

【論 文】

Exploring Chester Barnard's method of creating theory from experience and philosophy

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Abstract

This paper aims to clarify how Chester Barnard created his theory of organization on the basis of his experience and philosophy. First, the paper reviews Barnard's views on his research method: how he understood a theory, which method it is based on, and which skills are required to build a theory. Then, it develops a model of creating theory from experience and philosophy. Finally, it examines how Barnard actually built his concepts of organization from the viewpoint of the model. In conclusion, it suggests that practitioners should develop their own method of creating theory and have the potential to build a novel and realistic theory as insiders and actors in organizations.

Key words:

The method of Hippocrates, facts, a set of concepts, experience, philosophy, theory

Introduction

This paper aims to clarify how Chester Barnard created his theory of organization on the basis of his experience and philosophy. The paper is organized as follows. First, the paper argues how Barnard understood a theory, which method Barnard's work is based on, and which skills are required to build a theory; then, it develops a model of creating theory from experience and philosophy; finally, it examines how Barnard actually built his concepts of organization from the viewpoint of the model.

Reviewing the history of organization and management theory, it is notable that the major pioneers were practitioners, such as Frederic Taylor, Henri Fayol, and Chester Barnard, and that such pioneers built their theories on the basis of their experience (Wren, 2005; Wren & Bedeian, 2009). Then, their theories were adopted and developed by academic researchers. In fact, Taylor's theory was developed as managerial engineering (Wren, 2005; Wren & Bedeian, 2009); Fayol's theory was succeeded by the management process school (Koontz, 1961; Koontz & O'Donnell, 1955; Newman, 1951; Newman & Summer, 1961); and Barnard's theory became the

origins of the decision-making school, the institutional school, and the human rational school (Gabor, 2000; Gabor & Mahoney, 2013; Perrow, 1986; Williamson, 1990).

In fact, Barnard pointed out that his seminal book, *Functions of the Executive*, is based on his experience and observation (Barnard, 1938). He clearly stated in the author's preface that "It [his book] is chiefly based upon personal experience and observation, although in formulating the material the theory of the first half of the book and the aid of other books have been indispensable" (Barnard, 1938: xxxiii). He also emphasized that his work is that of practitioners rather than academic researchers in the conclusion as follows: "What has been presented is a hypothetical scheme which at present explains roughly to me what I have observed in many years of practical work with organizations of various kinds and what I have constructed from experience of others, supplemented, of course, by a little knowledge of the social sciences. It is not the work of a scientist or a scholar, but rather of an interested student of affairs" (Barnard, 1938: 292).

Moreover, Barnard was proud that the value of his book "lies in its expression of one view of experience. By it I have at least submitted my mental processes in this field to inspection. If it has any further value it will lie in the suggestion it may give to more competent inquiry, which I hope can be undertaken. The test of it will come from its application to social phenomena as a whole, as they present themselves to others—many others" (Barnard, 1938: 292). In fact, Kenneth R. Andrews stated in the introduction to the thirtieth anniversary edition of *Functions of the Executive*, "his voice is still authoritative because his wisdom came from a combination of intellect and experience, of an inclination for systematic thought and a generous exposure to responsibility and the necessity to achieve results through cooperation" (Andrews, 1968: xxi). Thus, Barnard's contributions are considered to be all the more valuable because his theory came from his experience.

However, I assume that the method of creating theory from experience has not been clarified enough; therefore, the value of such theories is likely to have been exposed to some criticism. For example, Fayol's theory has been criticized as proverbs or folklore (March & Simon, 1958; Mintzberg, 1973, 1989; Simon, 1946, 1947; Subramaniam 1966). Fortunately, some researchers have examined and clarified Fayol's method of building theory from experience (Breeze, 1995; Peacelle, 2003; Reid, 1995; Wren, 1995). Fayol built the Center for Administrative Studies and tried to construct his theory of management through collecting, interpreting, and classifying cases.

In contrast, Barnard's method has not been clarified enough, although Wolf (1973,

1974, 1994) and O'Connor (2012, 2013) emphasized the importance of Barnard's method. In fact, O'Connor (2013) evaluated Barnard's attempts highly as building organic applied social science. Therefore, in this paper, I would like to focus on and clarify Barnard's method of creating theory from experience and philosophy.

Reviewing Barnard's views on his research method

In this section, I explore how Barnard tried to build his own method of creating theory from experience and philosophy. First, I examine what Barnard understood as theory; then, I illustrate the method of Hippocrates, in which Barnard shared his interest with Henderson; finally, I argue some requisite skills for creating theory from experience and philosophy.

Facts and a set of concepts

I examine how Barnard considered his concepts and theory of organizations. First of all, Barnard (1948) insisted that there are three appropriate levels of discourse: the level of physical demonstration, the level of practical discourse, and the level of scientific discourse. Barnard (1948: 125–126) argued that executives are required to develop “the capacity of discussing the same subject in several ‘languages’, depending upon the audience and also the purpose”. He called such languages levels of discourse. The level of physical demonstration is the nearest to reality and concrete. This level corresponds to that of experience. In contrast, the level of scientific discourse is rigorous, logically consistent, and highly abstract. Therefore, this level is equivalent to that of theory. The level of practical discourse is intermediate; it is also highly abstract, but it is often incoherent and vague. As I argue later, this level is equal to that of philosophy. According to Barnard (1948), practitioners have to be sensitive to these three levels of discourse when discussing the reality with which they are faced.

Next, Barnard (1948: 128) defined a theory as “a comprehensive explanation of a situation, of a state of affairs, of a course of events or action, of what takes place”. Barnard pointed out that many theories are bad and trivial, although some are important and good. Barnard considered that important theories “cover wider matters of general interest or concern” and that good theories “fit the facts in general, are self-consistent, prove useful in discovering new facts of importance, can be widely accepted, and serve to permit communication of facts, knowledge, and ideas with efficiency and precision” (Barnard, 1948: 128–129).

Then, Barnard argued that there are basically two ways to explain reality through facts or a set of concepts. First, Barnard (1948: 129) defined a fact as “a statement about a thing or event”, not as a thing or event itself. A fact is an observed aspect of a

thing or event and a statement of an idea. A fact is concrete; however, a fact is not necessarily objective, but an abstraction. Therefore, according to Barnard (1948), a fact also includes subjectivity. He insisted that “theories are made up of concepts as statements of fact and must fit the concepts that are ‘current’, ‘accepted’, or ‘established’ depending upon the level of discourse” (Barnard, 1948: 129).

A statement of fact may be not only what people conceive to be a thing or single event, but also a whole collection of events regarded with respect to a particular aspect of them. This general fact is an aggregate of many facts. Such an aggregate of facts can be called “a case”. Thus, one way to explain the reality is to collect facts and construct a case.

In contrast, there is another way to explain the reality through a set of concepts. Barnard (1948: 130) stated, “There are other ideas or concepts which are not facts in the sense that they can be directly inferred from evidence of observation and theory, but which are products of general knowledge, theories, experience, the sense of things, imagination”. Barnard (1948) called this kind of thing “concept” or “construct”, and he pointed out that the function of a concept or construct is to organize ideas and facts. A theory requires at least two concepts and is composed of a set of concepts. Barnard also called the set of concepts a conceptual scheme; he regarded a conceptual scheme as equal to a theory.

The method of Hippocrates

Chester Barnard adopted the method of Hippocrates and shared the interest with Lawrence Henderson (Barnard, 1945, 1947; Henderson, 1941–42/1970). The method of Hippocrates is a clinical approach applied to complicated and ever-changing situations, and it is based on three elements as follows: intuitive familiarity with concrete phenomena, systematic knowledge of things, and the judicious construction of a theory.

The first element of the method is intuitive familiarity with concrete phenomena, which is acquired through “hard, persistent, intelligent, responsible, unremitting labor in the sick room, not in the library” (Henderson, 1941–42/1970: 67). Practitioners, first of all, have to become familiar with their workplace. Their workplace is complicated and always changing; therefore, practitioners are required to gain a deep understanding of their situation through accumulating experience. Such ability is also called intelligent skills (Barnard, 1950; Gehani, 2002). Business people gradually understand which factors are important to accomplish their work and how the relationship of these factors works in reality.

The second element of the method is “accurate observation of things and events,

selection, guided by judgment born of familiarity and experience, of the salient and recurrent phenomena, and their classification and methodical exploitation” (Henderson, 1941–42/1970: 67). Practitioners accumulate local knowledge by observing discrete cases, that is, by clinical methods of observation. For example, clinical doctors acquire “knowledge of diseases and their characteristics gained essentially from the study of numerous cases, all of them extremely complex and not susceptible of laboratory simplification” (Barnard, 1947: 358). Practitioners accumulate facts through their experience; however, as Barnard (1948) pointed out, a fact is not a thing or event itself, but a statement about a thing or event. Therefore, a fact includes objectivity and subjectivity at the same time. Thus, practitioners accumulate local knowledge that is related to a specific time and place. Barnard referred to this type of knowledge as personal knowledge (Barnard, 1950). Personal knowledge is context-bound knowledge; therefore, it is difficult to understand for those who do not share the situation.

The third element of that method is “the judicious construction of a theory—not a philosophical theory, nor a grand effort of the imagination, nor a quasi-religious dogma, but a modest pedestrian affair, or perhaps I had better say, a useful walking-stick to help on the way—and the use of thereof” (Henderson, 1941–42/1970: 67). “A theory is a comprehensive explanation of a situation, a state of affairs, of a course of events or action of what takes place” (Barnard, 1948: 128).

As I have already argued, a theory is different from a fact; it is composed of a set of concepts, that is, a conceptual scheme. Barnard preferred the term conceptual scheme to the term theory; therefore, in this paper, he regarded a theory as equivalent to a set of concepts and a conceptual scheme.

Requisite skills for creating theory

Intuitive familiarity and personal knowledge are developed and accumulated through experience. For practitioners, experience is the base of creating their own theory; however, there is a gap between experience and theory, because experience is not necessarily verbalized. To bridge this gap, some abilities are required, such as the skill of a participant-observer, the skill of verbalization, and the skill of operation of abstraction (Barnard, 1937; Wolf, 1973, 1994).

Regarding the skill of a participant-observer, practitioners need an opportunity to participate in a situation as an insider, not as an outsider. Barnard emphasized that such an opportunity is a laboratory for him (Wolf, 1973). To be a participant-observer requires objectivity to be maintained in the role. Barnard stated, “You have to be Dr. Jekyll and you have to be Mr. Hyde. You have to split your personality, and I acquired

a technique for doing it. I never could have written a book if I hadn't done that. No practical manager would write a book like that!" (Wolf, 1973: 13). It should be noted that the role of a participant-observer is different from that of a field researcher in anthropology. An anthropologist shares a situation with those whom he or she is observing, but is still an outsider.

Barnard (1937) also emphasized the skill of verbalization. According to Barnard, intuitive familiarity is a prerequisite skill for practitioners to write a great book about their reality; however, they also need the ability to translate what they feel into an expression for those who do not share the situation (Wolf, 1973). Therefore, the language skill is indispensable.

Moreover, in order to build a theory, practitioners need the skill to abstract what they experience. What they experience cannot necessarily be verbalized by language; therefore, such experience becomes explicit and overt through language communication and abstraction (Barnard, 1950). Skills in verbalization and abstraction serve as the instrument for attaining, utilizing, and transmitting knowledge. Through abstraction and communication practitioners extract statements of fact and general propositions concerning facts from their experience. Thus, practitioners require a high level of language and abstraction ability to build their own theories.

Building a model of creating theory from experience and philosophy

In this section, I illustrate some steps and build a model for creating theory from experience and philosophy on the basis of Barnard's insights. As Figure 1 shows, the main process is to create theory from experience and philosophy; the process is assisted by accumulated formal knowledge. As I argued in the previous section, the level of experience, philosophy, and theory correspond to that of physical demonstration, practical discourse, and scientific discourse, respectively.

Step 1: Accumulating experience

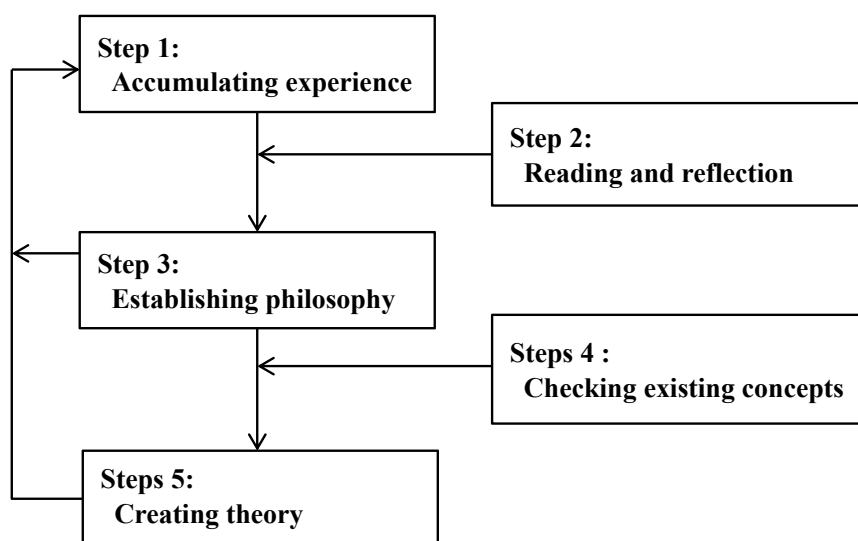
The first step is to become familiar with and gain a deep understanding of the situation. Those who experience hard, persistent, intelligent, responsible, and unremitting labor in the workplace acquire the skill of intuitive familiarity (Barnard, 1945, 1950). If such people develop a participant-observer's ability, they will assess their experience objectively and accumulate personal knowledge in their workplace (Barnard, 1950; Wolf, 1973).

Step 2: Reading and reflection

Practitioners often read books and try to reflect on their experience. In fact, according to Wolf (1994), Barnard had insatiable curiosity and the breadth of his knowledge

ranged from economics, sociology, and public administration to public health, philosophy, the history of science, political science, and anthropology. “Barnard is a voracious reader who read an awful lot of books. But more important he maintained the habit of rigorous scholarship” (Wolf, 1994: 1041). Moreover, his usual procedure in reading a book was unique: first, he skimmed a book rapidly, and then he reread it a number of times until he had thoroughly digested the author’s ideas. The second step is to reflect and combine experience and personal knowledge with the formal knowledge acquired through reading. This step helps to abstract and verbalize experience and personal knowledge.

Figure 1: A model of creating theory from experience and philosophy



Step 3: Establishing philosophy

The third step is to sublimate experience and personal knowledge into philosophy through abstraction and verbalization. High language ability enables people to make some hidden and implicit know-how and personal knowledge explicit and overt. Through abstraction and communication, they extract statements of fact and general propositions concerning facts from their skills and personal knowledge (Barnard, 1950).

There are two directions to proceed in this step. One direction is to accumulate facts and systematize these facts as a case. Fayol followed this direction to build his theories of management (Breeze, 1995; Peaucelle, 2003; Reid, 1995; Wren, 1995); Barnard also wrote a case by request from Henderson (Barnard, 1945; Henderson,

1941–42/1970). However, Barnard basically pursued the other direction to build his theory of organization.

The other direction is to abstract and verbalize senses accumulated consciously and unconsciously through intuitive familiarity and personal knowledge. If these senses are abstracted and verbalized, they become fictions. According to Barnard (1936a), practitioners accumulate such fictions through their experience. Barnard (1936a: 314) defined a fiction as follows: “A fiction is an assertion that a fundamental statement is true when it is recognized that its truth cannot be demonstrated either by theoretical reasoning or by experimental evidence.” A fiction can also be called a belief or a philosophy. In this paper, a belief and a fiction are regarded as equivalent to a philosophy.

Such beliefs and philosophies are not temporal assumptions or presumptions because practitioners verify whether the beliefs and philosophies are correct through their experience. According to Barnard, the decision-making process utilized by practitioners is often exploratory and based on a trial-and-error method. “Such decisions when deliberately exploratory are subjectively rational and I think in the aggregate are objectively rational in that only by experience and a continuous trial-and-error procedure is it possible to acquire the data for other rational decisions” (Wolf, 1995: 96). Practitioners create and accumulate such beliefs and philosophies through their decision making. Although they seem to make decisions intuitively, they actually rely on their beliefs and philosophies because such beliefs and philosophies are verified through their experience (Barnard, 1936a, 1938, 1940/1995; Novicevic, Hench, & Wren, 2002; Simon, 1986, 1987).

Steps 4 and 5: Checking the existing concepts and creating theory

The final step is to theorize what practitioners feel in their workplace. They try to construct concepts from their beliefs and philosophies (Barnard, 1948). These concepts are abstraction from their experience. Then, if these concepts are systematized as a set of concepts, the set is called a conceptual scheme, that is, a theory.

However, before constructing concepts, practitioners search for existing concepts to examine their philosophies. Therefore, the fourth step is to check the existing concepts and make clear differences from their philosophies. Practitioners do not want to subordinate what they feel to existing concepts; therefore, they try to improve the existing concepts and rebuild new concepts. Consequently, their aim is to theorize what practitioners feel in the workplace. In fact, Barnard (1938, 1948) built two conceptual schemes: a structural and a dynamic scheme. The former includes some concepts: the individual, the cooperative system, the formal organization, the complex formal

organization, and the informal organization. The latter is made up of free will, cooperation, communication, authority, the decisive process, dynamic equilibrium, and responsibility.

As Barnard (1948) suggests, theories are not final because facts that are already known will be modified and new facts will be discovered. Once theories are believed to be true, there is a risk of them becoming a dogma (Peaucelle, 2003). Thus, as Figure 1 illustrates, the process of creating theory is cyclical and a set of concepts will be continuously refined through feedback of experience and philosophy.

Examining Barnard's case from this model

In this section, I examine how Barnard actually built his concepts of organization on the basis of the model proposed in the last section.

The first step is difficult to describe because Barnard avoided talking about his concrete experience. Barnard involved a large number of activities in different types of organization; however, he emphasized the importance of confidentiality (Wolf, 1973, 1974). Thus, here, I briefly review his career and the experience Barnard accumulated in the process.

In 1909, Barnard left Harvard and began his job as a statistician at AT&T (the American Telephone and Telegraph Company) in Boston. His job was to translate German, French, and Italian and to conduct studies of foreign rate systems. He was recognized as an expert on telephone commercial practices and the economics of telephone rates (Wolf, 1974). In 1914, he was promoted to the position of commercial engineer.

In 1922, he moved to Pennsylvania to become assistant vice president and general manager of the Bell Telephone Company of Pennsylvania. At this time, Barnard made one of his earliest contributions to the Bell System's literature on organization, a short article focusing on two important business principles: "progress" as the business objective and "functional organization" as the business tool (Barnard, 1922). In 1925, Barnard produced his paper on management topics. This paper was about developing executive abilities, and he emphasized the importance of the ability to organize by arguing that "organization is the systematic arrangement of human forces and activities" (Barnard, 1925: 3).

He was rapidly promoted and became vice president of the company in 1926. At forty-one, he was made president of the New Jersey Bell Telephone Company, in 1927. He stayed in this position until 1948. The Jersey Bell Company was formed in 1927 as a result of the merger of the New Jersey properties of the New York Telephone

Company with the Delaware and Atlantic Telegraph and Telephone Company, which operated in southern New Jersey. Therefore, Barnard's major job was to amalgamate two entirely different organizations (Wolf, 1973).

In 1931, Barnard organized and directed New Jersey's model Emergency Relief Administration for several years. He wrote the case by request from Henderson, and he emphasized the importance of emotional and non-economic sentiments (Barnard, 1945). In that period, he also served on committees appointed by the Secretary of Labor to study the problems of older workers in industry. He was a director of the Regional Plan Association and the National Probation Association and was vice president and a member of the board of managers of the New Jersey Reformatory at Rahway. He represented New Jersey, New York, Pennsylvania, and Delaware as a director of the United States Chamber of Commerce from 1931 to 1934. Thus, Barnard participated in many public-spirited activities in New Jersey.

In 1938, Barnard published *The Functions of the Executive*. However, he did not keep records on these activities except in the case of his experience of the Emergency Relief Administration (Barnard, 1945). Barnard avoided keeping records on his experience in many social activities because most of the information was confidential. Therefore, he chose mainly to abstract his experience as a form of theory rather than writing cases.

As for the second step, Barnard read a great number of books and reflected on his experience. He had already planned to publish a book about organization in 1936 before being asked to give the Lowell Lecture in 1937; in fact, he wrote a manuscript and sent it to Wallece B. Donham, Dean of Harvard Business School (Barnard, n.d., Letter from C. I. Barnard to W. B. Donham, January 5, 1937). Barnard (n.d.) listed some books to support his experience and philosophy: *The fundamental principles of the sociology of law; The mind and society; Institutional economics, Psychology and the social order; and Principles of gestalt psychology* (Brown, 1936; Commons, 1934; Ehrlich, 1936; Koffka, 1936; Pareto, 1935).

Barnard pointed out that these books do not deal directly with the concept of organization but that he could utilize similar views on organizations. For example, Barnard showed his interest in Ehrlich's views that the law arises at the lower levels of the social structure, not at the state levels. He also evaluated Pareto's concepts, such as systems of mutually dependent variables and of dynamic equilibrium, because the concepts are essential to build a concept of organization, that is, a system of human interactions.

In the third step, Barnard formed his senses accumulated through experience into

fictions, beliefs, and philosophies. Actually, Barnard often showed his beliefs and philosophies in his publications. Barnard (1934) argued that individuals are continuously outside and isolated from organizations while intermittently interacting with them. Barnard (1936a) pointed out his belief that society is constantly changed by social forces. Barnard (1936b: 316) illustrated his assumption that “the whole is sometimes merely more or less than the sum of its parts”. Barnard (1938) expressed his sense that organizations are regarded as circular or spherical, with the chief executive positions in the center, although the “pyramid” metaphor is often used to explain organizations. Thus, organizations are regarded as organic rather than as mechanical. Organizations are based on the social rather than the doctrine of states, that is, the legal. Moreover, Barnard (1938: 296) summarized his management philosophies in the conclusion as follows:

I believe in the power of the cooperation of men of free will to make men free to cooperate; that only as they choose to work together can they achieve the fullness of personal development; that only as each accepts a responsibility for choice can they enter into that communion of men from which arise the higher purposes of individual and of cooperative behavior alike. I believe that the expansion of cooperation and the development of the individual are mutually dependent realities, and that a due proportion or balance between them is a necessary condition of human welfare.

The fourth and fifth steps are to match these senses, fictions, beliefs, and philosophies with existing concepts and modify the concepts by checking the difference. Table 1 summarizes Barnard’s beliefs and philosophies developed through his experience and knowledge and identifies the difference from the existing concepts. Regarding the concepts of organizations, Barnard (1938) felt uncomfortable that a formal organization is regarded as a group of people, a mechanical structure, and is mainly based on the legal, the doctrine of states. In contrast, according to his experience, Barnard considered that an organization is composed of human interactions and that individuals are outside and isolated from organizations. Barnard also sensed that an organization is a system and is based on the social.

Table 1: Barnard’s case of creating his theory of organization

<p>1. <u>Accumulating experience</u></p> <ul style="list-style-type: none"> ● Amalgamating two organizations (at AT&T) ● Handling negotiations with the unemployed (at New Jersey Relief Administration) 	<p>2. <u>Reading and reflection</u></p> <ul style="list-style-type: none"> ● <i>The fundamental principles of the sociology of law</i> by Ehrlich ● <i>The mind and society</i> by Pareto ● <i>Institutional economics</i> by Commons, etc.
<p>3. <u>Establishing philosophy</u></p> <ul style="list-style-type: none"> ● An organization is composed of human interactions. ● An organization is a system and integrated by purpose. ● An organization is mainly based on the social. 	<p>4. <u>Checking existing concepts</u></p> <ul style="list-style-type: none"> ● An organization is a group of people. ● An organization is an orderly arrangement of things. ● An organization is mainly based on the legal.
<p>5. <u>Creating theory</u></p> <ul style="list-style-type: none"> ● Formal organization: a system of consciously coordinated activities and forces of two or more persons ● Informal organization: the aggregate of the personal contacts and interactions and the associated groupings of people 	

Therefore, Barnard built his hypothesis that a formal organization is a system composed of the activities of human beings. Moreover, a formal organization is supplemented and activated by an informal organization. Thus, Barnard’ case of creating his theory of organizations is summarized in Table 1.

Discussion and implications

I summarize the main points for discussion and present the implications below. First, I argued that Barnard adopted the method of Hippocrates to build his theory from experience and philosophy and that the method is composed of intuitive familiarity, knowledge, and a conceptual scheme. Second, I examined Barnard’s understanding of what a theory is and clarified that Barnard utilized facts and a set of concepts to explain what he felt in his business experience. Third, to construct a theory, I pointed out that three skills are required: the skill of a participant-observer, the skill of verbalization, and the skill of abstraction. Fourth, on the basis of Barnard’s views on his research method, I constructed the model of creating theory from experience and

philosophy, which is composed of the following five steps: first, accumulating experience; second, reading and reflection; third, building philosophy; fourth, checking the existing concepts and clarifying the difference; and, finally, modifying the concepts and creating theory. Finally, I examined how Barnard actually built his concepts of organization through these five steps.

Next, I present the implications. First, I confirmed that practitioners develop their own method of creating theory like academic researchers. Such a method is based on reviewing the literature and building a hypothesis, implementing an experiment, and examining the result by experience. The process is quite a systematic as well as a scientific method. Therefore, I suggest that practical theories created by practitioners should not be underestimated simply because such theories are based on experience.

Second, practitioners accumulate their philosophies through such a process; therefore, they have the potential to create a vigorous theory like academic researchers by refining such philosophies. Their philosophies are considered as important seeds for creating practical theories. However, in most cases, their philosophies remain personal knowledge and are not shared with others. If practitioners acquire three skills and utilize the model discussed here, it is possible to encourage them to build new practical theories. Practitioners are able to contribute not only to providing research material with researchers but also to building their theories themselves. Their theories can be realistic and novel because the theories include practitioners' vivid senses as insiders and actors in organizations.

Third, the model of creating theory from experience and philosophy suggests how practitioners and researchers may be able to collaborate. Practitioners collect many beliefs and philosophies; however, they are not necessarily familiar with the existing theories. Therefore, if academic researchers support them, practitioners can make novel and practical theories more positively and contribute to activating academic research. Through these attempts, it is possible to develop the theory of organization and management into a new experience-based science for the future (O'Connor, 2013). If researchers utilize more easily what practitioners feel and sense in their experience, they can increase the opportunities to build a realistic and novel theory. Thus, diversifying the process of building theories contributes to developing the theory of organization and management.

Finally, I suggest some future research. I would like to examine another method of creating theory from experience by Fayol. Fayol built his theories through cases. I would like to make a model of producing theory from cases. Barnard also pursued this method with Henderson; therefore, it is possible to construct another practical method

of creating theory from experience by comparing Fayol's method and Barnard's method.

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経験と哲学から理論を生み出すバーナードの方法を探る

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要旨：

本稿は、チェスター・バーナードがどのように自らの経験と哲学に基づいて組織の理論を生み出したかを明らかにすることを目的としている。まず、本稿は、理論をどのように理解するのか、どのような方法に依拠するのか、理論を構築するためにどのようなスキルが求められるかというバーナードの研究方法に関する見解をレビューする。続いて、経験と哲学から理論を生み出すモデルを構築する。最後に、本稿は、このモデルの視点から、バーナードが実際に組織の概念を形成したのかを検討する。結論として、本稿は、実務家が理論を生み出すための独自の方法を作り上げ、組織の当事者、行為者として、現実的で、新規な理論を形成するポテンシャルをもつべきであることを提言する。

キーワード：

ヒポクラテスの方法、事実、概念の組み合わせ、経験、哲学、理論