucracy (University of Chicago Press, 1955). See also Robert C. Stone, "The Sociology of Bureaucracy and Professions," in Joseph C. Roucek, ed., Contemporary Sociology, New York, Philosophical Library, 1958.

59. Downs, op.cit., pp. 88-89.

60. Leonard Reissman, "A Study of Role Conception in Bureaucracy," Social Forces, XXVII (1949), pp. 305-310.

61. Dictionary, op.cit., p. 288. The reference is to William H. Whyte, The Organization Man, (New York: Simon and Schuster, 1956).

62. See for example, the entire issue of Daedalus, Fall, 1963.

63. Morris, op.cit., p. 111.

64. England, op.cit.

65. The U. S. Army recognizes nine, which are included in Field Service Regulations. Concisely stated, they are objective, offensive, simplicity, unity of command, mass, economy of force, maneuver, surprise, and security.

66. References are to Samuel Huntington, The Soldier and the State, (Cambridge: Harvard University Press, 1957); Morris Janowitz, The Professional Soldier, (Glencoe, Ill.: The Free Press, 1960); and Walter Millis, Arms and Man, (New York: Mentor, 1956).

67. Huntington, op.cit., p. 61 ff.

68. Janowitz, op.cit.,pp. 215, 218.

69. Ibid, p. 216.

70. Walter Millis, "The Puzzle of the Military Mind," New York Times Magazine, November 18, 1962.

71. Henry Steele Commager, The American Mind: An Interpretation of American Thought and Character Since the 1880's, (New Haven: Yale University Press, 1950).

72. S.L.A. Marshall. The Officer as Leader. (Harrisburg, Pa.: Stackpole Press, 1966).

73. John P. Kirscht and Ronald C. Dillehay. Dimensions of Authoritarianism: A Review of Research and Theory. (Lexington, Ky.: University of Kentucky Press, 1967, p. 132).

74. "Military Experience and Attitudes Towards Authority," American Journal of Sociology, 62, (1957), pp. 482-490.

75. John M. Swomley, Jr., The Military Establishment. (Boston: Beacon Press, 1964).

76. "Militarism, Personality, and Other Social Attitudes," Journal of Conflict Resolution, June 1969, pp. 210-219.

77. See, for example, USAFA Department of Psychology and Leadership Studies, "Comparison of Personality and Background Characteristics of Air Academy Cadets and Civilian College Students," and "Self, In-Group, and Out-Group Stereotypes of Air Academy and Civilian College Students"; also Commander Robinson, "The Military Mind," Naval War College Review, November 1970.

78. U.S. Naval Personnel Research Field Activity, Research Report 56-2, "History of the Officer Fitness Report," Washington, D. C., April 1956. The chief defect of this history is that it ended in 1956.

79. Among other valuable analyses of evaluation that came to our attention, we should cite the work of Herzberg, (some done for the Air Force), Maccoby (work in progress reported in the most recent annual report of Harvard's Program on Technology and Society), and especially the 15-year project, still continuing, of the American Telephone and Telegragh Company.

80. England, op.cit. The figures cited are mean relevancy scores.

81. Among the Navy publications in which we performed limited content analysis, we should cite particularly Naval Leadership; Principles and Problems of Naval Leadership; Leadership Support Manual, General Order 21 (1 May 1963); and Outstanding Navy Speeches.