

MULTI-DIMENSIONAL ADMINISTRATIVE INTERACTION

A Binocular Model Of Simultaneous Leadership And Management

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Those who find themselves in a position of authority are liable to be confused by the array of expectations that are laid at their door and the range of advice that is proffered about how they should go about their job. It has become conventional wisdom that inspirational leadership is essential for success and that plodding management types need not apply, yet the easily measured and essential tasks of cost containment and efficient organization usually top the list of immediate requirements while the enigmatic and idealistic attributes of leadership seem best recognized and eulogized in hindsight. Everyone recognizes and values the ability to trim the budget while keeping the ship afloat, but leadership seems to be in the eye of the beholder. Strength and integrity are universally praised in theory but variously defined in practice. So, we 'talk' leadership, and we mean it, but while we try to figure out how to go about it we 'walk' management because urgency trumps importance. Once we get things under control perhaps there will be more time for the 'good stuff' that we think we really should be doing.

In this chapter I will present a behavioral model that values management and leadership equally in the interaction between an administrator and members of an organization, and presents them as simultaneous aspects of every administrative action. The model will not prescribe administrative behaviour but it will provide a conceptual framework for thinking about administrative interactions that will, I believe, assist in the ongoing process of learning how to be an administrator through on-the-job reflection. Before presenting the model, by way of foundation I will briefly review the history of organizational thought over the past century or so and its impact on administration, and after having presented the model I will consider some of its complexities and the question of whether, and how, the interpersonal skills of administration might be learned.

Before I begin, let me introduce my terminology. This may seem a bit pedantic, but the careless use of terms frequently confuses this discussion, particularly the careless and profligate use of the term "leadership," which is so often used to describe any admirable or highly successful act in a relationship, group, family or organization. Recently, a bit more discipline seems to be emerging in the use of the term leadership to describe acts of personal influence that invite and nurture common commitment, while management is used to describe acts of positional authority that ensure efficient compliance with roles and responsibilities. Both leadership and management require intelligence, skill and tact in order to be done well, neither one more than the other. Both require foresight, which should not be mistaken for leadership, although that continues to be a fairly common semantic error. Leadership and management are the yin and yang of administration, which is the collective term I will use to describe the role of the aforementioned person in a position of authority within an organization. Thus, I will not use the common term "manager" because this would suggest someone who manages, and may therefore imply that s/he does not lead, and I will not use the term "leader" because it might suggest someone who eschews management. This may result in some awkwardness but also, I hope, more clarity.

Foundational Views of Organization

I do not intend to attempt an exhaustive or authoritative review of the history of organizational thought—this is not the time and there are many other superior sources—but since an understanding of organizational concepts is essential to an understanding of the task of providing administration for an organization, a brief review seems in order. Moreover, it is my contention that while our theoretical understanding of organizations has evolved considerably the theory-in-use has changed much less. Some time spent considering the foundations of organizational theory, the changes that have occurred, and why they have occurred, therefore, will also reveal the complexity involved in changing our view of administration.

There have always been organizations to build, to fight and to worship but it was the industrial revolution of the seventeenth century and the scientific advances of the eighteenth century that moved organizations to the societal center stage as the place of work and living for the masses. The social economic concepts of Adam Smith (*An inquiry into the nature and causes of the wealth of nations*, 1776) and the political thought of August Comte (*Plan of the scientific operations necessary for the reorganization of society*, 1822) were seminal in this development. Smith developed the economic concepts of “capitalism” which became the assumptions upon which business organization was developed, and Comte developed the concept of “positivism” which has become one of the most fundamental and enduring assumptions of our age. He divided history into three eras: theological, during which people relied on supernatural explanations of things they could not otherwise understand; metaphysical, during which people began to understand that events were caused by physical factors but did not understand them clearly; and “positive,” during which mankind came to understand the deterministic scientific laws that govern our world. Comte then postulated that mankind’s own individual and collective behaviour must be governed by similar laws and founded the ‘science’ of sociology with the intention of discovering them in order to eliminate moral evil in just the same way that doctors were beginning to eliminate disease through rational scientific inquiry. However, it is Frederick Taylor, Henri Fayol and Max Weber who are generally credited with providing the direct foundations for classical organizational theory. Like Smith and Comte, their ideas are unique products of their time, but they continue to resonate with deeply rooted assumptions and thus to strongly shape organizations today.

Frederick Winslow Taylor (1856-1915) was an American engineer working in the steel industry who is credited with developing the principles of “scientific organization of labor” in order to define the job to be done by each worker down to the most minute detail so as to maximize production through the use of the “one best way” to do things. In one famous example of his time-and-motion studies he defined precisely how a workman should shovel coal in order to achieve the greatest tonnage in a working day and in another how bricks should be laid to achieve the greatest speed and consistent quality. In both cases he was hugely successful. Taylor’s goal was to increase the productivity of each worker so that increased profits would permit an equitable living wage, but that aspect of his intentions was not what industry adopted. He was also a strong advocate of teamwork and of giving workers a voice in the design of tasks, but this aspect of his work was also not adopted. Perhaps the most enduring legacy of Taylor’s work is the widely used method of breaking work down into isolated, and consequently meaningless, subtasks that can be performed by unskilled or semi-skilled labor. Henry Ford’s automobile production methods are the most famous example of the application of Taylor’s ideas, to which Ford added an enforced steady pace and increased regulation of the work through the use of an assembly line. Unfortunately, the virtues of trust, honesty and mutual respect that Taylor also espoused did not take root with the same vigor as his rational analysis of tasks.

Henri Fayol (1841-1925) was also an engineer and the head of a large mining company in France. His 1916 treatise on management, *Administration industrielle et générale*, which was translated into English as *The elements of administration* in 1944, was the first comprehensive attempt to define and analyze the managerial role. Fayol described it in terms of centralized

planning, organization, command, coordination and control, which became the basis for every administrative course of the day, and along with his fourteen principles of administration remains a core conception. His work, which emphasized the critical role of the administrator and advocated a limited role for the board of directors, was instrumental in professionalizing administration and thus raising its profile and prestige.

Fayol's work was the top down complement to Taylor's bottom up analysis of organizations and shared many things in common with it, but Fayol was in strong disagreement with Taylor's advocacy of strict control of the work, preferring a freer organization of workers in teams that had some rights to initiate and adapt within the principles of management. As with Taylor, however, this aspect of his methodology was not widely adopted. It was his principles of centralization, discipline, hierarchy and unity of command that had a lasting impact on administrative thinking.

Max Weber (1864-1920), a German sociologist and philosopher, provided the theoretical case for the rational bureaucratic model that Taylor and Fayol described in practical terms. In fact, only a small portion of Weber's prodigious life work in sociology, economics and philosophy is related to administration, but selected aspects were appropriated by administrative theorists as a conceptual foundation well after its initial publication and also well after hierarchical administrative models were broadly established in practice. His first book to be published in English in North America was *The protestant ethic and the spirit of capitalism*, which did not appear until after his death but it is *Economy and society*, published in three volumes between 1947 and 1952, that is most often referred to for its comments on administration, which are primarily limited to eight of the 650 pages in the first volume. (Aktouf 1996) Weber's theoretical analysis of society identified three distinct types of domination—traditional, legal and charismatic—of which he identified 'pure legal domination' based on the rule of law and impersonal, rationally established procedures as the ideal for bureaucratic organizations. In this conception, administration is provided by bureaucrats who:

- perform only the objective duties of their function;
- are integrated within a firmly established hierarchy;
- have solidly established competencies;
- are chosen through a process of open selection and employed on contract;
- are appointed on the basis of qualifications attested to through an examination or a diploma;
- are paid on the basis of fixed cash remuneration, according to rank;
- regard their function as their only or, in any case, their most important activity;
- are expected to follow a career path, according to seniority, or according to performance, on the basis of their superior's judgment;
- perform their functions totally separated from ownership and without coercion;
- are subject to strict and uniform discipline and control. (Aktouf 1996, 79-80)

It is important to note, however, that Weber was merely reporting what he observed in society and not advocating it or portraying it as progress. In fact, in his writings he warned that the rising tide of mechanistic rationality in Western society would create difficulties by suppressing the personal and subjective aspects of life, with the result that there would eventually be a loss of self in an impersonal universe, rifts in the structure of family and traditional society, and the exacerbation of power struggles at all levels. (Aktouf 1996, 81)

Weber, Fayol and Taylor shared a certain balance in their thinking, but their legacy is not so balanced. Selective aspects of their thought have been used as rationalization and justification for long-standing culturally-embedded inclinations and preferences endemic to Western thought. In particular, what society has chosen to hear and amplify from their work reflects a deep-seated belief that people are basically weak, selfish and lazy and need to be controlled for their own good. This

is not something that most people would openly profess as a belief, but we see it consistently acted out nonetheless, and actions, as they say, speak louder than words.

We have a very long tradition of elitism and feudalism, and only a short history of partially successful attempts at democracy. At first only the aristocracy and landholders were given a voice because the general populace was not considered capable of understanding matters of economics and state in order to make an informed choice. Slowly suffrage spread, but not initially to women because they were not considered to be sufficiently worldly. Remember that it has been considerably less than a century since society reluctantly gave women the vote and only recently that women have begun to claim their equal and rightful place in our organizations. It has been 700 years since the Magna Carta but less than 100 since universal suffrage in most Western countries, and it still does not exist for the majority of the world's population.

The roots of this distrust of the common man can be found as far back as Plato's Republic, in which it is argued that society is best advised to aim for a "well-ordered state" characterized by "the rule of the few." The advance proposed by Plato, of course, was that this ruling elite would be selected on merit rather than hereditary right, but the underlying message is the same. We are not capable of governing ourselves and require a benevolent dictator—a 'father figure'—whose knowledge, competence and wisdom is sufficient to rule over us for our own good. Across history the most common view has been that the only alternative to anarchy on one hand and tyranny on the other is a meritocratic oligarchy of the type first proposed by Plato. The alternative possibility of democracy is a recent, and ongoing, experiment that has only begun to penetrate our deep cultural assumptions. Consequently, what society chose to hear and to preserve in the writings of Taylor, Fayol and Weber was what it was predisposed to believe in the first place, and was already practicing in the emerging experience of organization.

A second strong cultural thread is belief in reason as the ultimate source of understanding. Although Comte named it, the "scientific" mindset that is fundamental to the "modern era," or "modernity," may be traced back at least to the Enlightenment, the Age of Reason that marked the end of the "Dark Ages" of the medieval period. An inclination to reductionist analysis, a belief in cause and effect, and the search for elegance are important elements of scientific reasoning that have been applied more broadly in the modern era. Reductionist analysis attempts to provide understanding by breaking large phenomena down into constituent parts. Normally this requires bringing the process to a halt or withdrawing to consider a snapshot of it, and in the case of organisms, of course, it frequently involves killing them. The interactions of these parts are then described once their nature has been understood separately. It is assumed not only that this is possible but, more generally, that every effect has an identifiable cause and that the relationship between cause and effect can be described quantitatively. In constructing this causal mechanism there is a search for elegance, which is to say simplicity and directness. The inherent assumption is that the simplest explanation is the best.

As Wheatley (1992, 26-27) describes, "The universe that Sir Isaac Newton described was a seductive place. As the great clock ticked, we grew smarter and designed the age of machines. As the pendulum swung with perfect periodicity, it prodded us on to new discoveries. As the Earth circled the sun (like clockwork), we grew assured of the role of determinism and prediction. We absorbed expectations of regularity into our very beings. And we organized work and knowledge to fit this universe." These are the intellectual origins of the Machine Bureaucracy that has been the foundational conception of organizations in all sectors. Needless to say, this way of thinking has been remarkably successful in many ways. However, we are also coming to understand its flaws and limitations through the serious problems that have arisen in ecology, economics and other aspects of social life as a result of its application.

The feminist critique has been particularly powerful in revealing the limitations, abuses and alternatives to classical scientific thought. Indeed, science itself has moved on from classical mechanistic perspectives to embrace systems theory, self-organization, chaos and the mysterious processes of sub-atomic wave mechanics and cosmic evolution. In each case exotic new metaphors

have come into play in order to explain the natural world. However, in the popular mind what endures is a cultural predisposition to narrowly conceived mechanistic rationality modeled on classical physics as the most reliable source of insight and understanding. A world constructed from machine images that embody well-understood cause and effect relationships is a comforting one. Its many boundaries provide a sense of structure and its predictability provides a comforting sense of safety. Hargreaves (1994, 32) notes that, “Modernity has survived for centuries; its more recent form for decades. It is not yet clear whether our generation will be witness to its complete demise, to the end of an epoch. Many facets of modernity clearly are in retreat or under review—standardization, centralization, mass production and mass consumption among them. Deeper structures of power and control in society may not be eliminated quite so easily.”

On the other hand, Robert Kegan (1994) quotes Vaclav Havel as suggesting, that it has already begun to happen.

In its deepest sense, the end of Communism has brought an end not just to the 19th and 20th centuries, but to the modern age as a whole. The modern era has been dominated by the culminating belief, expressed in different forms, that the world—and Being as such—is a wholly knowable system governed by a finite number of universal laws that man can grasp and rationally direct for this own benefit ... This, in turn, gave rise to the proud belief that man, as the pinnacle of everything that exists, was capable of objectively describing, explaining, and controlling everything that exists ... It was an era in which there was a cult of depersonalized objectivity ... an era of ideologies, doctrines, interpretations of reality ... The fall of Communism can be regarded as a sign that modern thought—based on the premise that the world is objectively knowable, and that the knowledge so obtained can be absolutely generalized—has come to a final crisis.

While in most cases conventional thinking seems to have progressed very little from a preference for the illusory security and tidiness of oligarchy and classical science, organizations are trying to move on out of necessity. Those of us who are alive today were born and raised in the modern era and, consequently, are generally not conscious of its assumptions but rather tend to accept them as givens, as truths. Nonetheless they—and we—are beginning to change. It is, however, neither intellectual insight nor moral commitments that are driving the erosion of modernity in organizations, but rather practical necessity, as we shall see in the next section.

The Evolution of Organizational Practice

The rational foundations of the modern hierarchical bureaucracy were given a fairly significant shake in the 1930s by the ‘discovery’ of the human factor in organizations through the work of Elton Mayo and the subsequent researchers who established the new field of industrial social psychology and came to be known as the human relations school of administration. It was Mayo who identified the famous “Hawthorne Effect,” which showed that individuals can be influenced to be much more productive through the simple act of paying positive attention to them and conveying a sense of their importance. This represented a significant departure from the rational, behaviorist assumptions of the day, which reduced employee behaviour to calculated self-interest.

Kurt Lewin, Abraham Maslow, Rensis Likert and Douglas McGregor are amongst the other famous members of the human relations school. McGregor, working after the war, developed the well-known Theory X and Theory Y views of human behaviour. Theory X, which he described as “the assumption of the mediocrity of the masses,” holds that individuals are inherently passive and lazy, thus needing to be motivated through external rewards and controls. They resist change and actually prefer to be led than to be autonomous. Theory Y, which represented McGregor’s personal view, assumed that people were inherently industrious and imaginative, requiring only the liberating conditions of an enabling and inviting environment to unleash their constructive energies. Of course, stifling organizational control would make them passive and indifferent (as both Taylor

and Weber had warned in vain) so McGregor saw the essential task of administration as enabling employees by providing structures and processes that would support rather than control them.

By naming the assumption that Plato introduced and indicating that there was a more positive alternative view, McGregor brought the question of basic human interests up from the depths of assumption into the light of conscious consideration, which was a significant intellectual achievement. The actual impact in practice, however, was small. While there were many individual attempts to implement this new view, the broad conventional wisdom about human behaviour and motivation did not change, and still seems not to have changed very much to this day. It was practical necessity, and not theory, that was responsible for the significant changes that did begin to appear in organizations in the 1970s and with accelerating frequency and significance in the 1980s and 1990s.

Peters and Waterman (1982, 32) suggest that the demise of business practices which were so eminently successful in North America during and immediately after the Second World War may be due to the fact that “things were simpler then.” There was a strong unifying cause during the war and a massive pent-up demand after it. “A post-depression work force that felt lucky to have a job at all, and the ‘high’ of being an American worker turning out the best and the brightest of tailfins for a tailfin-hungry world were all factors.” Champy (1995, 16-17) suggests that the discerning critical eye of better educated, more affluent consumers and the growing global array of competitors combined to create an entirely new marketplace in the 1970s and to destroy the underlying assumptions of business organizations in what Champy refers to as the “smooth-sailing years” of the 1950s and 1960s.

Whatever the specific causes, if these are even identifiable, the pace and complexity created by technological advancements and globalization resulted in rapid, pervasive and unpredictable change for many organizations. Major companies floundered and commentators such as Peter Drucker began to say that in order to adapt to and survive in these new conditions companies would have to be prepared to abandon everything in order to avoid having to abandon ship. It is these external forces that have forced organizational change over the past two decades. Of course, innovators make frequent reference to theory and even draw upon it for inspiration, but they actually make changes only because they have to in order to survive, and very often they make superficial changes without truly understanding the deep structures of assumption that must change along with the surface features of organization.

A common canoeing metaphor of the 1990s was that we now live in a world of “permanent white water,” a perspective that caused Tom Peters (1988, 468) to advise managers that they must learn to not only survive but thrive on chaos. In his view, “in the past twenty years, the stable conditions ... that led to the slow emergence of [our commonly held assumptions about organizations] have blown apart. So now the chief job of the leader, at all levels, is to oversee the dismantling of dysfunctional old truths and to prepare people and organizations to deal with—to love, to develop affection for—change per se, as innovations are proposed, tested, rejected, modified and adopted ... leaders must above all confront—and master—a series of paradoxes—that is, willingly embrace (test, learn about) across-the-board challenges to conventional wisdom.”

Patterson, Purkey and Parker (1986) analyzed the situation in school systems and concluded that the rational assumptions of the past had given way to new “nonrational” realities. They were quick to point out that this term did not necessarily imply that school systems were irrational but rather that they were so complex as to be unpredictable and largely uncontrollable. They described the difference between rational and nonrational models for school systems in this way.

The central difference between the two models lies in their interpretation of reality. Proponents of the rational model believe that a change in procedures will lead to improvement in educational practice. In short, the rational model begins with an “if-then” philosophy. If A happens, then B will logically follow ... Advocates for the nonrational model claim that the “if-then and if-only” model is wishful thinking; organizations do not always behave in a logical, predictable manner.

Acknowledging this reality, the nonrational model attempts to turn it to the advantage of those in the system. Rather than spending organizational energy trying to conform to wishful thinking, the nonrational model allows us to invest our energy into devising solutions that will work, given reality. (Patterson, Purkey & Parker 1986, 27)

Peters and Waterman (1982, 29) had earlier made similar observations from another perspective in criticizing “the numerative, rationalist approach to management [which] dominates the business schools. It teaches us that well-trained professional managers can manage anything. It seeks detached, analytical justification for all decisions. It is right enough to be dangerously wrong, and it has arguably led us seriously astray.” The problem as they saw it was that “rational has come to have a very narrow definition in business analysis. It is the ‘right’ answer, but it’s missing all of that messy human stuff ...” (Ibid, 31) Thus, they declared that the old rationalism, “in our opinion, a direct descendant of Frederick Taylor’s school of scientific management” (Ibid, 42) had ceased to be a useful discipline.

The contrast between the two views of reality was summarized by Patterson et al along five dimensions. (See Table 1.1) The ‘new’ assumptions could all be found in the writings of various organizational theorists over the previous twenty or thirty years. The problem was, and is, that practice has not kept pace with this theory. The insights that it provided have not been broadly and commonly incorporated by organizations. But the turbulent realities of the 1980s and the 1990s are making it impossible to avoid them any longer.

Table 1.1

*Comparison Between Rational and Nonrational School Models
(adapted from Patterson et al, 1986, pp.40-41)*

1. Organizational Goals

- *Old Assumptions* - School systems are guided by a single set of uniform goals that remain stable over a long period.
- These goals are determined by the school system’s leaders.
- *New Assumptions* - School systems are necessarily guided by multiple and sometimes competing sets of goals that change as conditions change.
- These goals are set by many different forces, both within and outside of the organization.

2. Power

- *Old Assumptions* - Power in school systems is (and should be) located at the top.
- There is a direct connection between what the central office says should happen and what actually goes on in the classroom.
- *New Assumptions* - Power to make things happen is distributed throughout the entire school system.
- The extent to which central office directives are actually followed is in large part controlled by teachers at the classroom level.

3. Decision Making

- *Old Assumptions* - The issues that receive attention are the ones that are most important to the mission of the school system.
- Decision-making in school systems is a logical problem-solving process that arrives at the one best solution.
- *New Assumptions* - The issues that receive attention are the ones that are most irritating for people in the system and thus seem most urgent.
- Decision-making in school systems is a bargaining process to arrive at solutions that satisfy a number of constituencies.

4. External Environment

- *Old Assumptions* - The external environment remains passive while organizational decisions are made internally.
- The public respects and defers to the expertise and official power vested in school district staff.
- *New Assumptions* - The external environment actively influences organizational decisions in a variety of ways.
- The public questions organizational expertise and challenges the power of school officials.

5. Teaching Process

- *Old Assumption* - There is a clear picture of the best way to teach for maximum educational effectiveness.
- *New Assumption* - There is a fuzzy picture of a variety of situationally appropriate ways to support and improve learning.

This is a far greater challenge than just redesigning the organization. It calls for rethinking some of our innermost assumptions and relearning some of our most cherished and comforting behaviours. Kuczmarski and Kuczmarski (1995, 8) observe, as have many others, that many companies “continue to wallow in their organization’s self-deception, believing that problems can be fixed by lowering costs, increasing productivity, and reengineering. How naive! These are short-term Band Aids that quickly come off. Leaders try to brush away the problem when, in fact, major cavities exist.” What is required, they contend is fundamental change at the human level, not just at the organizational level. “The condition of person kind today needs to change. And what’s needed is revolutionary, not evolutionary. A few new programs, approaches, or new management styles won’t solve the epidemic anomie that pervades our jobs, lives, and organizations of the 1990s.” (Ibid, 9)

Bennis (1989, 101) considers the depth of our resistance to such a revolutionary exhortation.

Life has never been simple and is growing more complex all the time, yet we persist in attempting to reduce it to bumper-sticker dimensions. The advocates of simplicity see reality as mechanical, static, segmented, and rational, when it is, in fact, organic, dynamic, whole, and ambiguous. They see relationships as linear, sequential and serial, discrete, singular and independent, when they are, in fact, parallel and simultaneous, connected, murky, multiple and interdependent. They are determinists, believers in cause-and-effect, when, in fact, probability is the rule and the inevitable hardly ever happens.

It remains tempting, however, to believe that complexity is simply the result of insufficient analysis; that it will ultimately be conquered and made simple once again. In fact, this is often true, but in the postmodern era we increasingly encounter what E. F. Schumacher has described as “divergent complexity”—circumstances that become more, rather than less, complex as we explore and come to understand them better. This complexity often comes not only from the multitude of parts but also from their extensive interconnections. In fact, it often seems that everything is connected to everything else. Any attempt to segregate issues fails. Can we separate the difficult scientific issues of global warming from its equally challenging economic and political aspects? What about the moral issues it generates? Is there any real hope of eventually creating a reliable model for global economics? Can we separate its many elements by analysis and then reconnect them with quantitative rules? Are the moral, economic and scientific aspects of genetic engineering separable? Apparently not. In these and other matters we find that reductionist analysis does not work. When we do find apparent regularities in such complex matters they are often related in non-linear ways and through positive feedback loops that generate chaotic—that is to say, unpredictable—behaviour.

Thus, causality—which is the root of the predictability and control so prized in the modern era—must either be abandoned or reconceptualized. The deterministic causality of mechanical models, which presumes that knowledge of antecedent conditions creates the possibility of predicting consequences, is frequently not possible. We must think instead of a probabilistic causality based on ecological systems models, which assists us in determining what sorts of influences make what sorts of outcomes more probable but does not predict outcomes precisely. This new causality does not leave us powerless but it certainly destroys the myth of attainable certainty in our affairs.

Whyte (1994, 219-220) captures in poetic terms the unpredictability that chaos theory strives to describe. “Part of our difficulty is that we send the same strategic part of ourselves that loves order out to embrace the disorder in the world and scare ourselves to death because the strategist, or *manager*, in us cannot deal with the terrifying revelations hidden in life’s unpredictability. Life simmers for long periods and suddenly without warning comes to the boil. Markets collapse, good products don’t sell, factories burn down ... A manager *manages*, but only a human soul gifted with imagination has the resilient artistry to live and work with forces that call for deeper strategies than containment.”

Faced with the turbulent economic and technological realities of the 1980s and 1990s, and the fundamental rethinking about the nonrational and unpredictable nature of reality that it caused, organizations tried many different new forms in an attempt to survive the turbulence. These can be usefully summarized in terms of a simple framework reported by Henry Mintzberg (1979) in *The structuring of organizations*. Mintzberg identified five basic organizational structures: Simple Structure, Machine Bureaucracy, Professional Bureaucracy, Divisionalized Form and Adhocracy. He presented a detailed description of each form in terms of five components—operating core, strategic apex, middle line, technostructure, and support staff.

The Machine Bureaucracy has a classic pyramidal hierarchical structure, with standardized responsibilities, qualifications, communication channels and work rules. It is primarily concerned with control in order to eliminate uncertainty and variation. Administrators spend the vast majority of their time ensuring that the machinery runs as intended through direct and delegated supervisory authority. The Machine Bureaucracy excels at simple tasks (e.g., manufacturing an automobile, applying building codes) that are performed in a stable environment. Its most basic flaws are that the chain of authority breeds dependence and self-protective caution amongst employees, and the bureaucracy is so overburdened with making and communicating decisions that it cannot respond to, and often does not see, changes in the environment. The entire structure is designed to maintain the status quo and thus the Machine Bureaucracy is a non-adaptive structure. It will keep on trying to perfect the typewriter long after the computer has made it obsolete.

A Professional Bureaucracy maintains the routinized behaviour that defines the term bureaucracy, but differs from the Machine Bureaucracy in that it involves more holistic work at the delivery end (e.g., engineering, medicine, education) and thus has fewer layers of middle management. It is intended to do complex work, but again in a stable environment where established routines can be repeated and incrementally perfected. It also differs from the Machine Bureaucracy in that its standards of practice largely originate outside the organization in the self-governing bodies of the professions involved. Whereas the Machine Bureaucracy depends upon hierarchical authority, the Machine Bureaucracy replaces this, in part, with the authority of certified expertise. The professional employees in a Professional Bureaucracy select from a repertoire of standard programs that they have been certified to conduct, a process that Mintzberg described as “pigeonholing.” “In this regard, the profession has two basic tasks: (1) to categorize client’s needs in terms of a contingency, which indicates which standard program to use, a task known as diagnosis, and (2) to apply, or execute, that program.” (Mintzberg 1979, 352)

The Professional Bureaucracy is a decentralized structure because the work of the professionals involved is too complex to supervise directly. This means that it often suffers from weak coordination because the standardization of skills afforded by the common professional training

and certification of the employees is a loose coordinating mechanism at best. The Machine Bureaucracy tends to be a collection of individuals who draw on common resources and support services but otherwise want to be left alone and resist external control. As a result, things tend to “fall between the cracks.”

The Professional Bureaucracy performs more complex tasks than the Machine Bureaucracy, but like the Machine Bureaucracy it is a non-adaptive structure that is not designed to provide creative solutions to unique problems. Thus, it flounders in a changing environment, tending toward convergent thinking through deductive reasoning that sees specific situations in terms of general concepts and attempts to force new problems into old pigeonholes. Change, when it occurs, “seeps in by the slow process of changing the professionals—changing who can enter the profession, what they learn in its professional schools (ideals as well as skills and knowledge), and thereafter how willing they are to upgrade their skills.” (Mintzberg 1979, 379) Witness, for example, secondary schools.

The term “Adhocracy” was coined by Alvin Toffler and subsequently used by Mintzberg to describe a structural configuration that “is able to fuse experts drawn from different disciplines into smoothly functioning ad hoc project teams.” (Mintzberg 1979, 432). This configuration is a “highly organic structure, with little formalization of behavior; high horizontal job specialization based on formal training; a tendency to group the specialists in functional units for housekeeping purposes but to deploy them in small market-based project teams to do their work; a reliance on liaison devices to encourage mutual adjustment—the key coordinating mechanism—within and between these teams; and selective decentralization to and within these teams, which are located at various places in the organization and involve various mixtures of line managers and staff and operating experts.” (Ibid)

Of all Mintzberg’s structural configurations, Adhocracy is the only one that breaks away from the classical principles of administration as laid out by Fayol, especially unity of command. Consequently, the form adapts itself easily to innovation. So long as problems are well understood the Professional Bureaucracy works well, even if the tasks it performs are very complex. But, when problems are not well understood and there is a need to develop new solutions rather than apply old ones, particularly when this requires multidisciplinary teams rather than single professionals, the Professional Bureaucracy is pushed toward Adhocracy. Thus, for example hospitals and universities, which are Professional Bureaucracies in their routine clinical and teaching work, adopt an adhocratic form in their research functions. Mintzberg identified NASA as a modern example of an adhocratic organization, at least in its original task of putting a man on the moon. This was an entirely unique undertaking. There were no existing scripts to follow and consequently a structure of multidisciplinary and transfunctional teams was developed to create unique approaches to an entirely new challenge. It was an organization of professionals, but they did not work in standard ways and decision-making power was largely distributed throughout the organization so that the various teams could work with the flexibility, adaptability and creativity that was required by the task. The logical consequence of this structure is that its members had to learn to collaborate with each other without the supporting structure of administrative authority. This is a key implication, to which I will return shortly.

The reason for introducing Mintzberg’s three main organizational structures—Machine Bureaucracy, Professional Bureaucracy and Adhocracy—is not to suggest that they capture the full range of organizational possibilities, but rather to illustrate the direction of the evolution of organizations. From their almost exclusive origins as Machine Bureaucracies, many organizations have developed into Professional Bureaucracies in order to be able to do more complex tasks, and some have evolved into forms of Adhocracy in order to create solutions to new problems that are arising with the explosive pace of technological development and our increasingly complex global society. In practice, of course, most organizations encounter both simple and complex tasks so they retain aspects of Machine Bureaucracy even if they introduce Professional Bureaucracy for some functions, and while they may create some adhocratic departments to create unique solutions to new problems, those departments probably exist within the supportive structure of bureaucracy.

Therefore, in reality, most organizations involve some element of all three structures, with a dominant foundation of Machine Bureaucracy, increasing degrees of Professional Bureaucracy and relatively rare aspects of Adhocracy where that is essential.

The broad introduction of Professional Bureaucracy and the emergent phenomenon of Adhocracy have been driven by necessity, aided by theory and very occasionally by ethics. This evolution is continuing and apparently accelerating. I think it fair to say, however, that bureaucracy in one form or another continues to dominate organizational life and probably will continue to do so. Nonetheless, organizations are seldom monolithic Machine Bureaucracies these days and that creates new challenges for administrators because behaviours that work well for them in a Machine Bureaucracy often work poorly in a Professional Bureaucracy and can be absolutely counterproductive in an Adhocracy. Even if employees do not generally want to be heavily supervised and assigned repetitive routine tasks, they are likely to tolerate a fair degree of such treatment in a Machine Bureaucracy, but as they become more highly trained and are asked to take on more decision-making responsibility that clearly will not work. On the other hand, even the most highly skilled and independently functioning teams usually depend upon a bureaucratic structure of services and supports that they want to have supplied in a consistent and standardized way without their needing to be concerned or involved. Thus, they want to be independent on some issues, consulted on others and not bothered by the rest. They generally seek structure but the level of control that they want, or will tolerate, varies widely according to changing circumstances. Administrators have to be able to behave in distinctly different ways accordingly, and often simultaneously in different ways for different people in order to keep mixed organizational structures working well.

It is not only administrators, however, who have to learn new behaviours and develop new skills as organizational life becomes more complex and varied. Command and control is a one-way street but consultation, and especially collaboration, are based in relationship, which is a two-way street. As administrators begin to share control, members of the organization have to learn to accept responsibility, and as the organization begins to deal with novel situations everyone has to learn to live with increasing levels of ambiguity and uncertainty. Teamwork requires much more skill, both intellectual and emotional, of everyone than diligent adherence to an independent task carried out according to a carefully defined role description. Consequently, as I my turn my attention to the model of administrative interaction which is the major focus of this chapter, we will see that it has implications for everyone in an organization, not just the administrators. First, however, I will take a little closer look at administrators in particular.

The Functions of an Administrator

At the outset I indicated that the term administration would be used to subsume the constituent processes of management and leadership. A great deal has been written on the topic of management and leadership so I will not go into it in great detail here. However, some preliminary remarks are necessary in order for the model of administrative interaction that I will introduce in the next section to make sense. For a more detailed discussion the reader is referred to *Learning to balance bureaucracy and community as an educational administrator* (Beairsto 1999), of which the following is a brief overview.

The first significant original comment on this topic, and the apparent basis for all the subsequent ones, was made by James MacGregor Burns in his 1978 book, *Leadership*. Burns identified two subcategories of leadership: *transactional* leadership (i.e., management in my use of terms) and *transformational* leadership (which is what I mean by the term leadership). Transactional leadership (aka management) involves the use of authority, primarily through rewards and sanctions, to set agendas, ensure compliance, encourage, cajole and generally make sure that what is required is done and done well. Transformational leadership (aka leadership), on the other hand, moves beyond the transactional activities of management to create meaning and purpose in a

manner that truly justifies use of the term leadership. Peters and Waterman (1982, 83) quote Burns as describing transformational leadership as that which “occurs when one or more persons engage with others in such a way that leaders and followers raise one another to higher levels of motivation and morality. Their purposes, which might have started out separate but related, in the case of transformational leadership, become fused. Power bases are linked not as counter weights but as mutual support for common purpose.” Transformational leadership addresses higher order needs for belonging, self-esteem and self-actualization, and it “becomes moral in that it raises the level of human conduct and ethical aspiration of both the leader and the led, and thus has a transforming effect on both.”

Transformational leadership, which I shall refer to simply as leadership, is qualitatively different from management. However, it is common to hear the word leadership used to describe a form of highly effective management in which the competence and forethought of the manager inspire confidence and his or her personal character and charisma inspire loyalty. If we use the word leadership to mean effective management, however, then we have no word to designate the qualitatively different behaviour that Burns identified and which will be described in the model that I am about to propose. In practice, administrators both manage and lead, seldom performing either function in its extreme definitional form, but rather leading with managerial competence or managing with leadership ability; that is, administering the organization. They maintain the structure of the organization by attending to rational maintenance of roles and procedures, and they also inspire its evolution and improvement by attending to relational aspects of individual needs and aspirations.

Moreover, all organizations have some bureaucratic foundations, and since all consist of people they also involve community to some degree or another. Even if there is no tight bonding of work-related purposes, as one would expect in a school or a hospital, there is always an informal human network whose characteristics bear directly on the work that is done. Administrators must deal with both the formal and informal structures in the work place. To maintain the deceit of classical administrative theory that the informal social dynamics in the workplace can be ignored is so patently false and widely appreciated nowadays that it probably requires no further elaboration. The consequences, however, deserve careful consideration.

Management and leadership, as they have been described, are in tension. It is difficult to focus on tasks and people at the same time, to require compliance while inviting commitment, to exercise control while encouraging creativity. Management generally calls for one to take charge because one has responsibility, while leadership calls for one to let go because one has faith. Managers are expected to maintain a certain objective detachment and seek a masterful control of situations and people, while leaders are expected to be passionately involved and seek a playful, creative intimacy with situations and people. The worldview that underlies management is mechanistic and reductionist, emphasizing analysis and characterized in Jungian terms by masculine aspects of personality. The worldview that underlies leadership is organic and holistic, emphasizing synthesis and characterized in Jungian terms by feminine aspects of personality. The two are virtually polar opposites, and yet like yin and yang they are the two sides of the same administrative coin.

In order for an administrator to deal with the simultaneous bureaucratic and community aspects of an organization, s/he must develop a “binocular” view that encompasses both at the same time. One “eye” of binocular administration looks out on bureaucracy and sees the need to provide the command and control that will maintain order and efficiency in the mechanism by ensuring that members comply with its rules and accomplish their individual roles. The other “eye” of binocular administration looks out on a community and sees the need to represent the values and articulate the vision that will invite voluntary commitment to the community and strengthen relationships between its members. Only by combining the two contrasting and contradictory perspectives can an administrator obtain a true three-dimensional view of the simultaneously contractual and covenantal dimensions of the role. The hard part of this is accepting and dealing with the “and,” which is a fundamental feature of the model of administrative interaction that I will now present.

A New Model of Administrative Interaction

In the idealized rational model of bureaucracy that was developed in the first half of the twentieth century and described theoretically by Weber, administrative interaction with others was, in theory, a relatively simple matter. Of course it took relevant knowledge, intelligence and technical skill to deal with the many practical problems that inevitably arose in the organization's work, to recognize and exploit opportunities, and to protect the organization against external threats, but the underlying theory was straightforward and uncluttered. The administrator was responsible for figuring out what to do, and the employee was responsible for doing it. The administrator spoke and the employee obeyed. Selection and training of administrators, therefore, was based on their relevant technical expertise and did not deal in any depth with the issue of communication with employees, except perhaps to make the obvious point that one should be fair, clear, tactful and considerate because things always go more smoothly if you can eliminate avoidable sources of confusion or tension.

We might think of this process graphically as represented in Figure 1.1.

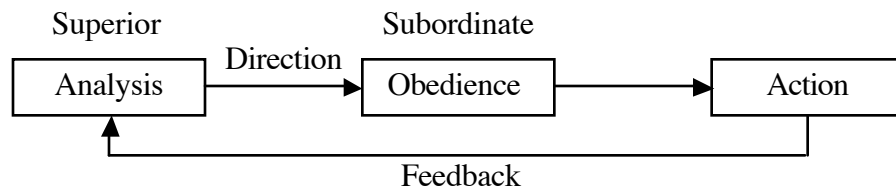


Figure 1.1

Administrative Interaction in a Machine Bureaucracy

In this model, the “superior” (aka administrator) analyzes the situation and “directs” the “subordinate” as to the required action in order to achieve the organizational goal. Some of this direction takes the form of instructions in the specific situation and some takes the form of general job descriptions, policies and work regulations. Feedback about the outcome of actions taken is received by the “superior,” who then decides whether or not any adjustments are required. The “subordinates” are neither required to concern themselves with the situation, except *perhaps* as it pertains to their immediate safety, nor permitted to modify their actions from the instructions they have received except when directed to do so.

The preceding model, and the adaptation that I will now introduce, are both descriptive rather than prescriptive and limit themselves to the process of interaction between an administrator and members of the organization. They do not attempt to represent the entire process of administration, which involves all the managerial and leadership duties required in the particular position. In fact, no leadership of the form that I have described was presumed to be necessary in the Machine Bureaucracy, but there was still a lot of expertise associated with the management function that is not reflected in this model.

The new model (Figure 1.2) is different in several significant ways.

- *Initiative*: Members of the organization receive feedback directly and may take some action on their own initiative. As the underlying Machine Bureaucracy becomes home to enclaves of Professional Bureaucracy and Adhocracy, the work force becomes a skill force. Rather than being considered merely as “cogs in the machine,” members of the organization are required, to varying degrees, to be capable of independent thought and action. Consequently, they adjust their actions in process, both individually and as task groups, without necessarily consulting or seeking permission in every case.

- *Interpretation*: The illusion of pure rationality is broken. It is understood that feedback is interpreted by both administrators and other members of the organization through the lens of a range of factors varying from highly explicit to deeply implicit aspects of the individual's intellect and personality, including cognitive, conative and affective factors.
- *Culture*: Organizational culture is recognized. It is understood that there exists a collective set of taken-for-granted, often subconscious, values and assumptions that have a direct and pervasive effect on individual and collective interpretation and action. Both the explicit and the implicit aspects of organizational culture are influential.
- *Leadership*: Because of the first three changes, the administrator must lead as well as manage. While s/he retains positional authority and hierarchical responsibility associated with the bureaucratic framework of the organization, s/he also has responsibility for shaping culture and creating a learning community within the organization. This leadership, which comes from earned influence, requires the administrator to communicate through discussion and dialogue, in addition to continuing to provide direction when appropriate. These are both situational choices and simultaneous aspects of all interactions, the balance of which is constantly shifting.

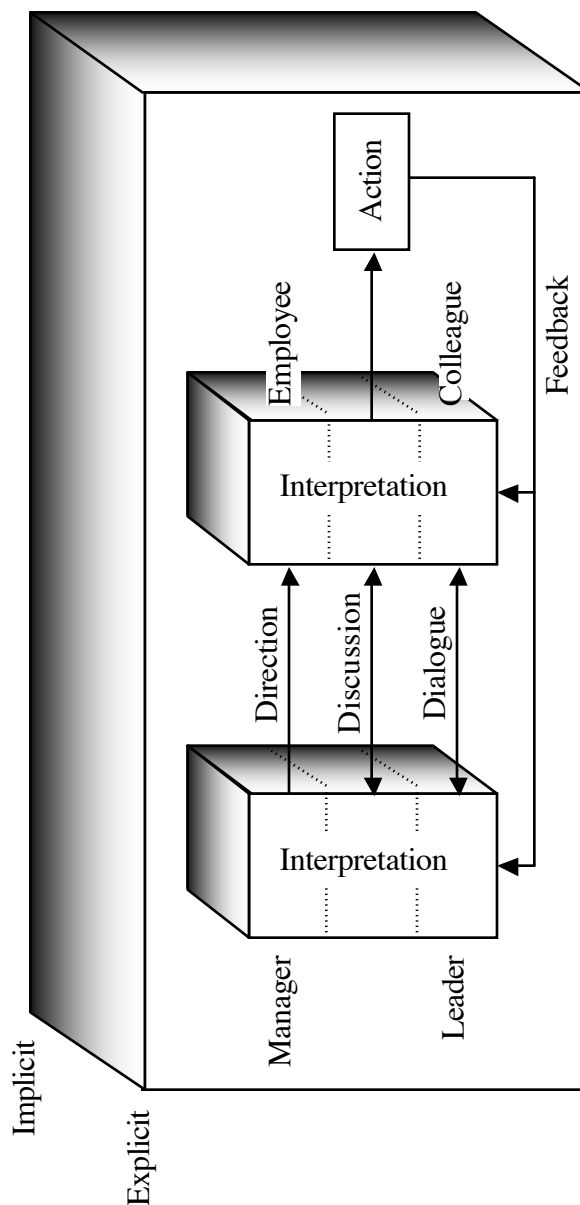


Figure 1.2

Model of Administrative Interaction in a Mixed Organization

Initiative

The distributed decision-making authority and capacity of employees is what makes an organization responsive and enables knowledge creation and innovative actions. The necessity for such responsiveness in a dynamic environment is the primary reason that Mechanical Bureaucracies have evolved towards more decentralized forms. As operations become more *loosely coupled*, however, it is important for administrators to ensure that purposes and values become more *tightly coupled* in order to maintain the necessary coherence and coordination in the organization. The ability to establish, articulate and communicate a vision that is meaningful and motivating to all employees is a new administrative responsibility that results from decentralization. If the vision is developed in consultation with employees it may have more valence for them, but this must be done in a way that is consistent with the strategic directions of the board of directors. Balancing top-down direction with bottom-up creativity is a delicate social process that is characteristic of the complexity that comes to the administrative role as an organization incorporates professional and adhocratic dimensions.

The freedom of action that is afforded to employees will vary according to their qualifications and roles. Each must be aware of the parameters that apply to them and willing to accept the responsibility that comes with increased autonomy, but they must also be prepared to consult when necessary and astute enough to know when that is appropriate. Some may be reluctant to accept responsibility, and others may resent the limits to their independence. It is the administrator's task to ensure that the correct balance is in place. This is a social and communication task as much as it is a rational analytic task. Effective communication is partly dependent on the clarity that comes from sound analysis and clear expression, but it is equally a matter of personal connection. Communication is in the listener and unless there is a rapport between those involved, even the most logical and finely articulated message may be misunderstood or rejected. This does not suggest that an administrator must have the charisma to either seduce or dominate the listener, but rather the interpersonal intelligence, empathy and freely offered respect that will enable two-way communication.

The reciprocal expectation is that all members of the organization will be willing and able to participate in ongoing communication about the work at hand. This requires not only personal skills and dispositions, but also a sufficient knowledge of the larger context to be able to situate communications and understand the external variables that may impinge. The circle of interest that gives meaning to such communication is much larger than the circle of influence and responsibility defined by an individual's job description. Therefore, administrators must ensure that members of the organization understand the relevance of, and are knowledgeable about, the larger context of their work and remain abreast of related developments. Technology and information systems are an important resource for this task, but simply making information accessible is not sufficient. The administrator must instill in employees curiosity and the habit of continuous learning about the emerging landscape of their work, both within the organization and externally, and often s/he must also interpret the information by providing a missing perspective. This is particularly the case with middle administration, which has the dual task of interpreting global factors and directions in the specific context of work groups, and explaining the perspectives, aspirations and concerns of those groups to higher administrative levels in the organization.

Consider, for example, the role of a school principal in making sense of Ministry and District directions, adapting them to fit into the context of a particular school without either compromising their fundamental intentions or the integrity of school level processes, and simultaneously advocating for school needs with district level administration with assertion and clarity but also with a moderating appreciation of the 'big picture.' This can be a delicate intellectual and emotional balancing act. It would be much easier to interpret the role unidimensionally, either as ensuring that District edicts are implemented, or as advocating for school needs with the District. In either case the conflicts that come from standing in between the two realities would be eased, but settling comfortably into unilateral identification with either side of this conversation would also be a critical

error. It might make the principal feel better, but it would also render him or her ineffective in the role. Administrators, like Janus, the Roman God of the past and the future—and of gates, doorways and bridges—must have two faces looking in opposite directions, while maintaining credibility with both constituencies.

Interpretation

Maintaining credibility is a significant challenge because it is a quality that others confer upon you, not one that you can control, and it depends upon their personal interpretation of your words and deeds. Their perception is their reality, and your credibility is entirely in their hands. Establishing rapport and winning credibility, while maintaining personal integrity (which is something you *do* control) and getting on with the job at hand even when that involves some discomfort or unhappiness on the part of your constituents, is an administrative art. It requires an understanding of the implicit variables and processes that influence perception and behaviour. We are not *irrational* beings, but we are certainly *nonrational*. The thin veneer of reason with which we cover ourselves masks much more complex and turbulent depths.

Behaviour is influenced by both intelligence and personality, which can be described analytically in terms of cognitive, conative and affective factors. (Snow, Corno & Jackson 1996) Cognitive factors are the most obvious ones and have been the traditional focus of attention for administrators. Recently, affective factors have been brought to the fore through the concept of “emotional intelligence” that has been popularized by Daniel Goleman. In between IQ and EQ lies the interesting domain of conative factors, which can be subdivided into motivation and volition. Motivational factors, which are pre-decisional, include self-concept, self-worth and self-efficacy perceptions as well as personal needs for achievement, fear of failure, and time and effort attributions associated with a particular goal. Volitional factors are related to self-regulation, which describes the combination of will and skill required to persist with a task after a goal has been set and a decision has been made to begin. (Ruohotie 1996 and 2000) The interpretive process that underlies communication and decision-making is critically dependent on this full range of intellectual and personality factors, from the explicit surface feature of expressed thoughts to the deeply implicit factor of personal feelings.

This can be distressing for a rationally focused administrator, perhaps even seem unfair, but that is life and there is no escaping it. On the bright side, since we also know that motivation and creativity spring from the same implicit depths that frustrate pure reasoning, there is potential advantage in this challenge. Attempts to circumvent the complexities of relationship and interpretation in communication generally fail to achieve their goal of simplicity while also sterilizing the process, so that what results is both dysfunctional and dull. There is only one road forward for an administrator and that is to embrace the nonrational reality of human communication and group processes. This means, of course, that the administrator must acknowledge and engage with the hidden complexities and contradictions of his or her own inner depths. This voyage of self-discovery, and the ‘inner work’ that is required along the way, is the most difficult part of learning to be an administrator—and of continuing to learn to be an administrator, for the journey never ends. I shall return to this issue at the end of the chapter, but for now let us turn our attention to the psychosocial surround that we call culture.

Culture

Every organization exists within and is influenced by a global, national and local culture, but my focus will be on the organizational culture itself. Within the organization there will be subcultures, which an administrator must frequently span in ‘Janusian’ fashion, but let us ignore that complication as well and simply deal with the immediate culture of the work group within which an administrator is interacting. Schein (1988) defines culture as “a pattern of basic assumptions—invented, discovered, or developed by a given group as it learns to cope with its problems of external adaptation and internal integration—that has worked well enough to be

considered valid and, therefore, to be taught to new members as the correct way to perceive, think, and feel in relation to those problems.” It is a learned product of group experience and is therefore potentially subject to influence by the administrator, but it may very well be impossible to control or to mould intentionally because of its depth and complexity. Visible patterns of behaviour are but the tip of the cultural iceberg. Of much greater significance and influence are the consciously held but invisible values, and the subconsciously held assumptions, that drive the visible patterns of behaviour. Schein warns that in analyzing culture one must not be misled by espoused values that predict what people will *say* in a variety of situations but not what they will actually *do*; “in analyzing values one must discriminate carefully between those that are congruent with underlying assumptions and those that are, in effect, either rationalizations or aspirations for the future.” (Schein 1988, 17) Thus, we see that culture is largely invisible and unknown, even to those who hold it dear. Nonetheless it exerts a powerful influence on individual and group perception and interpretation that must be carefully considered by an administrator.

The “external adaptation” function of culture is to hold a group together by defining its coping cycle, which Schein (1988, 52) defines to include a shared sense of mission and strategy, consensus on goals and the means to be used in attaining them, agreement on criteria and means to be used in measuring success, and the appropriate remedial strategies and corrections to be made if goals are not met. The “internal integration” function, on the other hand, is what makes the group capable of accomplishing collaboratively what its individual members alone could not accomplish alone. Schein (1988, 66) suggests that this involves issues of common language and conceptual categories; group boundaries and criteria for inclusion and exclusion; power and status; intimacy, friendship and love; rewards and punishments; and ideology and “religion.”

The internal integration function of culture involves the creation of what sociologists and economists call “social capital.” In the 1960s the concept of “human capital” was added to the traditional triad of land, labor and physical capital to describe the additional asset represented for an organization or a society by educated, trained and healthy members who could utilize the traditional forms of capital effectively. More recently, the concept of “social capital” has been developed because it has been shown that even the best worker in the most well equipped environment is unable to be productive without active networking. Social capital has many definitions but it generally refers to “the information, trust and norms of reciprocity inhering in one’s social networks.” (Woolcock 1998) Social capital creates a synergy that leverages human capital and makes the effectiveness of the group more than the sum of its individual members.

It takes time and effort to create the common purpose and social capital that makes a group effective in its purposes. Once the group is established and its culture has formed, changing it is even more difficult. Since the environmental fact that has driven organizational change is rapid pervasive change, however, group and organizational culture must be fluid and responsive despite its inherently conservative character. Changing the hidden aspects of culture is a matter of what Argyris has termed double-loop learning and Mezirow has termed transformational learning. It is a slow, voluntary process of reflection that is inherently difficult because assumptions are, by definition, hard to confront or discuss. They simply seem like “common sense” to those who hold them and groups may cling to their “common sense” at precisely the times that it is most in need of change. Schein (1988, 163) suggests that when turbulence hits, groups may enter a collective emotional state that is “inwardly directed and dominated by regressive fantasies. In such a state of consciousness, the group always tries to seduce the formal leader away from the primary task or work functions of the group, and the leader must then be sensitive to two potential traps: (1) allowing himself to be seduced into the emotional state or (2) trying to get the group to work when, in fact, it is not able to work. One of the most difficult roles that leaders fulfill is to deal with this dilemma and help the group out of regressive emotional states.”

Heifetz (1994, 123-128) makes a similar comment in comparing “technical” learning by a group dealing with a familiar problem (aka single loop) and “adaptive” learning by a group dealing with a novel situation (aka double loop).

Exercising leadership from a position of authority in adaptive situations means going against the grain. Rather than fulfilling the expectation for answers, one provides questions; rather than protecting people from outside threat, one lets people feel the threat in order to stimulate adaptation; instead of orienting people to their current roles, one disorients people so that new role relationships develop; rather than quelling conflict, one generates it; instead of maintaining norms, one challenges them ... In adaptive situations, fulfilling the social functions of authority requires walking a razor's edge. Challenge people too fast, and they will push the authority figure over for failing their expectations for stability. But challenge people too slowly, and they will throw him down when they discover that no progress has been made ...

Leadership

Thus, the group learning process involved in creative response to novel situations puts the administrator on the horns of a difficult dilemma in which both management and leadership are required, even though they involve contradictory actions. The group wants empathy and support, and often it would welcome a solution as well. This, however, would undermine the group's learning process and invite dependency, so the administrator needs to hand the problem(s) back to the group for solution, but in a supportive way that involves just the right amount of carefully timed push and pull so that the group is challenged but not frustrated. In Vygotsky's terms, the administrator must provide the group with sufficient 'scaffolding' that it can be successful, but not so much that it is taken out of the productive learning tension of its 'proximal zone.' Administration in this situation involves stirring and soothing, challenging and supporting, high expectation and empathetic support. It begins to sound like, and in fact shares a great deal with, parenting.

It is in the turbulence of the "inter-tidal zone" where expertise meets novelty that organizations learn and it is these experiences that most shape a culture. During the relatively calm, even if very busy, times of normal practice, patterns may be consolidated and strengthened, but they are not created. Adaptation is the process that forms culture and it is in times of adaptation, which often feel to the participants like times of crisis, that effective administration is most vital. During adaptive learning participants feel stress and vulnerability. Therefore, they long for support, even protection. They can also feel exhilaration if they sense that they are learning and making progress so they want to be given the freedom and autonomy to experiment. They may need to be reminded of boundaries resulting from organizational policy and priorities, budget limitation, strategic directions and so on, at the same time that they are encouraged to "think outside of the box." The contradictory expectations of group members in such situations, and the contradictory expectations for the administrator that result, are natural and necessary aspects of creative tension.

There is a personal as well as a cultural dimension to this tension. Perkins (1995) describes human intelligence as consisting of neurological intelligence, experiential intelligence and reflective intelligence. Neurological intelligence is our "hard wiring," which is basically immutable, but the other two aspects are learned. Experiential intelligence consists of concepts and scripts that are acquired over time through training and experience, resulting in patterns of skilled behaviour that are recognized as expertise in a particular area. It is, in a sense, 'bureaucratic' intelligence because it consists of repeated patterns of behaviour—for example the way a doctor diagnoses common diseases, an engineer designs a roof truss or a musician transcribes a composition in a new key—that are incrementally perfected. Reflective intelligence, on the other hand, is the ability to see things in a new light and detect new patterns, which is what Heifetz called adaptive learning. Unfortunately, these two forms of intelligence are in conflict. The greater our expertise, the more likely we are to project the comfortable and familiar patterns of our habitual practice onto our experience, whether they fit precisely or not, and thus miss the new patterns that may be in evidence. "Learning our way around new situations with the aid of reflective intelligence, we accumulate knowledge that mostly helps us cope but sometimes in situations of novelty, complexity and risk

override reflective intelligence.” (Ibid, 319) That is, the human capacity to perceive, ingrain and then use patterns for automatic response can lead us into trouble when familiar patterns shift. We respond automatically, but inappropriately, to the changed situation. “We are caught in that evolutionary double-bind, where venerable experiential intelligence generates the defaults of hasty, narrow, fuzzy and sprawling thinking” because of its pattern-driven nature. (Ibid, 339) That is to say, our experiential intelligence values management, but what it may require at times is leadership in order to overcome the strength that becomes its weakness.

The conflicting complementarity within individual intelligence, combined with the contradictions of social learning described by Heifetz, creates an extremely varied and complex terrain for administrative practice. An administrator’s interaction with individuals and groups must be as varied and complex as the perspectives and interpretations with which s/he is dealing. There is no single style of communication, no matter how inherently effective or finely honed, that will suffice. Since the groups with whom an administrator generally communicates consist of individuals with diverse natures and in diverse personal circumstances and the individuals themselves have diverse internal needs, this is not as simple as selecting the situationally appropriate mode of communication from amongst a repertoire of options. Rather, it is a matter of communicating in a way that addresses the full range of needs. Of course, there is a situational aspect to communication which leads one to focus on a particular style or need at any given time, but it is also important to remember that the needs of communication partners are multiple and complex so that the full range must be considered in all situations.

Direction, Discussion and Dialogue

A simple taxonomy of communication styles would include direction, discussion and dialogue. These correspond to the decision-making styles of direction, consultation and collaboration respectively. (The fourth decision-making style, *laissez-faire*, has no corresponding communication style in this taxonomy because it does not involve communication with the administrator.)

Directive communications by an administrator give specific instructions for action to be taken. A *direction* is intended to be obeyed, not examined, although questions of clarification are always appropriate. The primary attribute of effective direction is that it is clear and concise, containing enough information to be accurately understood but no distracting elaboration. This is the communication style associated with traditional management in a Mechanical Bureaucracy. The task-oriented nature of directive communication does not imply that it need be harsh or oppressive, but it does aim for a ‘business-like’ parsimony.

Discussion is also intended to be focused and efficient, but it is based on interaction in which ideas are shared in order to find the best course of action. The administrator retains responsibility for decision-making in this *consultative* mode, but actively solicits information, and even advice, that will assist in making the best possible decision. S/he may seek the opinion of the group through formal or informal polling of their opinion, but this does not remove the administrator’s ultimate authority and responsibility for making the decision. Effective discussions are frank and free, but the administrator has a coordinating function in shaping the discussion by initially defining the questions to be addressed and by steering the conversation in the direction of what seems to him or her like the sort of information that will be most useful. There is room for serendipitous discovery and the exploration of new questions that emerge, but discussion retains much of the task-oriented character of direction. There is more equality between the partners because each is understood to have important, and perhaps unique, information and to be responsible for contributing to problem solving, but the administrator is still the primary orchestrator of the conversation.

The underlying character of discussion is debate or argumentation, the contest of ideas, which is a jurisprudential approach to developing understanding in which the most robust and well-substantiated ideas prevail. Objective logical consideration is understood to be the best way of identifying the most relevant and powerful ideas that arise from the discussion. Participants are expected to listen to others in order to be able to contribute relevant ideas at an appropriate time so that the conversation progresses logically, and to introduce their own contributions with clarity and

supportive reasoning so that they will be understood and may be effectively considered by others. When they hear something with which they disagree, they are expected to dispute the idea and to explain why. Identifying factual errors and false reasoning is part of responsible participation in a discussion. Ideally, but not necessarily, participants may make an alternative suggestion when they dispute a fact or an idea. Those whose information or suggestion is being disputed are expected to understand that there is nothing personal to this process. Debate is dispassionate, even when it becomes lively. Professional Bureaucracies prize discussion as a means of problem solving and decision-making, embracing its rational assumptions and processes as reflecting the ‘scientific’ assumptions that are made about knowledge within the professions themselves.

Discussion can lead to new ideas but it is primarily intended to identify the most worthy existing idea. When discussion moves into problem solving and novel ideas are proposed, they come from individuals who have created them on their own, perhaps subconsciously, rather than from the group. There may be a serial instigation of such ideas, but the problem-solving process still consists at its heart of a series of individually proposed actions that are then logically evaluated by the group. Solutions are generally additive rather than multiplicative in their combination of individual contributions. Participants’ own thought processes may be triggered by what others have to say, and they may incorporate others’ suggestions in their subsequent contributions to the conversation, but they work fundamentally as individuals in a turn-taking exercise. The inner landscape of participation in a discussion is more inward looking than outward looking, involving mostly preparation for the participant’s next turn in the conversational spot light by timing and shaping what s/he will say in order to communicate it most effectively, and to promote his or her self-concept and reputation and profile within the group.

When conducted with tact and mutual respect by those who are familiar and comfortable with its protocols, discussion is a productive form of conflict that has an important role to play in communication. It is, however, not the only way to mediate different perspectives and understandings. Another possibility is *dialogue*. In dialogue the goal is to use the diverse points of view in the group to develop new understandings that no one participant had previously, and probably could not have developed alone. In a discussion the participants may change their mind because they encounter an idea from someone else that they value, but in dialogue they create an entirely new idea together. The synergy of dialogue is what distinguishes it from discussion. Dialogue is the preferred approach when a *collaborative* decision is to be made, and it is essential to the genuine creativity that is the purpose of Adhocracy.

David Bohm, who identified and described dialogue as a unique conversational form, described it as follows.

Dialogue comes from the Greek word *dialogos*. Logos means “the word,” or in our case we think of the “meaning of the word.” And dia means “through”—it doesn’t mean two. A dialogue can be among any number of people, not just two. Even one person can have a sense of dialogue within himself, if the spirit of dialogue is present. The picture or image that this derivation suggests is of a *stream of meaning* flowing among and through us and between us. This will make possible a flow of meaning in the whole group, out of which will emerge some new understanding. It’s something new, which may not have been in the starting point at all. It is something creative. And this shared meaning is the ‘glue’ or ‘cement’ that holds people and societies together. (Bohm 1996, 6)

In *The magic of dialogue*, Daniel Yankelovich (1999, 43-46) suggests that a dialogue is distinguished by three key features.

- *Equality and the absence of coercive influences*: In dialogue all participants must be treated as equals, including the administrator. Outside the context of the dialogue there may be large status differences, but in the dialogue itself, equality must reign. In genuine dialogue there is no arm-twisting, no pulling of rank and no coercive influences of any sort, whether overt or indirect

- *Listening with empathy:* The gift of empathy—the ability to think someone else’s thoughts and feel someone else’s feelings—is indispensable to dialogue. Discussion is more common than dialogue because people find it easier to express their opinions and to bat their ideas back and forth with others, than to take the time and have the patience to respond empathetically to opinions with which they do not agree or that they find uncongenial. Dialogue, however, requires that everyone do just that.
- *Bringing assumptions into the open:* In dialogue participants are encouraged to examine their own assumptions and those of others, and to respond to those assumptions with curiosity rather than judgment. Often it is difficult for participants to recognize that what they think is based on assumptions because those assumptions are so familiar to them that they seem like “common sense” and not assumptions at all. When they hear others’ assumptions that are different from their own it is easy to see the difference as a challenge rather than an interesting insight. Dialogue requires that judgment be suspended to allow for open-minded inquiry.

Dialogue is not an efficient process because it encourages elaboration and exploration, but it is a highly effective process for discovering meanings and creating common understandings. Taking the time for dialogue builds group cohesion and commitment and prevents difficulties in the implementation of decisions by making sure that those decisions are wise, well understood and supported by all participants. The differences with discussion, which although subtle are significant, were summarized by Yankelovich (1999, 39-40) as shown in the table below and on the facing page.

Discussion	Dialogue
Assuming that there is on ‘true’ and complete way of looking at things that must be discovered through the rational contest of ideas	Assuming that there are many valid, if partial, views and that together a group can develop a better, although still imperfect, view than any one alone
Combative: Participants attempt to find ‘the truth’ by searching for flaws in others’ arguments	Collaborative: Participants work together toward a common understanding by trying to understand new perspectives
About winning your point	About exploring common ground
Listening to find flaws and counter arguments	Listening to understand, find meaning and agreement
Defending assumptions as truth	Revealing assumptions for reevaluation
Critiquing others’ positions	Reexamining all positions
Defending one’s own views against those of others	Admitting that others’ thinking can improve on one’s own
Searching for flaws and weaknesses in other positions	Searching for strength and value in other positions

Dialogue is an uncommon skill that takes time, energy and commitment to develop. Moreover, it is in some sense antithetical to traditional forms of administration and to the values and assumptions of bureaucracy. French (1985, 300) asserts that, “Hierarchy incarnates superiority, and superiority of any superior is absolute. An inferior may not question it. Dialogue cannot exist in a hierarchy; there is only monologue with a supporting echo. Speech that comes from below is not part of a conversation but a report to a superior.” Thus, not only individuals but also groups and their surrounding organizations are liable to find dialogue a difficult ideal to achieve within an organization that retains bureaucratic aspects, as almost all do.

From an ontological perspective, dialogue is not just another conversational mode or device. It involves an entirely different orientation to knowledge, self and relationship than discussion, in which one transcends multiple monologues and achieves true polyphonic understandings. Whereas the point of discussion is to resolve differences and agree on the best or truest approach to something, dialogue allows for multiple partial truths of equal value, and even for conflicting truths. In fact, the underlying assumption is that there can be no single overarching truth. In dialogue distinctive voices do not merge into a consensus composed of their various parts. “Truth reveals when one can hear and comprehend both or all voices simultaneously, and more than that, when one’s own voice joins in and creates something similar to a musical chord.” (Sidorkin 1999, 30) This aspect of the dialogical perspective differs from postmodernism, which doubts the possibility of true understanding between different groups, because it situates understanding in the space between groups and absolutely requires multiple voices in order for any truth to emerge. “The dialogical approach acknowledges the possibility of understanding and of finding the truth, providing that both understanding and truth are (1) polyphonic and (2) momentary occurrences.” (Sidorkin 1999, 41) These assumptions directly contradict the rational foundations of direction and discussion.

Blending Leadership With Management

Whereas direction and discussion are both rational modes of interaction, dialogue is a relational mode. That is not to say either that dialogue is without reason or that direction and discussion are without relationship, but only that the focus is different. In fact, while conversation commonly involves a predominance of discussion, one can usually find some degree of all three modes, and the same is true of administrative interaction. The balance is represented graphically in Figure 1.3.

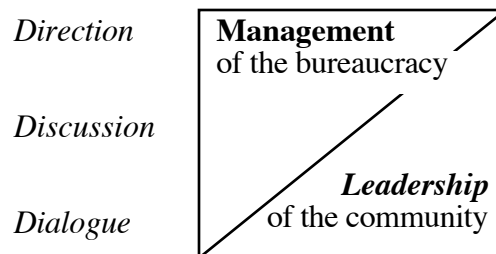


Figure 1.3

The Balance of Administrative Interactions

In its purest form a directive interaction does not theoretically require any input or discussion, but in practice it is prudent to be a little less domineering than that so some discussion is common. Conversely, pure dialogue would in theory not involve debate but rational argumentation finds its way into most collaborative conversations. This mixing of modes is natural. In fact, the ability to use multiple lenses and apply multiple modes of interaction and decision-making is a virtual necessity in the context of mixed organizational groupings that include elements of Mechanical Bureaucracy, Professional Bureaucracy and Adhocracy, as is almost always the case.

Responding to the multiple facets of a mixed organization is complex because it is not simply a matter of switching between interactive modes. It is more a matter of combining them so that any one interaction involves all three modes to some degree in order to meet the diverse needs of the participants. As has been pointed out, participants will vary in their personality and their career stage, and any one participant may have multiple needs and desires within him or herself. Moreover, the situation itself usually requires some combination of directive, consultative and collaborative behaviour by the administrator. In other words, an administrator must both manage and lead, and must do so not serially but simultaneously.

Simultaneous management and leadership—which I have earlier termed “binocular administration”—is problematic for an administrator because of the conflicting assumptions that underlie these two functions. Management derives from a mechanistic worldview and is based on authority within a bureaucratic structure. It focuses on the task at hand through the application of reason and aims to achieve consistent compliance with roles. Managers give directions. Leadership derives from an organic worldview and is based on influence within a community. It focuses on people through attention to relationships and aims to invite their creative commitment. Leaders invite dialogue. The two roles involve not only different interactive styles but also different values and assumptions, with which it is difficult to comply simultaneously.

It is equally difficult for members of an organization to be simultaneously managed and led in a fluid balance because the expectations of them are just as different and conflicted in the two modes as they are for an administrator. When being managed, members of the organization behave as faithful employees. They follow directions carefully and fulfill their role descriptions with predictable consistency. The lack of status is balanced by the peace of mind that comes with not having to bear responsibility for anything outside of the narrow confines of one’s job. It’s not meaningful but it’s also not stressful, and some personalities can derive a sustaining degree of satisfaction and pride from adherence to the “one best way.” Others, however, find it boring in its repetitiveness and demeaning in its subservience.

When leadership conditions exist, members of an organization behave as committed colleagues. They collaboratively develop creative ways of achieving their collective purpose, and in the process derive personal satisfaction. This motivates them to take responsibility not only for their own actions but also for the success of the organization as a whole, which they see as meaningful, significant and relevant. This can be very fulfilling, but it is also taxing and some people find it stressful, so they prefer the comfort and safety of being managed. Probably everyone feels that way at one time or another, including administrators.

There is a semantic problem here that I cannot resolve, but of which I want to at least make note. When we speak of a “leader” we immediately assume a “follower,” and the leader-follower dyad implies a hierarchy not unlike superior-subordinate. However, leadership as I am describing it is egalitarian. It is a reciprocal quality of the relationship between two or more people that affects them equally. Dialogue does not have a direction. Leadership is not something that leaders do *to*, or even *for*, others. It is something that people do *with* each other. Thus, strictly speaking it would be inappropriate to speak of the administrator “leading” or the members of the organization “being led.” Unfortunately, there seem to be no other words to use. This is a significant problem. If we can’t even talk about leadership without undermining the concept, what chance is there of actually achieving it. The best I can imagine is to make reference to “colleagues” who are “collaborating,” but how does one describe the action of the administrator who creates the conditions under which this is possible? Perhaps it would be better to redefine “follower” in a more noble and active manner, or to imagine that the leading and the following roles are in constant flux and that the leadership is somehow shared by all members of a group, but what are the nouns and verbs that would describe such a distributed function? I don’t know how to resolve this issue so I will skate around it, but I believe that it reveals something of the deceptive complexity of leadership as a dialogic relationship and perhaps something of the assumptions that are embedded in our very language and which militate against it. But, back to the train of thought that I was developing.

The obedience of those who acquiesce to management is inconsistent with the creativity of those who embrace leadership, and the personal engagement of those who accept leadership is inconsistent with the perfunctory performance of those who prefer to be managed. Thus, taking direction and responsibility, being instructed and invited at the same time is difficult. It is however, not impossible, because the members of the organization can understand that a degree of management is necessary. In order for simultaneous management and leadership to work, two conditions must be met. First, all involved must understand conceptually why this is necessary and practically how it is beneficial, and they must be clear at all times which dominant mode of interaction the administrator is using and why. Second, leadership must be in the foreground and management in the background. While they are simultaneous, if management dominates it will inevitably undermine the conditions required for leadership. People can agree to accept the constraints of management to enhance achievement of a purpose towards which they are working together, but they cannot engage collaboratively with a leader on a foundation of management control.

Consider the family as an analogy. What holds the family together is leadership, but what makes it function smoothly is management. Every child can understand that there have to be some rules of conduct and can accept them, even value these boundaries and obligations, if they know that they are loved. Reversing the order, however, does not work—as the Von Trapp family in *The sound of music* so graphically illustrated. It is not that structure and discipline are antithetical to love, but rather that love contains discipline better than discipline contains love.

Sergiovanni (2000, ix) uses a theoretical and language framework from Jürgen Habermas to express this idea in the context of schools.

[Habermas] asserts that all of society's enterprises, from the family to the corporation, possess both a *lifeworld* and a *systemsworld*. In our case, leaders and their purposes, followers and their needs, and the unique traditions, rituals, and norms that define a school's culture compose the lifeworld. And the management designs and protocols, strategic and tactical actions, policies and procedures, and efficiency and accountability assurances compose the systemsworld. School character flourishes when the lifeworld is the generative force for determining the systemsworld. And school character erodes when the systemsworld is the generative force for determining the lifeworld.

In other words, form follows function or else function will follow form. This is just as true in a business organization as it is in a school. It is not the moral mission of the school that makes it essential that the lifeworld generate the systemsworld, it's the fact that the organization consists of people. Culture must be allowed to shape the organization, rather than trying to use the rational structure of the organization to define the culture. Leadership lays the foundations upon which management builds procedures. If the values and assumptions about ends, means and relationships that we call culture are well established then a well structured organization that supports them will function effectively, but even the most well structured organization will struggle if the people who populate it do not carry compatible values and assumptions. In practice, leadership and management occur simultaneously so the metaphorical understanding of their relationship would be that leadership occupies the foreground and management the background, but that both are very much in the picture.

It is important to note that the traditional approach to administration makes the “common sense” assumption that there must be a rational structure before people can work together and so puts its focus on creating that structure. People are then taught to work within it. The question of leadership does not even arise in traditional administration, but to the extent that the personal understandings and beliefs of individuals are acknowledged, they are a purely secondary concern. In this model, that traditional pattern of behaviour is inverted. Leadership, which concerns itself with the personal, moves into the foreground. This does not mean that the rational structure of roles and responsibilities is unimportant, but it is now seen as secondary to the human issues of

understanding and motivation. This change occurs when organizations seek to perform more complex work and thus require higher levels of training and independent action from their members, and when the fact that all the understandings that guide that independent action are personal and interpretive rather than standard and objective is appreciated.

The relationship between leadership and management becomes particularly clear when examining change processes. If an organization undergoes a cultural change then compatible procedural changes will creep in with a persistence and insistence that cannot be denied, even if the structure remains the same. On the other hand, many a change process has failed because it was based on the hyper-rational belief that change was a technical matter of organizational design. The most effective practice, however, is to reculture and restructure at the same time, with reculturing taking the foreground when explaining the change to members of the organization and helping them to undergo the personal transformation that it requires. If they understand why they are making the change and believe that it is necessary then they will persevere through the inevitable stress of the implementation dip and make the structural changes work. Reverse the emphasis at your peril.

Therefore, an administrator is well advised to begin with leadership and follow up with management. In practice this means imposing the minimum necessary structures and constraints while putting emphasis on purposes and ongoing learning, particularly the double-loop learning that modifies culture. Decision-making should be decentralized and left to individuals and groups who are as close as possible to the core business of the organization unless there is a specific, demonstrable reason for limiting autonomy. When that is necessary, it should take the form of collaboration first, consultation second and direction last. If individual actions must be coordinated, this should be done through dialogue if possible, discussion if necessary and direction only if essential. The exception to that rule of thumb is that routine functions of an organization should be managed by policy so that they do not have to occupy time, energy and attention that can be put into more creative activity. No one wants to be weighed down by deliberations about trivia. On the other hand, a process that may eventually come to be defined as routine, and therefore not requiring participative decision making, may need to be the subject of dialogic design before it is habituated into management procedures.

The balance of leadership and management as equally important aspects of organization is discussed by Hargreaves (2003) in terms of the creation of Professional Learning Communities. Hargreaves notes that leadership alone can create Collaborative Cultures but without the focus and direction of organizational goals and priorities those Collaborative Cultures can become comfortably self-referencing and self serving rather than constructive for the organization. On the other hand, if management imposes goals on a Collaborative Culture in a heavily hierarchical manner rather than working reciprocally with the culture then it can degenerate into what Hargreaves terms a Performance Training Sect, which is obediently faithful to organizational ends and means but incapable of learning and knowledge creation. The correct balance of expectation and support can be tipped towards excessive management by pressure for quick results. These can actually be achieved by using a tightly scripted and highly controlled approach, but the resulting Performance Training Sect is less likely to be able to provide sustained improvements because its members become dependent and disinclined to reflective inquiry and self-regulated learning. Their high degree of compliance undermines their confidence in their own abilities and their willingness to take personal responsibility for ongoing innovation and adaptive learning. Professional Learning Communities that are led to high levels of commitment and maximum independence within a clear structure of outcome expectations, on the other hand, exert their effects slowly but sustainably and increase collective competency over time. Management breaks out of the gate quickly on the Performance Training Sect here, but leadership rides the Professional Learning Community tortoise to long-term victory. Of course, this is not to say that there is never a time for top-down insistence and prescribed behaviours. In fact, if the work force is not highly capable and the task is well defined, a management imposed Performance Training Sect may be the best strategy for making immediate gains. Even in the most capable organization with long-term goals, top-down expectations are entirely appropriate, indeed necessary. However, prescribed behaviours must be

used sparingly and with care, and top-down change must be the exception that proves the bottom-up rule if knowledge creation, sustainable improvements in capacity and long-term continuous improvement are the goals—as is generally the case in knowledge work organizations.

Developing Binocular Administrative Ability

Simultaneous leadership and management is a subtle art, whose development involves both intellect and personality. Moreover, it requires examination, and probably some reconstruction, of deep levels of an administrator's personal worldview and belief system. It is certainly not a simple matter of layering on some new skills. There are probably some naturally gifted people to whom this all comes naturally, but for the rest of us it is a slow, difficult, transformational process of developing sensitivities, perceptions and skills that run against strong cultural currents of the modern era. Having been raised under the influence of modern era culture, whatever our natural inclinations we will have developed a lot of common sense assumptions that are not entirely valid and create unproductive dispositions. Becoming a binocular administrator who can artfully balance and blend leadership with management, therefore, is 'inner work,' the hardest part of which may be 'unlearning' assumptions that we do not even know we hold.

We may have been tainted by an economic behaviorism view of human nature with cynical flavorings of Theory X and thus find it difficult to have faith in other's motivations and to establish trusting relationships. We may have internalized the reductionist mechanistic orientations of 'scientism' with its desire to control everything and thus find it difficult to let go and surrender ourselves to unpredictable social processes. We may find Grand Narratives comforting and be frightened by diversity and pluralism. We may have been captured by either-or thinking and be unable to appreciate Neils Bohr's assertion that the opposite of one great truth is another great truth. We may be task oriented and more comfortable working alone than in collaboration with others. We may be privileged and unwilling to consider alternative perspectives that would challenge our comfortable position. All of us face some challenge or other, and thus all of us will have to change in fundamental ways in order to develop our capacity for binocular administration, whether we experience it as an administrator or as a member of an organization.

Ultimately, whatever our best intentions and for all our sincere attempts to behave in accordance with our beliefs, we act out our more fundamental assumptions. Those assumptions, for the most part, rest well below the conscious layers of our psyche and are neither rationally nor intentionally molded. They also may not be entirely congruent with our conscious beliefs. Just how they are formed, and how they can be changed, is not well understood. We do change, but it is probably through the questions that we ask rather than the answers we compose that we are most able to affect the deeper layers of our character. Somehow we behave ourselves into new forms, but our control over this process is at best partial and indirect. The intentions that we form, the values we espouse, the language that we use, the things we read and think about, the activities and the people with whom we involve ourselves are choices that influence the tacit learning that we distill from our experiences, but the rate and the trajectory of that learning is beyond our control. Indeed, we only become aware of who we really are, and who we are becoming, well after the fact when we are finally able to articulate our intuitions.

The process of developing our personal capacity for dealing with simultaneous leadership and management is not the subject of this chapter, but it is hoped that the model of administrative interaction that has been proposed contains enough insight and reality to serve as a conceptual structure upon which individuals can build the necessary understandings and capacities over time. That is the point of a model such as this, not to express 'truth' but to be useful in interpreting and discussing organizational behaviour and administrative interactions so that we may learn from them. By providing language to accurately describe our experiences it orients our conscious attention and our subconscious ruminations on what we observe toward particular aspects of our experience, and thus influences our emerging tacit understandings. As we access and articulate those intuitions

through reflection, our mental models, and their associated language, help us to share our personal questions, speculations and emergent insights with others, which consolidates our understanding, allows us to make new choices about those things we can control and initiates the next cycle of experiential growth. This is a slow process.

In the meantime, however, as the deeper personal transformation proceeds, a significant degree of immediate change in behaviour can be made through force of will, particularly if the intention is publicly stated and if it is undertaken in collaboration with others. Association with role models who exemplify what we wish to become both inspires us sustains us as we struggle with the inevitable failures and shortcomings that mark the journey of our discovery and development.

The first step in such substantial learning is to move from being unconsciously unskilled to consciously unskilled. Unfortunately, this produces more angst and doubt than satisfaction but it is a necessary stage in learning, which requires us to be patient and kind with ourselves as we awaken our personal understandings and face the facts. Moreover, it is only by becoming consciously aware of our lack of skill and understanding in some area that we can begin to move towards a consciously skilled condition. This reduces our feelings of incompetence and inadequacy but is often marked by an inner sense of contrivance and an external awkwardness that can also be discouraging. Sustained by our own commitment and by the support of others, however, we develop our fluency with the new skill until it begins to become more automatic and ultimately we achieve a state of unconscious skill in which our intentions, values and assumptions are fully integrated into our subconscious thought and habitual behaviour. It is this process of intentional learning, complemented by the simultaneous inner transformation of our deeply held assumptions, that the model of administrative interaction I have proposed is intended to stimulate and support.

Conclusion

The language that we use is not neutral and it is not given. There is no unique or preordained correspondence between the world around us and the way we choose to speak about it. Our language is a lens that selectively directs our attention, filters what we perceive and implies values and relationships. Thus, language projects meaning on experience and, if we are to believe Derrida, also results in a massive suppression of meaning that privileges some things and marginalizes others. If we choose to use the words management and leadership carelessly as synonyms then we are unlikely to understand their differences. If leadership is not understood as a unique practice, how will we recognize it when we see it, know when we have accomplished it, appreciate what makes it work or learn to do it better. Our worldview is not only expressed by, but also preconditioned by, our language, so if we want to change our point of view and our behaviour, choosing our words carefully is a good place to start.

The model of administrative interaction that has been presented is intended to provide language that inclines us towards certain perceptions and appreciations. It does not prescribe how administration, management or leadership is done and it certainly does not lay claim to authority about how it is done best in any particular situation. However, it does provide a perspective that can be helpful in moving beyond the narrow confines of bureaucratic management to identify a broader range of administrative possibility, and it is, therefore, potentially liberating and enabling. Figure 1.4 presents some of the key terms that have been used. I would invite you to make your own version of this semantic summary, adding new terms and rearranging them in ways that make sense to you. Where would Theory X and Theory Y fit? Or fidelity and creativity? Or accountability?

Management <i>Compliant Centralized Bureaucracy</i>	Simple, Stable	Mechanical Bureaucracy	Direction
	Complex, Stable	Professional Bureaucracy	Consultative Discussion
Leadership <i>Committed Decentralized Community</i>	Complex, Dynamic	Adhocracy	Collaborative Dialogue

Figure 1.4*Semantic Summary of the Model*

Many things cannot be easily incorporated into this list of words. It is hard to place “culture,” for example. One also cannot illustrate the suggestion that leadership should occupy the foreground or that the lifeworld should generate the systemworld. For that you might like to add comments, or modify Figure 1.2, or create your own diagrammatic representation of the ideas that you have gleaned. It is not my intention to convince you to ‘believe’ the model, but to encourage you to think about it, play with it, adapt it and make it your own—broadening, deepening and sharpening your thinking about administration, its purposes and its processes, as you do.

But don’t stop there. What good would it be to develop a nice tidy little taxonomy of terms in private. The purpose of language is to communicate, and ultimately the meaning of language comes not from a dictionary but from its use in a social context. So talk to someone. Use your words. Explain what they mean to you and why you are using them. That will invite a response, and questions and alternatives. Now you are learning. Don’t worry if you need to change the words. The whole point is to construct a *personal* theory that works for *you*, which you will know it is doing by the response you get from others.

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