EMERGING LEADERSHIP: A STUDY OF LEADERSHIP THINKING AND ITS IMPLICATIONS FOR BUSINESS LEADERSHIP AND PRACTICE IN THE 21ST CENTURY

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by

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(i)

DECLARATION

I, the undersigned, hereby declare that the work contained in this dissertation is my own original work and that I have not previously in its entirety or in part submitted it at any university for a degree.

E.M.T. PLOUGMANN   DECEMBER 2000

(ii)

ABSTRACT

This study seeks to demonstrate the impact of late 20th century leadership literature, which is taken as the accepted embodiment of leadership thinking. Leadership thinking influences both the academic study and resultant practice of leadership. A paradigmatic approach was employed to contrast that the demands of a post-industrial, globalised society would be of a different order to those of the 20th century industrial society. The study seeks to challenge the intellectual climate of the business leadership discipline at the level of the normative, which in turn would present a challenge to the conventional strategic focus and approach of business leadership.

A challenge to the normative requires that a certain philosophical perspective be introduced in the crossing of the boundary lines between various disciplines. As business is part of the social sciences, the critical intellectual challenges to modern knowledge were explored, which provided a foundation for the challenge. This required that new scientific theory, both in the pure and the natural sciences as well as certain postmodern authors representing the humanities be reviewed. A refocusing on what has been taken for granted, what has been neglected, regions of resistance, the forgotten, the irrational, the repressed, the borderline, the classical, the sacred, the marginal and the excluded signifies.. The question is asked if we are able to recognise the ways in which our lives and livelihood have been influenced by outmoded structures?

Due cognisance is not taken of the unsettling shifts of mindset that will be required to exercise leadership in the post-industrial paradigm. The concept of paradigms is central to this study where it operates as the methodology device, given that the nature of the research is exploratory, open-ended and hermeneutic compared to the mensural convention that most business research follows. The study explores the paradigm dependency of leadership, as a sociological frame of reference, where leadership is viewed as a patterned social action and a political/structural action, so that leadership is analysed as a socially constructed reality.

(iii)

A key distinction of this study is the major temporal transformation from the industrial to the post-industrial paradigm, where post-industrial is of a magnitude far greater than information technology advances. The current populist interpretation is e-commerce, the Internet and genetic engineering. The notion of the 'Limits of the Model', representing the breakdown of the industrial paradigm, occurs when the paradigm is being pushed too far. The significance of this breakdown for leadership, is that leadership vision and purpose must take its cue from an external frame of reference, which is categorised as a paradigm of the 'sociological' region, The crisis of leadership is bound to their sociological understanding situated within a network of culturally shared knowledge, beliefs, ideals and taken-for-granted assumptions about the nature of industrial life. Three distinct crises of leadership are identified and they combine to form a major existential crisis which embodies the struggle of the individual to find purpose and meaning in working life.

The study provides a different concept and criteria for vision which requires that corporate vision would have to travel beyond the rational dimension that dominates leadership thinking today and enter into the realm of the metaphysic. Corporate vision would become a 'force-field', defined by organisation culture, In order to escape from the cultural obsolescence that surrounds most organisations today, leadership has to become a process that entails the capacity to create a new story about what is to be struggled against and dreamed about. The leaders' stories would become a reconceptualisation of the purpose of life which the post-industrial paradigm will demand. Vision and purpose would be grounded in legitimacy, sustainability and ethics, creating a question mark around the organisation's current fitness for purpose.

The constructs of a quantum worldview provide a challenge to every boundary that leadership has tended to operate by and with. These constructs promote disorder, relationship as the basis of all definition, information as the primal creative force (and not capital and labour) and sustainability based on meeting future generations' needs. Leadership becomes a set of principles governed by a hierarchy of imagination, ideas and creativity where the unleashing of the human spirit becomes the central task of

(iv)

leadership. Leadership as stewardship on a more evolved plane of value promotes an ecological literacy, based on the notion of the living planet. The living planet operates as a platform of supposition which dictates that ethics will become the enabling dependency for leadership in the 21st century. This reconceptualisation of leadership is one that highlights a communal relationship, based on mutual purpose which requires true community, or a second-order level of communalism. Most business initiative today is focussed on pseudo or chaos stages of community, which does not support an ethical dimension in either purpose, strategy or operation. Ecology as an eco-philosophy goes hand in hand with the idea of spirit as an animating principle. The potential contribution of Africa with its rich cultural heritage of community through the ages, as well as the Platonic archetype of Philosopher-Ruler to enable the magnitude of the shift to be addressed is the hermeneutic yield of the study. The ecology metaphor of the post-industrial paradigm is a fertile source of potential and possible hypotheses that can be explored in the identification and reformulation of the sociological paradigm necessary to move leadership research forward.

The result is a much broader, more societal 'picture' of 21st century business leadership, where globalisation is recast in a set of global ethics and global accountability, which business and its leadership has to come to terms with. The 'recasting' of business leadership promotes a different ontology where an overarching communitarian approach, will become the 'ground' for leadership and business models, strategies and evaluation for the foreseeable future.

(v)

OPSOMMMING

Hierdie studie wil die impak demonstreer van die leierskapsliteratuur van die laat 20ste eeu, wat beskou word as die aanvaarde beliggaming van leierskapsdenke. Leierskapsdenke beïnvloed beide die akademiese studie en gevolglike praktyk van leierskap. 'n Paradigmatiese benadering is gevolg om die kontras aan te dui tussen die vereistes van onderskeidelik 'n post-industriële wêreldgemeenskap en 20ste eeuse industriële samelewing. Die studie wil 'n uitdaging rig tot die intellektuele klimaat van die besigheidsleierskapsdissipline op die normatiewe vlak, wat op sy beurt 'n uitdaging bied aan die konvensionele strategiese fokus en benadering van besigheidsleierskap.

'n Uitdaging aan die normatiewe vereis dat 'n sekere filosofiese perspektief bygevoeg word waar die grense tussen verskillende dissiplines oorgesteek word. Aangesien besigheid deel is van die sosiale wetenskappe is die kritieke intellektuele uitdagings aan moderne kennis ondersoek, wat 'n grondslag vir die uitdaging voorsien het. Dit vereis dat nuwe wetenskaplike teorie ondersoek word in beide die suiwer en die natuurwetenskappe, sowel as sekere postmoderne outeurs wat die menswetenskappe verteenwoordig. Dit is van belang dat daar weer gefokus word op wat as vanselfsprekend aanvaar is, wat verwaarloos is, waarteen daar weerstand was, wat vergeet is; die irrasionele, die onderdrukte, die grensgevalle, die klassieke, die heilige, die marginale en wat uitgesluit was. Die vraag word gevra of ons in staat is om die wyses te herken waarop ons lewens en lewensonderhoud beïnvloed is deur verouderde strukture?

Daar word nie genoeg kennis geneem van die verwarrende veranderinge in denkwyse wat vereis word om leierskap in die post-industriële paradigma uit te oefen nie. Die konsep van paradigmas is sentraal tot hierdie studie waar dit opereer as die metodologiese ontwerp, aangesien die aard van die navorsing ondersoekend, oop en hermeneuties is – vergeleke met die metingskonvensie wat deur die meeste besigheidsnavorsing gevolg word. Die studie ondersoek die paradigma-afhanklikheid van leierskap as 'n sosiologiese verwysingsraamwerk, waar leierskap beskou word as 'n sosiale aksiepatroon en 'n politieke/strukturele aksie, sodat leierskap ontleed word as 'n sosiaal gekonstrueerde realiteit.

(vi)

'n Belangrike onderskeidende kenmerk van hierdie studie is die groot wêreldtransformasie van die industriële na die post-industriële paradigma, waar post-industrieel van 'n baie groter omvang is as bloot vordering in die inligtingstegnologie. Die huidige populistiese interpretasie is e-handel, die Internet en genetiese manipulasie. Die idee dat die "Beperkinge van die Model" die ineenstorting van die industriële paradigma verteenwoordig, kom voor wanneer die paradigma te ver gevoer word. Die betekenis van hierdie ineenstoring vir leierskap is dat leierskapsvisie en –doel gebaseer word op 'n eksterne verwysingsraamwerk, wat gekategoriseer word as 'n paradigma van sosiologiese aard. Die krisis van leierskap is verbind aan hulle sosiologiese begrip gesitueer binne 'n netwerk van kultureel gedeelde kennis, oortuigings, ideale en aannames wat as vanselfsprekend aanvaar word oor die aard van die industriële lewe. Drie duidelike krisisareas van leierskap word geïdentifiseer en hulle vorm saam 'n belangrike eksistensiële krisis wat die beliggaming vorm van die individu se stryd om 'n doel en betekenis te vind in sy werkslewe.

Die studie voorsien 'n ander begrip van en maatstaf vir visie, wat vereis dat korporatiewe visie verby die rasionele dimensie moet beweeg wat leierskapsdenke vandag oorheers, en die gebied van die metafisiese moet betree. Korporatiewe visie sal 'n "kragveld" word wat deur organisasiekultuur gedefinieer word. Om te ontsnap uit die kulturele veroudering wat vandag in die meeste organisasies bestaan, moet leierskap 'n proses word wat die kapasiteit behels om 'n nuwe storie te skep ten opsigte van waarteen daar gestry en waaroor daar gedroom moet word. Die leiers se stories sal 'n nuwe konseptualisering word van die doel van die lewe soos vereis deur die post-industriële paradigma. Visie en doelwit sal op die grondslag rus van egtheid, volhoubaarheid en etiek, wat 'n vraagteken plaas om die organisasie se huidige geskiktheid vir die doel.

Die konstrukte van 'n kwantumwêreldbeskouing voorsien 'n uitdaging aan elke grens waardeur en waarvolgens leierskap geneig was om te opereer. Hierdie konstrukte moedig wanorde aan; asook verhouding as die grondslag van alle definisie, inligting as die vernaamste skeppingskrag (en nie kapitaal en arbeid nie) en volhoubaarheid gebaseer op die voldoening aan die behoeftes van toekomstige generasies. Leierskap word 'n stel beginsels beheers deur 'n hiërargie van verbeelding, idees en kreatiwiteit, waar die

vrystelling van die menslike gees die sentrale taak van leierskap word. Leierskap as 'n rentmeesterskap op 'n meer ontwikkelde vlak van waardes moedig 'n ekologiese geletterdheid aan, gebaseer op die idee van die lewende planeet. Die lewende planeet opereer as 'n platform van veronderstelling wat voorskryf dat leierskap in die 21ste eeu daarvan afhanklik sal wees vir sy bestaan. Hierdie nuwe konseptualisering van leierskap is een wat die fokus plaas op 'n gemeenskapsverhouding gebaseer op 'n onderlinge doel, wat werklike gemeenskap vereis, of 'n vlak van gemeenskaplikheid van die tweede orde. Die meeste besigheidsinisiatief vandag fokus op pseudo- of chaos-stadiums van gemeenskaplikheid, wat nie ondersteuning bied vir 'n etiese dimensie in doel, strategie of bedryf nie. Ekologie as 'n eko-filosofie hang saam met die gedagte van geesteskrag as 'n lewewekkende beginsel. Die potensiële bydrae van Afrika met sy ryk kulturele erfenis van gemeenskap deur die eeue, sowel as die Platoniese argetipe van die Filosoof-Heerser wat dit moontlik maak om 'n verandering van hierdie omvang aan te spreek, is die hermeneutiese veld van die studie. Die ekologie-metafoor van die post-industriële paradigma is 'n vrugbare oorsprong vir potensiële en moontlike hipoteses wat ondersoek kan word in die identifikasie en herformulering van die sosiologiese paradigma wat nodig is vir vordering in die navorsing oor leierskap.

Die gevolg is 'n baie breër, meer gemeenskapsgerigte "prentjie" van 21ste eeuse besigheidsleierskap, waar die uitbreiding tot wêreldomvang omvorm word tot 'n wêreldetiek en wêreldtoerekenbaarheid waarmee besigheid en besigheidsleierskap tot 'n vergelyk moet kom. Die "omvorming" van besigheidsleierskap moedig 'n ander ontologie aan, waar 'n oorkoepelende gemeenskapsbenadering die grondslag sal vorm vir modelle, strategieë en die evaluering van leierskap en besigheid in die voorsienbare toekoms.

(viii)

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(ix)

TABLE OF CONTENTS

CHAPTER 1

THE RESEARCH PROBLEM, THE RESEARCH
METHODOLOGY AND THE RESEARCH STRATEGY

(x)

(xi)

CHAPTER 3

THE CHALLENGE TO THE DOMINANT PARADIGM: AN ANALYSIS OF LATE 20TH CENTURY LEADERSHIP TEXTS

(xiii)

(xiv)

(xv)

CHAPTER 5

LEADERSHIP IN A NEW WORLDVIEW: THE REQUIREMENTS OF A 21ST CENTURY POST-INDUSTRIAL PARADIGM

(xvi)

CHAPTER 6

THE LEADERSHIP METAPHOR FOR THE THIRD MILLENNIUM: COMMUNITY AS ECOLOGY

CHAPTER 7

CONCLUSIONS: A POSTMODERN MODEL

(xviii)

(xix)

LIST OF TABLES AND FIGURES

(xx)

LIST OF APPENDICES

(xxi)

Page

CHAPTER 1
THE RESEARCH PROBLEM, THE RESEARCH METHODOLOGY AND THE RESEARCH STRATEGY

1.1   INTRODUCTION

As we approach the 21st Century in an age of discontinuity on many fronts, organisational leadership has become a focal point of discussion. To understand that there is, in fact, a crisis in leadership and that it is prevalent in business and the world today, we must first set the scene which is based on a world in transition with the manifest problems and dilemmas of contemporary economic and social policies. If one reads the business press and business literature the terms 'transformation', 'change' and 'change management' are used intensively, exhaustively and indiscriminately. This continuing and pervasive insistence about and on the subject of change raises the issue of existential crises in organisations and their ability or inability to deal with change embodied within the phenomenon of organisational transformation in its many forms and guises. However, more importantly, it begs the question in connection with leadership and where they and their organisations are headed in the collective sense of a business community. Business has become the institutional strength in the world in these changing times, so that it finds itself in a situation where it is having to confront many diverse and challenging issues that go beyond the bounds of 'business as usual'. There is an outpouring in both the popular and specialist media of crisis, of unpreparedness, of novelty, of opportunity and of chaos. The world of business is beset with clamour and stridency and in fact, is exhorted to participate in an almost non-stop parade of initiatives of every label and description ranging from private endeavours to government-driven programs covering every conceivable issue both within the workplace and without. Terms such as 'post-industrial morass', 'post-business society', 'co-operative capitalism', 'the bio-tech century', 'the information era', 'the third wave' and 'mindful markets' embody the depth and the extent of the crises of confrontation that business is facing today. These terms are taken from the business literature available and

will not be referenced as such in this introduction - they serve the function here, merely to enable the labelling of the emphasis that has emerged in these times - they will be referenced where appropriate in subsequent chapters of the study.

But if we stand back for a minute and start to observe from a position of fundamentals or first principles[1], we have to ask ourselves about the substance, the enduring qualities, the foundations and, in fact, the meaning of all this activity that threatens at times to overwhelm us in our immediate individual spheres, in our organisations and in the world at large. Through the clamour, through the pressures and through the crises, a critical point of debate, discussion and searching is quietly taking hold. It has to do with all our futures in the singular and the plural, it has to do with finding a way, it has to do with hope and therefore, <u>it has to do with leadership</u>. Leadership is the foundation of example, of guidance in opinions and action, of encouragement, of influence, of going in front and to prepare for. It is precisely in these times of change that leadership is looked to and looked for, and the upsetting of the orders in our various worlds demands that we find the way forward.

It is against this background of change on all fronts and at all levels, that this study was undertaken to examine the phenomenon of business leadership during the 'crossing' of the millenniums. It is to be noted that the 'crossing' of millenniums is something of a paradox in that the change is not bound to this particular point in time. The global turbulence impacting upon business and therefore leadership, should be examined from the perspective of a cycle of time. As the study was undertaken in the spirit of first principles[2], leadership will be analysed in such a manner that an examination of 'finding a way' is undertaken. The challenge of this study is reflection and this reflection on leadership will be analysed through the writings and through the theories embodied in the literature that is generally accepted and applied in the world of practice. This study seeks to advance the cause of reflective leadership to

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[1] Fundamental truth as basis of reasoning (The Concise Oxford Dictionary, 1976)
[2] To paraphrase a quote attributed to Einstein: one cannot solve the problems at the level that they were created

signify that business knowledge has a philosophical underpinning that is ideological, political, moral and ethical as well as technical or means-based.

1.2   THE PROBLEM

1.2.1   The Background

The literature[3] puts forward the opinion that the 1990's have been viewed as the transition period wherein the dominant norms and values would shift from an industrial to a post-industrial frame. The transition from the industrial paradigm toward a more fluid, knowledge-based world whose limits and frontiers are unknowable is being called a period of fundamental transformation of the modern world. It is mentioned that the old industrial paradigm is dying and a new one is yet fully to be born. Most of today's critical societal and global problems have come about, directly or indirectly because of the successes of the modern industrial paradigm. The breakdown of the old paradigm comes with a need for a change in the fundamental assumptions of business. These are based on the notion that unlimited material progress is THE goal, whereas in fact, it is the contemporary global predicament. The contrast between materialistic progress and a new order is the underlying theme of this study. Business is inextricably woven into every facet of modern day wants and needs and cannot be divorced from our current world-view, our community in which we operate and who we are.

The assertion is made that because business is fully institutionalised, it is the only institution with the resources and structure to serve as a catalyst for the broader global evolution that is underway. Few people would argue with this statement if they were to reflect upon the enormous energy and power that business institutions wield globally. The challenges and rewards of business have attracted highly competent and innovative people. The ongoing quest to remake organisations into something new, distinctly different and better so as

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[3] This opinion is drawn from Ray and Rinzler's text and Rost's text, which are motivated in the texts section of this chapter, with a full reference in the Bibliography

to ensure sustainability in the broadest sense, is one which consumes many business leaders, management consultants and business schools.

Against this background, certain authors[4] are raising some profound questions about business, about it's broader purpose, about its role in the 21st century and consequently its leadership. This group of academics and thinkers embrace Europe, America and the East and includes luminaries such as Drucker, Bennis, Senge and Handy amongst others. The realisation of a crisis in leadership thinking has emerged from the literature via assertions by authorities in the field. This vanguard of critical leadership thinkers posit that the role of business in this time is absolutely critical if we can accept the view that business has become <u>the</u> institutional strength in today's world. The literature maintains that work has always been the major influence on the way we live and that business is and will continue to become more powerful than governments in the 21st century. If we are to accept this particular viewpoint then we will have to seriously review the current state of leadership in business.

1.2.2   The Purpose

The purpose of the study is to identify and examine what are the critical[5] implications for leadership thought and thus practice, as the world shifts from an industrial to a post-industrial paradigm. The examination will take the form of an analysis of the <u>thinking</u> on leadership as contained in late 20th century leadership texts. This thinking needs to be positioned against the backdrop of the broader economic, political and societal paradigm shifts, which are the real 'drivers' of the changes so frequently talked and written about. The idea of paradigm shifts is threaded throughout this study as these shifts 'mark' the turbulence we are experiencing. The concept of a paradigm is adopted and

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[4] These authors are academics, consultants and practitioners
[5] Here critical is used in the sense of "crucial, decisive or marking a transition from one state to another" (The Concise Oxford Dictionary, 1976)

expounded upon so that it forms the basis for the methodological approach for this study, refer Section 1.6 of this chapter.

1.2.3　The Focus

The study seeks to challenge the intellectual climate of the leadership discipline, that is, the sets of beliefs, assumptions and values which are held by the global business community. The symbolic dimension of leadership embraces the symbolic dimension of organisation which deals with the sense of common direction and meaning which are grounded in the existential values of the organisation. These values are embodied in the organisation culture which stands for the ethical climate of the organisation and it is precisely these existential values which will come into question in this study. The key focus of the study is to analyse the scope and degree to which leadership thinking must develop so that business can begin to understand the alignment that will become necessary once the paradigm shifts are seen for what they are. This study is an exception to the rule as most business and management research concentrates on the rational dimension of leadership, embracing corporate and competitive strategy, which manifests in priorities and action plans.

1.2.4　Clarification of Key Concepts

The terms 'paradigm', 'industrial', 'post-industrial' and 'transformation' will be briefly considered in order to explicate the sense in which they are employed in the study. A definition(s) of leadership is not offered at this stage, as three subsequent chapters are devoted to leadership in the different paradigms and the definitions and their meanings will be dealt with as the study unfolds.

1.2.4.1　Paradigm

The word paradigm is taken from the Greek *paradeigma* meaning an example or a pattern. Kuhn in his landmark work *The Structure of Scientific Revolutions*, defines a paradigm as a constellation of values and beliefs shared by members

of a scientific community that determines the choice, the problems which are regarded as significant and the approaches to be adopted in attempting to solve them[6]. The <u>popular</u> conception of a paradigm is one of simply a model with which most people concur, although there are also paradigms of specialist expertise with a limited number of followers. The concept of paradigms is central to this study and will be expanded upon in the methodology section of this chapter. Paradigm, as a term, has been eagerly embraced by business educators and the world at large, and therefore its usage has now become so ubiquitous that it has come to mean anything that one would want it to mean. The methodology section of this chapter provides a comprehensive account of Kuhn's work, and the motivation to proceed with the paradigmatic approach to the study.

1.2.4 2 Industrial

The use of the term industrial in this study is applied specifically to the modern age, characterised by mass manufacture, an urban working class, the petro-chemical complex and large conglomerates embodied in a hierarchical and institutionalised culture which is essentially first-world. Underlying this modernity in most, if not all, facets of life is the dependence on modern science as the ultimate truth. Industrialisation is associated with all aspects of modernity and its significance and thus its impacts will become clear in the reading of Chapters Two and Three of this study.

1.2.4.3 Post-Industrial

The term post-industrial signifies a worldview moving towards a more fluid, knowledge-based world whose limits and frontiers are constantly being pushed beyond the proverbial envelope as advances in physics, and many other disciplines open up ways of knowing, ways of thinking, ways of seeing and ways of being that are fundamentally different to the industrial age. There is a

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[6] Bennis, Parikh and Lessem (1994: 14)

view that sees post-industrial as anti-industrial and this is bound up with the 'environmentalist' cause. There is another view that sees post-industrial as primarily information technology - refer Chapter Two. These are the 'popular' or the best understood ideas of post-industrial, however the study will illustrate that post-industrial is multi-faceted and multi-dimensional in essence, thus impacting in a far more profound sense than is normally understood. The term 'postmodern'[7] is also used with regard to post-industrial, but this will be more fully explored in the study.

1.2.4.4   Transformation

The term transformation has become overworked and overused, so much so that it has little meaning or credibility left. The Concise Oxford Dictionary defines transformation as to <u>make considerable change in form, outward appearance, character and disposition</u>. Davidson (1996: 196) writes that business transformation means the shift from one long economic wave to another. Rost (1990: 99-101) offers an all-inclusive, pervasive <u>view</u> of transformation where transformation takes place in many aspects of personal, professional and moral lives in the groups, organisations, communities and societies in which we live and work. Transformation for the purpose of this study is discussed in relationship to transformational leadership theories, in Chapter Three. The explication of these key terms starts to provide the reader with the semblance of an idea that this study is one where <u>meaning</u> as a term of importance and significance will become a keynote of the work.

1.3   THE RESEARCH GOALS

The research goals were first formulated in November 1998 after an extensive literature review and study and I believe that two years later they still stand as then[8]. The research proposes that a fundamentally different example of

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[7] The literature refers to a 'so-called' postmodern perspective (Gilbert, 1997: 24)
[8] The timeline of this study is discussed in Section 1.4.1 – History of the Study

8

leadership will <u>start</u> to emerge in the 21st century, given the global, societal issues confronting business as the world undergoes what will come to be seen as a major transition, from the industrial to the post-industrial paradigm. The study goals are:

- To build an understanding of the reality of the global transitions and the needed <u>paradigmatic</u> switches in thinking for leadership practice.

- To develop a frame of reference for orienting these switches as a continuing field of inquiry.

- To develop a post-industrial conceptualisation of leadership.

- To provide an illustrative hypothesis(es) of the post-industrial leadership conceptualisation.

The leadership conceptualisation goal stems from a literature finding[9] that more than 60% of authors on leadership do not define leadership as such. Furthermore, certain of the leadership texts reviewed have attempted new and/or different definitions, however they assume no change in paradigm as such. For instance, most of the current leadership thinking and practice embraces the values concept, originating in early 1980's from Peters' work, and more recently the virtues concept as developed by the Covey 'school'. However, these two streams dwell on the internal organisational contexts almost exclusively as they address the issues of workplace motivation, performance and measurement utilising a values system/virtues attribute methodology. Whilst these statements on leadership may appear judgemental and as pronouncement at the start of the study, it must be remembered that this document is being written after deliberation of and experience with the leadership phenomenon. A personal background of some 20 years in corporate 'mainstream', with a 15 year career in management, of which the last 10 years

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[9] Gini (1997: 323)

were in senior management, provides a 'field' perspective. This experiential underpinning coupled with a thorough preliminary literature review afforded the insights that led to the formulation of the research study goals.

1.4 HISTORY AND METHODOLOGY OF THE STUDY
1.4.1 History of the Study

I will first deal with the history of the study, as its history gives the reader some of the reasoning behind the nature of the research and the consequent research decisions with respect to methodology and strategy.

The study began in 1997, based upon a reading of an anthology edited by Professor Michael Ray and Alan Rinzler[10]. Ray, until recently, was Professor of Creativity and Innovation Studies at the Stanford Graduate School of Business and is now Professor Emeritus. The anthology was a collection of essays by notable academics and business leaders titled - *The New Paradigm in Business* - subtitled Emerging Strategies for Leadership and Organisational Change published in 1993. The anthology was edited for the World Business Academy, which emerged in 1987 from a series of private meetings held among a small group of business leaders and futurists over an 18-month period at SRI International (Stanford Research Institute). The sessions were catalysed by an awareness that is described (Ray & Rinzler, 1993: 300) as "*a tidal wave of change, forecasted to wash over the international business community and the entire globe, with unprecedented force*". The goal of those meetings was to examine the <u>essential</u> nature of this type of global change.

1.4.2 The Search for a Global Perspective

In an effort to corroborate what, at first, appeared to be somewhat radical and very different, yet compelling viewpoints and ideas, a search for the opinions, views and perspectives of other authors began. In what seems, with hindsight,

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[10] Rinzler was a publisher at Bantam Books and Simon and Schuster

to be an amazing set of coincidences, the search led to authors such as Drucker, Handy, Bennis, Kennedy, Keegan, Rees-Mogg, Rifkin and Toffler amongst others. All of the above-mentioned authors reinforced and referred to some or all of the phenomena as expounded in the Ray and Rinzler anthology. Furthermore certain of the authors, notably Keegan and Kennedy cast critical eyes at the entire modernist approach. Kennedy produced a work of sophisticated degree covering the status of agriculture, biotechnology, global finance, demographics and the nation state, whilst Keegan explored the relative success of capitalism and the relative failure of communism, concluding that both systems were wanting. This socio-economic and politico-economic overview led to an even more interesting conundrum. If what was being written was to be believed, given that these particular authors were of a heavyweight-calibre (not usually found in airport book stalls), where was business headed and more importantly leadership? This brought my thinking back to the origination of this study – the 1993 anthology of Ray and Rinzler. The underlying theme in their work was the accountability and responsibility of leadership in a global sense, given the enormous and unstoppable changes being thrust upon the world.

1.4.3   The Ethics Perspective

The issue of leadership responsibility produced a small red herring in the initial efforts, in that it was thought that it pointed toward a study in business ethics. Some time was spent reviewing articles in the recent series of the *Journal of Business Ethics*. It soon became clear that:

a) business ethics was a study of considerable magnitude on its own

and

b) many Masters and Doctoral students are involved in many studies at many universities on values, which touch on ethics, indirectly.

At first I had thought that business ethics would be addressed in this leadership study as a secondary and not as an essential component of leadership in the 21st century. As I wound my way through the research process and in the course of time, I came to re-evaluate the relationship between leadership and business ethics. I am now of the opinion that business ethics will attain considerable focus in the 'mainstream' of corporate life under the banner of governance and will become a subject of crucial importance to leadership as we progress in the 21st century.

However in my preliminary literature review, what the *Journal of Business Ethics* did produce was a reference to an illuminating work on leadership - *Leadership for the 21st Century* - by Joseph C. Rost (Gini, 1997:323-330). This 1990 work became a key text in this study, the reason for this will be discussed briefly here. The foreword to Rost's work was written by James McGregor Burns, an acknowledged leadership thinker who is quoted in the majority of leadership writings and texts in the latter half of the 20th century. Burns writes "... *it is a biting critique of the great majority of writings on leadership, and certainly not sparing of my own ... an <u>intellectual</u> blockbuster*" (Rost, 1990: Foreword xi). I underline the word intellectual, because this is precisely the term which describes the particular nature of this study. In other words, it began to seem that the 'flavour of the day' or 'flavour of the month' approach to leadership was indeed cause for concern. Rost's work became key in that it was the first serious work on leadership specifically charging that a post-industrial conception of leadership was needed. In his impressive work[11] Rost maintains that the leadership narratives may have served their purpose but that they are no longer acceptable as our understanding of leadership has to be transformed in the 21st century to reflect the post-industrial paradigm (Rost, 1990: 36).

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[11] I describe the work as 'impressive' given the foreword by Burns to the work, and in Chapter Three of this study, the extent and depth of his analysis will reveal his thorough treatment

1.4.4 The Empirical Perspective

Although an attempt was made to propose an empirically-based study, covering the Top 100 listed companies in South Africa, in review with the Director of the Graduate School of Business[12], it was decided that the ideas, opinions and viewpoints thus far encountered in both the *New Paradigm in Business* and *Leadership for the 21st Century* required a study more exploratory in nature. An analytical approach to these emerging views on leadership would be more appropriate given the <u>unfamiliarity</u> and <u>novelty</u> of these views. The exploratory study would thus entail a review of late 20th century leadership texts, given the temporal aspect of this particular study. This text based approach led to an extremely interesting and in-depth look at 'hermeneutic' type methodologies involving authorities such as Johan Mouton and Paul Cilliers[13] at the Stellenbosch University, which gave rise to a range of readings from paradigms through postmodernism to the chaos and complexity theories of the New Science.

1.4.5 Methodology of the Study

The main reference point for the research methodology was Johan Mouton and three of his research texts were consulted extensively, as well as his contributions to other authors' texts, a full listing is contained in the bibliography. Although there is a well-established and long tradition of leadership research, the kind of research problem as discussed in Section 1.2 of this chapter is breaking new ground and Mouton (1996: 102) refers to these studies as being primarily exploratory. It is a qualitative study and the aim of exploratory studies is to determine where there are interesting patterns in the facts. Mouton (1996: 121) offers the following guideline '... *the more exploratory and open-ended the study, the more useful it will be to look at general sources as such ... and to use a broad research strategy'*. The

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[12] Professor Eon van der Merwe Smit, Graduate School of Business, University of Stellenbosch
[13] Professor Johan Mouton, Head of Inter-Disciplinary Studies, University of Stellenbosch; Professor Paul Cilliers, Department of Philosophy, University of Stellenbosch

research goals as outlined in Section 1.3 of this chapter are consistent with those as identified by Mouton for an exploratory study.

1.4.6   Exploratory Research

Exploratory research as outlined by Mouton[14] has been identified as typical of this particular study as it conforms to a teleology that distinguishes between hypothesis-generating research versus hypothesis-testing research. The study is both exploratory and descriptive with a stated set of practical goals to provide insight into the leadership phenomenon of these times, to explicate the central concepts and constructs of leadership associated with the post-industrial paradigm, to determine priorities for future research on leadership and to develop a set of illustrative hypotheses which can then act as pointers for future research. Mouton goes on to list the methods for exploratory research:

- a review of the related social science and other pertinent literature

- a survey of the people who have had practical experience of the problem to be studied

- an analysis of 'insight stimulating' examples

Reference is made to Mouton's description of the stocks of knowledge (1996: 7-10) and he identifies three worlds of inquiry:

A.   World 1 - Lay knowledge (Pragmatic Interest)
B   World 2 - Scientific Knowledge (Epistemic Interest)
C   World 3 - Meta-science (Critical Interest)

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[14] Mouton (1990: 42-68)

14

'Meta' is defined as going beyond or transcending science. If we interpose the word leadership in place of the words 'science and scientific', then we can begin to position the study using Mouton's worlds of the stocks of knowledge as an analogical tool.

The analytical study spans both 'world 2' and 'world 3' where the 'meta-science' approach could be construed as postmodern and/or post-industrial thinking, amongst others. The analysis of leadership thinking is analogous to a 'philosophy' of leadership so that the analysis assumes a meta-theoretical stance. The object of inquiry is leadership thinking, that is, a 'world 2' object. This is consistent with the 'world 3' model where leadership thinking/theory are held to be similar to 'scientific' theory, so that reflections on leadership theories and their dynamics make leadership thinking an object of critical inquiry and reflection. The critical interest or meta-theoretical stance will analyse why, what and how leadership thinking could contribute towards the development of leadership and thus, business. Meta-theories work with a specific notion of human beings and assumptions. Therefore, in this study, the beliefs and assumptions associated with leadership thinking are of critical interest.

Mouton concludes that exploratory studies usually lead to insight and comprehension rather than a collection of accurate and reliable data. This requires the willingness to follow an open and flexible research strategy. Whilst Mouton views that a major pitfall could be one of preconceived ideas or hypotheses exercising a determining influence on the direction of the research, this concern is dealt with in Section 1.4.7 where for the purposes of this particular study, it is perceived to be an actual strength. Thus the study is primarily a review of the late 20th century leadership texts and related literature in the realm of current affairs, economics and futures. An expert body on new paradigm thinking with respect to business and leadership has also been consulted, thus affording another 'type' of information and thinking which is consistent with Mouton, that is, a 'survey' of people who have had experience with the problem. Although there is no survey as such, I have become a

member of this expert body - The World Business Academy - a description of their activities is found in sections 1.4.1 above and 1.7.3 below in this chapter.

1.4.7   The Hermeneutic Perspective[15]

The term 'hermeneutics' refers to a specific philosophical program that has provided a theoretical foundation for many genres of social science research. Hermeneutics is also referred to as discovery-oriented research addressing the meaning-based dimensions. Whilst hermeneutics in its strictest sense is applied mainly to cultural and consumer studies, it has merit in this case in that it offers an approach of 'gleaning' information in the forms of ideas, opinions and viewpoints from selected texts (sociological hermeneutics typically looks for information from selected individuals). Hermeneutic research seeks to highlight an often 'unspoken' background of meanings and interpretations. Hermeneutics is usually applied to the study of meaning in social settings, rituals, mass media images, product symbolism and cultural ideals and gender roles which are identified as but a few of the broad cultural factors that exert systematic influences on the experiences of individual consumers. The term 'hermeneutic' has acquired three distinct meanings in the social science literature and here the articles of Thompson (1997: 438-454) and Thompson, Pollio and Lacender (1994: 432-451) are instructive in this regard. The meanings are:

- a methodological process for interpreting a text

- a philosophical view of the research process

- a general model of the process by which understandings are formed.

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[15]The reference material for this section is based on articles on applied hermeneutic practice, rather than the theoretical literature as such, so that a clearer understanding of the application of hermeneutics to the research study could be obtained. These articles cite expert theory texts such as those of Foucault and Gadamer

16

The first meaning proposes that the hermeneutic process is an iterative one in which a 'part' of the qualitative text (data) is interpreted and reinterpreted in relation to developing a sense of the 'whole'. The second meaning refers to the philosophical proposal that scientific knowledge is ultimately based on assumptions and beliefs that follow from a culturally situated perspective. The third meaning is the 'core' conception from which the other two have derived. In other words the first two meanings address specific implications that follow from the core meanings of the terms. This hermeneutic view differs from the more traditional conception, because it suggests that preconceptions can serve as a positive rather than a negative function. In these terms preconceptions provide a necessary frame of reference rather than act as a disturbing 'bias' that hinders understanding. This is consistent with the argument advanced in Section 1.3 of this chapter, given my background and level of corporate experience. As the research progressed through successive readings of the leadership texts, the provisional understanding was modified and/or changed as more developed understandings of the texts emerged. The third meaning as listed above, thus serves as the overarching conceptual model for the research approach where understandings are always situated within a network of culturally shared knowledge, beliefs, ideals and taken-for-granted assumptions about the nature of social life. It should be apparent that the hermeneutic approach is consistent with Kuhnian paradigm concepts and this is discussed further in Section 1.6 of this chapter.

Thompson *et al.* (1994) write that contemporary hermeneutics is expressed as a philosophy of understanding of broader (cultural) viewpoints implicitly conveyed through language. In regard to scientific understanding, the frame of reference deriving from the researcher's theoretical and cultural knowledge provides a 'provisional' perspective from which a more informed understanding of a given phenomenon could be developed. Thus understanding and interpretation are different moments (stages) in a common process of 'making sense' of the world. For the purposes of this exploratory study on leadership a 'hermeneutical' perspective allows for the development of a more informed

understanding and subsequent interpretation of the given phenomenon of leadership and its role in a turbulent world in transition.

Pirow (1992: 26,178) writes that a popular view of business research is that it is mensural rather than hermeneutic, as business phenomena are considered to be objectively occurring phenomena. All businesses measure profit and most organisations measure output. There has, recently, been a movement towards the realisation that some recent doctoral dissertations have offered useful explanations in terms of the hermeneutic approach. It is implied that a much wider definition of business research is thus available than actually used. It is a personal belief that the leadership phenomenon is not easily explained by the mensural and/or positivist approaches and therefore an exploratory study would offer some useful understanding in terms of the hermeneutic perspective. Table 1.1 illustrates the characteristics of the two ends of the mensural-hermeneutic dialectic as per Pirow (1992: 11).

Table 1.1: Characteristics of mensural and hermeneutic research

Item	Mensural	Hermeneutic
Data	Direct	Interpreted
Aim	Establishing laws	Establishing relationships
Language	Exact	Metaphorical and informal
Design	Closed, experimental system studies	Open systems studies
Explanatory mechanism	Causal	Tendencial
Theories	Unified, comprehensive, progressive	Almost none
Criteria for success	Pragmatic	Multiple and undefined
Main concern	Laws	Interest and values

SOURCE: Pirow, 1992: 11

1.4.8   Unit of Analysis

Leadership thinking is manifest through behaviour and actions, and leadership in this instance, is referred to in a collective sense. Later on in the study, it will be seen that it can be both a content-significant term and a process-significant term. The leadership population is a 'constructed' entity within the context of this research study. There is a fundamental ontological difference between human actions and the outcome of those actions and Mouton (1988: 103) makes the point that social reality is not given, but socially constructed in the discussion on different ontological approaches. Leadership, as a unit of analysis in this instance is both a patterned social action and a political/structural action as defined by Mouton (1996: 50)[16]. For the purpose of this study, leadership is viewed as a socially constructed reality. As Mouton (1996: 189) writes that 'whilst we cannot see 'education' we can observe its manifestation' – the same may be said of leadership. Mouton (1990: 40) provides a table where he contrasts units of analysis with Babbie's research themes and in using this table, I have arrived at the conclusion that the unit of analysis is leadership thinking where leadership is viewed as follows:

- A series of impacts resulting from the external orientations of leadership characterised by company strategy, organisation policy and functions.

- A further series of impacts is created by the view of leadership as a social interaction with orientations characterised by leadership motivations, motives and goals.

- These impacts are further embodied in leadership as a social group characterised by conditions such as cohesiveness, group spirit, and structure.

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[16] Constructivism is the doctrine that complex mental structures are neither innate nor passively derived from experience, but are actively constructed by the mind (Mouton, 1996: 46)

19

The study will specifically address the external impacts of leadership purpose and vision. Thus the social orientation of leadership will be analysed in terms of its <u>impacts</u> on the symbolic dimensions of leadership as identified in Section 1.2.3 of this chapter and how they affect leadership as a social group and in its social interactions but with specific emphasis on the external contexts. The reason for this particular emphasis will become clear in the reading of Chapter Two of this study.

1.4.9   Research Reasoning and Research Validity

A hypothesis-generating study is usually one of limited-background knowledge and is sparked by hunches and guesses, (Mouton, 1996: 82). Although much leadership theory exists, it is essentially dominant-paradigm based and it is exactly the paradigm-dependency of modern leadership that this study seeks to explore. The type of reasoning employed in the study will be retroductive, in keeping with the analytical nature of the study. Retroduction allows for the pondering of the phenomenon in all its aspects in search of some point of view. Retroduction originates ideas but does not establish the truth (Steiner, 1988: 97). Inductive generalisation will also apply in this study, as the information 'gleaned' from the leadership texts will provide a type of 'inference set' that would allow for the formulation of tenable hypotheses. A tenable hypothesis is defined by Mouton (1990: 136) as one developed from logical argument based on the existence of a question that needs to be answered. Kuhn (1962: 61) writes about the need for speculative and tentative hypotheses during large-scale changes. This study is also characterised by divergent thinking which Kuhn (1977: 225) describes as the freedom to go off in different directions where the old solutions are rejected and the researcher strikes out in new directions. Hypothesis-generating research supports the notion of a primitive starting point as opposed to the sophisticated starting point of a formalised research hypothesis within the context of the accepted theory of the discipline. The primitive starting point for this study is precisely the

preliminary reading of futures and leadership theory texts coupled with the experiential management base of the researcher.

The internal validity is all-important in this study, as the logic associated with the search for meaning and the interpretation of the texts in order to arrive at the development of a frame of reference for continuing inquiry and a re-conceptualisation of leadership is dependent on the presentation and development of the argument throughout the study.

1.5 THE ODYSSEY - THE FRAMEWORK FOR ANALYSIS

The search for a framework to function as a 'toolbox' in place of the conventional positivist-type methodologies more suited to mensural research, became an odyssey of its own. It is critical that a summary is provided of this odyssey, otherwise the decision on the analytical framework and why will not be understood.

1.5.1 Paradigms or Competing Research Programmes?

Because the study is about different paradigms of leadership, and in fact, is positioned between what Kuhn terms 'post-paradigmatic' and 'pre-paradigmatic', a start was made with Kuhn's landmark work *The Structure of Scientific Revolutions* (1962). This led to a reading of the response (in the form of howls of 'outrage') by his fellow scientists. The main response was the *Criticism and the Growth of Knowledge* (1970) edited by Lakatos and Musgrave. In this work a particularly lucid and cogently argued paper by Masterman on Kuhn's paradigms struck a chord. However this was put aside for the time being. More importantly, advice was given to consult Lakatos in more depth. Two critical works of significance published some 16 years after Kuhn, *Methodology of Scientific Research Programmes - Philosophical Papers Volume 1* (1978) and *Mathematics, Science and Epistemology - Philosophical Papers Volume 2* (1978) were read. Lakatos' methodology was originally constructed for the natural sciences and depended heavily on the logic of

mathematics. It is argued that there is room for his concept of competing research programmes in the applied sciences and social sciences as well. However if the Lakatossian model was used for the purposes of this study, it would entail getting caught up with the intra-paradigm detail as opposed to inter-paradigm shifts which are central to a different view of leadership. As a parallel to this particular line of search, some more excellent advice was offered to acquire a competent understanding of postmodernism[17]. It was agreed that the leadership paradigm toward which we seem to be headed embraces a good deal of postmodernist thinking. The odyssey thus continued.

1.5.2   Against Method Perhaps?

Seidman's *Contested Knowledge* (1993) and Rosenau's *Postmodernism in the Social Sciences - Insights, Intrusions and Inroads* (1992) were the two recommended works and upon repeated reading, an understanding of the strengths and weaknesses of postmodernism began to be formed. The conclusion was finally reached that, whilst quite a few elements of postmodernism could be identified and found to be alive and well and living in the new paradigm, postmodernism, for the purpose of this study was more about content and context, than a type of methodological approach. The purist stream of postmodernism does not lend itself to methodology, being in fact 'against method' and the only specific utilisation for this study would be that of deconstruction. This study is not about deconstructing texts as such.

1.5.3   Intertextual Analysis

There is a third and final leg to the odyssey, which arose mainly due to the choice of the exploratory method, that is, the reviewing of texts. Here again, excellent advice was given to read and review the work of Michel Foucault,

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[17] The use of literature and other sources from the Humanities, in management education, has become more prominent in recent years - Gilbert (1997: 23-25)

who is referred to by postmodern authors as being a post-structuralist. However Foucault's work is antecedent to many of the postmodern writings and it is almost primordial in nature where his two most significant works are *The Order of Things* (1970) and *The Archaeology of Knowledge* (1972). Foucault's work is painstaking in its treatment of texts *vis-à-vis* the formation of objects, the formation of concepts, and the form of human sciences, the models of knowledge, discursive formations, discontinuities and planes of emergence. For some time, Foucault's work was viewed as perhaps offering the 'toolbox' with which to analyse leadership texts. However, this too was discarded, as upon closer examination it would also lead to a 'deconstructionist' type method. This being said, it is still considered that the notions in Foucault's work such as the models of knowledge, discursive formations, discontinuities and planes of emergence will be used as descriptive terms where appropriate in this study.

1.5.4   A Circle is Completed

The Odyssey retraced its steps back to Kuhn and his paradigms. As noisome as his critics may be about normal science and scientific revolutions, it was decided that when all is said and done, the concept of paradigms, both in its popular use and its more academic or critical use best fits the subject of this study. To this end, Masterman's paper, Kuhn's subsequent papers and his text *The Essential Tension* (1977) and a further volume *Scientific Revolutions* (1981) edited by Hacking, have been utilised. It must be noted that the paradigm concept is applied as the overarching device. This is to say that a particular manner of paradigm will be utilised as an umbrella. This is not to say that a systemic-type analysis cannot be attempted and here it is pertinent to comment on the issue of systems analysis. Indeed, in the many readings undertaken for this study, specifically related to chaos and complexity theory which form part of the new paradigm readings, systems thinking raised 'its ugly head' repeatedly. I use this cliché deliberately as the systems view dominates much management science thinking today. However, the systems approach, while undeniably central to much business and management theorising, is a means and not an end; and at this particular juncture it seems to have acquired

a 'life' of its own. I am in good company when I make this statement as will be seen from Chapter Two of this study. Chapter Two contains exactly the same criticism as applied to foundational social science in its current application in that it is has lost touch with the 'why' and the 'what', so that the 'how' drives the search for systemic understanding.

To conclude this section on the framework it must be apparent by now that the result of the odyssey is an analytical study and not a purist, theoretical study as such. The study will not attempt to 'pick' any particular leadership theory to pieces, it is not about 'puzzle-solving'. It is rather about shifts in ideas, viewpoints and opinions, about debate, about coincidence, about patterns of similarity, about patterns of difference and about previously unimaginable correlations of viewpoints pointing toward a very different conception of leadership for the coming times.

1.6 THE PARADIGM - THE FRAMEWORK FOR ANALYSIS

Kuhn (1977: Preface) writes that his work was fifteen years in the making and he refers to the fact that a global set of change in the way men viewed nature and applied language to it, could not be described as constituted by additions to knowledge or a correction of mistakes and he refers to Butterfield's phrase of 'putting on a different thinking cap'.

The Kuhnian view holds that

a) many scientists do not change paradigms after the initial successes of a new paradigm

b) some scientists do not change paradigms, even after most of their colleagues have done so.

Kuhn opened the debate when he presented the notion of paradigmatic switches. Kuhn is the only author referenced by all authors in all the readings

24

covering both content and method for this study. Hacking (1981: 1) states that *"many other workers had related ideas 'whose time had come' but the power, simplicity and vigour of Kuhn's analysis sets the pace"*. (Hacking 1981: 3-4) provides a concise overview of Kuhn's main theses centred in the evolution of science, the notions of paradigms, crisis as a way of shifting, incommensurability[18], and the hoary chestnut of 'gestalt switch' - I use the word hoary as many of the disputes were grounded in this 'suddenness' where 'gestalt' is likened to a sudden transition to a new way of looking at some aspect of the world. Hacking (1981: 5) refers to the excellence of Kuhn's most famous book as a *'polished system of philosophy'* and that his ability to transform the way in which we understand the familiar is one of the reasons for counting him as among the major philosophers of the 20th century. Therefore, it is thought safe to assume that paradigms do have a place in the field of discovery. The furious debate in the late 1970's that ensued amongst scientists over Kuhn's notion and what was meant by it provide some entertaining reading, but however critical and indignant and indeed correct in some instances, the purists might have been, they could not halt the widespread use of paradigms in the social sciences. The concept of a paradigm has become a useful device for all sorts of purposes from anecdotal to quasi-explanatory in many disciplines, so much so that it has a 'popular' place in today's language somewhat removed from where Kuhn positioned his argument. The term has now come to embrace a meaning related to the fundamental assumptions about the nature of the world.

As the context of the study on leadership is specifically paradigm-dependent, the decision was made to stick with the concept and further reading was undertaken of Kuhn's subsequent papers and texts[19] as well as two papers of special interest presented in Lakatos' text which dealt with Kuhn specifically, namely those papers presented by Margaret Masterman and Paul Feyerabend (1970: 59-89,156-167). Masterman proved the most useful in terms of

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[18] Incommensurability is where concepts can be difficult to match up in successive stages of science as described by Hacking.

[19] These are all listed in the bibliography and comprise two texts and two papers which all dwell on scientific revolutions, normal science and paradigms.

understanding when and how to make use of a paradigm, whilst Feyerabend's paper on defending society against science provides an interesting perspective on why and how Kuhn started with this particular line of reasoning to produce the notion of paradigm.

Whilst the explication on paradigms is essentially drawn from the texts of scientific discourse, it was noted that in the readings of the leadership texts, one text in particular made use of the concept of paradigms in an extensive manner where the first two chapters focus on paradigm shifts and paradigm thinking and the final chapter deals with the role of business in the emerging paradigm. This is authored by Bennis, Parikh and Lessem and is titled *Beyond Leadership*, (1994) so that there is a 'meta' sense in this text. This text is a key text for the study for reasons related more to the authors and the leadership issue content, as opposed to its treatment and usage of the paradigm concept. Masterman's paper on paradigms does take precedence in terms of a framework for this study, but having said that, certain ideas of Bennis *et al.* in terms of their application of the paradigm concept will be employed where appropriate.

1.6.1 The Nature of a Paradigm - Margaret Masterman[20]

It is necessary to articulate the relevant aspects of the Masterman paper, as it is from this paper that the function of the paradigm concept as employed in this study will become clear. Whilst Masterman's paper is essentially a discussion related to the history of science as a discourse in the philosophy of science, her articulation and explanation of paradigm types and their functions is critical to this study. Masterman's analysis will be supported, where appropriate by the methodology texts of Mouton concerned with social research, again a full listing in the bibliography is available. For the purposes of this study we will look at Masterman's perspective on the:

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[20] Masterman in Lakatos and Musgrave (1970: 59-88)

- sense of the use of the paradigm

- the three types of paradigm science, referred to as a 'state of affairs'

- paradigm break-down.

Masterman's paper was aimed at elucidating Kuhn's conception of a paradigm and it was written on the assumption that Kuhn was one of the outstanding philosophers of science of our time. Masterman refers to Kuhn's new image of science as the 'paradigm' view of science. She counts 21 different ways that Kuhn used paradigms and grouped these into three categories:

1) paradigms of the philosophical sort,
2) paradigms of the sociological sense, and
3) paradigms of the artefact or construct.

As far as this study is concerned, it is necessary to state these groupings and offer a brief listing of their uses, as it will become apparent that it is precisely these different uses of paradigm that allows one to apply them critically to the subject matter. This concurs with Kuhn's (1977: 294) view in his subsequent text where he states that *the usages of paradigms require both different names and separate discussion'*. For instance, the category of paradigm as per 1) above fits the post-industrial paradigm as we begin to understand it, whilst the categories of both 2) and 3) above fit the industrial paradigm. In fact, not only is the post-industrial paradigm covered by 1) but its transitions and fuzziness in some instances could be called pre-paradigmatic or positioned between paradigms.

1.6.1.1 Metaparadigms - (Philosophical Paradigms)

- a set of beliefs
- a myth
- successful metaphysical speculation
- a new way of seeing
- an organising principle governing perception itself
- a map
- a broad sweep of reality

1.6.1.2 Sociological Paradigms

- a universally recognised scientific achievement
- a concrete scientific achievement
- a set of political institutions
- an accepted judicial decision
- a standard

1.6.1.3 Artefact or Construct Paradigms

- an actual textbook or classic work
- supply of tools
- actual instrumentation
- a grammatical paradigm
- an anomalous pack of cards
- a gestalt-figure

Masterman writes that the meta-paradigm is something far wider than and ideologically prior to theory. This first sense of paradigms as expounded by Masterman is echoed in Mouton (1990: 150) where he proposes that "*paradigm is used in a more metaphorical sense in the social sciences as epistemic goals are understanding, analysis and interpretation and not problem-solving as such*". Bennis *et al.* (1994:17) quote Harrison, a physicist at

28

the University of Massachusetts, as describing a paradigm as a view of the universe *'they are great schemes of intricate thought - grand cosmic pictures - that rationalise human experience'.* Masterman writes that the primary sense of 'paradigm' has got to be the philosophic one in a new scientific field.

Masterman argues that although the sociological paradigm can also be construed as being prior to theory in the strictest sense of the term, it is something concrete and observable, that is, a set of habits. Here Kuhn (1977: 298) adds to Masterman's second sense with his notion of the 'exemplar'. The construct paradigm can be less than theory as it can be something as limited as a single piece of apparatus, She maintains that the explicit metaphysics, the fuller mathematising innovation and the more developed experimental procedures - all taken together - will become the 'concrete established scientific achievement ' or sociological paradigm - after the first tryout of the paradigm. Mouton (1990: 145) concurs again with Masterman's analysis as he writes about the paradigm as scientific achievement, that is normal science is the practice of scientific research within a frame of reference supplied by a dominant paradigm. Mouton (1996: 18) writes that Kuhn states that if we wish to understand how new theories are accepted or rejected; we need only study the scientific community and what it values. This point is particularly pertinent for the paradigm analysis that follows in the subsequent chapters. Masterman builds the case that the fundamental paradigm is the construct or artefact one - for only with an artefact can puzzles be solved. A normal scientific puzzle always has a solution which is guaranteed by the artefact or construct paradigm. Masterman introduces the idea of paradigm science and defines three stages or states of paradigm science as:

- non-paradigm science or the state when there is no paradigm

- multiple-paradigm science or the state when there are too many paradigms

- dual-paradigm science or the state when two competing paradigms struggle for mastery.

29

Masterman further maintains that multiple-paradigm science is the overall situation in the psychological, social and information sciences. There is a later reference to a mature single-paradigm science as yet another state of affairs. So that there are actually four stages or states of paradigm science.

Finally Masterman describes that a paradigm breakdown occurs when an anomaly deepens into crisis, which is thrown up by the paradigm itself being pushed too far. The anomaly to be a true anomaly has got to be produced from within the paradigm: "*... the area of trouble grows larger and not smaller until the very fundamentals of the paradigms are thrown into questions or some rank outsiders with quite a different viewpoint succeed in solving with ease the main problem which was causing all the trouble, so that the whole present paradigm together with all it's commitments, deviations and assumptions is made to look 'dreamlike'*" (Masterman in Lakatos, 1970: 83).

The articulation or reformulation of a paradigm as a process, when it occurs in a qualitative science, cannot be described in terms of normal mathematical inference. Despite the headlong rush into paradigms, as described by Kuhn in his later work and Kuhn's subsequent favouring of the paradigm-as-achievement and paradigm-as-a-shared set of values senses, this study makes use of the meta-paradigm sense as explicated by Masterman.

1.6.2   Application of Paradigm Concepts

The comparison between paradigms will assist in the development of the understanding of the impacts on leadership thinking and therefore the development required to rethink the why and the what of leadership as we move into the 21st century. To enable comparison between paradigms, as well as discuss the 'pre-paradigmatic' and 'post-paradigmatic' stages, the following dimensions will be considered in the analysis of each particular paradigm:

- The Sense of the Paradigm

- The State of the Paradigm Science
- The Components of the Paradigm
- The Dependencies of the Paradigm
- The Impacts of the Paradigm
- The Metaphors of the Paradigm
- The Complexity of the Paradigm

1.6.3   The Use of Metaphors

The use of metaphors is consistent with the concept of paradigm as an overarching device; here again Botha in Mouton (1988: 61-95) is particularly instructive. Botha presents the case for metaphorical models providing access to fundamental analogies that are characteristic of social reality and act therefore as tools for a new way of seeing reality. Literal meaning can be shifted by their association with the metaphor. Metaphors assist in concept reformulation when the primary subject is juxtaposed with prototypes from an alternative field; the metaphoric projection causes a reformulation of the network of similarities and differences. This is particularly relevant when applied to the first sense of the paradigm or philosophical paradigm as per Masterman above. Botha quotes Kittay (Mouton, 1988: 75) where a metaphor is described as *rearranging the furniture of the mind'*. Metaphors will be employed to describe the paradigms under discussion in this study so that the inherent qualities which are engaged by the metaphor can be expressed as they relate to the paradigm. The use of a metaphor will also produce interactive properties which will suggest novel relationships between various aspects as applied to the subject matter, that is, leadership. An interactive metaphor retroductively provides access to possible structures for reality which then becomes a source of possible hypotheses that can be explored. This is consistent with the nature of the research approach for this study that is an exploratory one. Mouton (1988: 17) quotes Morgan where he distinguishes between paradigms and metaphors where paradigms represent constitutive assumptions and metaphors represent an epistemological stance (Refer Appendix 1).

1.7 CHOICE OF LATE 20th CENTURY LEADERSHIP TEXTS AND RELATED TEXTS

Because the study is an exploratory one where the main method is to review texts in a hermeneutic fashion, the choice of texts requires a detailed section of its own, so that the relationship between the subject matter, its contexts and its background or larger body of knowledge is clear. As will be gathered, a fair amount of analysis is contained in this section relating to the search for texts, the choice of texts and the relationships between the different classes of text. The logic of the search and the choices are explained in this section.

I have specifically referred to the literature under review as constituting a 'Choice of Texts' as this entire study is about texts, and therefore the convention of a literature survey as normally employed in an empirical study is not appropriate. The choice of texts is briefly referred to in Section 1.4.1 **History of the Study**, so that the start point is clearly marked. The choice of texts was essentially a temporally influenced exercise, in that the reading of one led to the reading of another. The same process applied to the search for a framework which also covered in-depth reading of certain texts which resulted in some of those texts becoming content texts, that is, those related to postmodernism became content texts and not technique or tool-type texts as required by method.

The texts thus identified constitute the 'primary' data or information for the study, whilst readings from journals such as the California Management Review, the Harvard Business Review and the Sloan Management Review will be considered as secondary data or information. Expert opinion constitutes another source as mentioned in Section 1.4.1 above, and this detail is covered in Section 1.7.3 below. Each chapter will commence with the contribution of the texts to that particular chapter, where the texts as a source of primary data are identified, but the journals used in each chapter fulfil a support role as secondary data and will thus be referenced in the normal manner, that is, there

32

will be no statements made on the specific contribution of the journals in the main body of the study.

1.7.1 Classes of Texts

There are seven distinct classes of texts, as they relate to the subject of leadership in this study.

1.7.1.1 Key Texts

These are so named, as they contain and exemplify the ideas, concepts and potential of leadership we seem to be headed toward. There are two sets of writings, namely Rost's work *Leadership for the 21st Century* (1990) and a Bennis co-edited work *Beyond Leadership* (1994). Whilst Rost's work specifically refers to a post-industrial paradigm of leadership, Bennis, Parikh and Lessem refer to the 'new business paradigm' and the changes or transformations for management, groups, organisations and society. These two works form the basis for Chapters Three, Four and Five of this study which constitutes the body of this study. Rost's work is pertinent for both paradigms, as he offers a critical comment on industrial paradigm leadership, its history and styles of leadership concentrating on the firmly entrenched assumption that 'leadership is good management'. Bennis *et al.* deal exclusively with the post-industrial paradigm of leadership, but never refer to the paradigm as post-industrial, it is merely called 'new'. However they do offer an advance on Rost's work, where Rost writes for the hope of a new leadership thinking, Bennis *et al.* actually spell out the ideals and aims of sustainability in it's broadest sense.

Both these works are thought-provoking and serious attempts to recast leadership given the *'post-industrial morass'* that is already upon us (Bennis, 1989: 160). Bennis is regarded as the 'philosopher-king' in American leadership circles.

1.7.1.2   Late 20th Century Leadership Texts

This class of texts contains 39 texts, excluding the key texts, and a concerted effort was made to review the major 'schools' of leadership thinking from 1985 onwards. 1985 is a relatively arbitrary point, but a cut-off had to be made and 15 years prior to the 21st Century was considered a sufficient length of time with respect to leadership theory in vogue, in use and in the making. The two pre-eminent schools of leadership thinking that emerged were the transformational leadership school and the values/virtues school, although it can be argued that the values/virtues school could be incorporated into the transformational school given that all of the transformational leadership authors write about values and virtues in many instances. Thirteen of the 22 authors belong to the transformational school, as transformational leadership appeared to hold centre stage during the 1990's through both the management consulting and in-house training fraternities[21]. In Chapter Three Tromp's Models of Transformational Leadership Competencies will be utilised as a theory base for the analysis on transformational leadership in this study[22].

The 'virtues' school as embodied by Covey and the Covey Institute has been popularised in Covey's *Seven Habits Of Highly Effective People*. Much work is being done in this particular school by practitioners, but for the purposes of this study the virtues school is not considered of essence for the review as it deals almost exclusively with organisations' internal context. Although reference is made by this school to the external organisational context, it is more in passing, as opposed to a focus. Certain other late 20th century leadership texts of note are the Zalesnik and Gardner works. These gentlemen are highly respected academics and authors in the cognitive and psychological studies of leadership, but they do not belong to any particular 'school' as such. This fact probably adds weight to their work, as they can stand outside of the popular theories or schools and write substance that is relatively clinical. Gardner's

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[21] Transformational leadership best characterises the huge efforts/initiatives of business to deal with change during the 1990's

[22] This summary was developed by Prof. David Tromp, Head of Industrial Psychology, University of Stellenbosch as an attempt to perform a synthesis of existing models of transformational leadership

34

Leading Minds (1995) has an excellent case study on the industrial paradigm leader Alfred Sloan, whilst Zalesnik's *Learning Leadership* (1993) gives an interesting account of the dysfunctional life of the 'father' of functional management Frederick F. Taylor. The message from Zalesnik and Gardner's work is primarily one of integrity of leadership and indeed they refer to it as morality. This is echoed strongly in Rost's work and as will be seen comes into play in the reconceptualisation of post-industrial leadership.

1.7.1.3   Business Transformation and Ethics Texts

A closely related class of texts to the late 20th century leadership texts given that Transformational Leadership holds the centre, are those texts dealing with business transformation and business ethics. There are 19 of these particular texts in the bibliography which were selected based on recommendations and references. Transformation and ethics surfaced time and time again in the leadership readings, transformation is self-explanatory and ethics is taking hold because of the values and virtues school. Many more texts do exist, but it was decided that this particular class served the function of confirmation, and I did not want to get bogged down in the functional and operational large-scale change efforts that seemed to characterise these writings. Some of these texts had at least one, if not more, chapters on leadership, so that another 14 perspectives were either exact mirror images in some cases or fine-grained echoes in others, as far as the thinking on leadership as portrayed in the late 20th century leadership texts. One particular text in this class must be mentioned and that is *Built to Last* (1994) by Collins and Porras which is described as an 'unusual business book' that is seriously researched[23] and unconventional in its conclusions.

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[23] This text draws upon a six year research project at the Stanford University Graduate School of Business.

1.7.1.4 'Bridge' Texts

These are two texts pulled from the late 20th century leadership texts and business transformation texts respectively. They are Wheatley's *Leadership and the New Science* (1992) and Ray and Rinzler's anthology: *The New Paradigm in Business* (1993). Ray and Rinzler's text fulfils two functions: a chance reading of this work in 1993 sparked the idea for this study, and it is also an important work for large-scale change effects characterising business transformation. I use the term important, as it is one of the few in this class that correctly positions transformation in a global sense as opposed to a local or operational sense. Wheatley's text described as 'the most outstanding management book of the decade', stood out amongst the rash of late 20th century leadership texts. It brought the concepts of chaos and complexity into the mainstream of leadership thinking. Wheatley formerly a Professor of Management at Brigham Young, now heads up the Berkana Institute. Both Ray and Wheatley are academics of note and also highly sought after by business, therefore their works hold special significance as far as commentary and analysis are concerned.

It became apparent after other readings and indeed some 12 months into the study, that Ray and Rinzler's work was seminal as the contributors hinted at and wondered at not only the transformation of business, but also the entire modern world. Wheatley's work was specific to and explicit about the broader and deeper changes at a level of the scientific world-view. Therefore both works 'bridged' the call for new leadership thinking/theories/practice to a profound change of time, place, structure and matter and this call, to a further questioning as to what was actually occurring.

At the same time, another class of texts emerged which will be called the 'Prophecies'. These 'Prophecies' were read in a parallel fashion to the business transformation and late 20th century leadership texts. They arrived by way of bibliography references and recommendations. They too confirmed what the 'bridge' texts were saying. However the prophecy texts are not 'bridges' in

themselves, as they do not deal specifically with leadership and/or business, however they remain a very necessary and indeed essential class of texts, as explained below.

1.7.1.5 Prophecies Texts

These texts are not as closely related to leadership as the business transformation and ethics texts are in the conventional sense. BUT, they serve an extremely important function for leadership as regards the long view. These texts are also known as those concerned with futures or future sciences. Whilst they make no specific reference to leadership as such, they deal with the issues and scenarios that are supposedly the 'stuff' of business strategic thinking and planning. Leadership in the post-industrial paradigm would take serious note of these texts as they contribute to the 'pushing of the envelope' and the stretching of horizons. The post-industrial leader would have developed the discrimination as to what constituted substantive and informed opinion as regards the horizon, and thus would be able to dispense with what is termed, somewhat tongue-in-cheek, 'airport bookstall' texts. The Prophecies comprise 18 texts, some of which are well-known in business circles such as those authored by Handy, whose best-known work is *The Age of Unreason* (1989). Drucker, with a distinguished career in economics, management consulting and academia, has written many works spanning management and economics and politics and society. *The New Realities* (1989) was specifically chosen as it positions business within it's broader contexts. *Preparing for the 21st century* (1993), written by historian Kennedy, Professor of History at Yale, is a work described as a 'big history, anatomising the condition of the entire globe'. Kennedy writes about demography and technologies, in particular the biotechnology revolution. His emphasis on the natural environment offers an intelligent insight into the industrialisation phenomenon far removed from the somewhat emotional propaganda of the various 'environmentalist' causes.

A work in similar vein, but perhaps more confrontational in style, but nevertheless huge in scale and time is the writing of Rees-Mogg and Davidson

- *The Sovereign Individual* (1997). Four years after Kennedy, they write at length about the impact of a 'wired world' and the effects of the great transformation to the Information Age. They refer to this as the fourth stage of human society and give it an historic perspective by drawing parallels between the decline of the Church state in the 16th and 17th centuries and the decline of the Nation state in the late 20th century. They dwell on the emergence of the cyber economy and the twilight of democracy as we know it today.

A text, which at first glance, does not appear to belong to the prophecies, is that of Ferguson, *The Aquarian Conspiracy* (1980). In fact, in some circles, it is deemed a 'New Age' text, where 'New Age' is viewed as lunatic fringe, therapeutic or merely faddish. However, Ferguson's work is quoted by no less than the philosopher-king, Bennis, and amazingly by Rost as well. She is also quoted by prophecies authors and most of the New Science authors. The 'New Age' term is, in all probability, due to the fact that her work first appeared in 1980, somewhat in advance of the mainstream writers, and hence the unfortunate connotation given to her work, as there was nothing else to quite describe it then. Another text which appears to be somewhat controversial at first glance, is *The Leapfrog Option* (1999) by Mehrtens. This is based on her earlier work co-authored with Maynard - *The Fourth Wave: Business in the 21st Century* which took Toffler's concept of the 'Third Wave' further than the change in dominance from the blue collar factory floor to the white-collar office, but they acknowledge the debt to Toffler for the coining of the concept. The concept of waves gives us an idea of movement, where the term 'wave' was popularised by futurists like Toffler and is increasingly beginning to be used in the business literature (Mehrtens, 1999: 17).

Other authors in this class who confirm the scope and depth of the changes concerned are Toffler's *Powershifts* (1991)[24], Keegan's *The Spectre of Capitalism* (1992), and Harman's *Global Mind Change* (1998). They suffer if

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[24] The only one of his works that offers a comprehensive synthesis, whereas *Future Shock* and *The Third Wave* were partial sketches of what may come

anything, from the odious comparison with the 'airport book stall' syndrome. These are not writers of polemic, nor pedlars of universal nostra or single-issue maniacs. The prophecies are about a new world in the making marshalled into compelling arguments. However they lead us to an even more elementary question ' Why this, why now?'

The prophecies make implicit reference to an underlying 'something' causing these momentous shifts of the modern world. They dwell more on the visible impacts and manifestations of these shifts without really examining the 'something'. The bridging texts *Leadership and the New Science* and *The New Paradigm in Business* are more explicit in their reasoning on these shifts, hence their particular role as bridging texts.

1.7.1.6 Critical Intellectual Challenge Texts

To summarise thus far, *The New Paradigm in Business* led to the search for emerging leadership ideas and concepts embodied in the *Beyond Leadership* and *Leadership for the 21st century* texts. These texts led onto a review of late 20th century leadership texts, the prophecies and the bridging text of *Leadership and the New Science.* I had now arrived at a juncture where all the thinking contained in these texts had to be positioned within a greater body of knowledge. The new science part was relatively straightforward given Wheatley's emphasis and other author's references as such. So began readings of Capra, Briggs & Peat, Bohm, Bohm and Peat, Zohar, Prigogine and Zukav, all noted science authors writing about the notions of chaos, complexity, dissipative structures, interconnectedness, emergent properties, neural networks, no boundaries and holographs. These notions underlie the changes written about in the prophecies, business transformation and certain of the leadership texts, although one is not sure whether the authors are aware of this underlying element.

The less evident underlying 'something' was that of the term 'postmodern' which had been referred to in both the prophecy and leadership texts.

Rosenau, Seidman and Foucault's texts emerged as the other side of the coin of change, that side involved with social science, social theory and human studies, distinct from the natural or pure sciences, but moving in tandem with respect to the scope of change and the type of change associated with the discontinuities of the modern age. We, thus, have in this study, a context of societal and scientific shifts, that is, postmodernism and the New Science as the ultimate 'drivers' of the shifts/change in many disciplines and in much thinking giving rise to the viewpoints expressed in the other five classes of texts under review. This underlying 'something' for the purpose of this study is termed the 'Critical Intellectual Challenges of the 20th century'.

1.7.1.7 'Outlier' Texts

I have used the term 'outlier' to describe the texts that emerged from the 'hermeneutic' perspective adopted during the course of the study as a result of the analysis of the thinking contained in the literature. These texts were not identified in the literature review or initial analysis which produced the choice of texts. The term 'outlier' signifies an outlying member or part, and this 'hints' at their role and their function, which will be better understood through the reading of this study. At this point, the texts are listed for the sake of consistency and rigour of style and format, but no explanation will be offered at this stage as to the particular decision of choice or their function in the study:

- *Africa - The Time has Come* (1998)
- *African Renaissance* (1999)
- *The Healing Wisdom of Africa* (1999)
- *The Spirit of Leadership* (1999)
- *Plato - The Republic* (1987)

1.7.2 Co-Citation of Authors in the Texts

Due to the centrality and reliance on texts as the source of 'data' in this study, a suggestion was made by Johan Mouton that in order to attain a certain rigour

in the choice of key, bridge and leadership texts in particular, and the other texts in general, a co-citation exercise should be attempted to identify those authors that are considered to be the leading clique or group of experts in their field. The leading group cite each other and are cited also outside of their immediate field of expertise.

1.7.2.1 Late 20th Century Leadership Texts

Nineteen out of 21 authors cite Bennis in their works. The transformational leadership school cite each other occasionally, but all cite Bennis and James McGregor Burns. This group of transformational leadership theorists also cite two of the 'Prophecies' authors frequently, that is Handy and Drucker. Three of the six transformational leadership authors also cite Zalesnik and Gardner. Therefore it is assumed that Bennis deserves his title of 'philosopher-king' of leadership studies. We now come to the great anomaly within the text review: Rost is not cited by any of the leadership authors, including Bennis, however this is dealt with in the citation analysis on the key texts in Section 1.7.2.6 below.

1.7.2.2 Business Transformation and Ethics Texts

Bennis and Drucker are quoted extensively in this class of texts, when these authors do quote. It is somewhat interesting to note that many of these authors belong to the management consulting profession and as such quote more about case studies and organisations, than other authors, writers and thinkers as such.

1.7.2.3 Bridging Texts

Wheatley cites Peters, Nadler and Bellah in terms of leadership, while she cites Bohm, Capra, Briggs, Gleick, Lovelock and Prigogine as far as physics and science are concerned. Amongst Ray and Rinzler's contributors in their anthology are Bennis, Capra, Ferguson, Harman, Senge and Zukav.

1.7.2.4 Prophecies Texts

The 'Prophecies' authors when referring to leadership quote Bennis, Gardner and Senge. The prophecies group makes reference, however, mainly to political, economics and sociology authors in keeping with the themes of their works.

1.7.2.5 Critical Intellectual Challenge Texts

The Postmoderns refer to Bohm, Gleick, Prigogine, Kuhn and Popper in terms of the New Science. They also refer to Harman[25] and Bellah and De Tocqueville.

The New Scientists refer to Freud, Heidegger, Levi-Strauss, Marx, Sartre and Teilhard de Chardin (also referred to by Rost, Nanus and Bennis), Weber.

1.7.2.6 Key Texts

Bennis *et al.* in Beyond Leadership cite Peters and Tichy in terms of leadership. Given that this text is titled as it is, their citation is far broader and more lateral in approach than the other leadership texts. They quote Drucker, De Bono, Ferguson, Handy, Harman, Kuhn, Marx, Prigogine and Weber. In Bennis' earlier leadership works for example *Why Leader's Can't Lead*, Bennis quotes Bellah, Teilhard de Chardin and De Tocqueville who are mainly cited in sociological and prophecy texts. Both De Chardin and De Tocqueville are authors that are considered to be timeless as far as their texts are concerned, whilst Bellah's text *Habits of the Heart* has become popular given the emphasis on values/virtues so prevalent in business today.

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[25] Harman's Prophecies text whilst Bellah and De Tocqueville are essentially Philosophy texts

42

Rost is not cited by any author in the leadership or business transformation texts. This is extremely interesting, given that Rost cites all the above-mentioned late 20th century text authors at the very least. His bibliography comprises some 250 leadership texts including eight of Bennis' titles, and amongst others Avolio, Bass, Blanchard, Blake & Mouton, Burns, Conger, Covey, De Pree, Greenleaf, Kets de Vries, Koestenbaum, Kouzes and Posner, Maccoby, Nanus, Peters, Stodgill, Tichy and Devanna and Yukl. The foreword to his work is written by no less an authority than James McGregor Burns, who is cited by all of the transformational leaders above, and most other leadership authors. Rost also cites authors of the Prophecies and New Science classes, that is, Bellah, Ferguson, Weber, Kuhn, Bateson, Harman, and De Chardin. Rost at the time of writing *Leadership for the 21st century* was Dean of Education at San Diego University in California, and had made leadership an exclusive and specific topic of his own studies, dedicating his opus to J. M. Burns.

This exclusion of Rost by other leadership authors and indeed, Bennis himself, leads me to conclude that the leadership expert fraternity is like any other, that is they do not really look outside their discipline, except to quote 'celebrity' figures such as Drucker, etcetera. Dare I say this is of some concern, especially when they (the leadership authors) are writing about change, boundaryless organisations, interconnectedness and so on. At least James McGregor Burns supported Rost and this must be seen as the stamp of approval.

1.7.3   Expert Opinion

A body of expert opinion in the potential future of business exists in the form of the World Business Academy. Headquartered in Pasadena, the WBA publishes a quarterly journal titled *Perspectives* and also distributes another journal *Leader to Leader* on behalf of the Drucker Foundation to all its members. There is an ongoing process of dialogue exploring the force of the change and how it could be shaped so as to maximise the possibility that a

positive, sustainable society could evolve with a minimum of transitional difficulty. That dialogue continues at the international, regional and local meetings, conferences and retreats the Academy holds in various locales around the world. The list of fellows includes such notables as Bennis, Senge, Gardner, Zukav, Capra, Henderson and many other academics and business leaders. From their list of articles, it will be seen that the titles are not those usually found in business circles, thereby confirming the Academy's position that it is, indeed, at the forefront and cutting edge of leadership thinking (Refer Appendix 2). This expert body functions as an 'influencer' in this study and in the final chapter, its viewpoints will be corroborated by the latest articles in the accepted business journals – refer Section 1.7.

1.7.4   Referencing of Texts

The referencing of texts is in keeping with the Graduate School of Business, University of Stellenbosch, Study Project Guide which utilises the 'Harvard' method. As this study is a conceptual analysis of different classes of texts, the material presented in the text of the study is of considerably more volume than is usually associated with an empirical study. For this reason, all paraphrasing of the texts, in order to either introduce novel concepts or explain a particular line of reasoning, is referenced via the use of footnotes. If a text is quoted with reference to only one particular idea or as a supporting item in the main body of the text, either in a sentence or a paragraph, then the usual method of referencing in the text is followed. All texts referencing or paraphrasing will be in the third person. The use of the first person, whilst not usual, is employed to demonstrate my viewpoint. The use of 'I' and 'we' are reasonably interchangeable, depending on the grammar of the sentence.

1.7.5   Use of Appendices

The use of appendices in this particular study is for the purpose of amplification and/or extended explanation of ideas, notions, concepts and themes as proposed in the texts, where it is too lengthy for inclusion in the main body of

the study. The appendices perform the function of a certain annotation of the texts, which obviates the reader from having to read the actual text in question, unless he/she specifically wishes to do so.

1.8 RESEARCH STRATEGY AND DESIGN

The design presents a plan which structures the sequence of the study so that eventual conclusions/findings will be as valid as is possible in an exploratory study. The research design divides the research into four major sections which will incorporate seven chapters.

1.8.1 Setting the Agenda

The first section of the study, which includes this chapter, sets the agenda for the work The second chapter sets out to create an understanding of the critical intellectual challenges to established modern knowledge in seeking to address the first research goal as stated in Section 1.3 of this chapter. The discussion on the critical intellectual challenges is necessary to both position and motivate the analytical leadership study. These intellectual shifts have centred on the New Science and the postmodernist movements. This chapter will also sketch the emerging post-industrial paradigm, where the terms 'emerging' and 'emergence' are becoming keynotes in the literature of today, as we grapple with obtaining a real understanding of the new paradigm. A potential dialectic will begin to be discerned so that the contrasts between the two paradigms can be identified. These are necessary so that the leadership impacts can be classified with respect to the shifts from the industrial to post-industrial paradigm. Section One provides the background so that the research can be integrated within a larger body of knowledge to meet both the epistemic and ontological criteria.

1.8.2   Challenging the Dominant Paradigm

The second section of the study challenges the dominant paradigm in business and describes the leadership impacts associated with this paradigm. The industrial paradigm of leadership is well documented, explicit and based on a tradition of well-established empirical research. This section consists of one chapter which is divided into two parts where part one narrates the dominant paradigm in operation and part two describes and analyses the leadership theories of the late 20th century. Part two is essentially a critique of modern leadership theories and refers to the 'problem with leadership theories'. Thus the key concepts linking leadership to the paradigm transition are identified and therefore the thinking is developed to position leadership within a much broader context. Although only one chapter is devoted to the challenging of the dominant paradigm, the narrative and analysis is absolutely crucial to enable a reconceptualisation of leadership to take place. This chapter introduces the notion of the 'limits of the model' which is central to the development of the understanding required as stated in the research goals.

1.8.3   Implications for Leadership Thinking

The third section of the study opens with an identified outcome of the analysis from the previous section which suggests that the issue of purpose and vision as it relates to leadership is central to leadership thinking as the world shifts toward the post-industrial paradigm. This third section suggests a central thesis which results in the development of a precursive model: 'Leadership in a New World-View'. In keeping with the analytical nature of the work, Mouton (1990: 134) suggests that a central, theoretical thesis rather than hypothesis testing is more appropriate for analytical investigations. Again Mouton writes that models provide questions, pointers and directions for inquiry which might lead to a better understanding. A precursive model for leadership in a new or different world-view will introduce new terms and identify central problems and questions to be further investigated. A precursive model can also function as a frame of reference to generate a new language game or discourse for

leadership studies and practice. This is in keeping with Mouton's view that a precursive model can function as a frame of reference for an emerging paradigm and is indicative of something to follow (Mouton, 190: 141). Steiner (1988: 7) makes the point that a 'model for' is not a theory, whilst a 'model of' approaches an explanatory function. This section addresses the second and third research goals in Section 1.3. The frame of reference and its constructs will function heuristically, suggesting new leadership relationships and dependencies. It will act as a 'scientific' metaphor for potential elements of an evolving leadership theory.

1.8.4   Findings and Conclusions

The fourth and final section draws conclusions from the analytical work which are then tabled as statements of the model. These statements are utilised so that illustrative, tenable hypothesis(es) can be developed. These illustrative hypotheses will function as pointers for continuing, future research. The three previous sections will be summarised and the validity thereof addressed. The principles and concepts embodied in the precursive model will suggest potential, tenable hypotheses for future research and fieldwork. This section will pinpoint the issues to be investigated as a frame of reference for 21st century leadership so that it becomes a continuing field of inquiry. The summary will also seek to illustrate that all the research goals have been achieved or have been met or have not been met and why.

1.9   LAYOUT OF THE STUDY

Section One: Introduction and Purpose of the Study - Setting the Agenda
Chapter 1:   The Problem, Methodology of the Study and Research Strategy
Chapter 2:   Toward a Postmodern Age - The Critical Intellectual Challenges and their Shaping of the Emerging Post-industrial Paradigm

47

Section Two: An Analysis - The Dominant Paradigm Stands Challenged

               Chapter 3:   The Challenge to the Dominant Paradigm: An Analysis of Late 20th century leadership texts

Section Three: An Analysis - Implications for Leadership Thought, and Practice

               Chapter 4:   The Issue of Purpose and Vision for 21st Century Leadership

               Chapter 5:   Leadership in a New World-View – The Requirements of a 21st Century Post-industrial Paradigm

Section Four: Conclusions and Findings - Toward a New Model for Leadership Thinking and Practice

               Chapter 6:   The Leadership Metaphor for the Third Millennium: Community as Ecology

               Chapter 7:   Conclusions: A Postmodern Model

1.10   CONCLUDING REMARKS

This study is essentially one of leadership standing between two ages and the very notion of change implies the acceptance of loss, as we can see what is disappearing, but we cannot see what is emerging. The coming age has many opportunities and many trials, some of which we can now only dimly perceive and the literature makes an interesting point in a discussion on the unity of science. It indicates that less profound sciences are reducible to more profound ones - sociology is reducible to psychology, psychology to biology, biology to chemistry and chemistry to physics. In this vein the study motivates that a new baseline for leadership will become necessary, as the assumptions continue to be challenged and examined. The assumptions upon which the research is based are:

48

- the potential role of business in the 21st century will be quite different from the role of industrialised business

- the real nature of transformation is again different to the one advanced by the business media and educators

- the current leadership theories are 'generational', that is they are based on the dominant paradigm of conventional business wisdom

- there is a broad 'moral/ethical' dilemma facing leadership today with respect to global, societal issues

- that business is the key institution with the resources that can act as the vehicle for global transformation.

The limitations of the research are ones of influence and prejudice in that:

- the research agenda of management education and business schools is largely dictated by the dominant paradigm of industrialisation

- the norm as applied to business research is that it is conducted within more or less organised and institutionalised frameworks

- these frameworks impose restraints about what is acceptable in terms of research. The influence of current business and leadership ideology/ networks could mitigate against the acceptance of the study's conclusions.

The recourse to philosophy and to debate over the fundamentals of leadership can be construed as symptomatic of a major, temporal transition. The study seeks to offer an idealised design that the business and leadership community can work from so that a post-industrial leadership paradigm can be more fully identified and articulated.

49

CHAPTER 2

TOWARD A POSTMODERN AGE: THE CRITICAL INTELLECTUAL CHALLENGES AND THE SHAPING OF THE EMERGING POST-INDUSTRIAL PARADIGM

2.1   INTRODUCTION

The second chapter seeks to explore and portray the substance, the enduring qualities and, in fact, the foundation of the turbulence we have experienced and are continuing to experience in our world of business. The statements made in the problem description of this study in regard to the transitions we are facing are not about everyday change, but refer to a period of a fundamental transformation of the modern world. Historians, social commentators and futurists, some serious academics and some more populist, have focussed on the turn of the 20th century as a period of time in history, which draws comparison with epoch-making or the beginning of a new era. Whilst the crossover[1] to the 21st century may present itself as a symbolic representation in terms of a 'beginning', major changes on diverse fronts have manifested in and impacted on our lives in the closing decades of the 20th century. Many notable thinkers and writers during this time have been trying to make sense of the rapid succession of changes we have witnessed, where it is not change *per se*, as much as the speed at which it arrives as well as its breadth and enormity of impact.

The objective of this chapter is encapsulated in the first two research goals, so that as the discussion proceeds, an understanding of the causes, the extent and the profundity of the transitions are developed, thus encouraging an almost 'gestalt-like'[2] switch. It is the 'gestalt' switch that will be required of

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[1] The term 'crossover' denotes a turning of the ages - a period of momentary halting to evaluate and to examine the 'bigger' picture, where momentary can mean a generation or two
[2] Gestalt is the term used by Kuhn to describe how a paradigm can afford a new way of 'seeing'

leadership thinking. This chapter of the study is critical to the understanding of the framing of the issues and questions that are being and will continue to be posed of leadership as we cross over into the third millennium. These transitions are not about a millennium fixation as such, they run far deeper than the millennium story and they have been described as being similar in nature to those that occurred in the 4th and 17th centuries. In Ray and Rinzler's bridging text, the following quote characterises my reference to the transitions or shifts as those of a major temporal kind: Philosopher and scholar Huston Smith observed:

"Quietly, irrevocably, something enormous has happened to Western man, his outlook on life and the world has changed so radically that in the perspective of history, the 20th century is likely to mark - with the fourth century, which witnessed the triumph of Christianity and the 17th century which signalled the dawn of modern science - as one of the very few that have instigated genuinely new epochs in human thought" (Ray, Rinzler 1993: 14).

The changes upon us now, are coming so thick and fast that many authors, scientists and experts are talking about a discontinuity in the making that is similar to the Copernican revolution, that is, where Copernicus[3] displaced the earth from the centre of the universe. The revolution started by Copernicus' hypothesis was much more dramatic than a transition - it brought in new ways of thinking and new models for living together with new standards and thus constituted a true paradigm change in the sense of Kuhn.

Mouton's[4] suggestions on what 'events' actually constituted these changes resulted in our development of the notion of the <u>critical intellectual challenges</u> to knowledge over the last 50 years or so. Our thinking was that these

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[3] Zukav (1979: 210) writes that not one person, except perhaps Copernicus, wanted to accept the Copernican idea that the earth revolves around the sun. It is probable that other scholars at the time also felt the same way as Copernicus, however, the majority of the population did not have any idea that their reality was about to be disproved

[4] I have Johan Mouton of the Center for Interdisciplinary Studies, University of Stellenbosch to thank for suggesting the idea that I would need to look for what was 'underneath' or 'behind' the changes as described in the more populist literature

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challenges would serve the function of a 'driver' analogy, that is, if one can begin to appreciate what is, in fact, driving the turbulence, one can then begin to discern its core, its periphery, and its fall-out so that one gains a deeper appreciation of the phenomenon. These challenges take their 'grounding' from the discoveries in physics now popularly called 'the New Science' and the developments in the humanities known as postmodernism. Gilbert (1997: 24,25) describes a 'so-called' postmodern perspective on what human beings do through their social institutions; in the postmodern, people form their communities around patterns of meaning. It will come to be seen that the emergent post-industrial paradigm has its roots in the new science and postmodernist challenges to established knowledge. This chapter sets about integrating the research on leadership thinking within a larger body of knowledge in order to satisfy both the epistemic and ontological criteria, that is, the validity of the position adopted on current leadership thinking and the social reality that is embodied in the outcomes of leadership thinking. This also meets the requirement for conceptualisation where the problem to be studied is related to a broader conceptual framework or context. This stepping back also allows us to develop a different perspective, that is, a questioning not usually associated with the more conventional, rational-dimension studies of management research. The problem is that the change before us now is so glibly and superficially described in many instances, that it is not seen for what it really is and therefore due cognisance is not taken of the unsettling shifts of mindset that will be required to exercise leadership in the post-industrial paradigm.

2.2   THE CONTRIBUTION OF THE TEXTS

The texts consulted for this section are identified and motivated in Section 1.7 of Chapter One[5], however it is appropriate to comment on them in more depth, as the two classes of texts have many points of agreement, and offer similar viewpoints on the 'groundswell' of change. The discussion in this chapter is

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[5] These are the Prophecies and the Critical Intellectual Challenge Texts

thus a synthesis of the ideas and viewpoints as contained in these texts. However, I would like to comment on how these particular texts came to be chosen.

2.2.1 The Critical Intellectual Challenge Texts

The postmodern texts[6] consulted, were recommended by Mouton of the Centre for Inter-Disciplinary Studies, University of Stellenbosch whilst the works consulted on the 'New Science or New Physics' are those referred to in *The New Paradigm in Business*, one of the two bridging texts[7]. This particular text in fulfillment of its bridging function has, as a basic premise, that a fundamental change in worldview is being brought about by the developments in physics. The authors referred to in this text are specifically Fritjof Capra and Gary Zukav, where Capra the author of several seminal works, for example - *The Tao of Physics* and *The Turning Point,* is quoted in many of the different classes of literature consulted for this study. Zukav, although not a physicist, worked extensively with well-known scientists in the writing of his work with a somewhat fanciful title *The Dancing Wu Li Masters* where Wu Li is the Chinese for patterns of organic energy. However given the calibre of business contributors to Ray and Rinzler's bridging text, that is, Bennis, Senge, Collins and Porras, one must assume that the standing of Capra and Zukav within this particular community is accepted. The other two New Science authors selected are David Bohm and Danah Zohar. Bohm and Peat co-author *Science, Order and Creativity* which is described as a dramatic look at the creative roots of life. Bohm is best known for his text *Wholeness and Implicate Order,* and is 'Kuhn-like' as far as a source of reference is concerned. Peat has also authored an excellent text on chaos theory titled *The Turbulent Mirror,* which is also cited by Wheatley in her bridging text. The final author selected is Danah Zohar who writes for the layman in her work *The Quantum Self,* which is highly recommended by Bohm himself. Zohar, educated at MIT and Harvard, is an American scientist who takes as an overall theme for her work

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[6] These are Rosenau's 1992 text and Seidman's 1994 text - Refer Bibliography
[7] For an explanation of the bridging texts, refer to Section 1.7.1.4, Chapter One

53

that a whole new metaphor for the age, or a new worldview follows naturally from 'the New Science and/or New Physics'.

The discussion I put forward on the critical intellectual challenges is a synthesis drawn from the individual texts. In certain cases I do mention authors, as the specific instance of their contribution is particularly singular and instructive, if not in advance of the particular class of texts that they are allocated to for the purposes of this study.

2.2.2 The Prophecies Texts

This chapter seeks to integrate the more familiar texts of the social commentators and futurists with the above, but lesser known postmodern and New Science texts. It must be stated categorically, that the Prophecies and Bridging texts are far more informative than the business literature as typified by the late 20th century leadership and business transformation texts. Drucker's text -*The New Realities* - offers a most profound comment with respect to the impacts of the information age where if one accepts that information is the basic principle of biological, rather than mechanical processes, then the shift from a mechanical to a biological universe will eventually require a new philosophical synthesis. Drucker's text is similar to Capra's in the respect that his thinking moves far beyond the mere impacts of advances in information technology. Rees-Mogg and Davidson's text - *The Sovereign Individual* - is one of the most authoritative works to appear in the closing decade of the 20th century, as it dwells on the profound implications of information technology advances in the impacts on politics, economics, business and morality. Rees-Mogg and Davidson's text is vast in its scope and is quite simply a powerful analysis and prediction of what could be the logical outcome of modern technological advances. Rifkin's text - *The End of Work* - is about the fundamental transformation of the nature of work and the potential for the decline of the global labour force, as we know it. It is particularly thought-provoking with respect to the future and the nature of work. The New

54

Science forms the underpinning of the thinking of the social commentators who are grappling with the post-industrial paradigm. Rifkin and Rees Mogg and Davidson all make reference to the manifestations of the new physics. Rifkin, whilst acknowledging the 'New Science', writes in relatively negative terms where he describes 'the watchful eye of science' as characterising the essence of modern American business, that is, technology conquers all.

A point of note is necessary as far as Ferguson's text is concerned. In the 1987 edition, the foreword is penned by none other than John Naisbitt of *Megatrends* fame[8]. Naisbitt refers to *'... the genius of the Aquarian Conspiracy ...'* where he describes his work, that is, *Megatrends* as 'soft core' and Ferguson's work as 'hard core'. She devotes an entire chapter in *The Aquarian Conspiracy* to the New Science and an entire chapter to the transformation of values and vocation, which is the main reference work for the postmodernist linkages. It is precisely her chapter on the transformation of values and vocation that is reprinted in Ray and Rinzler's bridging text, thus Ferguson's text spans both the Humanities and the New Science.

2.2.3   The Bridging Texts - Their Role

It is with respect to the development of the understanding of the profound implications of the transitions and their impacts as mentioned above, that Ray and Rinzler's text comes into its own. They devote six essays to *Vision and the Future* of which two are written by Capra and Zukav who are referred to in Section 2.1.1 above. Ray mentions Kuhn, Newton, Prigogine, quantum physics, and includes postmodern type essays in the anthology. This bridging text creates the beginnings of a new wisdom for leadership to ponder and consider – Appendix 3 illustrates the unusual and pioneering content of this work. The other bridging text, that of Margaret Wheatley – *Leadership and the New Science* (subtitled Learning about Organization from an Orderly Universe) comes into play later on in the study. Wheatley's work is an attempt to fashion

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[8] Naisbitt is an author frequently referred to in the business and leadership transformation texts with respect to the future

the images and metaphors associated with quantum physics so that they can be used in an organisational and leadership setting. Her text will be used in the later chapters where I deal specifically with leadership. To be absolutely clear on the function of the bridging texts, their titles are instructive -

a) Ray and Rinzler's work is about business evolution

b) Wheatley's work is about leadership in particular.

However both contexts are based on the critical intellectual challenges of the 20th century.

2.2.4   Texts that contribute to the Development and Scope of the Chapter

It is necessary at this point to refer to the texts of Foucault and Zohar[9] where they provide a certain perspective on the both the scope of this chapter in the case of Zohar and the development of knowledge in the case of Foucault. In writing this chapter, I became painfully aware, to paraphrase Zohar (1990: 5), that every section in this chapter could be a chapter on its own. But as the ideas and concepts are far-reaching and somewhat unconventional for a business research study, I felt it best to offer a broad overview, thus making it possible for the reader to appreciate that we are confronted with a most major temporal transition. This transition has not been pertinently or clearly articulated as a transition that creates a context for the development of leadership thinking, or in fact, as a dependency for the development of leadership thinking. In other words it is a pre-paradigm and/or between-paradigm period wherein a new paradigm is emerging. Foucault (1972: 5) provides an idea of the development of knowledge over time and I refer to his statement *"the most radical discontinuities are the breaks effected by a work of theoretical transformation which establishes a science by detaching it from the ideology of its past ..."*. Whilst leadership thinking is not a science, Foucault's

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[9] Foucault's text belongs to the class of methodology texts; Zohar's belongs to the class of critical intellectual challenge texts

statement is germane to position leadership thinking as an element in the development of knowledge. Foucault (1972: 7) writes further that the notion of discontinuity is a paradoxical one in that it is both an instrument and an object of research. The discontinuity can only be established by comparing domains and this discontinuity then becomes a working concept. The other idea that I wish to introduce here to support what is actually taking place with the writing of this study is the concept of <u>discourse.</u> Foucault (1972: 80) refers to a discourse as a space where the rules of formation are in the discourse itself, so that a discourse is defined as: <u>all that is written and spoken and all that invites dialogue or conversation</u>[10].

Foucault's texts offer insight into the evolution of knowledge via the mechanism of a discontinuity and if his thinking is applied to the transitions of today, it will come to be appreciated that the ideas and concepts expressed in the following discussion contribute towards the development of leadership thinking. The use of Foucault's texts at this point in the study, are the first example where certain of the texts offer both content and method insights, offering a clear example of the hermeneutic approach. Foucault's texts are essentially methodology-type texts, but his perspective on the evolution of knowledge contributes to the critical intellectual challenge content of this chapter.

2.3   THE THEMES OF FORMATION THAT EMERGE FROM THE TEXTS

Certain themes 'emerged', so to speak, from the texts and again, I must refer to the 'hermeneutic'[11] perspective adopted for this study, where this perspective allows for the building of the themes which are analogous to a leading melody in a composition. This chapter has as its objective to identify and describe those themes that create an understanding of the shifts in thinking that will be required as the world moves from the modern age to a postmodern age. The identity and persistence of the themes of the post-

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[10] Bohm (1987: 270) refers to dialogue as 'loosening' the collective, socio-cultural rigidity that holds us all in its grip.
[11] For an explanation of the 'hermeneutic' perspective, Refer Section 1.4.7, Chapter One

industrial paradigm are based on a field of 'strategic possibilities'[12]. The danger, as Foucault writes, lies in the fact that one is forced to advance beyond familiar territory far from the certainties to which one is accustomed, towards an as yet unchartered land and unforeseeable conclusions.

In the development of these themes, one must question those divisions or groupings of knowledge with which we have become so familiar - these are the major types of discourse and/or 'genre' such as science and economics. Mouton (1986: 8) refers to Giddens' 'blurred genres' of modern thought, which indicates that there is already a fuzziness, an indistinct character of disciplines. What were once separate areas of knowledge mingle together so that the boundaries between them are breaking down. The notions of development and evolution make it possible to group a succession of dispersed events and to link them to one and the same organising principle, as will be seen in the final theme 'The Ecology of Everything' which is discussed below.

Whilst the purpose of this particular section is to illustrate the critical, intellectual challenges to established knowledge in the modern age, it is assumed that the reader will accept certain positions as stated. This chapter is not about explaining postmodernism or the New Science as such, but about the discernment of the underlying, inescapable 'drivers' giving form and structure to the post-industrial paradigm. Certain exposition will be offered in the footnotes and appendices, but over and above this, the reader will have to consult the Bibliography and read for himself/herself to understand perhaps more fully the critical, intellectual challenges as presented by postmodernism and the New Science.

It is pertinent to note at this point in the chapter that what I am proposing in the 'building of the themes', is the emerging collapsing of the boundaries of established knowledge. I am preceded by notable and advanced thinkers on the subject. My view of the situation is, that essentially the postmodernist

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[12] This term is taken from Foucault's discussion on planes of emergence in his *Archaeology of Knowledge* (1972, 38) – here strategic is not used in the popular business sense, but in its literal sense

58

authors began the process, but got caught up in a tangled web of their own making[13], from which they are now only surfacing. These early pioneers, however, gave birth to a discourse that has been picked up by the futurists and social commentators, so that what was once considered to be an 'unscientific' and 'pejorative' set of notions, ideas and concepts is now threaded through many of the texts consulted for this study[14]. Certain of the authors make specific mention of the collapse of the boundaries of knowledge such as Capra in his seminal 1982 text, Ferguson in her 1980 text and this collapse has been legitimised for the business world through Wheatley's 1992 text where she combines management and organisational behaviour theory with quantum physics and chaos theory. I have woven themes, as identified and discussed below, from the different classes of texts. They serve to illustrate this 'collapse' of the boundaries:

- The waning of the modern world

- The search for meaning

- A new vision of reality

- The living planet

- The ecology of everything

2.3.1 A Theme - The Waning of the Modern World

Bohm's text is particularly instructive as to the principle associated with the so-called waning of the modern age. He states that the concept of generative

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[13] There is a distinct grouping of postmodernists who hold no brief for anything in the modern idiom, reason and truth included. It is this grouping who have caused many academics to retreat from postmodernism (Rosenau, 1992: 17)

[14] Educators are debating the merits of a conception of truth that many management educators would find alien (Gilbert, 1997: 24)

59

order[15] can be applied to human societies where it is proposed that new civilisations arise out of a creative surge. Following this surge, these civilisations prosper, are maintained for a time and eventually decay and as Bohm suggests, the notion that Western civilisation is subject to such a cycle is not uncommon. Merhtens (1999: 80-81) refers to sinusoid growth curves that resemble 'waves' which represents a pattern of growth along a continuum of change, with new cycles beginning before old ones end.

The industrial age is being replaced by the idea of an information age and it is this idea that has attracted the most attention and has been written about extensively, on many levels and within many disciplines. Until recently, the information age was seen as being about better technology within the industrial paradigm, but I maintain that this is merely a surface effect and this contention will be borne out by the discussion that follows. The prophecy texts assert that what is being witnessed is nothing less than the 'waning of the modern age' and they stress that the industrial civilisation embodied by artefacts such as the world wars, the assembly line, social security, income tax, deodorant and the toaster oven is dying (Rees-Mogg & Davidson, 1997: 11,14). The literature is at pains to illustrate that the changes being thrust upon us, are indeed, those changes associated with the major transformations of socio-economic life. The emerging stage of socio-economic life is being referred to in a number of ways, depending upon the background and discipline of the commentator, but there is a further subtle influence at work. This can only be described as the 'emotional' pull of epoch-making. We see a combination of emotions in play, ranging from the eternal optimists who see the third millennium as a fresh new start to the pessimists who roundly exclaim at a world gone wrong. The use of futurist terminology is couched in terms designed by the business media industry to appeal to the business pioneer and adventure-seeker, however certain analysis is required to get to grips with what possible underlying events are influencing the tumultuous

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[15] Generative Order is defined by Bohm (1987: 151) as an order concerned with a deeper and more inward order out of which the manifest form of things can emerge creatively. This represents an advance on his concept of implicate order

changes of these times. The paradigm shifts are so broad and encompassing that we are faced with a most important question:

"What are the keystones or principles of formation in this age we are moving toward?"

The term 'postmodern' was first encountered in the reading of a prophecy[16] text, where the author makes reference to the postmodern age in a discussion on the growing discontent with the industrial order and the trends of a postmodern society in the making (Harman, 1998: 32,130,144). The term postmodern is sometimes employed as a synonym for the future as opposed to its rigorous use, that is, as a specific philosophical perspective replete with epistemological assumptions and methodological preferences (Rosenau, 1992: 1-17).

2.3.1.1   A Postmodern Viewpoint - The Modern Dream Turned Nightmare[17]

Two aspects of relevance have been selected where these aspects are related specifically to the moral or ethical content of social science and the industrial model of urban society. Both these aspects are specific to the discussion and analysis in subsequent chapters. The first aspect is bound up with the vision of social science where the aim is to bring back into the centre of social theory, a view of social science as a moral, public practice. This view is not afraid of moral advocacy, in the service of making a better world. With regard to the reconnection of social theory to the moral issues of the day, it is argued that theory has gotten sidetracked into a preoccupation with the meta-theoretical or foundations of theory, whereas what is really needed is the vital tension between the scientific and the moral. It is maintained that people are 'starved' for compelling social perspectives on their lives, while moral commitments linger, they are not acknowledged or integrated as a deliberate part of the work of social scientists. The significance of this line of reasoning will be understood

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[16] Harman (1998: 32,130,144)
[17] Seidman (1994: 3-13 and 70-81)

61

more fully as we move into the analysis on leadership thinking required for 21st century leadership.

The second aspect of relevance is that of the story of the bureaucratisation of society in an industrialised world, marking the triumph of modernisation. A particularly interesting and thorough analysis of Max Weber, the 'father' of modern organisation is offered. Weber is described as one of the 'pioneers of the human sciences' and one of the greatest social thinkers of his time. Weber's notion of the Protestant work ethic as forming the cultural origin of capitalism was seen to be the making of the middle classes. Their values espoused hard work, frugality, deferred gratification, and a pride in economic success and wealth accumulation without ostentatious consumption. The modern bureaucratic ethic embracing expertise, specialisation and technical training would offer a progressive movement of humankind into a complex, advanced society where, with the aid of science, the individual would reign supreme over nature and history. It is argued, however, that the Protestant work ethic would give rise to motivations based on survival, status and power. It is maintained that the spread of bureaucracy and it's utilitarian status-oriented culture to all modern institutions fashioned a society of other-directed, spiritually bland and apolitical individuals ruled by a soulless bureaucracy. The same features that made bureaucracy efficient and socially beneficial could, however, render it an ominous social force. Weber maintained that bureaucracy's spirit of impersonality and professionalism would make it the most efficient mode of administration in modern societies, and so bureaucracy became the most powerful social force in modernity.

The postmoderns also offer the view that, whilst capitalism introduced a dynamic market system, its need for a massive infrastructure of transportation and communication and a legal administrative apparatus encouraged bureaucratisation throughout economic life, and typifies the structure of the State still today. With its mission to control, regulate and order the social and natural environment, the State expresses the essential spirit of modernity. The

62

postmoderns claim that *"... real power shifted into the hands of the managerial and big business elite ... as the differences between white collar jobs blur, making it harder to base a status hierarchy on work roles, the new middle classes looked to consumption and leisure activities to flag social status and to feel free and powerful ... (to find) self-fulfilment in consumerism".*
(Seidman, 1994: 165)

2.3.2   A Theme - The Search for Meaning

This particular theme occurs time and time again in much of the postmodern literature and has its birth in the development of counter-culture movements in America and Europe[18] and the emergence of many 'liberation' movements or new social dispensations who struggled for the recognition of moral character, political engagement and dialogue. It is maintained that the emergence of postmodernism in the Humanities and the Social Sciences signals more than just a set of hypothesising. It is described as the sign of a radically new and different cultural movement which is coalescing in a broad-based re-conceptualisation of how we experience and explain the world around us. It is further maintained that the social sciences, natural sciences and the humanities all intermingle at the edges and that the boundaries between them are a source of debate. It offers to the postmodernists that the modern priorities are all challenged: career, office, individual responsibility, bureaucracy, liberal democracy, tolerance, humanism, egalitarianism, detached experiment, evaluative criteria, neutral procedures, impersonal rules and rationality[19].

The postmodernists believed that modernity entered history as a progressive force promising to liberate humankind from ignorance and irrationality, but whether that promise has been sustained given the modern record - world wars, genocide, worldwide recessions, Vietnam, Cambodia, Kosovo and the

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[18] In America the Feminist, Gay and Afro-American movements signified postmodern, whilst in Europe it was the sixties and seventies student protests that were seen as manifesting the 'postmodern'
[19] Rosenau (1992: 5-6) describes the substance of postmodernism in the Social Sciences

widening gap between rich and poor – is questionable. The accumulated experience of Western civilisation, industrialisation, urbanisation, advanced technology, the nation state, and life in the 'fast lane' all point toward a search for meaning. The postmodernists support a re-focussing on what has been taken for granted, what has been neglected, regions of resistance, the forgotten, the irrational, the repressed, the borderline, the classical, the sacred, the marginal, the excluded *"... all that which the modern age has never cared to understand in any particular detail, with any sort of specificity"* (Rosenau, 1992: 8).

Rosenau (1992: 78-80), whilst dividing the postmodernists into the sceptics and affirmatives, makes the case for the postmodern contribution. The affirmative postmodernists have contributed to the social sciences with a motivation based upon improving the discipline. Affirmatives are oriented towards process, open to positive political action, recognise the visionary, seek to be non-dogmatic and non-ideological, affirm an ethic, make normative choices and build issue-specific coalitions. We have to consider that if business and/or management science are part and parcel of the social sciences, they are subject to or will become subject to the same kinds of debate, despite the postmodern assertion that its impact in the case of economics has been slower[20].

2.3.2.1 The Transformation of Values and Vocation[21]

Ferguson's text is the reference text that offers insights into transformation of a systemic nature in keeping with Foucault's notion of discontinuity. These insights illustrate the connection between the postmodern notions of the emergent 21st century individual and the transformation of values and vocation. In 1980 Ferguson offered a visionary and different viewpoint on transformation,

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[20] Rosenau states, however, that recently postmodernism had made enormous gains that are being reflected in such diverse areas as forestry, engineering, property development, systems analysis, organisational analysis, public relations and public administration - it is economically viable and compatible with a public relations point of view (1992: 4)

[21] Ferguson (1980: 192.193.338)

64

in comparison to what the standard business transformation text was offering some 10 years later. She suggested that individual transformation came before organisational or collective transformation, which offered the possibility that individual evolution may lead to collective evolution. "*To the individual whose gate of change is well defended, the transformation process, even in others is threatening*" (Ferguson, 1980: 112)[22]. The very chaos of contemporary existence provides the material for transformation and in the physical sciences, a transformed substance has taken on a different nature or character and thus, the distinction is drawn between real transformation and imagined transformation. Empowerment goes hand in hand with transformation but it is also misused and has become just another buzzword - it is maintained that empowerment is to be free for something, not from something. Transformation requires that all values cast toward inner reform precede outward change. In the following quotation late 20th century America is described but it could be a description of any major industrialised country today:

"*We have equated the good life with material consumption, we have dehumanised work and made it needlessly competitive, we are uneasy about our capacities for learning and teaching. Wildly expensive medical care has made little advance against chronic and catastrophic illness, our government is complex and unresponsive, our social support system is breaking at every stress point. The current disequilibrium foreshadows a new kind of society. The (American) dream has metamorphosed into an expansionist, materialist, nationalist and even imperialist vision of wealth and domination akin to paternalism*" (Ferguson, 1980: 27).

"*The American Dream has become the world's nightmare*"
(Motombe Mpana in Ray & Rinzler, 1993: 13).

The literature states that our prime focus is on comfort rather than the truth and that we are trying to consume our way to prosperity. The question is asked

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[22] This is consistent with the 'individualist' notion of modern thinking, however, as the study progresses, this will be re-examined.

if we are able to recognise the ways in which our lives and livelihood have been influenced by outmoded structures? It is maintained that individual consumerism will shift to community exchange which embraces a qualitatively different kind of wealth. A different kind of social order may be in the making, one aimed more toward material sufficiency than material abundance.

2.3.2.2 Values and not Economics[23]

The literature proposes an emergent paradigm of values compared to the modern paradigm of economics. The modern world's economic systems take sides in the argument: individual versus society, which encourages polarisation so that debates on capitalism, socialism and communism do not allow us to rephrase the question, as posed by Ferguson of whether a materialistic society is suited to human needs? The assertion is made that both capitalism and socialism as we know them, pivot on material values and they are therefore inadequate systems to transform society. It is noted that Ferguson's comments constituted an advance on business theorists, who are now only casting a critical glance at the capitalist system, which is dealt with in subsequent sections of this chapter as well as in Chapters Three and Five of the study. Appendix 4 provides the comparison between the assumptions on which the modern paradigm of economics is based and the assumptions on which the 'postmodern' paradigm of values is based, so that in a values-driven paradigm the notion of the 'whole' becomes the vehicle for transformation.

It is stated that if work can be viewed as a transformative expression so that through work we are fully engaged in life we can then begin to see that meaning can be discovered and expressed in any human service; cleaning, teaching, gardening, carpentry, selling, caring for children, driving a taxi. Thus the marginal, the excluded and the forgotten are all imbued with a sense of value and it is precisely this notion that forges the link between the transformation of values and vocation with the postmodern approach. If all

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[23] Ferguson (1907: 328-330)

work would be imbued with value, then all work would become to be seen as meaningful and this would encourage the value of vocation to be developed. Thus the perspective on work in the 21st century is based on the thinking of <u>values</u> as a predominantly <u>transforming</u> device which will shape both social and work behaviours, so that they become seamless[24].

2.3.2.3   New Sources of Power[25]

Fifteen new types of power are identified that will manifest in the emergent post-industrial paradigm. These are different powers, born of a combination of advances in information technology and the humanistic organisation development movement. They have their roots in concepts like holism and interconnectedness and when compared to the hierarchical and politically-oriented powers of the industrial era, they will pose a paradigm shift of their own for many organisations. Here again the linkage to the postmodernism of the Humanities is clearly seen where the alternatives to institutionalised power bases are already accepted in principle, if not understood in operation. New, more imaginative and rewarding sources of power needed for social transformation will come into play. Whilst the listing contained in Appendix 5 is a mere identification of these new powers, one can immediately sense that the power-bases of the industrial, modern paradigm will be severely shaken. Zukav in (Ray & Rinzler, 1993: 240) introduces the notion of authentic power where it is suggested that, in the place of external power as the ability to manipulate and control, humanity is now evolving in the pursuit of authentic power. This is seen as the alignment of the person with his/her innate ability to develop and evolve. The ability of these new sources of power to challenge all our institutionalised norms and indeed understanding, is summarised as challenging the legitimacy of entire systems: *'the whole idea of leadership, power and hierarchy will have to be rethought'* (Ferguson, 1980: 94).

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[24] Ferguson (1980: 328-330, 345-348)
[25] Ferguson (1980: 221-240)

67

2.3.3   A Theme - A New Vision of Reality

The postmodernists weave critical comment throughout their work on the issues confronting modern science. They offer a view that hinges on the fact that the promise of the modern social sciences, being bound up with the problems of modern science, has failed to materialise. In fact they go so far as to state that in the late 20th century there were serious reservations about the value of the 'scientific project'. "*The quest for foundations, certitude, objectivity and grand theories has taken on a life of its own*" (Seidman, 1994: 152). Modern science established its reputation on objectivity and rigorous procedures of inquiry, however the postmodernists reacted to the uncritical confidence in modern science and smugness about objective knowledge. Science came to claim it's own monopoly of truth and the positivist, empiricist, rational-logical model of modern science remained central to the social sciences as long as the consensus about the success of this view held firm. However, little by little a discrepancy was apparent between the way modern science was supposed to function in theory and how it actually worked. The postmodernists come out in support of Kuhn, Feyerabend and Toulmin,[26] who as a group of scientists, maintained that modern science was not seen as living up to its own standards. Modern science took little notice of the mystical and metaphysical dimensions of human existence, it had little to say about the normative and the ethical, the purposes to which knowledge should and would be put. It is argued that social science discourses speak today to the experts and have aspired to avoid moral values and commitments in order to defend their claim to producing objective knowledge.

2.3.3.1   The New Scientists - When and How did it All Begin?[27]

The literature traces the origin of the development of the new science thinking from the work of Albert Einstein, who published five significant papers in 1905:

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[26] Masterman notes that Fereyabend is both a philosopher of science who is nearest to Kuhn and the one who has given Kuhn's work the most study (1970: 67)

[27] Capra (1982: 31,32,63,65) and Zukav (1979: 77)

68

three of them were pivotal in the development of physics. The third paper set forth the special theory of relativity. Quantum mechanics was formulated during the first three decades of this century by an international group of physicists. The physicists began to discover the world is virtually nothing but energy, one whole with an infinite number of intimately connected, always varying parts. It involved radical changes in the way about time and space is understood and this exploration of the atomic and subatomic world brought scientists into contact with a strange and unexpected reality. Heisenberg is quoted as saying that somehow they (the scientists) got into the spirit of quantum theory despite its profound implications of change for the concepts of time, space, matter, object and cause and effect. As time progressed, discovery after discovery in physics depicted a far different world than the one most of us assume, as we go through our everyday lives. Throughout this century, the changes in physics were paralleled by similar discoveries in other sciences. Heisenberg's Uncertainty Principle long ago made its way into the language of sociologists and psychologists. The phrase a 'quantum leap' has become common parlance for discussing any sort of rapid change. The emerging physics is characterised by terms such as organic, holistic and ecological but it is more popularly called a systems view. It is argued that physicists can play an important role in the transformation process, as since the 17th century, physics has been the shining example of an 'exact' science and has served as the model for all other sciences. It is maintained that in the 20th century physics has gone through several conceptual revolutions, where the new physics can show the other sciences that scientific thinking does not necessarily have to be reductionist and mechanistic, that holistic and ecological views are also scientifically sound.

2.3.3.2 Physics - Quantum and Otherwise[28]

The four accepted principles of Newtonian physics that were shattered by the new physics are listed below:

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[28] Capra (1982: 62,65,70) and Zukav (1979: 23,44)

- The concept of absolute time and space

- The belief in the existence of solid particles as the building blocks of reality

- The acceptance of the causal nature of physical phenomena

- The assumption of the objective description of nature

The New Science necessitated profound changes in concepts of time, space, matter, object, cause and effect, and this re-conceptualisation is entirely consistent with the postmodern writings referred to in 2.3.2 above. Because these concepts are so fundamental to our way of experiencing the world, their transformation came as a great shock and it was noted that the ground would be cut from under science. Quantum physics is the study of the subatomic realm, the invisible universe underlying and embedded in and forming the fabric of everything around us. The critical distinction is made, that far from throwing the baby out with the bathwater "*the physics of Newton remains valid within its limits, i.e. we have found the limits of our previous theories. Quantum physics does not replace Newtonian physics but includes it*" Zukav (1979: 44). This statement is echoed elsewhere in the texts where transformation does not entail throwing over our civilised values and practices but involves subsuming them under a higher order. Kuhn (1962: 148) proposed the same reasoning where it is stated that within the new paradigm old terms, concepts and experiments fall into new relationships with each other. Quantum science presents a view of a globally interconnected world in which biological, psychological, social and environmental phenomena are all interdependent. This led Bateson to remark that in quantum theory one always dealt with interconnections and not things, and thus that relationships should always be used as the basis for all definitions.

2.3.3.3 The Forerunners of Chaos and Complexity Theory[29]

In this section the texts offer a perspective on where quantum physics is headed and provide a compelling overview of the really astounding discoveries made later in the 20th century after the initial onslaught of Planck, Heisenberg and company. These discoveries were made during the sixties and seventies by John Bell, Ilya Prigogine and Karl Pribam. They constitute a postmodern group of scientists whose contributions have won a Nobel Prize and elicited comment as noted by Ferguson (1980: 171) as some of the most profound discoveries of science. These three discoveries deal with the notions of non-locality, the transformation of chaos into higher levels of order and a super theory that has our brains mathematically constructing hard reality by interpreting frequencies from a dimension transcending time and space. Appendix 6 gives a summary of each of these three major new scientific discoveries. These three discoveries form the base for the chaos and complexity theories, and it is here that Bohm and Peat elevate the discourse beyond the current thinking. They propose a return to greater creativity and communication in the sciences and ask for a renewed emphasis on ideas rather than on formulae, on the whole rather than fragments and on meaning rather than mechanics. Excerpts from their text are also referenced in Appendix 6 for the sake of conciseness in the main body of this chapter. I have also applied the same treatment to the principles of complexity theory, taken from a text authored by Cilliers[30], where he combines the notions of complexity and postmodernism to produce an outstanding synthesis of the combining of so-called 'separate' disciplines.

There is one more concept from the New Science that has recently entered the discourse and that is the notion of synchronicity[31] and here Lazlo[32] states that

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[29] Bohm (1987: 104-150), Ferguson (1980: 163-187) and Zukav (1979: 210-229)

[30] Complexity & Postmodernism (1998) is about understanding complex systems, where complexity is of a vastly different order to complication

[31] The Bibliography contains a leadership text titled: Synchronicity - The Inner Path of Leadership written by Jaworski with an introduction by Senge

[32] Lazlo writing in the foreword of a text (Combes & Holland, 1996) which takes on Bell's theorem, Schrodinger's Cat and Jung's archetypes to produce the notion of synchronicity as an outcome of the collapse of separate disciplines – Refer Bibliography

there are only two things that he is reasonably sure about:

1) nothing that is occurring is independent of any other thing, and

2) nothing that occurs is entirely random and prey to chance.

Lazlo, a Hungarian systems theorist, also puts forward the phrase of 'nothing butness', where he maintains that the phrase - nothing but - has been the bastion of the reductionist's view of reality. In other words the reductionist would not be able to tolerate the notion of synchronicity as a phenomenon of connectivity in human experience (Appendix 6 also contains an exposition of this concept).

I wish to make a point of particular note. The relevance of the following quote taken from Ferguson's text is significant in terms of the themes formation and the development of knowledge:

"*Erwin Schroedinger, the great physicist, once said that it took at least fifty years before a major scientific discovery penetrates the public consciousness - half a century before people realise what truly surprising beliefs are held by leading scientists*" (Ferguson, 1980: 151).

2.3.4   A Theme - The Living Planet[33]

The concept of the living planet is increasingly being referred to in social commentary, but before proceeding to the exposition of this concept, it is necessary to consider its precursor. This precursor is the systems view of life[34] and most texts today offer a comprehensive summary of the systems view of life, as exemplified by the biological model. This model supports the notions of complexity, chaos and transformation and is an accepted construct in the texts

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[33] This is a metaphor for the Post-industrial paradigm, Refer Mouton in Section 1.6.2 in Chapter 1 on the Use of Metaphors
[34] Capra (1982: 286-302)

consulted for this chapter, that is, it is an organising principle. However, whilst the systemic view of life is now widely accepted, it remains hovering on the brink of the next level of awareness. Capra is the author who most succinctly expresses the need for a more holistic worldview based on deep ecological awareness. He contrasts 'deep ecology' with 'shallow environmentalism' where he states that an ecological vision goes far beyond the immediate concerns with environmental protection. It is maintained that shallow environmentalism is concerned more with the efficient control and management of the environment for the benefit of man. Whereas 'deep' ecology thinking will recognise that profound changes in our perception of the role of human beings in our planetary ecosystem will be required. 'Deep ecology' goes beyond the scientific framework to an intuitive awareness of the oneness of all life and therefore the only viable solutions are those that are sustainable. With respect to the term 'sustainable' it is argued that the challenge of our time is to create a sustainable society that does not diminish the prospects of future generations. However, this notion of sustainability has become one of a certain expediency that is now beginning to take hold, as business institutions make use of it to denote continuity.

2.3.4.1   The Gaia Hypothesis[35]

Capra, once again, illustrates his leading-edge thinking In the discussion he provides on the Gaia hypothesis. James Lovelock and Lyn Margulis, a chemist and microbiologist respectively, employed the idea of a living system to develop the Gaia Hypothesis whereby the planet as a whole is regarded as a single living organism. Most living systems exhibit multileveled, intricate and non-linear patterns of organisation giving rise to the organisation of complexity. Lovelock and Margulis suggest that these phenomena can be understood, only if the planet as a whole is regarded as a single living organism. All living matter on earth, together with the atmosphere, oceans and soil forms a complex system that has all the patterns of self-organisation. The principle of

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[35] Capra (1982: 307-309)

73

complementarity in quantum physics is also important in systems biology, where complementarity of autonomy and integration allow self-maintenance, transformation, learning and evolution. The quotation below illustrates the Gaia hypothesis:

"the entire range of living matter on Earth, from hotels to viruses and from oaks to algae could be regarded as constituting a single living entity, capable of manipulating Earth's atmosphere to suit its overall needs and endowed with faculties and power far beyond those of its constituent parts"
(Steyn, 1997: 213).

The Gaia Hypothesis is a logical conclusion to the systemic view of life and it will increasingly become to be seen as the platform of supposition for the development of the post-industrial paradigm. Wheatley (1992: 121,137) embraces the concept of the Gaia Hypothesis which sees Earth as a living organism actively engaged in creating the conditions that support life. If one can accept the challenge posed by the discoveries in the New Science, then the leap of faith required in the thinking to visualise the planet as a living organism is not that difficult.

To return to the search for meaning elucidated as a theme of formation for the post-industrial paradigm. This can be better understood and perhaps more readily accepted, if viewed from the platform of a living system, as opposed to a seemingly mundane and unconnected series of modern tasks that obtain value based on the industrial mindset of exclusivity and hierarchical notions of power. The contemporary individual's struggle is to find that higher purpose – many people find little opportunity in their work to develop compassion, openness and humanness.

74

The <u>Gaia Hypothesis</u> stands unchallenged at this point[36]. The arguments in the literature as to the dangers being posed to our natural environments and as well as the many, different initiatives underway in many parts of the world to stem or begin reversing some of the ravages of industrialisation, support it. The environmentalist movements and indeed, political parties such as the Greens in Germany, all owe allegiance to the <u>Gaia Hypothesis</u>. Appendix 7 illustrates Lovelock's justification for his work[37].

2.3.5   A Theme - The Ecology of Everything[38]

We are presented with a conceptual shift from structure to rhythm, from parts to wholeness and from separateness to interconnection by the New Science. The stream of knowledge is heading towards a non-mechanical reality, the universe can be seen not as a machine, but as a living system which entails an evolved <u>system of thinking</u>. The notion of unbroken wholeness has profound implications for science as a whole. Transformation is not an event, it is an ongoing process allowing for chaos and disorder within the rhythms of evolution. Science must be seen as an attempt to understand humanity's relationship to nature and must liberate itself from the view that science can conquer nature and that it does not have to take account of the consequences of it's alienation from nature. The new scientists sketch a new vision of reality which goes far beyond the immediate concerns with environmental protection. They call for a new philosophical basis requiring profound changes in our perception of the role of man in the planetary ecosystem. They write of a turbulent universe which is more complex, less secure, more fluid and, in a sense, more frightening, but go on to maintain that it is really a friendly place because we are all in it together discovering what wholeness actually means. The argument is presented that the key axes of conflict today are around issues of rights, quality of life, protection of the environment, preservation of

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[36] The scientific knowledge about global climate change is no longer avoided and relegated as being too vague and nebulous to debate

[37] In its testing, Gaia theory had already opened several new fields of research, each with its own literature. This is what measures its worth, not arguments about whether it is right or wrong (Lovelock, 1988: 213)

[38] Briggs and Peat (1990: 203), Capra (1982: 333) and Seidman (1994: 183)

communities, control over local education and health, cultural legitimation and social democracy. We may have to concede that the emergent postmodern individual as a conscious, purposeful and feeling person who is comfortable with multiple realities is preferable to the modern white/blue collar worker bent on individualism and consumption at all costs. This ecology of everything which is supported by Lazlo's viewpoint that nothing that is occurring is independent of any other thing, brings us to the concept of a quantum worldview, where this worldview 'pushes the envelope' toward a new paradigm.

2.3.5.1   The Quantum Worldview[39]

As with the Gaia Hypothesis, the expression of this particular concept is particular to Zohar's text, where she discusses the concept of a worldview in some detail[40]. Again, as I have done with Capra, I am outlining her contribution, as I believe that it is significantly in advance of the other texts in her class on the subject of worldviews. At the most personal level, a worldview is a theme running through a life, a thread which draws apparently disparate pieces together and joins them in a coherent whole. At the more social level, a worldview draws together many elements of our relationships to others, both the intimate, the more general group and social relationships of culture. It is stated that we name these things our own, as they express what we are. If at this social level, one fails to sense some coherent worldview, the sense of self and other breaks down - the feeling of belonging and morality which follows naturally from such a feeling fragment. At a more general level, a worldview is a theme which integrates this sense of self to the wider whole, to the overall sense of purpose or sense of direction. Zohar maintains that each of us must ask why, what is the meaning of life and its pursuits, what good are we doing, and where do we fit into the general scheme of things? Zohar is of the opinion that the 'new physics' holds out the promise of a new worldview. Once we can accept that the physics of human consciousness emerges from quantum

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[39] Zohar (1990: 213-220)
[40] Kuhn (1962: 110) describes his scientific revolutions as changes of worldviews

processes within the brain, we will then be able to accept that human consciousness and the whole world of creation shares a physics with everything else in the universe[41]. The concept of a quantum worldview is expanded upon and applied to business, which analysis is presented in Chapter Five of this study.

2.3.5.2   The New Global Structure[42]

All management, business and economics authors are in basic agreement that the network or variations thereof will become the dominant social structure and will replace the hierarchy as we know it in all of our institutions. Much has been written about networks in both the symbolic and rational dimensions of business texts in the last ten years or so and therefore I will not devote significant discussion to this variation of the theme, as it is self-evident. I will however offer a certain advance on the thinking thus far encountered in the business texts.

The network is a flexible system, a dissipative structure so richly coherent that it is in constant flux, poised for reordering, capable of endless transformation. It is an organic mode of social organisation more biologically adaptive, more efficient and more 'conscious' than the hierarchical structures of industrial civilisation. As the benefits of linkage and co-operation become more visible, networks have coalesced for just about every imaginable purpose. Organisation culture will be based on networks of support systems and shared values rather than on power, money or personal ambition. All of the monopolies, hierarchies and pyramids of power of industrial society are going to dissolve in the face of this constant pressure of distributing intelligence to the fringes of all networks. Viewed within the context of cyberspace, command and control structures are primitive in the extreme, as limited as strictly linear thinking.

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[41] Interconnection and interdependence are often described by quantum physicists as an exchange between all matter at the subatomic level (Dennard, 1996: 496)
[42] Ferguson (1980: 213-215) and Rees-Mogg (1997: 142,227,230)

A perspective on networks as a tool of transformation is provided. The network as amplified by electronic communications, freed from the old restraints of family and culture, is a potential antidote to alienation. It generates power enough to remake society and it offers the individual emotional, intellectual, spiritual and economic support. The network is seen as an invisible home, and a powerful means of altering the course of institutions. It is maintained that the new mega-political conditions of the coming age will significantly alter the logic of business organisation.

2.3.5.3   An 'Eco'-Philosophy Emerges

Whilst, this chapter deals essentially with the intellectual challenge of the post-industrial paradigm, it is appropriate to include a brief mention of the key text[43], where they refer to an 'eco-philosophy' which is described as self-actualising with regard to the individual and symbiotic with regard to the Cosmos. They further refer to the organism-call in the living planet and the recognition of the interdependence of the entire planet; thereby promoting that a different notion of sustainable development must be built into all activities. The challenge that this notion of sustainability poses to the world's business community must be taken up in its entirety and at a level of transformed basic changes and beliefs. The Prophecies class of texts also discuss the new ecological realities, born out of the industrial world's 'rape' of the planet, where rampant consumerism has placed huge demands upon the earth's resources. It is believed that simple mathematics is demonstrating that the world will pollute itself beyond return, or run out of natural resources, if it does not take account of this prospect in its collective economic, industrial and trade policies. Table 2.1 illustrates the application of paradigm analysis to the emerging paradigm as per Masterman – refer Section 1.6.2.

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[43] Bennis *et al.* (1994: Preface)

78

Table 2.1: Illustration of post-industrial paradigm utilising Masterman's framework

Descriptors	Application
Sense of the paradigm	Metaparadigm: philosophic
State of paradigm science	New of non-paradigm (concepts, tentative)
Function of the paradigm	Guiding or heuristic
Metaphor of the paradigm	Ecology of living planet
Worldview of paradigm	Quantum or world is one
Organising principle	Networks of interaction
Degree of complexity	Collapsing of boundaries between disciplines
Knowledge base	New science and postmodernism
Dependency	Collaboration
Impacts	Chaos and turbulence

2.4   THE NEW MANDATE FOR BUSINESS

As much as the 20th century, and indeed the late 19th century, was the time of the industrial paradigm, the 21st century promises the beginning of an existence as different from the industrialised life for ourselves, as was the case for the agrarian communities faced with the onslaught of industrialism. Many business futurists, economists, business academics and management thinkers are posing serious questions about the 21st century. Although the underlying challenges embodied in the New Science and postmodernism form the basis for shaping the post-industrial paradigm, they are not seen on the surface as contributing toward conventional economic, business or leadership thinking. However, they do underpin the massive shifts taking place as discussed in the emergent themes of formation of the post-industrial paradigm[44].

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[44] Refer Section 1.4.2 in Chapter One, where the term post-industrial is not viewed as anti-industrial, it is rather toward a different order

This section identifies the critical impacts associated with the macro-transitions[45] that embody the post-industrial paradigm and which will continue to confront business and government and ultimately, the broader society. These impacts made their appearance some years ago and although they will be immediately recognised, they are now juxtaposed with the themes of formation presented by the critical intellectual challenges as discussed in the previous section. They should be seen in the light of a societal evolution and not merely as the glib or vague change effects referred to in the business literature. 'Networks' and 'Transformation' are recurring themes in the business literature, being written about in varying degrees of complexity, scale and focus ranging from the odd mention to entire chapters. So that, whilst the metaphor of the 'network' contributes to the structure for the new paradigm, transformation becomes the method or methodology of structural change. This provides an inherent capability which will continue to modify and shape the social and economic impacts, leading to a worldview as proposed by Capra and Zohar. I offer an outcome of these impacts which I call a New Paradigm for Work[46].

Although there has been much commentary on new forms of work it is usually 'threaded' through other topics in the business literature and it tends to get glossed over or 'lost'. For the purpose of expanding the narrow concept of the information age, as it is presently understood, Rees-Mogg and Davidson's text is used. The information age is referred to as the Fourth Stage of Human Society by Rees-Mogg and Davidson (1997: 12)[47]. They write that looming over the horizon is something entirely new, something very different. I maintain that it does 'fit' with the term 'New Age' but does not deserve the negative connotation that has come to be associated with it, which has come about through the misinterpretations and misunderstandings embodied in the populist literature and press[48].

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[45] The term 'macro' refers to large-scale and long as per the Concise Oxford Dictionary, 1976

[46] Work is viewed in a macro sense as belonging to the 'sociological region' which is defined by Foucault (1970: 355) as the region of the labouring, producing and consuming man who offers himself as a representation of the society in which this activity occurs.

[47] This stage is preceded by (1) hunting and gathering societies (2) agricultural societies and (3) industrial societies

[48] Capra (1982: 431) refers to this new age as a Solar Age

The Prophecies texts concentrate on the broader impacts of the information technology advances; the focus of Rees-Mogg and Davidson is the political-economic and business-economic impacts of the information age whilst Rifkin writes about the labour-workforce impacts. Reference is made to the *"triumph of efficiency over power"*[49], (where previously the welfare state and the trade union were both artefacts of the modern state sharing the spoils of power over efficiency). This triumph is exemplified by the concept of cyberspace – the new dimension created by the endless reproduction of computer networks, satellites, modems, databases and the public Internet. The New Science here again provides the substrata for cyberspace which is described as a realm without physical existence. The cyber economy will inevitably be shaped by the profound mathematical truth of the logic of complex systems. The Internet and Worldwide Web have already taken on characteristics of an organic system where real life constitutes biological complexity. It is proposed that the wholesale logic of bio-transfer into machines will become an increasing reality. The likelihood of technological change will in the next few years antiquate most of the concepts of the modern world. Echoing the new scientists, the Prophecies texts describe reality as being non-linear but that most people's expectations are not and although the new science of non-linear dynamics is indisputable, we continue to live by the metaphors and thoughts of industrialism.

"... the industrial worldview incorporating the operating principles of industrial science is still the 'commonsense' intuition of educated opinion"
(Rees-Mogg and Davidson, 1997: 39).

2.4.1   Macro-Economic Impacts[50]

The 'apparent' major macro-economic impact is that of cyberspace and networks with regard to economics and it is referred to as the *'end of*

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[49] Rees-Mogg & Davidson (1997: 139-177)
[50] Rees-Mogg & Davidson (1997: 207-239)

egalitarian economics' and as a revolution in earnings capacity. The information age means more than just a growing use of powerful computers. It means a revolution in lifestyles, institutions and the distribution of resources. Because location will mean much less in the information age than the Industrial Age, business without borders will become the norm. The transition to the information age is inevitably depreciating physical infrastructure. As telecommuters increasingly replace factory employees and office workers, it will matter less whether freeways and other transportation routes are rebuilt and well maintained in the future[51].

Cyberspace will also mean the erosion of local price anomalies as greatly reduced information costs will obviate most local pricing advantages. Buyers will be able to scan an immense number of outlets in search of the lowest price; they will also be able to employ remote services to shop across jurisdictional boundaries. Bypassing previous restraints of trade, profit margins consequently are likely to fall in any field where local price anomalies can be eroded by additional information and competition. Powerful competitive forces are tending to equalise the prices of goods, services, labour and capital across the globe. It is maintained that the profound implication of the new information technology is one of an infinite, non-terrestrial realm of economic activity which will evolve requiring us to *"think globally and act globally"* (Rees-Mogg and Davidson, 1997: 18). It is further maintained that the cyber economy of the information age will be more free than any other commercial realm in history.

2.4.2   Geopolitical Impacts[52]

These impacts are discussed from a perspective of both the direct impacts of micro processing and the broader societal impacts that derive from an incisive critique of the capitalist system as offered by Keegan. Keegan is a macro-

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[51] The single most powerful change has been from the primacy of manufacture of products to that of information, from large machine power to microprocessing, from factory to workstations, from mass production to small teams/individual endeavour

[52] Drucker and Kennedy, Keegan (1992: 189-199) and Rees-Mogg and Davidson (1997: 6-12, 11-39) are also in agreement with this particular view

political commentator who refers to his work as the *Spectre of Capitalism* which asks whether late 20th century capitalism continues to make sense. Keegan's text challenges the capitalistic system as it is employed. The dominant competitive weapon of the 21st century will be the education and skills of the workforce and it is suggested that in this age of intellectual capital, that the question of 'who owns the capital' is fraught with difficulty as the people who own the intellect are the employees, and the shareholders cannot actually own people. It is further argued that the approach based on a simple faith in 'markets' is inadequate for the problems now confronting a global economy that is also known by the label 'capitalist'. The urgent problem facing the world now is how to manage capitalism efficiently, humanely and safely. It is emphasised that the extreme free market philosophy is riven with holes at both a national and global level. The capitalist world has been suffering from too great a faith in the virtues of the free market and from its excesses to which that faith has led. From a micro processing perspective, the Internet offers the promise of a new social system, globally pervasive and anti-sovereign within which anybody, anywhere can express to the rest of humanity what he/she believes without fear. It is maintained that micro processing will subvert and destroy the nation state, creating new forms of social organisation in the process. Micro processing has incubated a whole range of technologies that enhance the capacity of small groups and individuals to function independently of central authority. It is maintained that this will not be an 'easy' transformation. It is a transfer of <u>real</u> power amounting to a transformation of the way the world works and it has only just begun. The texts offer a compelling view of a restructured socio-political and econo-political scenario. The Internet and other computer networks will erode the tax base by bypassing intermediaries, who can be taxed and remove transactions outside the jurisdictions. Information technology makes possible a dramatic extension of the markets by altering the way that assets are created and protected[53]. The global market will be much bigger than the largest of national markets. We will see a commercialisation of sovereignty, as citizens become customers in

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[53] Rees-Mogg and Davidson maintain that this is revolutionary, more revolutionary than gunpowder proved to be for the agricultural society (1997: 23)

every sense of the word. It is maintained that in the 21st century the disintegration of the continental empires, which followed the disintegration of the earlier maritime empires, will continue.

2.4.3   Labour Force Impacts[54]

The text offers a viewpoint where the advances in information technology will bring about historic transformation in working endeavours. The point is made that we are pushing the relationship of machines and work beyond the uneasy accommodation of the industrial age into a new relationship whose configuration we can only begin to start trying to make sense of. It is maintained that in more and more countries business is about lean production, re-engineering, total quality management, 'decruiting' and downsizing and that everywhere men and women are worried about their future. The young are beginning to vent their frustration and rage in increasing antisocial behaviour and that throughout the world there is a sense of momentous change taking place. A chapter in Rifkin's text titled *The Last Service Worker* provides food for thought as it describes the advances in automation, which when coupled with the re-engineering already taking place, will substitute for human labour across many service related fields. The point is that, previously, the service and retail sectors absorbed many automation redundancies from the agricultural and manufacturing sectors. It is proposed that they will be no longer the sector of last resort.

The prophecy authors are all in agreement with Rifkin about the work impacts of the paradigm shifts, however he does paint the <u>most</u> depressing picture in terms of massive, permanent unemployment and the potential societal upheaval that this will incur. He also offers a view on the developments in farming technology that has resulted in the rapid migration of workers to the cities and has contributed to serious urban problems. He goes on to write about 'molecular' farming where gene splicing with its ability to manipulate

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[54] Rifkin (1995: 109-127, 143-162)

84

living entities will eliminate the constraints posed by biological boundaries. These technologies, he maintains, will create the concept of 'life sciences' complexes[55] that are likely to equal or surpass that of the petrochemical complex of the past century - we are already seeing the beginnings of Luddite-type reaction to this development in the case of the controversy of genetically engineered foodstuffs.

2.4.4 Toward a New Paradigm for Work

In this section, Rifkin and Rees-Mogg's texts are consulted to elucidate a paradigm of post-industrial work which will take us beyond the current manifestations of work re-arrangements normally associated with rightsizing or downsizing.

2.4.4.1 Knowledge Work[56]

The knowledge worker concept is viewed as the key conceptualisation underpinning work in the 21st century. It is maintained that as labour's clout has significantly diminished, the knowledge workers have become the more important group in the economic equation. It is further maintained that the reason that top management and investors have had to share some of their power with the creators of intellectual property, is precisely because it is the group of men and women whose knowledge and ideas have fuelled the creation of a high-tech information society. It is argued that intellectual property rights have become more important than finance in some industries, therefore knowledge workers have become the new aristocracy.

There is agreement in the texts with regard to the notion of the tyranny of place, that many of the new elite of professionals or symbolic analysts, although working in the world's great cities, have little or no attachment to place. Where they work is far less important to them than the global network

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[55] The 'life-sciences' are referred to as an issue of leadership ethics in a subsequent chapter
[56] Rees-Mogg and Davidson (1997: 230-239) and Rifkin (1995: 174-176)

that they work in. In this sense, they are seen to represent a high-tech nomadic tribe, who has more in common with each other than with the citizens of whatever country they belong to or happen to be doing business with. The potential work impacts are elaborated upon where knowledge work technologies will accentuate the differences in human talents and motivation. It is suggested that the disappearance of low and middle skill employment is a prelude to the disappearance of most employment and the reconfiguration of work in the spot market. Andy Grove, former CEO of Intel views the world operating as one big market, where every employee will compete with every person anywhere in the world who is capable of doing the same job *"... there are lots of them and many of them are hungry ..."* (Rees-Mogg & Davidson, 1997: 215).

2.4.4.2   Why Firms? [57]

The question is posed more and more in the literature - 'Why Firms'? The rationale for large-scale organisations could be made in the industrial era in terms of industrial assembly lines, capital costs, labour organisation, high natural resource contents and the sequential nature of work. The enormous reduction in information, transaction and processing costs brought on by micro processing will create the 'virtual corporation' to a degree that will disturb and threaten all but a few. New organisational imperatives will arise as information technology dissipates many of the long-term organisational advantages of firms that arise from high transaction and information costs. Firms were an effective way to overcome information deficits and high transaction costs; firms are mainly artefacts of information transaction costs. The ultimate scenario of digital servants is sketched so that many firm based activities, as we know them will simply become electronic network based. A virtual corporation will eliminate most 'organisational slack' by eliminating the organisation. Micro processing devolves the firm, activities will be organised around projects so that major commercial projects will become more like filmmaking.

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[57] Rees-Mogg and Davidson (1997) and Rifkin (1995: 221-293)

The above scenarios on the new paradigm of work must be contrasted in two ways: The first is that the relentless impact of technology creates a corresponding drive or 'push' for values as people increasingly fear that technology is taking over their lives. Secondly that the phenomenon of a global 'elite' of knowledge workers does <u>not mean</u> that other types of labour have no meaning or value (as discussed in the themes of formation section of this chapter).

Rees-Mogg and Davidson are adamant about a completely new type of paradigm, given the geopolitical impacts, whilst Rifkin still refers to an industrial paradigm that is the <u>third industrial revolution</u>, with regard to the information age. He does in his text, however, devote four chapters under the heading of the '<u>The Dawn of a Post-Market Era</u>'. Here, he discusses topics such as new social contracts and the Third Sector replacing many government functions, as we know them today. This Third Sector Role leads us onto Drucker's concept of a 'Post-Business' society.

2.4.5 The 'Post-Business' Society[58]

Drucker's penultimate conclusion is the concept of a 'Post-Business Society'. This is seen as a shift from a society in which business was the main avenue of advancement to a society in which business is <u>only one</u> of the available opportunities and no longer a distinctive one. Knowledge will become the capital of developed economies and knowledge workers the group that sets society's values and norms. Business has succeeded too well and the values of business are no longer held with conviction and commitment. The problem he maintains, is not money but dignity, recognition and self-respect. A counterculture is seen emerging where a formal economic sector known as the 'Third Sector' involving non-profit, non-governmental institutions who have a mix of paid management and an unpaid staff of 'volunteers'. The example is

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[58] Drucker (1989: 167-179)

87

given where citizenship is envisaged through the 'Third Sector' where already the 'Third Sector' is America's largest employer – 90 million people work as volunteers in the third sector and they all have one desire in common – to work for change for the better. 'Third Sector' institutions are rapidly becoming creators of new bonds of community and a bridge. The role of the third sector institution is creating for its volunteers, a sphere of meaningful citizenship[59]. Rifkin offers a substantial discussion on the 'Third Sector' where he states that the 'Third Sector' will underpin the post-market era which would replace the industrial world as we know it. This 'Third Sector' vision offers a much-needed antidote to the materialism that has so dominated 20th century industrial thinking. The very idea of broadening one's loyalties and affiliations beyond the narrow confines of the marketplace and the nation-state to include the human species and the planet is revolutionary and portends vast changes in the structuring of society. It is maintained that there is no essential reason why social services and many public goods must be provided by political means. The privatisation of communities can result in new mechanisms for providing and financing public goods.

Ray and Rinzler's bridging text offers an essay titled 'Redefinitions of Corporate Wealth' (1993: 36-42). This proposes a form of accounting - fourth wave accounting - where business emerges as a leader of society, accepting responsibility for the whole. Questions such as "What is the corporation doing to improve the health of the planet?" would not be considered outrageous. In Ray and Rinzler's anthology, an entire section is devoted to Social and Environmental Responsibility, covering five chapters (Refer Appendix 3). It is proposed that unlike the market economy, which is based solely on 'productivity', a 'social' economy is centred on human relationships, on companionship, fraternal bonds and stewardship - qualities not easily reducible to or replaceable by technology.

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[59] In the 1998, 1999 and 2000 journal articles – particularly Harvard Business Review and California Management Review – there is an acknowledgement of the importance of the 'Third Sector' for the business world. Refer Bibliography

88

2.4.6   Globalisation Subsumed under a Higher Order[60]

Certain of the texts create a perspective on a new worldview that moves beyond the globalisation of business, as we know it and more toward the development of a united global citizenry. The transitional worldview is being spearheaded by the environmental awareness of purchases, choice of family size and recreation. *"We sense the limits of our old science, the dangers of our top-heavy hierarchies and we begin to realise the changing context of our planet"* (Ferguson, 1980: 143). Science has given us insights into wholes, systems, stress and transformation so that a new model of the universe will ultimately emerge in which art, science, religion and philosophy converge. Mehrtens, whose work builds on Toffler's with the concept of 'waves' identifies the differences between the third wave of progressive change and the fourth wave of the quantum worldview and these differences are carried over into the world of business and commerce, as summarised in Table 2.2.

It is increasingly evident that our efforts to control, understand and explain economies are wholly inadequate. Our ideas and values about work, management and money grew out of an old stable social order and were based on a view of humankind and nature long since transcended in science[61]. The real world turns on very different principles than those imposed by partial economic philosophies. The new economics will promote synergy, barter, co-operation and creativity. Economic policy is increasingly neither 'free trade' nor 'protectionist' but 'reciprocity' between nations. Reciprocity is the only way to prevent the world economy from regressing into extreme protectionism and reciprocity is fast emerging as the new integrating principle of the world economy, which brings us back to the theme of the ecology of everything. This line of reasoning is extended to include the notion of a transnational ecology as the 'final' new reality in the world economy where concern for the ecology will increasingly have to be built into economic policy. This reasoning insists that environmental threat or damage must become a direct cost of doing

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[60] Drucker (1989: 125-133), Ferguson (1980: 143,340), Mehrtens (1999: 18) and Rifkin (1995: 291)
[61] Refer to Section 2.3.3.2 - Physics Quantum and Otherwise

business. This is in advance of the current 'environmental' awareness campaigns on the part of big business, where many of the organisations devote certain resources to sponsor or fund 'rights' campaigns, however they seldom overhaul or audit their actual environmental impact as a result of their own production and/or distribution of goods and services. It is maintained that crucial environmental needs cannot be met by national action or national law – they require common transnational policies[62].

It is posited that business executives may be, unwittingly, the most open-minded group in society, because their success depends on being able to perceive early trends and new perspectives. It is argued that the transition from a society based on mass employment in the private sector to one based on non-market criteria for organising social life will require a rethinking of the current worldview. The texts are instructive, in that we need to move on to a different and more evolved plane of ideas, concepts, notions and thinking, but that does not mean a wholesale negation of what has been achieved thus far.

2.5   BETWEEN TWO AGES – THE EVOLUTION OF KNOWLEDGE

The themes and impacts of the transition from an industrial to a post-industrial age are termed the paradigm shifts which are manifesting prior to the grounding of the new paradigm. This means that the exemplars[63], theories and methodological style are not yet established, however an ideology[64] is developing as a potential, philosophical perspective - the ideology of ecology and interconnectedness. At this point we have general presuppositions, some concepts and tentative formations of a post-industrial discourse. This positions the emerging paradigm as still belonging to the 'metaphysical' realm and not as yet belonging to the empirical environment characterised by laws, correlations, observations and definitions[65]. This is consistent with

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[62] Refer to Section 2.3.4 – The Living Planet
[63] Ray and Rinzler's bridging text does offer some early exemplars on certain post-industrial concepts
[64] The term 'ideology' as employed here is not in its negative sense, rather it denotes the science of ideas and visionary speculation as per the Concise Oxford Dictionary, 1976
[65] Mouton (1996: 23) - Alexander's Continuum of Theoretical Logic in Sociology

90

Masterman's analysis, where she speaks of the meta-paradigm as a philosophical paradigm which allows for a new way of 'seeing' and she maintains that the meta-paradigm is something far wider than and ideologically prior to theory[66].

2.5.1 The Pre-Paradigmatic Period Represented by the Paradigm Shifts

The pre-paradigmatic period is described by Mouton (1986: 33) as one when different explanations are offered for one and the same problem and different convictions are held because of different views and theories about the same thing. Although this transition period associated with the emerging post-industrial paradigm is pre-paradigmatic, it has less to do with different convictions or views and more to do with an unquestioning acceptance of the 'surface' effects - the advances in technology together with an emphasis on the search for values. The assumption is made that these surface effects are in fact 'it', when they merely represent a far more profound and a much deeper shift toward a different reality. The pre-paradigmatic phase is characterised by lengthy debates - both metaphysical and philosophical - concerning the real nature of phenomena. Kuhn (1962: 13) states that these debates serve to define schools rather than produce agreement and this statement is borne out by the presence of the 'values/virtues' school that has come to be associated with transformational leadership theory. In making use of Mouton's (1990: 146) description of the commitments of a scientific community I propose that the pre-paradigmatic phase is one where the theoretical-conceptual commitments to accuracy or truth of the theories (the technical commitments to the criteria regarded as scientific and the ontological commitments to the nature of the research object) are all thrown into question and held up for scrutiny. This sums up the 'thread' running through the texts with respect to late 20th century industrialisation and its entrenched attitudes. At best, the function of the emerging paradigm can be to provide clues concerning which theoretical or empirical problems are appropriate and relevant for further problem-solving

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[66] Refer Section 1.6.1 in Chapter 1, on the Nature of a Paradigm

91

activities - these will be identified in the final chapter of this study as regards the tenable hypotheses that will be developed to propose that a fundamentally new view of leadership will be required for the 21st century. This 'sense' of the paradigm, which is a meta-paradigm, fits with Foucault's (1972: 21) description of a whole mass of notions which challenges the current business ideology. This mass may not have a rigorous conceptual structure, but it does have a guiding function. Table 2.2 illustrates the development of knowledge through the 'wave' concept, where the Third Wave as popularised by Toffler is considered state-of-the-art today.

Table 2.2: Between two ages – the evolution of knowledge

Dimension	Second wave	Third wave	Emerging post-industrial paradigm
Knowledge based	Industrial Science	Industrial Science and Human Resources	New Science and Humanities
Political system	Government powerful	Big business and big development	Demise of nation state
Economic unit	The factory	The office	Hybrids and networks
Structure	Hierarchy	Business units and hierarchy	Business units and entrepreneurs
Values	Profit, growth, control	Integrity, trust, learning	Search for meaning
Locus of control	Centralised top-down	Matrix approach and teams	Democratic participatory
Assets	Physical plant and inventory	Plant, inventory, intellectual capital	Cyber economy
Labour profile	Blue collar and management	White collar and management	Knowledge workers

92

| Environmental orientation | Control of nature | Accommodation to nature | Value eco-system integrity |
| Resource usage | Consumption technical development | Consumption built-in obsolescence | Sustainability |

SOURCE: Derived form Mehrtens, 1999: 20

2.5.2   Keystones - The Challenges to Knowledge[67]

These principles of formation or underlying events when taken together form an ongoing web which becomes the basis for transformation. It is only as we trace the patterns of this web that we can begin to understand the profundity of what stands before us and begin to make sense of why we should be taking serious note of this sea-change.

The parallels between the postmodern movement and the New Science are striking in their similarities. Capra and, to a lesser extent, Zukav were the authors in the New Science readings who made specific reference to the social movements of the sixties and seventies of the 20th century. Capra (1982: 1-10) stated then that most of these movements were operating separately and had not yet recognised how their intentions interrelated in that they all were going in the same direction emphasising different aspects of a new vision of reality. Capra's contribution was to discern the parallels between the social movements of counter-culture/postmodernism and the discoveries in physics. His aim was to provide a coherent conceptual framework that would help to recognise the communality of their aims. Rosenau and Seidman as postmodern authors, both writing in the early 1990's some ten years after Capra and Zukav, developed a critical stance on modern science, although their emphasis is not on drawing parallels as such. It is more a critique of the

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[67] Rosenau (1992: 62-76,183)

93

Newtonian-Cartesian view of science and it's modernist rigidity as applied to what is essentially becoming a postmodern world.

Postmodernists see the need to transform what they view as the repressive qualities of time, space and history. Linear time is viewed as offensively technical, rational, scientific and hierarchical. Modernity is seen to be excessively conscious of time. Here the Postmodernists receive what appears to be unexpected support from the new physics and/or New Science. These revisions of history, time and space present substantial challenges to the social sciences. The concern is that modern assumptions about time and space are manipulated so as to confine and enclose. It will be seen from the analysis on industrial paradigm leadership that organisations employ time and space as tools of discipline to control the lives of individuals. Postmodernists thus call for a redefinition of linear time and a re-conceptualisation of space.

In conclusion the postmodernists write that, at the very least, a postmodern perspective will esteem and employ science more critically and less naively than in the past. It may cause us to even lower our expectations of the value and products of science. The postmodern perspective would cause us to recognise the economic, social and political contexts of science, its uses and abuses giving rise to a broader appreciation of the qualitative in all areas of life. The postmodernists have a contribution to make on substantive themes and they often provide fascinating insights across a wide range of topics and ask some of the most potent questions we are capable of forming. Postmodernism offers a contribution of revision and renewal, where the value of knowledge in a postmodern era would be related to the kinds of lives that it shapes and the ways it anticipates a good society. It would require pragmatic rationales: "*What does this do? What ends and purposes does it promote? With what consequences to individuals and institutions*?" (Seidman 1994: 326).

What is particular and common to these intellectual challenges as posed by the humanities, social sciences, physics and natural sciences is the 'Gestalt'

94

mind shift demanded by them. The larger societal paradigm that grows from these anomalies occurs because the old ways are just not working anymore. The conclusion is that these challenges make a contribution on substantive themes calling for broader and more authentic forms of participation and democracy, as well as questioning the uncontrolled and extraordinary technological advances that pose ethical and moral dilemmas. The literature proposes that, as Western societies edge into a postmodern era, a breakdown of the rigid separation of science, morality and politics emerges and that knowledge in the postmodern age will be permanently contested (Seidman, 1994: 327). These various challenges emphasise different aspects of a common theme, namely, the transformation of an industrial society over the next few decades to a post-industrial or postmodern society embracing a new and different reality, grounded in the new science.

2.5.3 The Development of a Strategic Knowledge[68]

We have now arrived at a juncture in the study where I have demonstrated that the critical intellectual challenges born in the 20th century have shaped and, indeed, created this major transition, toward a paradigm <u>that is still being formed</u>. Although this chapter is not strictly a genealogy as per Foucault's terminology, I have borrowed from his concept of genealogy where its essential purpose is to build a strategic knowledge. The value of this knowledge, according to Seidman (1994: 212), lies in imagining that the world is susceptible to immense variety and change. Genealogy takes it's aim primarily at disturbing the 'normalising' role of dominant discourses and the discussion in this chapter on the critical intellectual challenges to established knowledge signifies this aim. Genealogy is applied in the sense of relating the populist notions of the paradigm shifts to the critical intellectual challenges. It reveals how the dominant knowledges and ideas of society shape human life by naturalising and normalising the construction of personal and social identities. Discourses such as those found in the majority of the business

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[68] Foucault (1972: 69,168-176,191,193)

literature carry a public authority that regulates business thinking and practice. The critical intellectual challenge is precisely that threat to the dominant knowledge/configuration that contains and confines business today. Foucault refers to groups of discourses as the expression of a worldview. If I refer back to Zohar's concept of a quantum worldview, it can be seen that a theoretical elaboration is in the making, that will challenge once what seemed the most obvious. Foucault is also highly critical of the notion of undifferentiated reference to change, which he maintains must be substituted by an analysis of the transformations. It is precisely this same criticism that I will be proposing of leadership thinking and practice, as illustrated by the late 20th century leadership texts in particular, and the business transformation literature in general. I quote from Ray and Rinzler's (1993: 13) bridging text where at least they do pose the questions: "*What is the social, political and economic context of the change in paradigm? How did we get into our current situation of turmoil? How can we participate and even support the paradigm shift?*" Rees-Mogg and Davidson (1997: 28) refer to the closed mental climate of late industrial society *vis-à-vis* the future.

Finally Foucault writes that the analysis of discursive formations and knowledge is the analysis of the episteme, where he likens the episteme to a worldview, a slice of history common to all branches of knowledge, a general stage of reason, and a certain structure of thought. He maintains that the episteme represents a particular period that men cannot escape. However, if my analysis of the paradigm shifts is accepted, then the 'escape' will occur as the analysis does not entrench the episteme as such. Instead it points toward what Foucault terms as the ethical in its broadest possible sense.

Therefore this chapter has attempted to build a greater awareness of the 'drivers' of the paradigm shifts. This includes the understanding to accept that the formative principles and fundamentals are key to obtain insight into the change manifesting in the external contexts, which leadership has a particular duty to interpret. With reference to the research goals, the first objective of

developing an understanding of the global transitions Is clearly dealt with in this second chapter. The basis for the second and third objectives is beginning to be formulated in terms of a frame of reference for the re-conceptualisation of leadership in a post-industrial paradigm. However, if we take the quote of Schrodinger's quote from Section 2.3.3.3 we may have to accept the possibility of certain denial and non-acceptance as business leadership struggles to come to terms with the <u>real</u> and not apparent significance of this particular time of change.

2.6   CONCLUDING REMARKS

In preparing the agenda for the challenge to the dominant paradigm of leadership thinking, I can paraphrase Kuhn, in that leadership thinking must develop before the new paradigm can gain universal acceptance. The body of belief that is shaping the emergent post-industrial paradigm is supported by a new set of metaphysics and by the breaking down of boundaries and what Kuhn (1962: 19) terms as a principal *raison d'etre* - an external social need. This external social need is referred to as the search for meaning. It is discussed and analysed in the next two chapters where the dominant paradigm is challenged. Whilst we are shifting from one paradigm to another, the research during the crisis resembles research during a pre-paradigmatic period. Kuhn (1962: 84) characterises this as a <u>subsequent</u> battle for acceptance. Often a new paradigm emerges in embryo and it is a crude version, before a crisis has developed or been explicitly recognised and here I must refer once more to Schrodinger's quotation. As Kuhn states (1962: 88), the search for assumptions can be an effective way to weaken the grip of a tradition and to suggest the basis for a new one.

2.6.1   The Metaphor of Transition - The Crucible

Bennis *et al.* (1994: 11) in their key text refer to the 'crucible' metaphor as best characterising the enormous changes business is facing. A crucible melts

down old systems, refines impurities, forms new alloys, creates new entities, destroys old orders, contains and refocuses energy and sparks thresholds of change. The authors state unequivocally that the role and purpose of business must shift from the earlier orientations of profit and power to seeking greater alignment with global and ecological concerns. The authors further assert that today business is threshing around in a 'sinking ship' type syndrome, squeezing what they can out of the public by fair means or foul because everyone is doing it. Whilst this may seem an unduly harsh comment, the criticism will come to be understood when we look at the gaps in leadership thinking in later chapters of this study. Two quotes from the literature are symbolic of the crucible metaphor and represent the mindset of many in leadership positions:

"Forced with having to change our views or prove that there is no need to do so, most of us get busy on the proof" J. K. Galbraith (Ferguson, 1980: 34).

"Long after an old paradigm has lost its value, it commands a kind of hypocritical allegiance" A. de Tocqueville (Ferguson, 1980: 197).

2.6.2   A Challenge for Leadership?[69]

I would like to end this chapter with comment shaped by Ray and Rinzler's anthology and Capra's contribution in particular. It creates the linkage for the third chapter, in which the dominant paradigm of leadership is challenged. The current worldview of business leadership is examined and analysed in terms of its 'fitness' for the emerging post-industrial paradigm and whether leadership is able to make the transition or not. Capra writes about the ability of political leadership and its crisis of perception. I believe that the adjective 'political' is not exclusive in this respect. I will maintain and support the claim in the following chapters that business leadership is guilty as well in the majority of cases (there are always exceptions to the rule). Capra is of the opinion that

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[69] Capra in Ray and Rinzler (1993: 231,232)

most leaders do not lead - instead they reluctantly follow society's increasing ecological and global awareness. Capra's reasoning for this lack of leadership perspective is that the more we study the major problems of our time, the more we come to realise that they cannot be understood in isolation. They are systemic problems - interconnected and interdependent. Capra continues with this line of reasoning where he concludes that all our contemporary problems are just different facets of one single crisis, which is essentially a crisis of perception. He maintains that it derives from the fact that most of us, and especially our large institutions, subscribe to the concepts of an outdated worldview. Capra's basic thesis is one of a prevailing crisis of perception grounded in the reluctance to disengage from the Cartesian worldview. He further maintains that the recognition of a profound change of perception and thinking that is needed, has not yet reached most corporate leaders, nor the representatives of large universities. The business literature still seeks to confine the notion of systemic to the organisation's internal context, entrenching the 'shallow environmentalist' approach toward the external context. Although he is writing in the USA, Capra's thinking can equally be applied to many industrialised countries and institutions.

To refer to Foucault once more, we can begin to discern in this chapter the essence of the postmodern or postindustrial paradigm. It is the beginning of a system of constitutive transformation where a body of distinct knowledge is beginning to form based on a discursive practice of critique and challenge. However, old intellectual habits die hard. The Newtonian categories are so deeply ingrained in our whole perception of reality that they colour every aspect of the way we think about life. "*The central event of the 20th century is the overthrow of matter and that the powers of the mind are everywhere ascendant over the brute force of things*" (Ray, 1993: 6). To repeat and paraphrase Einstein again: the world that we have made as a result of the level of thinking we have done thus far creates problems that we cannot solve at the same level as they were created: therefore the necessity beckons for new and different approaches.

A final word from C. West Churchman in an interview he gave titled 'In Search of an Ethical Science', where he stated that: *"... for one thing, I would tear down all the walls between the disciplines. If we were operating sensibly we would make sure that all the disciplines are working together. We all share the same kinds of problem"* (Van Gigch, Koenigsberg & Dean, 1997: 735).

CHAPTER 3

THE CHALLENGE TO THE DOMINANT PARADIGM:
AN ANALYSIS OF LATE 20TH CENTURY LEADERSHIP TEXTS

3.1   INTRODUCTION

The third chapter presents the challenge to the industrial paradigm, and its conception of leadership[1]. Whereas the previous chapter discussed the underlying intellectual challenges associated with the present turbulence, this chapter analyses the taken-for-granted and what appear to be obvious assumptions and characteristics associated with leadership and business in the modern age. The detail of description associated with the challenge to the dominant paradigm is necessary so that a clear contrast can be drawn between the industrial and the emerging post-industrial paradigm. There is no disagreement in the leadership literature about what is meant by the industrial paradigm. However, one can begin to discern an underlying, criticism perhaps not couched openly[2] but it is there if one looks for it. It is to be specifically noted, that the leadership texts only make their appearance at this stage of the study. It is subsequent to the discussion of the critical intellectual challenges and the emerging post-industrial paradigm. Under a conventional academic approach, they would make an early appearance in the guise of a prior literature review, but as the contrast of external organisation contexts is essential to the analysis of leadership thinking as embodied in the texts, these texts are subsequent and not antecedent to the critical intellectual challenges to established knowledge.

The analysis of the late 20th century leadership texts is 'cast' from a hermeneutic perspective, which perspective adopts a 'World 3' position, that is,

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[1] Section 1.8.2 of Chapter One explains the tactic associated with the Challenging of the Dominant paradigm
[2] There are a few exceptions in the literature, which are dealt with later in this chapter

a critical stance toward the leadership thinking as embodied in the leadership theories. Whether these leadership theories are either explicitly stated or implicit in the texts, the assumption is that the industrial paradigm creates the dominant underpinning of the theories advanced. The fact that these theories are bound to an external frame of organisational reference is self-evident, what is not so obvious is whether the validity of the frame of reference needs to be questioned or not. In Chapter One, we briefly introduced the notion of the problem of leadership in a changing and changed world. The continuing and continual debates on leadership, in keeping with the issues of leadership theories, are both explicit and implicit. They are explicit in the sense that leadership is referred to directly as a phenomenon of interest. It evokes conversation, papers, articles and texts. They are implicit in the sense that organisational transformation, in its entirety, has leadership as its major dependency. I refer once more to Chapter One, where the possibility of an 'existential' crisis in management and its ability or inability to cope with the pervasive change of our time, leads me to infer that this management crisis is bound up with the issue of leadership and their collective community. So that it is, in fact, a crisis of leadership within a larger context. This larger context is linked to the intellectual climate of the leadership discipline, that is, the sets of beliefs, assumptions and values which are held by both the global business community and educators.

Once the challenge to the dominant underlying paradigm has been articulated, the analysis proceeds utilising the key text of Rost as the basis for critique of late 20th century leadership texts, which incorporates transformational leadership theory. Here, Tromp's synthesis of transformational leadership models, as illustrated in Table 3.1 is useful as it provides an excellent summary from which to work. Rost's text was published in 1990, Tromp's model was presented at a conference in 1997[3] and this chapter tracks this timeline of leadership thinking. The chapter closes with concluding remarks on

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[3]Paper delivered at a research conference – Refer Bibliography

'the crisis of leadership today'[4]. The crisis of leadership will not be understood let alone accepted, unless due and careful consideration is given to the industrial paradigm and the worldview that it represents.

Table 3.1: Models of Transformational Leadership Competencies

Kouzes & Posner	Bennis & Nanus	Conger
1. Challenging the process 2. Inspiring a shared vision 3. Enabling others to act 4. Modelling the way 5. Encouraging the heart	1. Attention through vision 2. Meaning through communication 3. Trust through positioning 4. Development of self	1. Detecting unexpected opportunities 2. Communicating the vision 3. Building trust 4. Demonstrating the means to achieve the vision

Nadler & Tushman	Tichy & Devanna	Schroder
1. Envisioning 2. Energising 3. Enabling 4. Structuring 5. Controlling 6. Rewarding	1. Recognising the need for revitalisation 2. Creating a new vision 3. Institutionalising change	1. Cognitive competencies 2. Directing competencies 3. Motivating competencies 4. Achieving competencies

SOURCE: Tromp, 1997

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[4] Refer Section 1.2.1 "... the realisation of a crisis in leadership thinking ..."

3.2 THE CONTRIBUTION OF THE TEXTS

3.2.1 The Prophecies Texts

The Prophecies[5] texts are far more instructive in their challenge to the dominant paradigm than the leadership and business transformation texts reviewed for this study. The notable exceptions are the bridging and key texts, where Ray and Rinzler's bridging text was one of the first texts to open the debate on the industrial paradigm, from a business perspective. The Prophecies authors with their broader scope and perhaps more diverse backgrounds, that is, socio/politico/economic disciplines, offer a rather daunting view of the industrial paradigm. Their criticism is founded upon the notion of the 'long view' which all these authors employ in order to stretch the horizons of their readers. What is illuminating about this class of authors, is that they all, without exception, critique the industrial paradigm as having outlived its usefulness. Five authors, in particular, have been selected from the Prophecies class to put forward a consolidated and summarised critique of the industrial paradigm: Kennedy - a historian, Ferguson - a futurist, Rees-Mogg and Williams - economic and social commentators, and Drucker - a respected thinker and educator.

3.2.2 The Bridging Text

Ray and Rinzler's anthology is about business evolution and it creates the beginnings of a new wisdom for leadership to ponder and consider. It provides the 'bridge' into the post-industrial paradigm for leadership, as it seeks to expose the dominant paradigm of industrialisation. Their anthology clearly and concisely articulates the persistent themes of the modern industrial-era paradigm where Cartesian-Newtonian science, unlimited material growth, industrialised goods and services and pragmatic self-interest embody the

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[5] Refer Sections 1.7.1.5 and 2.2.2

paradigm in operation. The text identifies and describes a crisis of perception and proposes a way forward that was considered and still is pioneering[6].

3.2.3　The Business Transformation Texts

Two texts in particular have been selected: *Rethinking the Future* edited by Rowan Gibson[7] and *Organisational Transformation and Learning*. The Gibson text is described as providing important, conceptual components out of which the next business paradigm will be built. Gibson, himself, refers to this text as representing an entire bookshelf condensed between two covers - a business education for the 21st century and a framework for understanding the big picture. Therein lies its intrinsic contribution and its 'Achilles heel', for the contributors do not contradict the prophecy texts as such, but the condensation of viewpoints, without the in-depth understanding as provided by the critical intellectual challenges, give at best a superficial overview of the post-industrial paradigm. However, the collective business reputation of Gibson's contributors does count and therefore their support of the ideas contained in the prophecy texts does assist with the development of leadership thinking. *Organisational Transformation and Learning* offers some worthwhile insights into organisational metaphors and the issues facing business with respect to industrialisation.

3.2.4　The Late 20th Century Leadership Texts

These texts represented the departure point for this study, subsequent to the 'trigger' of the bridging text of Ray and Rinzler[8]. The 39 texts in this class incorporate the transformational leadership texts which form the basis for Tromp's Models of Transformational Leadership Competencies as contained in Table 3.1. Tromp's work was presented in 1997, and where possible,

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[6] Refer Appendix 3 which lists the content of Ray and Rinzler's text
[7] Gibson has compiled a series of interviews with what can only be described as perhaps some of the most influential thinkers and academics in business today – Refer Appendix 8
[8] Refer Section 1.4 - The History of the Study

subsequent texts by the same authors are also included in this analysis, as an update. The commentary provided by the late 20th century leadership texts is termed 'significant' as the authors of these texts are viewed and accepted by the global business community as relatively 'expert'. They occupy senior positions in respected academic institutions and are prolific authors producing books, journal articles, and seminar papers. They are also used extensively for 'blue-chip' global business consulting assignments. As the keynote of this study is about meaning and more specifically, what is the meaning of this pervasive change of our times and how does it affect leadership, the texts selected are those that concentrate on leadership and transformation. This does appear, at first sight, to favour the American business authors, but there are some notable exceptions such as Kets de Vries and Bate. However the Americans are the most prolific and perhaps widely read leadership authors. A comment is necessary on Peter Senge at this point, whilst his seminal text *The Fifth Discipline* is contained in the bibliography, in the category of required background reading for business research, his contribution comes at a later stage in the study and is based on certain essays and interviews contained in the three anthologies of Ray and Rinzler, Gibson and Gozdz[9].

The key leadership text of Rost is not referred to under this contribution of the texts as due to its classification as a key text, it occupies 'pride of place' in this particular chapter and forms the basis for the analysis of leadership thinking in late 20th century leadership texts.

3.3   WHAT IS THE INDUSTRIAL PARADIGM?

The Prophecies texts[10] offer a historical perspective that spans 250 years. The industrial era has its roots in the late seventeenth and early eighteenth centuries where, a decade or two before Malthus composed his Essay on Population, Britain entered the first stages of the Industrial Revolution. This

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[9] Gozdz' text only comes into play later in the study, in Chapter Five which presents Leadership in a Quantum Worldview
[10] Kennedy (1994: 7-13) and Rees-Mogg and Davidson (1997: 96-113)

revolution provided a vast leap forward in productivity which followed from the substitution of mechanical devices for human skills and of inanimate power (steam, then electricity) for animal and human strength. The real significance of the Industrial Revolution was that it placed steam drawn machines and their human attendants in a <u>factory</u> system. Two centuries later the factory system still prevails, albeit the new technologies are as different and as challenging as steam was to the agrarian societies. Successive waves of productivity improvements through new and innovative technologies have improved the standard of living in the modern world by almost unimaginable bounds and the advent of chip-based technologies pushed the industrialised world into what is referred to as the third industrial revolution or the 'Information Age'. Drucker suggests that the productivity explosion in developed countries was an event without precedent in history, the overall quality and standard of living in developed countries far surpasses what was possible even fifty years ago. Kennedy, (1994: 313) states, however, that international finance and investment has been the chief recipient of this information age - "*a fast-moving, 24 hour a day, border crossing, profit hunting system*".

3.3.1   The Industrial Worldview[11]

The bridging text of Ray and Rinzler devotes some 11 pages to the 'breakdown'[12] of the industrial paradigm. The economic and financial institutions are the paramount institutions, so that economic production and consumption have come to be the central concern of developed societies and economic growth the primary measure by which societies have tended to judge their progress. The economic principle of the industrial paradigm is the raising of consumption levels by mass production and mass consumption. The underlying assumptions of the industrial worldview as presented below, represent the thinking that creates the mental 'edifice' or worldview which is

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[11] Davis in Bennis *et al.* (1994: 312-313), Ferguson (1980: 29) and Harman and Hormann (Ray and Rinzler, 1993: 16-27)

[12] The text refers to this 'breakdown' as the "*roots of present change*"(Ray & Rinzler, 1993: 11)

termed the industrial paradigm.

The underlying assumption about human nature is one of a narrow concept of man as an economic entity. The underlying scientific mindset upon which the industrial paradigm is based is one of Newtonian science giving rise to the 'clockworks of organisations' that function through hierarchies where logic-driven analysis is accompanied by the bottom line as the indicator of progress. The search for knowledge is predominantly utilitarian; the guiding values are prediction and control and the ability to manipulate the physical environment; the ultimate goal is technological advance for the purpose of competition. The organising principle of the industrial paradigm has been one of command and control in all types of institutions, both public and private, where the end objective tends towards a fixed ideal state. Industrial paradigm science is characterised by the reliance on quantitative reductionism, which orientation treats each system as mechanical and isolated from other systems. It is believed that this has given rise to the notion of an 'unlimited growth' mentality. This mentality, which has dominated world economies, is the result of the economists' linear approaches and/or partial analysis to what is essentially a non-linear and interconnected reality. The underlying assumptions of industrial paradigm development are:

■ Increasing indiscriminate growth of financial transactions.
■ Natural resources are unlimited and can be exploited unconditionally
■ The environment is also unlimited in its capacity to withstand human activity in all its forms
■ Capital-intensive manufacturing is universally more efficient and productive than other forms of production
■ The nature of work is 'programmed' for efficiency' sake
■ Consumption drives the production function, as there appears to be an unlimited demand for possessions
■ Scarcities, obsolescence and unemployment are acceptable
■ Solar energy is impractical

108

- Fossil fuel is plentiful
- Environmentalism is a 'fad'
- Nuclear power is essential

The 'prophecies' and critical intellectual challenge texts are, essentially, all in agreement with the above listing. This agreement is specifically highlighted in the Drucker, Kennedy and Capra texts which are described in Chapter Two, both within the themes of formation of the post-industrial paradigm and the new mandate for business sections. Mehrtens (1999: 18) sums it up as: "*in the reality that embodies the industrial paradigm of development, the earth is regarded as a 'gigantic toolshed' whose resources are meant to be 'developed', mined, extracted and exploited to support what appears, on the surface, to be progress*".

3.3.1.1 The 'Sense' of the Paradigm as illustrated by the Worldview

From the above description of the industrial worldview, it can be seen that it is both a 'sociological' paradigm as well as a set of interrelated 'construct' or 'artefact' paradigms. Referring back to Masterman's sense of the paradigm, the industrial paradigm as an overall, sociological paradigm is consistent with her set of descriptors[13], whilst the artefact or construct paradigms can be interpreted as paradigms within the larger paradigm, that is, the 'tools', the 'measures', 'the instrumentation' and so on. Table 3.2 illustrates the essential differences between the paradigms as per Masterman's analysis. Section 3.4.1 of this chapter deals with the characteristics of industrial paradigm leadership where the artefacts or constructs of the industrial paradigm are to be found.

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[13] Refer Section 1.6.1.1 of Chapter One

Table 3.2: Comparison of post-industrial and industrial paradigms

Descriptors	Post-industrial application	Industrial application
Sense of the paradigm	Metaparadigm: philosophic	Sociological: concrete
State of paradigm science	New or non-paradigm (concepts, tentative)	Multiple paradigms (competing) (established)
Function of the paradigm	Guiding or heuristic, challenges	Holds belief systems intact
Metaphor of the paradigm	Ecology of living planet	Factory/machine
Worldview of paradigm	Quantum or world is one	Separatist, a world divided
Organising principle	Networks of interaction	Hierarchies of control
Degree of complexity	Collapsing of boundaries between disciplines	Complicated structures, not necessarily complex
Knowledge base	New science and postmodernism	Darwin, Newton, Descartes
Dependency	Collaboration	Control
Impacts	Chaos and turbulence	Stability

3.3.2   The Paradigm Stands 'Condemned'

The 'prophecy' texts stand out for their particular line of challenge to the industrial paradigm, based on the larger societal issues at stake. In support of the prophecy texts, the body of expert opinion in <u>business</u> and <u>global change</u>, the World Business Academy, referred to in Section 1.7.3, makes its first appearance. A short sketch is provided via the footnotes of each author's background and expertise. This body of opinion takes the issues raised by the prophecy texts and begins the process of examination and amplification.

It can be inferred that the late 20th century leadership texts, specifically the transformational leadership texts, offer an indirect or implicit indictment of the industrial paradigm, in their extensive and exhaustive entreaty for a values quest. This entreaty can be divided into two kinds, that is, a definite 'hardline' kind and a more tentative one. The tentative entreaty is attributed to the fact that the author is perhaps uneasy about the reaction of his/her readers[14]. This 'values' push is indicative of the 'fallout' associated with the turbulence referred to in the previous chapter.

I choose the term 'condemned' after much deliberation. While industrialisation was a triumph for modern man and science to produce technically sophisticated goods and services and improve worldwide standards of living and healthcare, it no longer resonates with the way forward. It is coming under increasing criticism and the term 'condemn' should be seen in a connotative sense or as a pronouncement as 'unfit for use'. We have reached the limits of the paradigm or the model and therefore 'condemned' must be seen in a temporal sense and not as outright condemnation of all that was or is industrialised. The notion of reaching the limits of a model is well understood in the natural and systems sciences[15]. However, in the more applied or everyday sense, reaching the limits of a particular model or paradigm is not widely appreciated or understood, hence the 'resistance to change' truism that is the stuff of much management debate today. In support of the notion of the limits of the model, a summary is drawn from the Capra's text to illustrate that this has happened through the ages[16].

"It is a striking sign of the times, that the people who are supposed to be experts in various fields can no longer deal with the urgent problems that have arisen or are arising in their areas of expertise[17]" (Capra, 1982: 5).

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[14] The majority of readers will comprise the business practitioner population which is the key audience of these authors
[15] "Now we are at the limits of Darwin's vision" (Lovelock, 1994: 211)
[16] Capra is supported by Kennedy and Rees-Mogg and Davidson in the historical perspectives that they also provide
[17] Kuhn (1962: 67) refers to 'anomalies' - the fields affected by (them) as in a state of growing crisis

111

"An extremely broad view needs to be adopted and the situation must be seen within the context of human evolution. According to Arnold Toynbee, the genesis of a civilisation consists of a transition from a static condition to dynamic activity. The histories of civilisations are seen as a series of alternating 'organic' and 'critical' periods. The loss of flexibility in a disintegrating society is accompanied by a general loss of harmony among its elements, which inevitably leads to the outbreak of social discord and disruption" (Capra, 1982: 7,8,9).

I have selected four specific phenomena as being particularly characteristic of the issues raised by the texts. Whilst space does not permit more than a mention of these, the texts offer entire chapters and/or sections including multiple chapters that deal with these phenomena.

3.3.2.1   Globalisation - Friend or Foe? [18]

There is agreement in the prophecy texts, where, it is stated that the present economic, corporate and social policies are, by and large, inconsistent with viable, long-term global development. They were formulated without the picture of a viable, global future in mind, or an understanding of the global system change required to bring about such a future. Kennedy offers the most insightful chapter on the environmental issues. He concludes that the very progress of the industrialised world has created a paradox, where the progress has become a problem of almost unmanageable proportion at the start of the 21st century. The texts focus on the formation of a transnational global economy, that has been shaped by money flows rather than trade in goods and services. The question is posed as to whether nation-state governments have much relevance in the age of 24 hour a day trading. It is further asserted that global corporations are far more important in world affairs today than nation state governments. The major environmental disaster of global warming is referred to, of which the impacts are far-reaching. These involve issues of

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[18] Drucker (1989: 109-149), Harman in Ray (1993: 16), Kennedy (1994: 95-121) and Moller (1999:71-77)

wealth creation and distribution, of immediate gratification versus long-term gain; of traditional assumptions and modes of living versus newer realities; and international co-operation in place of independent, isolationist policies. It is maintained that global warming forces us to confront the problem of a world divided into rich and poor.

The texts weld the disciplines embracing ecology and economics together so that serious environmental damage is viewed as being everybody's problem and threatening all of humanity It is then argued that the even newer, transnational ecological environmental needs – the protection of the atmosphere and the world's forests – cannot be met by national action or national law. They require common transnational policies. *"The final new reality in the world economy is the emergence of the transnational ecology. Concern for the ecology, the endangered habitat of the human race will increasingly have to be built into economic policy … what is endangered are the survival needs of the human race. In this century a new need has arisen: to protect nature against man"* (Drucker, 1989: 126).

3.3.2.2   Is the Multi-National Desirable?

The communication and financial technology innovations associated with what some business authors call the third industrial revolution, has fuelled the dominance of the multi-national corporation[19]. Modern business executives are the 'mandarins'[20] of the industrialised global base. Large-scale organisations with global reach have emerged as the dominant form of social structure in today's world. It is maintained that the large, multinational corporations with more global reach than global responsibility exacerbate the gap between the world's 'haves' and 'have-nots'. It is further suggested that a consequence of the industrial paradigm is that although the world economy appears much richer overall, the creation and enjoyment of that wealth are very uneven. The

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[19] Here Kennedy is highly critical (1994: 49-53)
[20] This term is borrowed from Alder (1995: 80)

113

vision of a prosperous, harmonious world economic order founded upon laissez-faire industrialism aided and abetted by global manufacturing and 24 hour trading is considered to be naive in the light of the planet's demographic, environmental and regional problems. The authors write about tensions that are building up around the world over the internationalisation of the world economy and make the point that those who gain from internationalism are the strongest and most competitive people, and that those who lose are the weakest and least competitive. Supranational enterprises represent internationalism for many people, and many of them exhibit economic disparity and non-transparency with a resulting cultural and mental fault line that divides the elite from the non-elite and leaves an ever-widening gap.

3.3.2.3   The Future of Capitalism[21]

The texts offer an incisive critique of the capitalist system and raise serious questions about whether late 20th century capitalism continues to make sense, as it is currently employed. Handy comments that he views capitalism as depending on people working very hard to make other people rich, in the hope, often misplaced, that they will get rich themselves. Handy also quotes Adam Smith as saying that unrestricted growth can lead to an economy of 'useless' things. Thurow argues that the very foundations of capitalism are being shaken by what he terms as 'economic plates'[22]. He names these as: the end of communism, the move to brainpower industries, increasing human lifespan, a real global village and no superpowers in place. Thurow voices concern that although the global economy shares a common environment and that environment issues are major, the problem is not that evident. He asks how would a large-scale effort be mobilised when the disastrous consequences are not very visible and come very slowly. In tomorrow's global economy, the

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[21] Gates & Gates (1999: 34-36), Handy in Gibson (1997: 28-29), Korten (1999: 15-25) and Thurow in Gibson (1997: 228-248)

[22] Thurow borrows this term from geology, where earthquakes and volcanoes are caused by the movement of huge continental plates

114

common environment will require global co-operation with respect to macro-economics *"otherwise macro-economics will destroy us all"*
(Thurow in Gibson, 1997: 239).

Korten[23] concurs with Lovelock's notion of the earth as a living system. He maintains that the living organism functions neither with the extreme individualism and wanton greed of capitalism nor the hierarchical repression and austere self-denial of communism, both of which, he views as deeply pathological. He justifies this statement by claiming that our current experience is with a market economy in the terminal stages of a deadly capitalist 'cancer'. He believes that we have been deeply misled by claims that the market is paramount, as it has created a culture which forgo personal responsibility in the favour of unrestrained greed.

Gates and Gates[24] write from the perspective of American foreign policy, however, their analysis focuses on capitalism's key features – the stock market, the closed system of finance and private ownership. Their analysis provides a disconcerting view of the disparities associated with the capitalist system. Appendix 9 illustrates the disparity of income, net worth, debt, and savings of American households.

3.3.2.4   Consumption at Any Cost[25]

The texts critique the industrial paradigm from a values and/or cultural viewpoint about equating the good life with material consumption, the dehumanising of work and needless competition[26]. It is maintained that the 'American Dream' has gone beyond its original idea. It has become an expansionist, materialist and even imperialist vision of wealth, domination and

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[23] David Korten is founder and president of the People-Centered Development Forum and author of *When Corporations Rule the World* and *The Post-Corporate World: Life after Capitalism*. He has more than thirty-five years of experience in business, academic, and international development institutions. He is a Fellow of the World Business Academy
[24] Jeff Gates, author of The Ownership Solution (Addison-Wesley, 1998) and a former counsel to the US Senate Committee on Finance, is president of the Shared Capitalism Institute with offices in Atlanta and Cambridge. Patricia Gates, a Navy Department policy analyst teaches at the National Defense University in the Washington, DC, area
[25] Ferguson (1987: 29-33) and Handy in Gibson (1997: 27-29)
[26] Refer Section 2.2 of Chapter Two - The Transformation of Values and Vocation

115

paternalism. It is further maintained that economic progress has turned out to be an empty promise as societies are far more divided than they should be. In the relentless search for efficiency, society is being polarised into the 'haves' and the 'have-nots'. As part of the transformation phenomenon, the business and management literature is paying increasing attention to values, however most of the writings are still expressed within the context of the industrial paradigm. Values are viewed as the 'software' of the organisation, so that human value and relationships are still subservient to organisation purpose expressed in terms of market forces, product development and consumerist needs.

3.3.3   The Limits of the Model

I have derived the 'Limits of the Model' to represent the breakdown of the industrial paradigm, which will continue. This derivation is based on the prophecy and bridging texts. The first world is caught between the conflicting needs of raising living standards through globalisation of business and the continuing deterioration of natural resources that industrialisation, in its current configuration, promotes.

At this point, a quote from Cilliers' text is appropriate *"the heart of the matter is that our technologies have become more powerful than our theories. We are capable of doing things that we do not understand"* (Cilliers, 1998: 1). The limits of the model are drawn from the texts and are presented below:

- It is inconceivable that the earth can sustain a population of 10 billion people devouring resources at the rate enjoyed by richer societies - or even half that rate. Well before total world population reaches that level, irreparable damage to forests, water supplies and animal and plant species will have occurred and many environmental thresholds may have been breached. The question is posed *"is there a 'noncarbon' path to growth?"* -

since <u>industrialisation</u> is regarded as the chief way to <u>improve national product</u> (Kennedy, 1994: 116).

- A somewhat chilling view on China is proposed. Official stated policy, is a development goal that strives for a standard of living for every Chinese citizen equal to middle class America by the year 2045 - "... *what Mr Deng said in China in 1985 was 'getting rich is beautiful'"* (Drucker, 1989: 171).

- A comparison between the assumptions of the old paradigm of economics[27], where the old paradigm is taken to be the industrial paradigm and the assumptions of the emerging paradigm incorporating values suggests that the paradigm of economics which pivots on material values and 'partial' analyses, is inadequate to transform society (Ferguson in Ray & Rinzler, 1993: 32-34).

- The limits of mass production and its concomitant culture of urbanisation embodied in economies of scale, long product cycles, concentrated competition, large-scale capital investment, mass employment and standardised work typify the industrial paradigm. These characteristics are described in Appendix 10. These are all phenomena of a declining industrial age. The example of a large General Motors factory in the 1980's where their workforce, was either illiterate, innumerate or both - is offered as an example of a 'dying' industrial organisation. (Rees-Mogg & Davidson, 1997: 151-152)

- The limits of the model are being highlighted by the fact that economics can no longer be contained in a local geographic area. The <u>tyranny of place</u> permeates our concepts about how society must organise and function. The importance of place is no longer necessary to exercise power. Many of the assumptions of economics about behaviour are rooted in the tyranny of place (Rees-Mogg & Davidson, 1997: 179).

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[27] Refer Section 2.3.2.2

117

- The texts propose the notion of the demise of the nation state as we know it. There is evidence that the potential of the nation state is exhausted. The welfare state and the trade union are artefacts of the industrial paradigm, and these are under continual siege today (Rees-Mogg & Davidson, 1997: 223)

- The issue of the vulnerability of the large city conurbation is also raised. The large city is an artefact of industrialisation with its infrastructure demands for mass rapid transport, low-cost sub-economic housing and suburban highway construction all requiring massive direct subsidies to keep going (Rees-Mogg & Davidson, 1997: 228).

- The final limit contained in Rees-Mogg and Davidson's text is that of the single, large firm. The single, large firm was efficient for industrial production, but the advent of a cyber economy with continuing telecommunications development, brokered and outsourced activities, all signal the demise of the single, large firm[28].

Senge in Ray and Rinzler (1993: 136) refers to the 'limits to growth' archetype as a major archetype of systems thinking. It is a 'story line' that keeps recurring in diverse personal, organisational and social settings. Referring to paradigm science, the notion of the 'limits of the model' is consistent with the description of a paradigm 'breakdown', which occurs when the paradigm is being pushed too far, resulting in crisis. To re-iterate *"the area of trouble grows larger and not smaller until the very fundamentals of the paradigm are thrown into question ... so that the whole present paradigm together with all its commitments, deviations and assumptions is made to look 'dreamlike'"*
(Masterman, 1970: 83).

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[28] Handy in Gibson (1997:17) makes the point that one-third of the Fortune 500 companies are not even around compared to seven years ago

3.3.4   Leadership Takes Issue?

Most of the leadership texts do not develop any explicit point of view with respect to the industrial paradigm. It is rather referred to within the ambit of the various chapters on business vision or business strategy within the texts. It is usually referred to as an 'environment', or as amorphous 'external forces' or 'market forces' in the leadership narratives. A summary of this thinking expressed in the late 20th century leadership texts, which includes the transformational leadership texts, can be neatly divided into the 'hardliners' and the 'tentatives'.

3.3.4.1   The 'Hardliners'

Here, Bennis leads the pack (although it is a small pack[29]), and he is, what can only be described as 'blistering' in some of his statements. He attacks the office park concept so beloved of first-world development, government inefficiency, eating habits, technology worship, our ability to destroy the world via military technology, but the inability to deal with terrorism and human rights conflicts. He writes that *"we are less good, less efficient and less sophisticated with each passing decade … manufactured goods are more impressive than the people who make them"* (Bennis, 1989: 26)[30].

Davidson suggested that the business world stumbles from one guru's nostrum to the next and he reminds us that the Aristotelian homily that 'we cannot learn without pain' still applies. An interesting analogy for where business finds itself today is offered by Davidson and is listed below. He compares business' desperate search for solutions with the Northcote-Parkinson typology of <u>societal</u> decadence:

■ Political over centralisation

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[29] Bennis, Champy, Davidson and Gardner - Refer Bibliography
[30] He goes so far as to call an entire section of this particular leadership text "A Society Without Dreams"

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[29] Bennis, Champy, Davidson and Gardner - Refer Bibliography
[30] He goes so far as to call an entire section of this particular leadership text "A Society Without Dreams"

- Inordinate growth in taxation
- Top heavy administration
- Promotion of the wrong people
- Urge to overspend
- The dominance of 'liberal' opinion

In using the term 'liberal', here Davidson explains that his use of it is inclined toward sentiment rather than reason. Whilst some would argue that business is perhaps not an exact mirror image of the above typology, there are definite correlations to be found on some of the above dimensions in industrial paradigm organisations.

Gardner identifies industrialisation issues (similar to the 'prophecy' texts) as the 'leitmotif' of a serious trend affecting leadership today, whilst Champy makes mention of the fact that capitalism is a system that quite literally works on fear[31].

3.3.4.2 The 'Tentatives'[32]

There is a tentative view expressed in certain of the transformational leadership texts. Conger makes the point about society at large where he writes that the society, the business culture and educational system have not encouraged the development of skills of vision, persuasion or inspiration. In the private sector he sees large organisations subtly managed toward their decline. His viewpoint is obviously in keeping with the origins of charismatic leadership theory, which are bound up with Weber and his notion of social authority. Schroder writes that the 'merging' of a number of forces have radically changed organisation environments. He quotes Toffler's concept of the shift from a second-wave to third-wave organisational context. He defines

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[31] A leitmotif is a theme associated throughout a situation (Concise Oxford Dictionary, 1976), Champy (1995: 49) and Gardner (1995: 298)

[32] Conger (1988: 123 and 1989: 14), Espejo *et al.* (1996: 43-44), Kets de Vries (1995: 92) and Schroder, (1989: 37-46)

second-wave as the industrial paradigm organisation, but third-wave is seen as the 'network' with no comment on the industrial society as such.

Other texts comment on the fact that executives will have to pay an increasing amount of attention to the social, economic, political and physical environment. It is further stated that the most striking, recent need for the organisation as a whole is to consider its environment in order to adapt, in terms of the ecological challenge. It is claimed that we face a worldwide crisis of our natural environment and this high-priority, public issue reflects the growing awareness that <u>no one</u> can escape the ecological problems.

3.3.4.3   The Industrial Paradigm as a Newtonian Dinosaur[33]

Wheatley's text is the other bridging text for the central thesis of this study, that is, leadership in a new worldview, described in a later chapter. Her comment on the industrial paradigm is instructive at this point. She writes that at the end of the 20th century, our 17th century organisations are crumbling and finds it interesting to note just how 'Newtonian' most organisations are. She maintains that each of us lives and works in organisations that are designed from Newtonian images of the universe and that they are the base from which we manage our organisations. Therefore we concentrate on comprehending the working of each piece, in order to understand the whole, as opposed to giving primary value to the relationships that exist among seemingly discrete parts.

In summary, the answer to the question 'What is Industrial?' must be one that offers a comprehensive and in-depth perspective, embracing economics, ecology, urbanisation and institutionalised society in all its forms, where big business has become more powerful than the nation state. 'Industrial' holds sacrosanct the modern age and modern science, which the postmoderns take issue with; and which the New Scientists are busy dismantling.

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[33] Wheatley (1992: 6,8,9,26,27)

3.4 THE INDUSTRIAL PARADIGM - THE PROBLEM WITH LEADERSHIP

This section of the chapter presents the challenge to the intellectual climate of the leadership discipline, that is, the sets of beliefs, assumptions and values which are held by the global business community. In presenting this challenge, the work is completed to achieve the first research goal of building the understanding of the needed switches in leadership thinking. It begins the development of the argument to meet the requirement of the second and third research goals to address the reframing of leadership. A summary of the essential concepts that characterise industrial leadership is presented first, in order to illustrate that the manifest organisation in its visible operation is the outcome of leadership thought which leads to behaviour and practice. Whilst these characteristics have been written about, at length, in the leadership literature, they are not framed within the context of the industrial paradigm as discussed in Section 3.3.1 above. The premise suggested in this study, is that most of our organisations are still operating within the context of the industrial paradigm, if not completely, then at least with some very firm anchors.

3.4.1 The Characteristics of Industrial Paradigm Leadership - The Machine Metaphor

The characteristics of industrial paradigm leadership constitute the 'construct' or 'artefact' paradigms. They represent the puzzle-solving items which industrial paradigm leadership appears to be focused upon. Five major characteristics emerged from the literature as constituting the key 'identifiers' of industrial paradigm leadership. These characteristics are listed below:

- Leadership as Military - The Forerunner
- Leadership as Functional Dominance
- Leadership as an Impersonal Persona
- Leadership as a Language Game of Manipulation
- Leadership as Good Management

Table 3.3 summarises the dimensions and impacts of industrial paradigm leadership. Certain comments on these characteristics is necessary in the main body of this study, in order to be able to appreciate the analysis based on Rost's key text that follows. Military terminology is still employed in business today, where terms such as 'line', 'staff' and 'organisation chart' all had their origin in the military. The industrial paradigm mindset explains the functional dominance in business today which is starkly reflected in the boards of directors. Appendix 11 contains an excerpt from Zalesnik[34] on Frederick Taylor which raises the unsettling idea that many large and not so large organisations did not have any notion of the root cause that brought into being the model propounded by the 'father' of functional management. Taylor and Weber, the 'fathers' of the modern organisation, provided the template for industrial organisations, which template still persists today.

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[34] The Case of the Obsessional Leader (Zalesnik 1993: 275-304) - Zalesnik maintains that Taylor had periodic nervous breakdowns and that work was his therapy as Taylor had a predilection for compulsive behaviour

Table 3.3: Characteristics of Industrial Paradigm Leadership

Dimension	Descriptors	Impact
Origin of leadership	- Military - Terms: Line/staff/organisational charts	- Goals imposed - Decision-making top down - Rigid conformity
Mindset of leadership	- Functional dominance - Hierarchy drives organisation 'Upper dog' syndrome	- Difficult to challenge - Individual discretion negated - Status symbols differentiate
Design of work	- Narrowly defined jobs - Prespecified content - Work routinised	- Workers become interchangeable like parts - Work is boring, self-destroying - Rewards efficiency
Culture of leadership	- Impersonal - Rationality and conformity - Material values key - Behaviour patterned	- Culture shapes work personality - Self-worth based on belonging to organisational or fitting in - Alienation of workforce
Language of leadership	'Growth' in assets, productivity and profits 'Crafted' statements - Numbers tell the 'story'	- Need to know vs sharing of information - Not safe to say what is really thought or felt - Trust is a problem
Metaphor of leadership	'Good management'	- Supervisory role is key - Innovation difficult - Entrenches functional dominance

SOURCE: Derived from Bennis (1989), Conger (1988), Espejo *et al.* (1996), Nadler and Tushman (1995), Rost (1990)

124

Leadership impacts are entrenched in the culture or 'personality' of the organisation[35]. If strictly material values predominate, the result is polarities between the manufacturer and consumer or between labour and management or both. The point is made that people are thus manipulated as objects within the context of management fears, where these polarities fuel the underlying fear. The point is made that, of necessity, identification with the <u>upper</u> dog in the industrial paradigm organisation is desirable, so that potential leaders are moulded into rigidly patterned behaviour and avoid changing their worldviews or inner reality. The net effect of industrial paradigm leadership upon the culture of an organisation is, in essence, the alienation of its workforce. The characteristic of leadership as a language game is explained by Gardner whose quote neatly captures the idea *"All leadership takes place through the communication of ideas to the minds of others"* (Gardner, 1995: 41). The argument is made that most organisation communication strategies are about transmitting sense to employees and public which borders on manipulation, given the clever crafting of messages.

The final characteristic is perhaps the most important and the most controversial, which sees leadership as good management. The essence of the argument is that managers are oriented toward stability and leaders are oriented toward innovation. However a contrary view is taken where no good purpose is served by assuming that it is impossible to be both a manager and a leader at the same time (Yukl, 1994: 4). Allied to the notion of leadership as good management is the idea that management is a science[36]. Alder's text is particularly instructive and is the only one in the class of leadership texts that criticises management science openly. He makes the point that the practice of reflective thinking has not yet penetrated western managerial culture as an accepted business practice.

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[35] Bennis (1989: 66), Espejo (1996: 39) and Zalesnik (1993: 125,126)
[36] Alder (1995: 96), Bennis (1993a: Preface) and Kets de Vries (1995: 96)

These characteristics of industrial paradigm leadership form a composite 'metaphor'. The use of metaphors implies a way of thinking and a way of seeing that pervade how we understand our world generally:

"*If we frequently talk about organisations as if they were machines to achieve predetermined goals and objectives ... we often attempt to organise and manage them in a mechanistic way, forcing their human qualities into a background role*" (Morgan in Espejo *et al.*, 1996: 30)

The image associated with the central metaphor of a machine is that of industrial organisations as instruments of domination. The leadership literature refers to the metaphor of the corporate machine which creates a culture that is based on compliance. The industrial paradigm organisation together with its leadership is the epitome of the machine metaphor in all its impersonality, its forces - the market; its power - the managerial elite; its things - the products; and its language - the numbers.

3.4.2   The Problem with Leadership Studies

It is pertinent to provide an insight into Rost's motivation, as this will assist the reader with the understanding of why this text has emerged as such a significant one for this study. Rost (1990: Preface) writes that what has happened in his mind and his life, is the heart and soul of what is in this text. He proposes that his work is an effort to move our understanding of leadership forward, toward the post-industrial paradigm that will take hold in the 21st century. He states that his extensive work on tracking leadership definitions has allowed him to group these definitions into patterns of thought. He writes that the distinction between management and leadership is crucial for the post-industrial, paradigm of leadership. My analysis begins with a commentary on the framework for his text, followed by what are the unexamined assumptions on leadership, given his view on leadership theories and their development. Rost's critique on the traditional approach to leadership studies is an analysis

126

of the research tradition in the academic and practitioner streams. His framing of the conceptual underpinning of leadership studies is the key finding of his work.

3.4.2.1 The Framework of Rost

Rost's framework, detailed in Appendix 12 illustrates the comprehensive and in-depth approach to his subject. It will be realised that, at the time[37], his approach was in advance of what constitutes leadership thinking and study as embodied in the usual business texts.

Rost's framework provides a rigorous structure for his lifelong study of the leadership phenomenon as every chapter is concerned with a dimension of leadership, so that the study as a whole illustrates a consistency in thinking about leadership. Whereas other notable academic work, exemplified by the texts of Yukl and Hershey, Blanchard and Johnson, presents a discourse that 'incarcerates' leadership as part of management theory as per Appendix 13. Hershey *et al.* state their goal was to write a readable book that would make behavioural sciences come alive for operating managers. Yukl writes that his text is about managerial leadership as opposed to parliamentary or informal leadership. These verge on the type of statements that Rost takes issue with, in terms of academic thinking on the subject of leadership.

His framework represents an almost 'classical' approach to the subject matter, in that, he traces the development of leadership theory or schools of theories depending on backgrounds and disciplines, over time. He devotes two chapters to the definition of leadership, where the first chapter provides a distinct, time-based analysis of leadership definition leading up to the 1980's. He then explores the 1980's definitions in some depth, which is when Rost saw leadership taking a distinct turn toward the concept of transformation. Rost's framework then builds upon <u>his</u> conclusions which flow from <u>his</u>

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[37] In all probability, this still holds true today, some 10 years later

127

definitional analysis, to produce <u>his</u> post-industrial conception of leadership. He looks specifically at the nature of leadership as a process. He also provides a thought-provoking perspective on leadership and management, where a whole chapter is devoted to this issue. His concluding chapters are about leadership and ethics in the 1990's, and given that he wrote in the late 1980's to produce the text, his thinking was truly visionary as it is only within the last three years that the leadership texts are beginning to address the ethical dimension of leadership practice as a serious issue.

3.4.2.2 Leadership - The Unexamined Assumptions[38]

Rost identifies three main components of the problem with leadership studies, from his viewpoint, that have been long in the making. These three components are stated as follows:

- The emphasis on periphery and content of leadership
- The defining of leadership
- The absence of a recognisable school of leadership[39]

Rost writes, that traditional leadership scholars strongly hold the assumption that leadership as practiced in the particular profession they are studying is different from leadership as practiced in other professions. The study of leadership had been mired in a single disciplinary approach for most of the 20th century and he maintains that, the move to a multidisciplinary or interdisciplinary approach will be necessary to continue the development of leadership understanding and practice. Most leadership scholars are in schools of business engaged in the production of material for the corporate executive market. He goes on to state that obviously the largest percentage of leadership practitioners, are in business. One of his basic views is the categorical imperative that leadership studies is an <u>interdisciplinary</u> subject of inquiry.

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[38] Rost (1990: 1-11)
[39] The 'Values/Virtues' proponents would probably dispute this particular claim of Rost's

128

When this perspective is taken seriously, a framework of several different disciplines would provide for a clearer understanding of the phenomenon of leadership. He states that the three problems as listed above, are the substance of the themes that appear in his text and proposes that they have evolved out of what he terms the 'ferment' of leadership research. Rost cites the inadequacy of the definitional positions adopted on leadership. More importantly, from the perspective of this study, he mentions the transition from an <u>industrial</u> to a <u>post-industrial</u> paradigm as a further cause of the problems.

- **Periphery & Content** - Rost argues that leadership theories have been mainly concerned with what he terms the peripheries of leadership, that is, traits, personality characteristics, 'born or made' issues, greatness, group facilitation, goal attainment, effectiveness, contingencies, situations, goodness, style and above all, <u>management</u> of the organisation[40]. Leadership theory had to be visible, countable, susceptible to statistical manipulation and accessible in terms of causal probabilities, so that the emphasis on periphery conformed to the best logical positivist framework for research. Rost suggests that whether the research actually dealt with the essence of leadership did not seem to have been overly important to this group of researchers. What seems to have been important was that the research was done according to traditional, quantitative methods. Rost maintains that the content of leadership is almost always thought of as more important as a determinant of leadership effectiveness than the <u>process</u> of leading. The process of leadership, the understanding of leadership as a relationship, the connection among leaders and followers, he saw as being low on the list of priorities[41]. Whilst this view on content is appropriate for the analysis of industrial paradigm leadership, it will be seen that content will surface again, as the 'crisis' of leadership begins to be articulated with respect to the emerging post-industrial paradigm.

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[40] Rost makes no distinction between public and private organisations
[41] Rost's description of the content of leadership is posited as: the ideas and information that leaders and followers in particular professions or organisations must know in order to wield influence

- **Leadership Definition** - In writing about the problems with the definition of leadership Rost refers to the 'impasse' of leadership research which has led quite a few practitioners to conclude that research into leadership has little to offer them. Over 60% of authors who have written on leadership did not define leadership in their works. He critiques the use of the word leadership which is used interchangeably with 'leader', 'lead' and 'leading', so that it means different things that are not consistent with any considered[42] notion of what leadership actually is. In 1990, leadership was a word that had come to mean all things to all people. Leadership has been *"in for so long that I cannot remember when it was out",* writes Rost (1990: 7). He introduces the notion of mythology in order to explain the fascination with leadership, borrowing from Joseph Campbell's work[43]. Part of the reason that leadership has such a powerful attraction is that it has taken on a mythological significance, myths are stories of our search through the ages for truth, for meaning, for significance. *"We all need to tell our story and to understand our story ... we need for life to signify ... to find out who we are"* (Rost, 1990: 7). The significance of Rost's utilisation of mythology in his development of a different notion of leadership as we move toward a post-industrial world, will become clear in Chapter Five, where I present leadership in a new worldview.

Rost deals with leadership definitions in two subsequent chapters[44] amounting to some 58 pages devoted to the development of leadership definition and theory, which is far in excess of any other leadership text consulted for this study. Rost maintains that all kinds of activities, processes and persons are labelled as leadership by both scholars and practitioners. He further maintains that there had been no heuristic development of leadership definitions from one decade to the next and that this was because the approaches of both the scholars and the

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[42] The use of the term 'considered' by Rost exemplifies his thinking on leadership which has to do with reflection and introspection
[43] Campbell, J. 1988. *The Power of Myth,* New York: Doubleday
[44] Rost (1990: 37-66 and 69-94)

practitioners[45] did not obtain consensus on what phenomena should be labelled as leadership. His argument on definition concludes with a statement which maintains that the leadership literature did not add up, because there was no easily recognisable school of leadership that made sense of the concept of leadership.

- **A School of Leadership** - The third problem that Rost identified with leadership studies was the failure of scholars and practitioners to develop a recognisable school of leadership[46] that integrated what was known about leadership from the research and the writings. Rost writes that he came to a startling conclusion after doing several 'cuts' in analysing the leadership materials. He found a consistent view of leadership in the background assumptions and in the obvious confusion and chaos of the literature. This school conceptualises leadership as good management and he refers to it as the industrial paradigm of leadership. He maintained that no one had presented an articulated school of leadership that integrates our understanding of leadership into a holistic framework. In fact, he believed, that there had been a school of leadership all along, but that it had never been articulated as an integrated framework.

Rost then motivates that a criticism of leadership studies could now be attempted both in the negative and the positive senses, as this criticism would address the understanding of leadership embedded in the school's conceptual framework. Rost further motivated that Burns' work was extremely important and could thus be re-interpreted, as a transitional statement, in that it had immense possibilities to lead toward a new school of leadership. Burns' work has been heralded as the forerunner of much of the transformational leadership work that has been attempted in the closing decades of the 20th century. However, Rost does remark that, in analysing Burns' leadership framework, he was struck by the significant bits of

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[45] Rost writes that the scholars are ambiguous and that the practitioners are experientially inconsistent
[46] He quotes from Burns "There is, in short, no school of leadership, intellectual or practical" (Rost, 1990: 9)

industrialism that were still embedded in it. Rost concludes, that if his analysis is at all accurate, a new school of leadership must be presented for the 21st century.

3.4.2.3 Rost's Critique on the Traditional Approach to Leadership Studies

Because of the three overarching problems as described by Rost above, he provides a comprehensive critique[47] on leadership theories as formulated in their 1990 currency, which currency is still the viewpoint of the majority today. There has been some advance with the advent of transformational leadership theory, but note my use of the term 'some'. The reason for this qualifier will become apparent in the reading of Section 3.5. Rost's critique is structured to allow for a critical analysis of the leadership narratives up until 1990, including some of the transformational leadership theory so popular today. He again makes the point, quite adamantly, that it is absolutely crucial that scholars and practitioners de-emphasise the peripheral elements and the content[48] of leadership and concentrate on its essential nature. His analysis starts with a viewpoint that he describes as the 'cultural permissiveness' of leadership thinking and ends with a vivid piece subtitled 'theoretical quiescence' which no doubt will be disputed by many leadership scholars and practitioners[49]. However his motivation is entirely justified in line with his tracking of the phenomenon and given the timeframe of his text, that is, 1990. Whilst space does not permit a detailed description of each of the aspects as covered by Rost, a condensed presentation follows, which deals with the essentials of his critique.

■ **Cultural Permissiveness**[50] - Rost claims that leadership scholars and practitioners have been acculturated into a view of leadership as 'anything, anyone wants to say it is'. Rost provides several examples of his view of

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[47] Rost (1990: 14-35)
[48] The assumption is made that Rost was, in fact, indirectly criticising the content of the industrial culture
[49] Rost adopts an almost 'Kuhnian' stance here as far as the 'howls of outrage' from fellow scholars (Refer Section 1.5.1, Chapter One)
[50] Rost (1990: 14-17)

132

cultural permissiveness which have to do with the basic modus operandi of behavioural scientists and the fact that practitioners do what they think is leadership. As far as the behavioural scientists are concerned, Rost states that it is acceptable for them to research something without having a clearly articulated notion of what that something is. With regard to the practitioners, there is no guarantee that what they are actually studying describes the reality, as they are prone to give a definition that allows the subject to be quantified. This quantification is associated with such notions as having a plan, aggressiveness in pushing the plan, persistence in getting it through, single-mindedness of purpose and a certain cleverness of style. Rost maintains that no one has thought to question the assumption that such behaviours are indeed leadership. Rost provides the example of equating group facilitation with group leadership. Since the 1930's there has been agreement that facilitating groups is leadership, because a large body of leadership literature has assumed this, but no one has bothered to question this basic assumption.

- **Movements in Studying Leadership**[51] - Rost comments on the fact that many writers on leadership often begin their book, chapter or article with several paragraphs or pages on the different theories or movements of leadership. He states that these summaries of leadership theory movements are ritualistically repeated by author after author, and they are then accepted as facts. He maintains that these movements are part of the 'folklore' of leadership studies. His critique on these movements is an in-depth look at the history of leadership studies, but to offer two of his examples: using traits as an explanation of leadership in the 1980's is as popular as it was in the 1950's and the great man/woman theory of leadership is as strong in 1990 as it was in 1890[52].

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[51] Rost (1990: 17-26)
[52] Rost writes that Lee Iacocca resembles Henry Ford, Malcolm Forbes resembles J.P. Morgan and Sam Walton resembles John D. Rockefeller.

133

The idea that leadership is a language game is presented by Rost and he cites Pondy[53] whose work construes leadership as a language game. He makes the statement that he finds the concept of leadership style particularly disturbing as it denotes a superficiality of action without either sincerity of intent or substantive meaning. It is proposed that the creative aspects of leadership have been sacrificed for its programmatic aspects.

Rost devotes a section to leadership as social psychologists and management scientists view it, within the chapter on leadership movements, where he builds a case on how inaccurate he perceives the psychological/ management science view of leadership to be. He states that all of the leadership theories, except the great man theory, were developed by social psychologists and management scientists. He explains that if we take the view that leadership processes represent a special kind of organising activity, then this is <u>political</u> decision-making construed in the <u>widest</u> possible sense[54] and that in sum, leadership is an inherently political process. Management and psychologists do not take kindly to conceptualising leadership as a political process. Rost quotes Zalesnik where Zalesnik argues that politics is part of the problem and not the solution, so that his interpretation is cast in a negative sense:

"... one of the critical jobs of leadership is to overcome political inclinations and encourage the expression of talent and the performance of useful work. Politics flourishes in the absence of content and expression of talent and the performance of useful work" (Rost, 1990: 25).

Rost states that the consistency with which management and psychological scientists had developed a worldview of leadership devoid of politics shows how narrow their undisciplinary perspective is, in contrast to the many

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[53] Pondy, L. 1978. Leadership is a Language Game. In McCall, M. & Lombardo, M. (Eds.) *Leadership: Where else can we go?* Duke University Press (87-99)

[54] This widest sense could be construed as sagacity or prudence taken from the Greek 'affairs of the state'; however the popular connotation associated with politics today is rather crafty, scheming or expedient

134

anthropologists, historians, political scientists and, indeed, the popular press who all conceptualise leadership as a political process. Rost sums up the movements as a series of leadership 'narratives'[55] and his concern with the narratives as a research tradition is that they miss the mark as follows:

- The narratives about leadership theory leave out the stories of leadership from other academic disciplines
- The narratives are a 'mish-mash' of the structuralist-functionalist framework of groups and organisations
- The narratives tell us about the theories of the dominant paradigm only

He concludes his analysis on leadership movements by stating that his objective was to indicate that there had been no room for other, quite legitimate frameworks of leadership in the narratives of mainstream business leadership theory, at that time.

- **More of the Same**[56] - Rost makes the point that all current leadership theories have a structuralist-functionalist frame of reference based on the hierarchical, linear, pragmatic Newtonian background assumption of what makes the world go round. He maintains that despite attempts to indicate otherwise, the leadership theories are intrinsically management-oriented. Rost's characteristics of leadership as management, as listed in Table 3.4 illustrate a different perspective when compared to the usual treatment of management versus leadership in the texts. These characteristics are described in sociological terms; whilst most management-leadership comparisons have to do with interpersonal attributes and attitudes or an action dimension.

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[55] These deal with excellent companies and CEOs, their traits, behaviour patterns, group facilitation and culture-shaping practices for would-be leaders
[56] Rost (1990: 27-30)

135

Table 3.4: Comparison of usual treatment between management and leadership contrasted with Rost's view of industrial paradigm leadership

MANAGEMENT	LEADERSHIP
■ Administers	■ Innovates
■ Copies	■ Original
■ Maintains	■ Develops
■ Controls	■ Trust
■ Short-term	■ Long-term
■ How and why	■ What and why
■ Bottom-line	■ Horizon
LEADERSHIP AS GOOD MANAGEMENT	
■ Goal-achievement dominated	
■ Persona-oriented or leader dominance focus	
■ Individualistic or self-interested in outlook	
■ Utilitarian	
■ Short-term and material in ethical base	
■ Rationalistic	
■ Technocratic	
■ Quantitive/scientific in language and methodology	

DERIVED FROM: Bennis and Townsend (1995: 6-7), Rost (1990: 27)

In summary, he maintains that all of the leadership theories have reflected the industrial paradigm and that the various leadership theories of the period since 1930 are not discrete and distinct conceptual frameworks. Their background assumptions are based on the industrial paradigm, and therefore this makes these leadership theories more or less the same.

Rost contends that once these theories gain a certain currency they remain in the literature and that they reappear decade after decade, sometimes disguised, sometimes in another form, but basically intact and flourishing. Rost writes that alternatives to these particular types of leadership theory do exist and he cites culture from anthropologists, timeframes from historians, politics from political scientists, society from sociologists. These worldviews were foreign to the management and psychological researchers, as they did not think in terms of culture, long time frames, politics and societies. However, Rost does give credit to certain of the 1980's leadership theorists who, in the articulation of the excellence theory, began to use some of these concepts and started looking toward a longer timeframe.

3.4.2.4 Theoretical Quiescence[57]

Rost concludes his chapter on his analysis of leadership studies by using Edelman's model of symbolic politics, as encapsulated in myths and rituals, to explain that leadership scholars believed that the system of research was working. Edelman underscores the point that myths and rituals are used to provide symbolic reassurance that the system is working or, alternatively not working. The myths and rituals surrounding leadership studies reinforce one another to provide powerful symbolic reassurance that the system is productive and progressive. It was believed that the understanding of leadership had been increased, therefore a better understanding of leadership would make organisations more productive and a better place to work. The effect of all this reassurance was to induce satisfaction and theoretical quiescence. There are six specific rituals that Rost identifies and comments upon such as testing, diagrams of two-dimensional models and software to train people in leadership models - these rituals are listed with a short description and comment in Appendix 14.

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[57] Rost (1990: 31-36)

Rost indicates that he and some other researchers, especially since the mid-1980's, used the myths and rituals contained in the leadership narratives to challenge other researchers and practitioners. This was to encourage a climate for change so that a shift in paradigm could result, which could lead toward a whole new understanding of leadership. Rost cites Burns as attacking the myths and rituals indirectly and therefore beginning the process by developing a new understanding of leadership that did not embrace any of the mainstream theories. Rost concludes that the leadership narratives may have served their purpose in reflecting the industrial paradigm, but they are no longer acceptable as our understanding of leadership has to evolve in the 21st century to reflect the post-industrial paradigm.

3.4.2.5   The Leadership Paradigm Stands 'Condemned'

Rost argues that "*... the crisis in leadership is not that we lack leaders or that leaders lack a vision ... but that our school of leadership is still caught up in the industrial paradigm*" (Rost, 1990: 100). Rost writes that the perception of leadership as management is the reality that bosses and workers do battle with as they think that they work and live in what appears to be an everlasting industrial paradigm. Rost maintains that the leadership as management perspective is all embracing and argues that the 'meshing' of leadership and management is due to the strong influence that management science has had on the study of leadership.

A final comment from Rost on the subject of leadership and management, where he states that one cannot denigrate management to ennoble leadership. He makes the distinction that things can be managed but not people and he quotes Ross Perot in Kouzes and Posner "*People cannot be managed. Inventories can be managed ...*" (Rost, 1990: 141). He argues that to hold the view that management is less than satisfactory if it is not infused with leadership is unacceptable as a conceptual framework to understand either management or leadership.

The leadership as good management and leadership as management science constructs support the sense of a multiple-construct paradigm. Leadership as bureaucracy, leadership as functional dominance and leadership as impersonality exemplify the machine metaphor, so that this metaphor clearly represents the industrial paradigm. The complexity of industrial paradigm leadership is bound up with the interrelationships between the different 'puzzles' or 'artefacts', so that the complexity is intra-paradigm, or internal to the paradigm, as represented by the operational research character of management science.

A paragraph from the foreword to Gibson's anthology[58] puts the entire industrial paradigm into a similar perspective as that advanced by Foucault in Chapter Two which deals with the development of knowledge over time[59]. Based on the assumptions of linearity and equilibrium and heavily quantified, the dominant management paradigm paralleled the mechanistic assumptions of western economics, which in turn, attempted to parallel Newtonian physics. The three disciplinary 'layers' of management science, economic science and physics formed parts of an even larger set of epistemological and philosophical ideas, which is the reality perceived through the eyes of those reared in an industrial culture.

3.5 THE RESPONSE TO THE INDUSTRIAL PARADIGM OF LEADERSHIP

The argument will be made that there have been shifts towards new leadership, that is, transformational leadership. Examples of transformational leadership are described in terms of less hierarchy and more empowerment and the, by now, ubiquitous entreaty for values. However these so-called shifts are, to concur with Rost, fundamentally window-dressing within a given context, that is, the industrial paradigm is not questioned. The influence of the

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[58] The foreword is written by Alvin and Heidi Toffler
[59] Refer Section 2.2.4 '... detaching (a science) from the ideology of its past'

139

industrial paradigm on leadership theory and practice has been monumental and pervasive according to Rost (1990: 91). He further maintains that old theories look new because they bespeak excellence, charisma, culture, quality, vision, values and even empowerment. For the purpose of clarity, given the quest for values and virtue which has become so synonymous with transformation, the definition of transformation as a key concept, given in Chapter One, will be repeated here:

The term transformation has become overworked and overused recently, so much so that it has little meaning or credibility left. Transformation is defined as to <u>make considerable change in form, outward appearance, character and disposition</u>.

Rost offers an all-inclusive, pervasive view of transformation where "*transformation takes place in many aspects of personal, professional and moral lives in many aspects of the groups, organisations, communities and societies in which we live and work*" (Rost, 1990: 126).

3.5.1   Tromp's Synthesis of Transformational Leadership

A brief overview of Tromp's framework on transformational leadership is offered as a precursor to the analysis that follows. Tromp's presentation of the Transformational Leadership Competencies provides a thorough construction of the majority view on transformational leadership theory in the late 1990's[60]. Tromp is working on an update and the research in progress is detailed in Appendix 15. The six models of transformational leadership competencies draw upon the following texts:

- The Leadership Challenge   Kouzes & Posner   1995
- Why Leader's Can't Lead   Bennis & Nanus   1989
- The Charismatic Leader   Conger   1989

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[60] Refer Table 3.1

140

- Discontinuous Change   Nadler & Tushman 1995
- The Transformational Leader   Tichy & Devanna   1990
- Managerial Competence   Schroder   1989

These texts and authors are referred to time and again with respect to transformational leadership theory and whilst there are updates to their work[61], their anchoring of concept is bound to the values system/virtues attribute methodology without exception. The content of their texts is commented upon in the following sections, where Rost's analysis is employed to this effect.

3.5.2   The Struggle Continues with Leadership Definition

The issues discussed in the previous section on leadership definition continue with the advent of transformational leadership theory. This presentation on leadership definition also includes certain other leadership texts that concur with Rost's views, as well as those specific leadership texts mentioned in Tromp's work above.

The text of Kets de Vries (1995: 5) refers to either multiple definitions, the lack of definition or no definition. This characterises those texts that are consistent with Rost's viewpoint on leadership definition. The endless definition, countless articles and never-ending polemics are referred to as the state of leadership definition. This particular state is ascribed, by certain of the authors, to the complexity of the phenomenon, but I will single out Yukl's commentary as being particularly cogent. Yukl (1994:4,5) is quite adamant about the issue of leadership definition and holds that it is neither feasible nor desirable at this point in the development of the discipline to attempt to resolve the controversies over the appropriate definition of leadership. Like many constructs in social science, the definition of leadership is arbitrary and very subjective. Some definitions are more useful than others but there is no

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[61] Conger's work is updated through his collaboration with Benjamin in 1999, Tichy updated his work in 1997; Nadler and Tushman together with Hambrink in 1998; Nanus in 1992; Kouzes and Posner in 1999; Bennis in 1993, 1997 and 1999 – see Section 3.5.3.2 in this chapter

'correct' definition. For the time being, he maintains, that it is better to use the various conceptions of leadership as a source of different perspectives on a complex, multifaceted phenomenon.

Leadership definition is both explicit and implicit in the late 20th century leadership texts[62], where one can begin to discern the 'defining notes' based on the issues addressed in the texts. I have taken all the explicit and implicit definitions and grouped them together as follows.

3.5.2.1 The Defining Notes of Transformational Leadership

- Power[63]
  The only way to gain control is to give it up where <u>learned</u> <u>willingness</u> and <u>personal</u> accountability characterise a new corporate culture. <u>The paradox of power: the best way to get it, is to let go</u>. There is also the view that an organisation must have a democratic environment for the spirit of inquiry to flourish. A new concept of power based on collaboration requires a new focus on power and its use[64].

Tichy and Devanna provide a particularly incisive comment on the state of leadership at the time:

"Transformational leaders will find that the intellectual commitment to revitalisation requires the elimination of status symbols – these managerial prerogatives will not go quietly into the night"
(Tichy and Devanna, 1990: 239).

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[62] This includes the transformational leadership texts
[63] Bennis (1993: 40,66), Champy (1995: 204)
[64] Ferguson's proposal on new sources of power precedes these authors by some 10 years – Refer Section 2.3.2.3

- Qualities of Character[65]

  More is required today than intelligence, character is required and effective leadership is overwhelmingly the function of character. In the many entreaties to 'get back to basics', today the only basics to operate with may be trust, integrity, imagination and a co-operative spirit which embody the required leadership qualities. A sense of humility, a sense of humanity and a sense of humour are referred to as the essentials of leadership.

- Cognitive Ability[66]

  It is significant to start being able to evaluate what is going on inside the leader, his thinking style and his beliefs and the importance of what he is rather than what he does. The leader is a thinker – imaginative, intuitive, perceptive and creative. The importance of intuition as a 'differentiator' in modern business is not as yet fully comprehended. What is perceived to be cognitive resistance is usually disguised emotional resistance. Initial cognitive resistance is overcome by education whereas continuing cognitive resistance is usually disguised emotional resistance. In the work of Goleman, IQ and technical skills are important, but emotional intelligence is the 'sine qua non' of leadership.

- Management Renaissance[67]

  The ordeal of management is referred to, where to make things more difficult, the present turbulence has no traditions, no precedents, and no time-tested formulas as it has not been seen before. Management issues are now referred to as the management of creativity, innovation and a climate of trust. The emergence of self-managing teams requires the 'imaginative' management of human resources. This is being referred to as a management renaissance.

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[65] Bennis (1993: 75), Champy (1995 38,151) and Kets de Vries (1995: 88)
[66] Adler (1995: 15,34), Gardner (1995: 15,16), Goleman (1998: 93) and Nadler and Tushman (1995:50)
[67] Champy (1995: 9), Davidson (1995: 2), Kets de Vries (1995: 96)

143

- Change[68]

  The sociology of institutions is fundamentally anti-change but chaos breeds life, whereas unchanging order breeds habit. Change is traditionally fought with 'rational' arguments. A key challenge is to have an energising and compelling change agenda in order to create a generative strategy, so that strategy is more a capability-based model. The objective of generative strategy is organisational sustainability.

- Charisma[69]

  Charisma is believed to reside, not solely, in the leader and his/her personal attributes but rather in the interplay between the leader's attributes and the needs, beliefs, values and perceptions of followers. More charisma is needed if compliance depends on moral involvement, and less if it depends on material reward or on the avoidance of penalties. Charismatic leaders are usually characterised by a sense of strategic vision.

- Relationship[70]

  Relationship is discussed specifically in terms of charismatic leadership which gives us three dynamic components
  (1) the relationship between leader and followers
  (2) the relationship between leader and context
  (3) the relationship between followers and context.
  Leadership is seen as being about tapping the wellsprings of human motivation and about the fundamental relations with one's followers.

- Values[71]

  There is no absence of values, there is rather the lack of fidelity to those

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[68] Bennis (1989: 147), Davidson (1995: 179), Nadler and Tushman (1995: 47-50, 85, 121-137)
[69] Conger (1988: 18,24,63,65,116)
[70] Conger (1988: 325)
[71] Champy (1995: 77-79), Davidson (1995: 38) and Kouzes & Posner (214-217)

144

values. Values are needed to rediscover and revitalise. Values become the most important structural element in the enterprise. They are moral navigational devices and they are the crossroads between decency and a sound profit and that is where a culture must be built. Values come from the business type, the business metaphor, the political/social ideals of the land and individual beliefs. A new concept of organisational values based on a humanistic-democratic ideal is being sought by business.

3.5.2.2 The Emergent View of Leadership

These defining notes of transformational leadership, as posited by the late 20th century leadership texts, create the idea that leadership theory is moving toward a more humane, a more questioning and a more qualitative approach to leadership. In the late 1990's business embraced the term 'emotional intelligence'[72] and the development of the concept is attributed to Goleman who spearheads an ongoing research program in this field. Goleman's research demonstrated that emotional intelligence played an increasingly important role at the highest levels of the company, whose differences in technical skills are of negligible importance. Goleman (1998: 95) writes that the numbers are beginning to tell us a persuasive story about the link between a company's success and the emotional intelligence of its leaders. Again Goleman's work is primarily about individual awareness and development, however he does give credence to empathy and social skills, but it is couched in 'social contract' terminology[73] and this has an underlying industrial tone.

However, there is no mention of a conceptual framework such as Rost has proposed, that is, one that is similar in notion or concept to that of the industrial paradigm of leadership. The transformational leadership theory does not propose a new conceptual framework in advance of industrial paradigm

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[72] Emotional intelligence is seen as the common denominator today of superb leaders. Goleman terms this "*one thing in common*" (Goleman, 1998: 94)

[73] I offer a perspective on Rost's 'social contract' terminology in the reconceptualisation of leadership in a subsequent chapter of this study

145

leadership, as it does not identify that there is a conceptual framework which underpins modern leadership theory. At best, it offers a different perspective in its search for values and a better working life through the intervention of transformational leadership.

The perspective of these defining notes provides the idea of a potential re-conceptualisation of leadership, although this re-conceptualisation may not be explicitly identified as such by them. For instance, Conger (1992: 18) views leadership as an <u>intuitive</u> concept for which there can never be a single agreed-upon definition. Kouzes & Posner (1995: 30) define leadership as an <u>art</u> for mobilising others to want to <u>struggle</u> for shared aspirations. The terms 'art' and 'struggle' are significant with respect to a new view of leadership, Schröder (1989: 6) offers an interesting perspective on the 'situational' leadership theories, where he states that men are more or less pawns of historical forces and are products of their time quoting both Tolstoy and Marx.

3.5.3   Leadership as Transformation – Rost's Standpoint [74]

Rost credits James McGregor Burns with introducing the notion of transformational leadership where he reconceptualised leadership as a transformational process *"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"* (Rost, 1990: 82). Rost quotes several authors who view leadership in a broader, societal context (Heifetz, Sinder, Bass, Owen, Fritz, Hagberg - circa 1988) who imply social reconstruction, the rationalisation of society, collective and creative endeavour to change the world, and <u>empowerment</u> born out of <u>integrity</u> as leadership notions. Rost contrasts these views with the populist business leadership literature of the 1980's stemming from Peters and Waterman's notion - leadership and performance beyond expectations in industrial organisations.

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[74] Rost (1990: 82-88, 69-152)

146

The transformational leadership texts employ as an underpinning, in Rost's view, the great man/woman theory. In fact, he makes the claim that it is the 'descendant' of this particular theory, as both the terms leader and leadership are used interchangeably. He writes about the myriad of stories of CEO's told and analysed where the great man/woman theory dovetails with the notion of the leadership, as do the leader's wishes. He refers to the conventional wisdom concerning leadership where:

"... leadership is again defined as having a vision or agenda of one's own, coupled with the ability to articulate one's message, gain support through transactional means, and bring one's own goals to fruition"
(Heifetz & Sinder, in Rost, 1990: 75)

Rost does note that influence is probably the term most often used in the leadership definitions of the 1980's when transformational leadership theory was beginning to take hold. He refers to Kouzes and Posner's first edition[75], where he states that they do indicate that they are in the influence camp, and he makes the point that the 'leadership as influence' framework is a vast improvement over the other frameworks and that this group of writers has the potential for pointing in the right direction. Secondly, Rost believed that the scholars who defined leadership as an influence relationship, almost universally believed that there is a distinction between leadership and management.

Rost's final comment on the transformational leadership theorists is concerned with the notion of leadership as traits, which he claims made a big comeback in the 1980's after being disdained by scholars for decades. Here he cites the authors in Tromp's model and maintains that together with Peters and Waterman, these authors produced many of the most popular leadership texts in the 1980's and thus, were undoubtedly the source of many peoples'

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[75] Published in 1987 – Refer Bibliography

understanding of leadership. He makes the point that the leadership literature of the 1980's was <u>littered</u> with a traits orientation.

3.5.3.1 Transformation as a Social Issue?

Rost states unequivocally that we will never understand the nature of leadership from a transformational perspective until scholars and practitioners stop trivialising the concept. The 1980's saw the concept remade into everything it was never meant to be. His overall impression was that the Burns' model of transformational leadership had been badly handled by most of the leadership scholars in the 1980's. Rost is stern in his view on transformational leadership theories, as old themes look new because they bespeak excellence, charisma, culture, quality, vision, values, peak performance and even empowerment "*... it's a snow job, not a new paradigm*" (Rost 1990: 91). Taking Burns' notion of transformational leadership being conceived as a process that promotes higher levels of motivation and morality, Rost introduces the notion of social reconstruction into the idea of leadership definition and he quotes from authors such as Foster and Hosking and Morley[76], where leadership is defined as the process by which 'social order' is constructed and changed. The view is articulated that leadership must be socially critical, and that it does not reside in the individual but in the relationship between individuals; and that it is oriented towards <u>social vision</u> and change, and not simply or only organisational goals. This view of transformation as an <u>essentially social issue</u> is consistent with the position adopted for this study where leadership is viewed as a socially constructed reality in keeping with Mouton's statement that social reality is not given but constructed[77].

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[76] Rost (1990: 83)
[77] Refer Section 1.4.8 - Unit of Analysis

3.5.3.2 Transformational Leadership Texts Subsequent to Rost and Tromp[78]

The metaphor of 'the journey' for leadership in discussing the leader's work is beginning to take hold in the literature. Power is seen as being in the service of others, and its function is to ensure self-leadership or putting people in control of their own lives. The case of values in use versus values espoused has become a key element of leadership authenticity. However, the scholarly notion that transformational leadership is about a committing style supports Rost's overall critique. Bennis and Heenan (1999: 5) are the only authors who venture that the emerging egalitarianism is not just a matter of style. Transformation, although viewed as developing and designing change-capable organisations, is still cast in an industrial paradigm mould.

The latest texts that are available from the authors covering Tromp's Model of Transformational Competencies were consulted. The following summarises the themes and the status of the latest set of texts:

The authors, although earnestly and deeply committed to the theory set that comprises transformational leadership, have not moved beyond the conventional 'storyline' as far as the post-industrial paradigm is viewed:

"… we all know the storyline: global marketplace, rapid technological advance, industry deregulation, treacherous corporate white waters, a hyper-competitive environment for the 21st century" (Conger and Benjamin, 1999: 145).

As far as leadership definition is concerned, the texts respond to the themes of sharing power, leadership at all levels of organisation and a more personal style for leaders. Bennis and Heenan (1999: 18) propose a redefinition of leadership and the term is used to denote leadership as an inclusive

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[78] Bennis (1999), Bennis and Heenan (1999), Conger and Benjamin (1999), Kouzes and Posner (1999), Hambrink, Nadler and Tushman (1998) and Tichy and Cohen (1997) – Refer Bibliography

mechanism. This is seen as an attempt to move beyond the Great Man/Great Woman persona, which is based on the individual, where great American business leaders have tended to be perceived as god-like. The Kouzes and Posner text *Encouraging the Heart* stands out for adopting a serious approach towards personal transformation and also for identifying 'storytelling' as a leadership activity.

The transformational leadership theorists allude to the real 'drivers' of the shifts:

- Leaders to develop a profound appreciation for long-range thinking along with a breadth of perspective on markets
- Leadership as a form of expertise, where the rule of thumb is that it takes approximately 10 years to become an expert
- A more egalitarian order in the making, where a corporate monotheism is referred to, in giving way to a more realistic view that acknowledges that leaders are not organisational gods
- In reviewing leadership, the idea of leaders as stewards is proposed, as being key for getting the next generation of leaders ready
- Change also appears yet again, and it is dealt with as an integrated process of the work, the people and the organisation.

Leadership concerns for the future are couched as: the search for advantage, intellectual capital, organisational capabilities and organisational architecture. The mistake is still being made in the texts that the overarching source of change is increased competition, with companies intent on maintaining competitive strength.

150

3.5.3.3 Quo Vadis Transformational Leadership?[79]

Rost writes that futurists and commentators are virtually unanimous in their belief that a new era is rapidly approaching and that perhaps the whole world is going through a radical transformation which is changing the basic values upon which the present industrial era has been based[80]. The consensus that leadership is good management has, to some degree, broken down. Rost writes that active leaders and followers are key, as passive people are rarely transformed by ordinary human processes and makes the point that calamities may transform them but not leadership. Rost views transformation as being based on zero coercion, and real change as opposed to pseudo-change, which he states, seems to characterise the majority of transformation efforts. In leadership writ large, he maintains, that mutual purposes help people work for the common good and help people build community.

Rost, however, did foresee a problem with Burns' view of transformational leadership being moral, in that Rost believed that to limit changes to the higher moral ground would be unacceptable. He maintained that in many situations and for many issues, there is no consensus as to what the higher moral ground is. He maintained that some transformations are good and others are bad and that some may be good for a while and not so good after some time elapses. In Rost's view, the concept of leadership should not be linked to some notion of moral development. However he does concur with Burns, in his statement, that an organisation or society is better because of individuals who raise their morality. This issue of a moral requirement will be dealt with later in this study, when ethics and leadership are presented in subsequent chapters.

Tromp's framework incorporating the six models of transformational leadership (with their update) is an excellent building block in the direction toward a new conception of leadership. However, despite the heavy emphasis placed on

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[79] Rost (1990:99-127)
[80] Chapter Two of this study confirms Rost's viewpoint from <u>belief</u> in 1990 to <u>manifestation</u> in the last few years of the decade

values in all of these models and despite the fact that there is a genuine desire for real change in most cases, the thinking appears to demonstrate that the values issue is still held within the confines of the industrial paradigm. Conger and Benjamin (1999: 147) write that the challenge of change is to shift the legacy of management. They maintain that keeping an existing system running smoothly is ingrained in the very fabric of corporate culture. What is evident is the many, many attempts at restructuring on the part of organisations, all in the name of transformation. This restructuring, however, is designed to support leadership and performance beyond expectations. In Rost's words this notion of leadership is merely the excellent theory 'recast', so that these transformation efforts belong firmly to the industrial paradigm of leadership.

3.6   CONCLUDING REMARKS

In this third chapter of the study, I have presented the challenge to the dominant paradigm operating in the world at large and in modern business today, where the assumptions on specific aspects of leadership have been brought into question. These assumptions are bound up with the thinking of leadership, where this thinking is embodied in leadership characteristics and their paradigm-dependency. The industrial leadership characteristics create the patterned social action and the political/structural action of collective leadership behaviour[81]. For the purpose of this study, these have to do with the external, organisational frame of reference which operates as the context for leadership vision and therefore organisation purpose. It can be seen that the external context from which leadership vision should and must take it's cue, can be categorised as a paradigm of the 'sociological' region, which is the industrial paradigm today. The industrial paradigm of leadership has also led to the unfortunate 'popular' world-view of business versus the environment where industry is not highly regarded by its publics[82]. It is seen as:

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[81] These are referred to in Chapter One where the unit of analysis is explained in terms of leadership thinking and its various outcomes

[82] Espejo, *et al.* (1996: 44)

152

- Monolithic and secretive
- Arrogant and selfish
- Indifferent to the concerns of others
- Engaged in an all-out assault on the environment
- Cosmeticising problems
- Powerful and pernicious
- Dangerous and deceitful
- Deeply reluctant to act

It is quite obvious that the modern industrial paradigm with its concomitant business policies, structures and practices, when taken beyond the limits, have created a global situation that cannot be sustained from any viewpoint. This is where the bridging text of Ray and Rinzler makes such an important and landmark contribution - as mentioned in the introduction to this Chapter. Their contributors postulate, given the major temporal shift that our global society is experiencing (akin to the magnitude of the shifts experienced in the 4th and 17th centuries)[83] that the paradigm of business must and will become so altered so that leadership takes on a whole new meaning. Mehrtens (1999: 56) proposes that in the last 20 years, there has been widespread recognition of the problems inherent in the conventional business world, where the workplace and workforce discontent has fuelled a more progressive interpretation of both business and leadership. However, she maintains, that despite all the insistence on empowerment, effective information flow, more appropriate norms and habits and the recognition of intuition as a legitimate capability, most global corporations are still essentially 'leaderless'.

The crisis in leadership must be understood as it relates to the current external context - the industrial paradigm. Most of the late 20th century leadership texts are tentatively critical of leadership as good management and leadership as management science in their appeal to the values-driven, charismatic, cognitive and intuitive aspects of leadership behaviour. Where they fail, in a

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[83] Refer Section 2.5.2, - Keystones, the challenge to establish knowledge

resounding fashion, is to make explicit the crisis of leadership. Their inability to ground this crisis within the industrial paradigm, is key. They are wanting to change the 'lesser' construct or artefact paradigms but the 'values' push is actually part of a 'sociological' push. They focus on the construct or artefact paradigms which get 'tinkered with' and not re-evaluated in terms of a new 'sociological' paradigm.

The texts refer to a crisis of leadership in the late 20th century and that the preoccupation with leadership should be looked at as a sign of the times - a reflection of the need to have a beacon in an era of change. I would like to propose that purpose and vision is a subject that is still addressed as being bound to markets, products and profits in the late 20th century texts. As we move toward the postmodern age, embodied in the emerging post-industrial paradigm, it will come to be realised that, more than ever before, purpose and vision is perhaps the key leadership accountability. The fourth chapter will deal specifically with purpose and vision, what it is and what it is not, and how fundamental this is as we move into the post-industrial paradigm. The challenge will be to illustrate that the symbolic dimension of leadership incorporating existential values is as important today, if not more so, than the rational dimension of leadership manifest in corporate and competitive strategy. This symbolic dimension of leadership embodies the meaning or understanding of leadership's current overarching or conceptual model. This understanding is situated within a network of culturally shared knowledge, beliefs, ideals and taken-for-granted assumptions about the nature of industrial life. Kuhn (1962: 80) refers to this sort of conceptual model as the paradigm at the base of current practice.

The crisis of leadership will continue unabated until such time as the collective business leadership community can acknowledge, come to terms with and deal effectively with these crises. It must be borne in mind that these are not crises of the immediate past or present, they have been in the making for many years and therefore their solution is not an immediate one, but must

154

rather be viewed as a systemic change that is generational and generative in nature. The world of business is still caught up in the industrial paradigm of business and thus the unexamined assumptions of market forces, products and profits.

CHAPTER 4

THE ISSUE OF PURPOSE AND VISION FOR 21ST CENTURY LEADERSHIP

4.1   INTRODUCTION

Chapter Four continues with the analysis that began in Chapter Three where the current state of leadership thinking as embodied in the late 20th century leadership texts is scrutinised from the perspective of the development of a strategic knowledge[1]. Chapter Four presents the decisive point at issue - the issue of purpose and vision - which issue is intrinsic to the focus of this study[2]. The critical implication as it relates to purpose and vision is that it is still bound to the industrial paradigm, which is the underlying conceptual framework for leadership studies. Chapter Three provided a critique of the industrial paradigm, both at the level of the overall 'sociological' paradigm and at the level of its 'subset' of construct or 'artefact' paradigms, where these 'lesser' paradigms deal with the characteristics of industrial leadership. This chapter analyses the scope and degree to which leadership thinking must develop, so that business can successfully align itself with the shifts toward the postindustrial paradigm. The challenge will be to illustrate that the symbolic dimension of leadership incorporating existential values have to rediscover a meaning, beyond the rational dimension of leadership manifest in conventional corporate and competitive strategy[3].

To reiterate, the realisation of a 'crisis' in leadership thinking has emerged from the leadership literature through the assertions of the authorities in the field, where these authorities are accepted authors in both the academic and practice environments. Again I refer to Chapter One where I make the

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[1] The use of the term 'strategic' is in the sense of Foucault's genealogy - refer Section 2.5.3 - The Development of a Strategic Knowledge

[2] It is stated in Chapter One that the purpose of the study is to identify and examine what are the critical implications for leadership thought and thus practice, as the emerging post-industrial paradigm begins to take shape

[3] Refer to Section 3.3.2 - 'The Paradigm Stands Condemned'

156

statement about pervasive changes raising the issue of an existential crisis in management where this crisis is 'echoed' in a leadership crisis. This begs the question of where leadership and their companies are headed in the collective sense of a business community. The crisis in leadership must be reinterpreted as it relates to the current external frame of reference - the industrial paradigm. Chapter Three identified the dimensions of the industrial leadership conception as being bound up with the machine metaphor, where the 'heritage' of the metaphor still continues to act as a coupling link for leadership thinking. This chapter will position purpose and vision as key to the search for meaning, as the breakdown of the industrial paradigm increasingly confronts leadership in the guise of many different demands. It will now become clear that an understanding of the critical intellectual challenges is of vital necessity to assimilate the changes embodied in the paradigm shifts. Without an acknowledgement of the profound implication of these intellectual challenges, the debate on vision would degenerate into a technique comparison or worse, yet another 'fad' in the making. The alignment of leadership thinking with the major paradigm shifts is critical for purpose and vision. It is precisely the purpose and vision of the organisation, as an outcome of leadership thinking that is reflected in organisational strategy and its decision-making processes.

As we move toward the postmodern age or the making of a postmodern society, there is much emphasis on organisational transformation and transformational leadership. From the analysis, as presented in Chapter Three, it is apparent that the emphasis is heavily values-driven and values-laden. However the machine metaphor is still embedded in this values and virtues 'push' given Rost's view of transformational leadership theory[4]. The values system/virtues attribute methodology is essentially called into question as the 'pinnacle'[5] of late 20th century leadership thinking. The position of strength that values/virtues occupies in the transformational leadership texts will be shown for what it is, that is, a methodology to assist with the internal context(s) of the

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[4] Refer Section 3.5.3.1 - *'It's a snow job, not a new paradigm'*
[5] The term pinnacle is used to denote at the top of or peak of thinking

157

organisation. <u>As values are currently researched, taught and practiced, they</u> <u>have to do with the organisation's inward focus, on itself, its members, its</u> <u>performance, its management and its workplace functioning</u>. The leadership texts, with the notable exceptions of Bennis *et al.*, Rost, Ray and Rinzler and Wheatley[6] adopt as their focus, the internal organisation context. This leads one to conclude that, in prevailing leadership theory and practice, the external contexts are either there for the making and the taking, or business has to make allowances for stakeholders and communities. This allowance and tolerance have been cast in the idiom of 'limiting' for corporate performance. Chapter Two raises the idea of expediency[7] around the use of the term 'sustainability', as it is applied today. Organisations make use of it to denote continuity, but all that is being sustained is the continuance of the underlying industrial paradigm.

In this chapter, the issue of purpose and vision as a key outcome of leadership thinking is explored from the perspective of its content significance. Leadership as a term in this study, is seen as a 'societal' impact with regard to the organisation's external context. This is consistent with the stance adopted for this study, where leadership is analysed as a patterned social action and/or a political/structural action. A series of impacts result from this particular viewpoint, where the external orientation of leadership is analysed as regards leadership as a social group with its social interactions giving rise to the outcomes of vision, purpose and strategy. Leadership motives, motivations and goals come into focus as the external orientation comes into question. This external orientation is bound up with the paradigm shifts associated with the transition from the industrial to the post-industrial paradigm. This fourth chapter creates the foundation for the development of a post-industrial conceptualisation of leadership which is a stated research objective.

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[6] These texts are the key and bridging texts for this study
[7] '... notion of sustainability contrasted with a certain expediency', refer Section 2.3.4, A Theme - The Living Planet

4.2   THE CONTRIBUTION OF THE TEXTS

The issue of purpose and vision brings us to the point where we can discern the shape of a tentative gap in the thinking associated with transformational leadership theory. This gap becomes increasingly evident if one is to assume that transformational leadership theory offers an advance on conventional leadership wisdom.

4.2.1   The Contribution of the Key Texts

The key text of Bennis, Parikh and Lessem - *Beyond Leadership*[8] - begins contributing in a substantive manner to the study in this chapter. The text is subtitled - Balancing Economics, Ethics and Ecology - and is dedicated to the three collaborators' respective heritages. They explain (in the preface), that the reason they collaborated on this particular work, was that leadership as personal mastery and/or group synergy does <u>not</u> necessarily lead to organisational learning or sustainable development. They claim that the latter objectives can only be reached by an <u>evolved</u> sense of value, where this value transcends mere business leadership. Therefore, they view leadership as balancing economics, ethics and ecology, where <u>'ecology' serves as both an organisational metaphor and a physical foundation for sustainability</u>. They believe that value integration is essentially an <u>ethical</u> process, motivated by a <u>search for meaning</u> and purpose. The combination of economics, ethics and ecology is a dynamic pattern, where such a synthesis takes us beyond the current conventions of leadership toward a new form of business stewardship. They dedicate their work to the 'global' manager and their use of the term manager as opposed to leader is discussed below in Section 4.5 of this chapter.

Bennis makes the point that a vision articulates a view of a realistic, credible, attractive future for the organisation, a condition that is better in some

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[8] Refer Section 2.3.5.3, - An 'Eco-Philosophy' Emerges, which refers to the organism call in the living planet

important ways than what exists now. This is what can be called 'bridge-building', as Bennis refers to vision in the conventional business sense, that is, as an evocative statement. The key text has three chapters concentrating on vision as part of the development of the new 'global manager's' capacity. Whilst these three chapters deal with the development of a global manager whose individual framework is termed 'Mastery'. They offer a perspective that requires reflection on the why, the what and the how of vision. This perspective can also be applied to the entire organisation and its external contexts. The main focus in this chapter of the study is on purpose and vision as concepts, and although the key text develops the idea of an 'eco-philosophy' in subsequent chapters, the analysis in this chapter will be confined to the development of purpose and vision as applied to the synthesis of economics, ethics and ecology. The 'eco-philosophy' concept will be expanded upon to include the organisation and its external contexts in subsequent chapters of this study.

The text of Rost is instructive on the question of vision and ethics, where he casts vision in a wider societal frame. At this point in the study, his text is used to merely highlight the phenomenon and a more in-depth treatment of ethics is offered in the fifth chapter which deals with leadership in a new worldview.

4.2.2 The Contribution of the Bridging Texts

Ray and Rinzler's anthology identifies and describes the crisis of perception in the work of Harman and Hormann which they name as the 'Breakdown of the Old Paradigm'. Their viewpoint makes imminent sense if the critical intellectual challenges are taken as the 'drivers' or 'triggers' of the thinking underlying the industrial paradigm breakdown. Their viewpoint is presented in this study, so that the leadership crisis can be discussed as one of a dependency that is bound to the external context of the organisation. My presentation is consistent with the objective of providing a 'bridge' of understanding to reposition and reconceptualise leadership for the 21st century.

Wheatley's text - *Leadership and the New Science* - begins to make a contribution in terms of a certain emphasis gleaned from her work with respect to purpose and vision. Her contribution here is a precursor to its actual function, in that her text forms the bridge between Chapter Two and Chapter Five - Leadership in a New Worldview. Wheatley writes that her work is caught up with the meta-issues that concern those who work in large organisations. Her use of the term 'meta' gives credence to the argument advanced for this study, that is, the study is 'meta-scientific' with respect to current leadership theory[9]. Wheatley also introduces the idea of organisation vision as a 'field', which she then goes on to define as a force of unseen connections that influence employees' behaviour, rather than as an evocative message about some desired future state. This idea will be explored in more detail in a subsequent section of this chapter.

4.2.3   The Contribution of Other Texts

The vision element, in the texts that relate to Tromp's[10] model, is summarised in terms of both quantity and quality, where quantity deals with the amount of text devoted to vision and purpose and quality deals with the nature of the statements or discussion undertaken in the texts. Certain of the late 20th century leadership texts contribute specifically to vision in this section: Nanus - *Visionary Leadership* - this work is subsequent to the work of Bennis and Nanus on transformational leadership which forms part of Tromp's model; Espejo *et al.*'s *Organisational Transformation and Learning*; Bate's *Strategies for Cultural Change* and Gardner's *Leading Minds*. Espejo's work provides the distinction between normative and strategic management. The term 'management' is used, we shall ignore it as such, as the issues dealt with under normative management are basically leadership issues, that is, direction, policy and change. Bate's work deals with the idea of organisational culture as the determinant of organisational effectiveness in the longer-term, and he

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[9] Refer 1.4.6 - Exploratory Research
[10] Refer Table 3.1 for the details of Tromp's model

161

offers some useful insights on the issue of vision and purpose with regard to culture. Gardner's text subtitled - An Anatomy of Leadership - is described as a cognitive approach to leadership. Gardner offers the compelling notion of the effective story as the key to leadership and he maintains that this is why skilled, constructive leadership has not been easy to come by in the closing years of the 20th century[11].

There is one text, that makes its only appearance in the study in this particular chapter and that is the text of Collins and Porras - *Built to Last* - subtitled Successful Habits of Visionary Companies. The cover states that this text explores the deep reasons behind American long-term corporate success stories, and that their idea of visionary is tied to their descriptive term of 'truly exceptional and long lasting'. The text will be analysed in relation to its relevance with respect to the period of transition as the business world attempts to shift paradigms. They offer a somewhat different viewpoint on purpose and vision compared to the late 20th century leadership texts consulted for this study. There is a comparison to be drawn between their work and the key text of Bennis *et al.* as it provides another perspective from which to view vision and purpose. Collins and Porras offer the concept of organisation ideology in addressing vision and values and this will be commented upon in the relevant sections of this chapter.

4.3   THE LEADERSHIP CRISIS

Ray and Rinzler's bridging text clearly and concisely articulates the persistent themes of the modern, industrial-era paradigm where the method of Cartesian-Newtonian science, unlimited material growth, the excess of consumption and pragmatic self-interest embody the paradigm in operation[12]. The text refers to the underlying pathogenic assumptions which lie at the root of a malfunctioning

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[11] Gardner (1995: Preface x)
[12] Ray (1993: 5)

modern society[13] resulting in the identification of three crises. These are the crisis of meaning, the crisis of control and the crisis of the whole. These crises are integral to the crisis of leadership, where this crisis can only begin to be adequately addressed and solutions sought, if the underlying assumptions (which are the deeper-level assumptions implicit in our everyday thinking) get challenged or questioned.

Harman and Harmonn[14] identify four of the important deeper-level assumptions that govern today's leadership opinion. These are

(1) the predominance of economic institutions and economic rationality
(2) government by interest group
(3) nationalism and the concept of 'National Security' and
(4) the predominance of a materialistic picture of reality.

These underlying assumptions are not addressed in any specific detail here, but the Rees-Mogg and Davidson text[15] gives an outstandingly comprehensive account of these four assumptions. What is interesting and significant is the correlation of viewpoints given that they work in 'different' fields, and neither Ray and Rinzler nor Rees-Mogg and Davidson quote each other. That these deeper level assumptions are challenged by the paradigm shifts, whose root cause is highlighted and discussed in Chapter Two of this study, is beyond dispute. The leadership crisis is thus grounded in the emerging nonlinear reality, but is not identified as such by the more populist business literature. It is only now that Wheatley's text, which initiated the discourse for business on the new science, has begun to take a 'popular' hold, but it has been available since 1992.

The three crises are discussed below, where the literature talks about meaning

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[13] The term 'malfunctioning' is consistent with the view advanced by the postmoderns - refer Section 2.3.1.1 - The Modern Dream turned Nightmare
[14] Harman and Harmonn in Ray (1993: 16-27)
[15] Prophecies class of texts

and values and control crises as dilemmas of modern society, I am going to discuss them in terms of leadership issues. With respect to the third crisis identified - the crisis of the whole - Harman and Harmonn couch this in terms of 'tendencies' to create scarcities and marginality, however Capra's contribution in Ray and Rinzler[16] on the systems view of life is instructive in this instance. Taking Capra's viewpoint into account, I have named it as a crisis of the whole.

4.3.1   The Crisis of Meaning and Values

At the deepest level, the ordeal of management and by implication, leadership, is revealing something about a great change both in business and in the larger society. Throughout the world, men and women in business are having to rethink the character of work, leadership and success. They are engaged in an alteration of corporate daily practice and long-range planning that they hope will transform systems and values. Ray and Rinzler (1993: 4) quote Robert Haas, CEO of Levi Strauss – "... *the most visible differences between the corporation of the future and it's present day counterpart will not be the products they make or the equipment they use - but who will be working, why they will be working and what work will mean to them*". They also make use of Ferguson's text[17] which refers to the struggle of individuals to find a higher purpose and meaning in work. Bennis in the bridging text observes men and women (leaders) suffering under the burden of a high position, still proving themselves, still suffering from battle fatigue and compulsively intervening[18].

Ray and Rinzler's contributors write that modern industrial society knows how to do almost anything that can be imagined, but is totally confused about what is worth doing[19] and that the collective today is deeply perplexed and uncertain about meanings and goals. Having concluded an era in which we looked only outward and denied our inner realities, it is suggested we are now making

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[16] Based on his text - *The Turning Point,* 1982 - Refer Bibliography
[17] Ferguson (1980: 342)
[18] Bennis in Ray and Rinzler (1993: 72)
[19] Refer Section 3.3.4 - The Limits of the Model quotes Cilliers that we are capable of doing things that we do not understand

value judgements where the turn inward marks a cultural reversal. The 1987 Nobel laureate in Economics, Herbert Simon (Ray, & Rinzler 1993: 32), is quoted on this reversal stating *"... and that's why the answers escape economists"* in his criticism of the classic, rational assumptions of economists and their failure to deal with changing values and expectations.

4.3.2   The Crisis of Control[20]

Leadership in the industrial paradigm tends toward the command and control dictum which the texts calls a primitive, linear structure at odds with the emerging nonlinear realities. Organisational hierarchies, as we know them, are turning upside down as the realisation of the folly or illusion of industrial hierarchy helps to nourish the expansion of networks. Whilst 'Taylorist' hierarchies were an effective means to accomplish the industrial 'divide and rule' notion of work design and job specification, the huge cost of controlling these structures has meant increasingly diminishing returns for many industries. The hierarchical system is a serious block to personal development as, today, it has come to mean a system built on fear and mistrust as most hierarchies are based on power considerations (Osterberg in Ray and Rinzler, 1993: 67). This goes hand in hand with the management mindset based on the need to order, control and predict. The coming turbulent decades will increasingly demand control by development, control by learning and control by transformation and these are essentially self-reference and self-control, giving rise to a workforce of a very different kind.

4.3.3   The Crisis of the Whole[21]

This particular crisis is perhaps the least recognised of the three and suffers from what Capra refers to as 'shallow environmentalism' exemplified in many corporate social responsibility programs, as opposed to his notion of 'deep

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[20] Espejo *et al.* (1996: 237), Osterberg Reference and Rees-Mogg and Davidson, (1997: 142)
[21] Gates (1999: 37-39), Harman and Harmonn in Ray and Rinzler (1993: 20-21)

165

ecology' inherent in interconnectedness and holism[22]. Two critical modern dilemmas related to the crisis of the whole are identified:

The tendency of the global economy to create scarcity of fresh air and water, arable land and renewable wilderness areas; environmental deterioration ; ecological crises; toxic substance concentrations; and man-made climate change. The costs and benefits associated with social and ecological consequences of economic activity are not commensurate with each other, or with money. Big business finds government or state tacit acceptance in their reluctance to accomplish an educated approach to these problems. The environmental impact statements as a current practice are viewed by Ray and Rinzler and their contributors as a 'desperate catch-up attempt', given the industrial characteristics of the global economy. The problems seem to continue to worsen at a greater rate than the ameliorative measures.

The tendency of the global economy to create marginal people and marginal cultures; chronic poverty, hunger and maldevelopment. Here there have been many attempts in the past to try and improve conditions of the marginal peoples and economies of the third world under the humane banner. At the international level, however there are only primitive and ineffective mechanisms for dealing with these issues. For example, the degrees of wealth and income disparities that exist between nations are far greater than would be tolerated even within countries having the most notoriously authoritarian and unjust regimes. It appears to be difficult for the materially rich countries to move beyond the idea that their affluence is a function of their own merit and to recognise this as a co-creator of conflict-producing tensions in the world. Gates states that with the American-style capitalism spreading worldwide, the United Nations (in its 1996 Human Development Report) cautioned that the world was heading towards 'grotesque inequalities'. It is appropriate to reiterate that the 'macro' impacts as identified in Chapter Two and the critique of the capitalist system as presented in Chapter Three are intricately linked to this 'crisis of the

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[22] Refer Section 2.3.5 - The Systems View of Life

whole'. Appendix 16 gives some examples of the issues identified by Gates to justify the statement he makes.

4.3.4 The Leadership Crisis as Instigator

I propose that the crisis of leadership is an instigator. Business is an integral participant in the crises as described above and that <u>the crises of the whole</u> <u>and of meaning point toward the distinct possibility that this crisis is an</u> <u>existential one</u>. An existential crisis poses a questioning that leads us to consider the issue of purpose and vision, that is, the purpose and vision of leadership as we grope for the answers in the experience of this major transition. Purpose and vision, within the transition to a postindustrial paradigm, has to consider content as well as values, which is an advance on the current state where values – as a process take precedence over content[23]. However the impact on leadership processes will become self-evident and thus self-explanatory as the analysis on purpose and vision unfolds, so that values can then be repositioned. The repositioning of values is consistent with the thinking expressed in the key text of Bennis *et al.* where they refer to an evolved sense of value which transcends business leadership as we know it. To re-iterate Capra's reasoning: the major problems of our time are systemic - interconnected and interdependent, but the business literature still seeks to confine the notion of systemic to the organisation's internal context, entrenching the 'shallow environmentalist' approach toward the external context. The challenge for leadership thinking is to acknowledge and accept that there is one single overarching crisis, that is, a crisis of perception[24].

The existential crisis, as embodied in the three crises as described above, is a crisis of leadership and it brings us to a point in the study where we can now begin to discern the reasoning behind the adoption of a 'meta-theoretical' or 'meta-scientific' stance - the issue of purpose and vision is the subject of critical

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[23] Values takes precedence over content within the industrial paradigm where content is seen as being basically unchallenged
[24] Refer Section 2.6.2 - A Challenge for Leadership

interest. Purpose and vision as an element of leadership knowledge belongs to the stock of knowledge classified as a World 2 model. This study assumes a critical, analytical stance consistent with the position adopted by Mouton, so that this study belongs to the 'meta' classification of a World 3 model[25]. The analysis of leadership purpose and vision is consistent with the statements advanced, where purpose and vision constitute the 'what' or a construct, which is seen as a specific notion to be challenged, in terms of the current assumptions and beliefs of the leadership discipline.

Purpose manifests through the vision and strategy of the organisation and given the dynamic associated with vision and strategy, leadership stands on the edge of the proverbial precipice. When the paradigm shifts are understood for what they really are, that is, a major temporal shift akin to those experienced in the 4th and 17th centuries, the emerging reality will tend to 'overthrow' conventional business purpose and vision. Leadership will have to consider that the formative principles and fundamentals as highlighted in Chapter Two, are key to obtain insight into the changes of the external context contents. Leadership has a particular duty to interpret this change. The analysis on purpose and vision develops the framework for a different scope and the advance in the thinking required of leadership in terms of the alignment role, within the context of the paradigm shifts.

4.4   THE INDUSTRIAL PARADIGM TRAP

This section of the chapter illustrates that despite the 'push' of the virtues attribute/values system methodology, the underlying conceptual framework of the industrial paradigm still binds corporate purpose and vision.

4.4.1   Vision 'Clothed' in Values

The transformational leadership texts define vision in a variety of ways ranging

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[25] Refer Section 1.4.6 of Chapter One

168

from an emotional appeal "*taking people to places where they have never been before*" (Kouzes and Posner, 1995: 36) to a critical stance "*one of the problems that we encounter in organisations is that it is culturally illegitimate to fantasise and dream about the future*" (Tichy and Devanna, 1990: 139). Whilst vision is glossed over or recast into the values phenomenon by the texts related to the Tromp model, there is an underlying, emergent question on the part of certain of the authors about purpose. However it is a faint question and it does not appear explicitly in the text. The transformational leadership texts in the Tromp framework were analysed as follows:

Schroder	:	3 pages on vision
Tichy and Devanna	:	96 pages on vision
Nadler and Tushman	:	5 pages on vision
Conger	:	91 pages on vision
Kouzes and Posner	:	45 pages on vision
Bennis and Nanus	:	36 pages on vision

Transformational leadership theory on the subject of vision is classed as 'more of the same', although it is 'dressed up' in terms of the value system/virtues attribute methodology. The quantity ranges from 2% of text to 34% of text, which leads one to observe that the individual author's personal experience and/or background is the determinant of how in-depth the treatment of vision is or is not. The transformational leadership texts tend to deal with vision and purpose as part of leadership style and write about vision and purpose in terms that range from almost moralistic – "*... we want to know that we have done something on earth, that our life means something*", "*... a more meaningful, personal mission*" (Kouzes and Posner, 1995: 131-132 and Conger, 1988: 28) to that which is definitely functional – "*... increase the quality of our products, improve organisational climates*", "*... manage significant shifts in national and world economies, changing the basis of competition*" (Schroder, 1989: 81 and Nadler and Tushman, 1995: 4).

The authors explicitly refer to transformation and change, but fall into the trap of the unexamined assumption - the industrial paradigm of leadership. The later text of Conger and Kanungo[26] seeks to address the earlier attempts on the understanding of vision. This later text puts forward a future research agenda that acknowledges the importance of the process and content of the activity of visioning, but their references to the future centres on globalisation and technology, so that the assumptions of the industrial paradigm would appear to still hold for these authors.

However if one looks carefully, a few gems of wisdom do pop out of these texts and it is almost as if the authors, who are writing for the business audience that buy their books, are cautious of showing their thinking. Examples are:

"... *whether we have global macro-transformational leaders is a serious question*", (Tichy and Devanna, 1990: Preface)
"... *inspiring a shared vision is the least frequently applied leadership practice*", (Kouzes and Posner, 1995: 124)
"*True visionary leaders think in terms of decades*" (Conger and Kanungo, 1988: 130)
"... *charismatic leadership seeks to overturn an existing social order that is stagnant or in crisis*" (Conger, 1988: 14)

Therefore these texts are embroiled in their own struggle where the authors sense perhaps the critical intellectual challenges that are manifesting as a major societal shift, but have to articulate the shift in terms that will appeal to their industrial paradigm audience, hence their reliance on values as applied to leadership style and/or process.

Of all the texts, those authored by Conger and Tichy and Devanna[27], appear to take vision perhaps more seriously than the rest. In their writings, one can

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[26] Conger and Kanungo, 1998 - Refer Bibliography
[27] Conger (1988: 44,85), Tichy and Devanna (1986: 126-137)

170

discern a genuine struggle in their own minds with vision. Tichy and Devanna devote 10 pages to the concept of 'holistic visions' where they state that the notion of a holistic vision is at odds with most organisations that use a strategic planning model. The other key comment to come from their text is the fact, that if economic and not normative purpose is the basis, then the mission cannot be clearly articulated. In other words, it is the absence of a sense of purpose, which derives from the normative, that causes organisations' failure to bring about change. It will be seen in Chapter Five that this notion of normative is key to the understanding of leadership in the postindustrial paradigm. Conger writes about vision as an embodiment of a perspective shared by followers in an idealised form - the 'ideal' is key. Conger writes about vision as an idealistic, deeply challenging future state, which should address needs of a higher order. The thinking is that strategic visions are complex, novel images and that whilst they contain the standard elements of strategy, they are embedded in contexts. These contexts are those of issues external to the leader and external to the organisation. Conger makes the point that the internal personal context of the leaders themselves in terms of life experiences and expectations is also critical to vision. One can thus infer that the internal personal context of a leader would determine the ability or inability to assimilate and cope with the external paradigm shifts.

The values dominance in current leadership theory 'masks' the real issue facing us today, as pointed out by Rost[28]. The issue is one of dependency on the industrial paradigm as the sociological term of reference. Rost's work is deserving of its key status, in evoking the understanding of where leadership theory rests as far as transformation is concerned, as he argues that the values built into the industrial paradigm are not going to be the ones that support a transformed western civilisation in the postindustrial world. Gilbert (1997: 23) states the problem with values, as drawn from the Humanities, is that it creates 'nuisance' vocabularies that get in the way of intellectual progress in management education.

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[28] Rost (1990: 91)

171

4.4.2 Vision and Performance Beyond Expectation

The purpose and vision of the organisation is tied closely to its mission which determines its strategy and most missions/strategies today promote growth[29] and consumption. The outcomes of leadership thinking in the industrial paradigm are shaped by the growth at all costs mentality, supported by the relentless 'market' dictum of bottom line and share price performance. The following excerpt from a journal article illustrates the reality that accompanies vision in many organisations today:

"There was an increasing number of offline discussions about the informal organisational vision: 'Make Gobs of Money'. This refrain was becoming familiar" (Lipton in Sloan, 1996: 83).

This excerpt is taken from an article titled - Demystifying the Development of Organisation Vision - which article deals with the story of a model organisation that began to develop unacceptably high levels of staff turnover.

The biggest drivers of corporate business today are product quality and lowering costs. Such concerns when driven top-down are basically antithetical to creativity because they lock people into fear. Competition and aggression typify the industrial paradigm organisation - the Friedman phraseology 'the business of business is only business' is still the mainstay today of many business organisations. Competition has so infused the economic philosophy of the developed world that we consider only various forms of competition, yet competition can be destructive by its very nature. Many large organisations would argue that 'competition' is not their only focus, given the energy and investment in social responsibility programs. The overriding theme, encapsulated in industrial paradigm organisation purpose, is one of

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[29] Capra in *The Turning Point* provides a comprehensive and integrated critique of growth versus development - (1982: 194-281)

manipulation or domination of nature giving rise to exploitation of natural resources. As the underlying metaphor of the industrial paradigm organisation is one of a machine, the purpose and vision is subservient to the greatest output for the least input as the hallmark of a truly efficient organisation. Therefore a strategy that seeks to make the best of the 'machine' has a natural tendency to see its primary measure as profit or earnings, and therefore, its vision is 'trapped' in a narrow shareholder orientation, regardless of the mission statements.

The literature does comment on social responsibility: *"However this 'social' involvement is quite alright as long as it does not come at the cost of running the business"* (Kets de Vries, 1995: 159) which view is consistent with the concept of leadership perceived as good management. The late 20th century leadership texts illustrate that their interpretation of vision is caught up in the trap of the larger, sociological paradigm of industrialisation.

4.4.3   Vision - Misunderstood, Misdirected and Missing the Point[30]

Peters offers some pertinent comment in his later text - *Liberation Management* - where he refers to the 'Vision and Values' trap. Peters uses this term to explain that all good ideas eventually get oversold and that the importance of a corporate vision and values is no exception. Peters continues with this idea in that, over a time period, values-in-action get elaborated with the result that a corporate value-set becomes more rigid than the rule-book it replaced. It ends up stifling the very initiative that it was designed to induce. However, he does agree that a widely shared vision and set of core values remain the best alternative to an 'overweening', paper-based control system. His concern is that values can age, can become hopelessly narrow, and at odds with a shifting marketplace. Peters hovers, in an ambivalent fashion, by concluding that one can't live without vision and values and yet, at the same time, they can constitute a semi-entrapment. He concludes that leadership may be highly

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[30] Bate (1994: 140-141), Gilbert (1997: 26) and Peters (1992: 616-617)

173

overrated, as the change agenda is staggering, and that anyone who is not thoroughly confused has no chance of success. Whilst Peters' text has many one-liners, is business anecdote-based and perhaps more suited to the seminar circuit, he hints at the crux of the problem that besets the issue of vision and purpose in most organisations today.

Gilbert makes an interesting point about Peters where he describes him as an 'intellectual free agent' who is absorbed in what can be made of dreams, talents and mortality; and that this is a way of living that he (Peters) has spent more than a decade celebrating. This comment is instructive and is relevant to the analysis on vision and purpose, with specific reference to the section on the new concept of vision as proposed in this chapter.

Bate concurs with Peters where he describes the situation as he sees it in many organisations. He maintains that the general management outlook prefers forward-looking concepts. There is almost an insatiable demand for words like vision, forecasts and plans, but in the rush to embrace the future, vision has deteriorated into an overused term that has become a trite and meaningless expression. The point is made that for many leaders vision is a sloganeering campaign of new buzzwords and empty platitudes like 'devotion to customer'. A final word from Bennis on the industrial paradigm trap as it relates to vision – *"… it is not the articulation of an organisation's goals that creates new practices but rather the imagery that creates the understanding, the compelling moral necessity for the new way"* (Bennis 1989: 29).

4.5   THE WHY AND THE WHAT OF VISION

This section dissects the concept of vision so that a clear understanding of its composition or its anatomy as such is laid down. This is necessary, given the crucial positioning of vision as a key device for the development of leadership thinking and practice. The key text of Bennis *et al.* is analysed whilst that of Collins and Porras provides an alternative, but not inconsistent perspective.

174

Nanus' text offers an understanding of a framework for vision that is useful to consider. Whilst Nanus articulates an outline of 21st century organisation and it's implications as a beckoning context for business, he does not explicitly address the postindustrial paradigm. However, he does allow for the notion of the larger society and the role of business within the larger society, in his development of the idea of visionary leadership. The two latter texts concentrate in their entirety upon vision, whereas the majority of the leadership texts contain vision within certain chapters within the text. The analytical approach followed in this section is somewhat similar in nature to the classical 'reductionist' approach. As the analysis on vision progresses, this section serves a purpose to illustrate the apparent dichotomy between what the theory on organisational vision offers in terms of a comprehensive treatment as opposed to the typical 'wall-furnishing' syndrome[31] associated with organisational vision today.

The key text *Beyond Leadership* devotes two chapters to the concept of vision where Bennis authors a chapter on Visionary Leadership and Parikh, Nebauer and Lank contribute a chapter on Developing a Vision (1994:49-61 and 62-86). It is noted here, in terms of the argument advanced by Rost in the previous chapter, that these particular chapters on vision are positioned in the part of the text devoted to the individual development of a manager in new paradigm-thinking. We shall generously assume that, as this text was published some four years after Rost, these contributors had found a way to calibrate management and leadership, so that a new paradigm manager would 'master' leadership thinking as integral to his person.

Collins and Porras' text is about the distinguishing characteristics of the world's most enduring and successful corporations. It is written from a perspective of the 'middle-range'[32], where their analysis is particular to the data collected from 18 'Fortune 500' type organisations, whose size and strength is typical of the

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[31] This phrase was coined by Conger and Kanungo (1988: 139)
[32] 'middle-range' theorising is generally considered to be part of an inductivist approach

global multi-national[33]. Collins and Porras write that they have helped multinational companies to discover and articulate a unifying, <u>global</u> core ideology - these companies are listed in Appendix 17. Their text is inductively 'seductive' in that real live data have been analysed and manipulated and factored to produce a set of conclusions that the authors claim, allow them to 'shatter' twelve myths (Collins and Porras, 1994: 7-11). The shattering of the myths is succeeded by the development of important issues and concepts that allow for endurance and the ability to manage continuity and change over time. Their perspective will be commented upon as the questions that prompted their work, were specific to the question of corporate 'vision' and their strongly felt need that what they read in the popular press did not provide a satisfactory answer.

4.5.1   Vision as the Primary Vehicle[34]

Nanus describes vision (in his preface) as the primary vehicle by which numerous organisations attempt to renew and redirect themselves. Nanus refers to the fact that although hundreds of books have been written on leadership and many of them discuss vision as an important ingredient, little guidance on how to develop a vision can be found in the literature. There are excellent texts on implementing vision as evidenced by the transformational leadership theory class, but they are limited in forming a vision in the first place. His text justifies itself on the basis of developing a leadership approach to designing vision that could be taught in executive development programs. Nanus describes 21st century organisations in some 13 pages of his text and the implications of this for visionary leaders. Eight notions are put forward for 21st century organisations which are commonplace by now and within the ambit of the 'bookstall' genre of futurist writings. The interesting observation is, that even with this cursory futurist approach, Nanus feels compelled to provide a critique of business vision and its importance for business leadership in the

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[33] The multi-national is critiqued in Chapter Three of this study and Section 4.3.3 of this chapter which deals with the 'crisis of the whole'

[34] Bennis *et al.* (1994: 50-53), Collins and Porras (1994: 11) and Nanus (1992: 172-185)

176

coming decade. He maintains that visionary leadership would be absolutely imperative due to conflicting forces and agendas and that the visioning process would be likely to occur more frequently in 21st century organisations. He claims that most people do not take time to think systematically about the future, despite the purpose of a vision being one of a signpost pointing the way that would inspire people, as it should transcend the bottom line. Despite a somewhat rhetorical appeal, Nanus articulates a reasonably functional approach in the sense of structure, when describing vision and how it operates, which approach is detailed in Appendix 18.

Bennis writes, in contrast to Nanus, that although a vision is a mental image, it may be as vague as a dream or as precise as a goal or mission statement. Bennis views vision as a target that beckons and also writes in a deliberation that echoes Nanus. This is one of organisational vision being bound up with the larger society of which it is a part, so that employees can see themselves as belonging to a worthwhile enterprise. Bennis casts vision in hope, that is, that individuals feel that they can make a difference and that they can improve the society in which they are living through the participation in the organisation. A shared vision of the future helps individuals distinguish between what is good and what is bad for the organisation and what it is worthwhile to want to achieve.

Collins and Porras write that vision has become one of the most overused and least understood words in the language. Their perception of vision is one of outstanding achievement, of deeply held values and of audacious, exhilarating goals that galvanise people. They link the underlying reasons for an organisation's existence to the idea of vision, but state that their work is based on the question *'but what exactly is vision'*? (Collins & Porras, 1994: 11).

They make the point that their work is not about charismatic, visionary leaders, nor is it about having a corporate vision. It is a text about visionary companies, and Collins and Porras state that they chose the term visionary rather than

successful and enduring to reflect these particular organisations as a very special breed of <u>elite</u> institutions. It is maintained that <u>many of these institutions have served as role models or 'icons' for the practice of management around the world</u>. Collins and Porras' use the term 'management' extensively and they emphasise the notion of timeless management principles as one of their key elements for the concept of vision.

From the *Built to Last* research, the fundamental distinguishing characteristic of the most enduring and successful corporations is that they preserve a cherished core ideology while simultaneously stimulating progress and change in everything that is not part of their core ideology. A good vision defines what the organisation stands for and why it exists, that does not change. To pursue the vision means to create organisational and strategic alignment to preserve the core ideology and stimulate progress. Collins and Porras' fundamental precept is <u>that building the organisation is the primary means of creating the future</u>.

4.5.2   What Vision is Not[35]

Nanus writes that vision is not a prophecy yet he does add that very powerful visions seem so, in retrospect. He further states, that it is not a variation on existing activities nor is it a copy of what some other organisation is. Nanus also states that vision is not factual as it deals not with reality but with possible and desirable futures. Vision is full of speculation, assumptions and value judgements and serves as a catalyst to open up opportunities and unleash energies.

Bennis writes a short note on the focussing of attention as the search for commitment, where he writes that a vision cannot be established in an organisation by edict or by the exercise of power[36]. It is more an act of

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[35] Collins and Porras (1994: 7-11,23,95), Nanus (1992: 27,30-32)
[36] Bennis' statement is consistent with Rost's view on leadership and vision (Rost, 1990: 101-112)

persuasion, of creating an enthusiastic and dedicated commitment to a vision because it is right for the times, right for the organisation and right for the people who are working in it.

In the course of the Collins and Porras' research, twelve myths about vision and its implementation were identified and according to this particular research - 'shattered'. Five of the twelve myths have been selected as illustrative of the 'popular' notion of what constitutes a vision. These are:

- It takes a great idea to start a company
- Great and charismatic visionary leaders are required
- Maximising shareholder wealth is primary
- The only constant is change
- A vision statement is critical

The point is that the enduring and iconoclastic organisations of *'Built to Last'* fame do not particularly subscribe to any of the above in a slavish fashion, but that the greatest creation is the company itself and what it stands for. Collins and Porras maintain that the term 'vision' has been tossed around by so many people and used in so many different ways that it creates more confusion than clarification. They observe that when an expedition sets out to climb Mount Everest, it does not need a three-page convoluted 'mission statement' to explain what Mount Everest is.

4.5.3   Vision and Its Link to Purpose[37]

Bennis remarks that visionaries inspire by showing how work can contribute to worthwhile ends and he sees this as an emotional appeal to the most fundamental of human needs. Bennis comments that, notwithstanding the above, the visions of many organisations are out of focus and lack coherence. He cites the following reasons for this:

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[37] Bennis *et al.* (1994: 50-53), Collins and Porras (1994: 224; 76-78)

- Within the past decades, important new interpretations have been given to the role of the family, the quality of life, the work ethic and the social responsibility of business

- Telecommunications and rapid transportation have made the world increasingly interdependent for products, ideas, jobs and resources

- Innovation has led to an army of specialist experts and massive problems of coordinating technical workers

- New social forms and norms have fractured society into a diversity of lifestyles

- Workers are seeking and receiving a much greater voice in decisions that were once the exclusive territory of management

Bennis describes all these forces contributing to the massive and growing complexity of today's world, where this complexity creates great uncertainty and an abundance of conflicting images in many organisations. Organisations are suffering from organisational 'vertigo' and certain paralysis about where they are, in fact, headed. This brings into focus, the notion of the 'limits of the model'[38]. The limits to industrialisation, as we know it, are stated so as to illustrate that most of the turbulence and change that organisations are currently experiencing has to do with a paradigm 'breakdown' in sociological terms and not in artefact terms. The pieces of the puzzle are not changing, it is the actual picture itself; that is the pieces no longer 'fit' together and a 'whole' cannot be made from them. Kuhn (1962: 38) uses the analogy of the jigsaw puzzle where he describes the pieces of the puzzle or the sides that 'fit' together as equivalent to the rules and constraints of a paradigm.

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[38] Refer Section 3.3.4 - The Industrial Paradigm

Collins and Porras maintain that the thinking of visionary companies is similar or in fact, analogous to the fundamental human issues of self-identity and self-worth. They give examples of these issues as being 'who am I?', 'what do I stand for?', 'what is my purpose?', 'how do I infuse meaning into my life and work?'[39] Purpose is a set of fundamental reasons for a company's existence beyond just making money and the primary role of purpose is to guide and inspire, not necessarily to differentiate. When properly conducted purpose is broad, fundamental and enduring, a good purpose should serve to guide and inspire the organisation for years[40]. Pushed to choose between core values and core purpose Collins and Porras state that they would choose core purpose as the more important of the two for guiding and inspiring an organisation. It is more difficult to identify than core values. An effective purpose reflects the importance people attach to the company's work - it taps their idealistic motivations - rather than just describing the organisation's output or target customers. Purpose should not be confused with specific goals or business strategies[41]. Examples of Core Purpose from the *Built to Last* research are tabled in Appendix 19.

4.5.4   The Impact of Values on Vision[42]

Nanus writes that values are the principles that help people decide what is worthwhile or desirable. These can be classed as abstract ideas that embody notions of what truly matters in performance and in the ways an organisation satisfies its responsibilities to its constituencies and the rest of society. Values shape assumptions about the future and limit the range of choices and therefore values provide the context within which issues are identified and goals evaluated. Nanus also postulates that values are deeply rooted, persistent and often constrain new directions. Nanus makes the point that it is

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[39] These fundamental human issues are consistent with the 'Search for Meaning' and Zohar's concept of a quantum worldview as expounded in Section 2.3.5.1

[40] Collins and Porras (1994: 77) state 'for perhaps a century or more'

[41] Collins and Porras make the point that with an increasingly mobile society, and an expanding entrepreneurial segment of the economy, companies need more than ever to have a clear understanding of their purpose in order to make work meaningful and thereby attract, retain, and motivate outstanding people

[42] Bennis *et al.* (1994: 52), Nanus (1992: 34-35; 211-217)

useful to examine the current strategy of an organisation because of what it may suggest about the underlying vision. Bennis maintains that by focusing attention on a vision, the extraordinary manager operates on the emotional and spiritual resources of the organisation, that is, its values, commitment and aspirations. The old-paradigm manager, by contrast, operates on the conventional resources of the organisation, that is, it's capital, human skills, raw materials and technology.

4.5.4.1 Core Ideology - Purpose plus Values[43]

Collins and Porras define a core ideology as being an ideology consisting of both core values plus the core purpose. It is maintained that core ideology cannot be created, it must be discovered and that the core ideology is about looking inside the organisation, to ascertain what core values are actually held. There is a need to change in response to a changing world, while simultaneously preserving their core values and purpose. They see that core ideology exists as an internal element, largely independent of the external environment. They maintain that in a visionary company the core values need no rational or external justification - they do not sway with the trends and fads of the day, nor do they shift in response to changing market conditions. The very fact of stating a core ideology influences behaviour toward consistency with that ideology. Is there a 'right' core ideology for being a visionary company? Does the content of the ideology matter? Their research indicates that the authenticity of the ideology and the extent to which a company attains alignment with the ideology counts more than the content of the ideology. Core ideology provides the bonding glue that holds an organisation together as it grows, decentralises, diversifies, expands globally and attains diversity within.

Collins and Porras' key point is that an enduring great company decides for itself what values it holds to be core, largely independent of the current environment, competitive requirements or management fads. The key is not

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[43] Collins and Porras (1994: 221-231)

what core values it has, but that is has core values. Collins and Porras do not raise the question of ethics or normative issues as regards their iconoclastic organisations. Whilst their findings may be acceptable in relation to the tenets of strict empiricism, the particular worldview of their research base is, to all intents and purposes, an industrial worldview.

4.5.5   The Search for Vision - Attention and Synthesis[44]

Bennis describes the search for vision as being bound to attention and synthesis. Bennis' viewpoint is supported by Lipton's article where it is stated that creating a vision requires imagination, a mental capacity for synthesis and a trusted intuition. It is stated further in the Lipton article that the mental <u>capacity for synthesis</u> and <u>imagination</u> is something that Mintzberg finds <u>underdeveloped</u> in too many managers. In the search for vision, Bennis employs the past, the present and the future as places to begin[45]. For the purpose of illustrating the necessity of the search associated with vision, Bennis is instructive. He writes about the need for leaders to spend time reading history and studying the ideas of great thinkers, apart from the conventional wisdom of industry analysis. The present can be used to discern the early warning signals of impending change all around one, the plans of politicians and business leaders for example, as well as general opinion polls on changing values and needs. He makes a valuable comment, by including along with the conventional business practice of forecasts and projections, the notion that leaders should explore philosophical works, science fiction novels, political party platforms and sociology. They are harbingers of the future and as Bennis maintains, it is in the interpretation of this information that the real art of leadership lies.

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[44] Bennis *et al.* (1994: 53-61), Collins and Porras (1994: 19-20), Lipton (1996: 91)

[45] In the key text he uses an actual working example of a regional American bank, however it is not pertinent to this study, as he merely uses this example to illustrate how to conduct the search, without any reference to the shifting paradigm as such

Collins and Porras support Bennis' ideas in the search for vision, where they state that they combine their analytic comparison with creative processes. In particular, they sought to stimulate their thinking with ideas that had nothing, on the surface, to do with business. They therefore read extensively from non-business disciplines which they name as biology (especially evolutionary theory), genetics, psychology, social psychology, sociology, philosophy, political science, history and cultural anthropology.

The key task of visionary leaders, as Bennis sees it, lies in the synthesising of vision to enable a choice of direction. In the choice of direction, he states that all of the visionary leaders he interviewed seemed to have been masters at selecting, synthesising and articulating an appropriate vision of the future. We may well ask, what is appropriate, given the paradigm shifts that are upon us? However, to return to Bennis, he writes that the task of synthesising an appropriate direction for the organisation is complicated by the many elements that constitute of vision. Bennis identifies ten decision elements associated with the synthesis of vision and although these could determine a study all on it's own, they will be listed to demonstrate the creativity that vision requires, as well as the degree of attention and synthesis that it requires. These are:

- Foresight
- Hindsight
- Depth Perception
- Peripheral Vision
- Time Horizon
- Complexity
- Continuity
- Optimism
- Credibility
- Potential Impact

Collins and Porras bring to the table the concept of Bhags[46] - Big, Audacious, Hairy Goals where a Bhag is clear and compelling and serves as a unifying focal point of effort - often creating immense team spirit. Collins and Porras motivate the notion of Bhags as a powerful mechanism to stimulate progress and make the point that highly visionary companies use bold missions, where the comparison is drawn that all companies have goals, but that there is a difference between having a goal and becoming committed to a huge, daunting challenge.

4.5.6 Developing a Vision[47]

This chapter of the key text is the work of three contributors - Parikh, Neubauer and Lank, where they describe the process of developing a vision as having three constituent elements:

- Reflective Visioning
- Intuitive Visioning
- Integrative Visioning

This chapter represents a definite advance on the envisioning process as offered by the transformational leadership authors of Tromp's framework. The contributors make a further distinction that whilst Bennis' approach draws on his particular American experience; this particular chapter is set within the European business experience and incorporates Jagdish's eastern 'intuitive' influence. The contributors, however, do fall foul of Rost's criticism of employing systems charts, that is, they draw blocks and link them with arrows to illustrate the vision-building process. However, as above, we shall again generously assume that at least a chart attempts to show that single elements combine to form one, and that its purpose is purely illustrative.

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[46] Collins and Porras (1994: 94), Collins updates the work in a *Harvard Business Review* article – Turning Goals into Results, which deals with the idea of a catalytic mechanism (Collins, 1999: 71-82)
[47] Bennis *et al.* (1994: 62-86)

Appendix 20 gives an overview of these three different types of visioning processes. Reflective visioning is a process whereby 'breaks in the environment' are identified so that a fresh view of the world can be built. Intuitive visioning is described as accessing the 'inner' world of hopes and dreams and is, thus, seen as a bigger leap - a quantum leap from the current reality. Integrative visioning is the balance obtained by comparing and synthesising the reflective vision and the intuitive vision. The above three constituents of vision as expounded upon in the process of developing a vision, whilst aimed at the leader/manager 'animal' in terms of a business readership, do serve the purpose of illustrating the importance that both the academic and practitioner streams are starting to attach to vision.

4.5.7   The Consequences of Deficient Vision[48]

The authors of the key text also devote some space to what they perceive to be the consequences of the development of vision being inhibited. They identify seven consequences, which again are listed below for the sake of the argument without being addressed in any great detail:

- Lack of purpose
- Lack of meaning
- Lack of planning
- Lack of motivation
- Lack of priorities
- Lack of pride
- Lack of activity

Bennis employs the concept of 'Jacob's Ladder' to propose that the consequence of insufficient or lacklustre vision can function as a negative 'cascade' effect. Thus many of the current leadership problems that relate to the negative 'cascade' effects, whilst differing in degree or scope, are universal

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[48] Parikh, Neubauer and Lank in Bennis *et al.* (1994: 101-102)

186

organisational issues, which could be more effectively dealt with if a solid vision is in place. The authors use the term 'true' to describe the ultimate purpose or vision, and they state that it is something other than shared values.

Some final comment by Nanus on the state of vision in organisations, as he saw it in 1992, was one which would need to develop so as to contribute primarily to create meaning in workers' lives, especially in a world where traditional sources have been losing their ability to supply a sense of purpose and here he uses the examples of church and family. Significantly, he quotes Teilhard de Chardin and Winston Churchill[49] in his text:

"The greatest force for the advancement of the human species is a great hope held in common" (De Chardin) (Nanus, 1992: 15).

"It is no use saying we are doing our best. We have got to succeed in doing what is necessary" (Churchill) (Nanus, 1992: 22).

4.6   TOWARD A NEW CONCEPT OF VISION

The texts of Wheatley, Bate and Gardner provide a reframing for vision which demonstrates that corporate vision would have to travel beyond the rational dimension that dominates leadership thinking today, and enter into the realm of the metaphysic. The examination of organisation purpose would start to seriously consider the nature of the existential questioning that has repeatedly been referred to in this study. As vision is profiled below with a different set of determinants that take their cue from the search for meaning, we will begin to understand that the departure from the conventional business perspective on vision is indeed challenging.

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[49] As do Rost in his key text and Ferguson in her prophecies text

4.6.1   Vision Structured by Fields[50]

Wheatley's text - *Leadership and the New Science* - is a pioneering instance of the synthesis that will be required of leadership thinking in the 21st century. Although this text is earmarked for its contribution to Chapter Five, it is pertinent to present a summary of Wheatley's views and ideas about vision. Wheatley believes that because of field theory, she can better explain why vision is so necessary and maintains that she has come to understand organisational vision viewed as a field. Although she defines vision as the need for organisational clarity about purpose and direction, which is consistent with the terminology used in many other texts, she explains that we have most often conceived of vision as thinking into the future and creating a destination, in a linear fashion. She likens this linear approach to Newtonian pulled gravity. Whereas field theory would propose a field of vision that is needed to permeate organisational space. This would give rise to the formative properties of vision; so that vision can be begin to be seen as an invisible field that shapes behaviour.

She introduces the idea of field theory which is the substance of the universe, that is, the things we see or observe are a secondary effect of fields. Fields encourage us to think of a universe that more closely resembles an ocean, filled with interpenetrating influences and invisible structures that connect. If vision is a field, it is worth thinking about what could be done differently. She uses the notion of the 'Strange Attractor of Meaning' where it is proposed that a strange attractor is a basin of attraction - the system is magnetically drawn or the system is 'pulled' into a visible shape. Wheatley quotes Briggs and Peat who maintain that strange attractors are not the shape of chaos but rather the shape of wholeness. The question is posed "*Is there a magnetic force - a basin of activity - so attractive that it pulls all behaviour towards it and creates coherence*" (Wheatley, 1992: 133). She states that one of the most potent shapers of behaviour in organisations and life is <u>meaning</u> and refers to Viktor

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[50] Wheatley (1992: 13,36,44,50,53,121-137,147)

Frankel and the need to see a meaning in life beyond the basic struggle to survive[51].

Wheatley concludes that little else is required, except the cohering presence of a purpose where purpose and meaning serve as a point of reference. The significance of fields because they can influence behaviour, is that they can cohere and organise separate events. Because of the recent focus on vision as the means for managing organisations, we have unwittingly moved deeper in the reality of vision as a field of force. Wheatley writes that if we have not bothered to create a field of vision that is coherent and sincere, people will encounter other fields; without a coherent, omnipresent field, we cannot expect coherent organisational behaviour. Wheatley writes that we can be challenged to new levels of thinking by self-referential exercises. The concept of vision as a field, can become accepted if we use self-reference as the means to identify the open systems that thrive on autonomous iterations. This means that we need to trust that something as simple as a clear core of values and vision, kept in motion through continuing dialogue, can lead to order

4.6.2   Vision as part of Culture[52]

Bate's text *Strategies for Cultural Change* provides a different, yet thought-provoking view on organisational vision from the perspective of leadership as a cultural change agent. Bate first describes vision as it is employed in the conventional sense and then comments on the problems associated with this convention. Vision, in this context, is mainly cognitive and rational, producing a real 'picture' for the mind. However, cognitive vision requires a significant 'form' that is both affective and existential in order for emotional truth and a new quality of awareness to be experienced from the vision. Bate maintains that vision must be restored to its richer, biblical meaning where biblical visions were complete experiences and gripped the mind, emotion and spirit. A vision

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[51] Man's Search for Meaning in Wheatley (1992: 134)
[52] Bate (1994: 63-70,82,179,206-207)

189

must reach beyond the cognitive and the rational because it acts as a vehicle for the communication of meaning. Bate argues that the wholeness of the concept of vision has been 'cut down' to fit the modernity of Western rationality.

Bate proposes an unusual and, what could be construed as controversial, idea in his analysis of organisational vision. He proposes that organisational vision is thought of by that organisation's management as a unitary frame of reference, that is, one which would develop and sustain an integrative culture. Bate suggests that this is the reworking of a largely discredited management ideology from the sixties/seventies where industrial sociologists and political scientists were critical of unitarism as this did not adequately reflect what the organisation was really like or could ever be like. The fact is, that pluralism is an inescapable reality, but Bate claims that in industry there is no such thing as the common interest, only managers using the idea of a common interest to persuade others to accept *their* managerial interest. Bate's exposition on organisational vision demonstrates the suppression of an underlying postmodern theme[53]. His phrase of 'cultural obsolescence' describes a situation where the vision that is stuck in a time bubble, remote from the problems and imperatives of present day-life, is a vision allied to a culture that is 'holding things back'. He quotes Ibsen:

"… *the shadows of the dead ideas and opinions and convictions. They're no longer alive, but they grip us all the same, and hold on to us against our will - Ghosts, Act 2"* (Bate, 1994: 142).

Bate concludes that organisational vision has become 'blind', shortsighted dogma and that the strategy-in-use (driven by the vision) has become a straitjacket. This in turn leads to a restriction of choices, as the thinking processes become increasingly culture-bound and therefore the vision becomes narrower in its range. Bates advocates that the small bands of modern-day romantics, adventurers and rebels who spurn convention and flirt

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[53] Refer Sections 2.3.1 and 2.3.2 - The Waning of the Modern World and The Search for Meaning

with the forces of change are working at the level of second-order change. It is this level of change thinking that would allow post-industrial paradigm concepts to really take hold in organisational visions.

4.6.3   Vision as Leadership Cognition[54]

Gardner's idea of leadership is essentially one of cognition where leaders achieve their effectiveness primarily through the stories they relate. Gardner's (1995:8) implicit leadership definition emerges as one of "... *individuals who significantly influence the thoughts, behaviour and/or feelings of a significant number of their fellow human beings*". They, thus convey their stories by the kind of lives they lead and through example. The ordinary leaders, who by definition are the most common ones, simply relate the traditional story of their groups as best they can. Gardner further asserts that an ordinary business leader does not seek to stretch the consciousness of his contemporary audience. The innovative leaders take a story that has been latent in the population or among members of their chosen domains and bring new attention or give a fresh twist to the story. Gardner describes innovative leaders as having a particular genius that identified stores/themes that already existed in the culture, but that had become muted or neglected over the years. Gardner believes that by far, the rarest leader is the visionary leader who actually creates a new story and achieves a measure of success in conveying this story effectively to others. The visionary leader creates a new story, such as one not known to most individuals before.

Gardner maintains that the needs and demands of the audiences and the nature of the times in which the leaders and audience members live, prove an important factor in determining leaders' ultimate effectiveness. He writes that, by and large, members of a society are not, except in times of crisis, searching for an unfamiliar story or a new form of understanding. Gardner asserts that in order for stories to 'prevail', they need enough background, texture and detail

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[54] Gardner (1995: 10-12,14,15,22,23-50,57)

so that an audience can travel comfortably. This necessitates that the leaders success is the outcome of characterising and resolving important life issues in their own minds, which explains his premise of the cognitive orientation of leadership. The cognitive orientation examines how the thoughts, images and mental representations develop so that it focuses on the mental structure of leaders and not on the personality motivation, which is the chief interest of the behaviourists. The cognitive approach seeks to answer the following:

- What are the ideas of the leader
- How are they communicated, understood or misunderstood
- How have they developed
- How do they interact with other ideas

Gardner's notion of the story as central involves the leader in stories about themselves, their groups, about where they are coming from and where they are headed, what is to be feared, struggled against and dreamed about. Thus leadership is viewed as a continuum, a continuum that denotes the capacity to influence the thoughts, behaviours and feelings of a significant number of their fellow human beings.

Gardner views leadership as a process that entails the capacity to create stories, to understand and evaluate these stories and to appreciate the struggle among the stories.

The story must compete with many other stories and if the new stories are to proceed they must transplant, suppress, complement or in some measure outweigh the other stories, as well as contemporary, oppositional 'counter stories'. Gardner deals in the existential aspect of leadership where he writes about the leaders' stories being a re-conceptualisation of the purpose of life. He maintains that imaginative people in every time of life, in every part of the world would be struggling with the unresolved questions concerned with a sense of belonging and the price to be paid for choosing the stand taken.

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192

Gardner writes about values creating meaning, where this meaning is made real on what counts as being true, beautiful and good. These universal values must form the basis for the leader to create a worldview that is adequate for the time and meaningful for the constituency. He states that most human beings crave an explicit statement of value as most individuals harbour deep questions about the nature and future of the world.

4.6.4 Criteria for a New Concept of Vision

In the reframing of vision as presented above, purpose is deemed to be key and the search for meaning once again surfaces, explicit in Gardner's text and implicit in the ideas expressed by both Wheatley and Bate. The key text of Bennis *et al.* seeks to address this idea of purpose in its final part[55] and thus the search for meaning. Their work is analysed and expanded upon in the following chapter of this study. To complete the analysis on the issue of purpose and vision, certain criteria have presented themselves through the reading of the texts, which conforms to the hermeneutic nature of this study, and these criteria are a corollary of the new concept of vision as presented above.

4.6.4.1 Toward Sustainable Development[56]

Bennis *et al's.* key text has a section on what it really means to be a learning organisation. Whilst the learning organisation concept is not central to this study[57], the final chapter of this particular section of the key text is titled 'Charting the Corporate Mind'. He writes about the organisation as a living system thereby building toward the notion of business being part of the living planet hypothesis as advanced by Lovelock and Margulis[58]. The reason that I have included this particular piece in the discussion on vision, is that it is a

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[55] Part V - As a Society - From Complexity to Sustainability (Bennis *et al.* 1994: 309-360)
[56] Hampden-Turner in Bennis *et al.* (1994: 193-207)
[57] The Learning Organisation concept was introduced by Senge, but its current implementation is within the industrial paradigm of business operation
[58] Refer Section 2.3.4.1 – The Gaia Hypothesis

serious attempt by a collection of business authors and consultants to demonstrate that the current 'enslavement' to profit as the ultimate measure of business performance is flawed and questionable. If this can be conceived as an element in the potential case for business in the postindustrial paradigm, it calls into question the idea of the profit motive that underlies most organisations' vision.

The authors write that the emphasis on profitability is extolled to the point of being the be-all and end-all of economic activity itself or the pure 'essence' upon which all other measures dance attendance and to which all other concerns can be distilled. They trace the idea of profit back to the early days of industrialism in the 20th century where they state that *"... countable, methodical and demonstrable success was the banner of the bourgeois revolution, the yardstick used to belabour political opponents, rooted in the soil of an earlier tradition"* (Bennis *et al.*, 1994: 291). They further write that, the profit motive has been a real winner in Anglo-American politics and is the driver for the globalisation of big business. They pose the question, however, whether we have fatally confused the politics of wealth retention with the art of value creation. In their conclusion, the authors maintain that, although profit fulfils the function of a feedback loop in terms of business performance (imperfect feedback loop is better than no feedback loop at all) profit should be one of multiple feedback loops to measure what is valuable for the way forward. Ten key points encapsulate the discussion on the critique of profit and are listed in Appendix 21. Points 1, 2, 3, 9 and 10 are significant in terms of the shift from the industrial paradigm to the post-industrial paradigm. At this stage, it is not that self-evident or obvious why this should be so, but with the reading of Chapters Five and Six in this study, any conclusions to be drawn as regards the place of profit will require ongoing research.

194

4.6.4.2   The Concept of Legitimacy[59]

The 1996 text - *Organisational Transformation and Learning* - which belongs to the Business Transformation and Ethics' class of texts, as a supporting text in this study, offers an interesting contribution by the way of the notion of 'normative management'. Normative management is the overarching level of management above that of strategic management, where strategic management is described as being essentially effectiveness and normative management as being essentially, legitimacy[60]. The view of strategic management is that of the doing the right things in the business unit in focus, however normative management is seen as the 'balancing' act by the adherence to timeless principles (one of the examples offered is - ethics). The legitimacy criterion is one demonstrated in some business circles where the satisfaction of <u>all</u> stakeholder needs is viewed as critical, so that the stakeholder concept embraces business' role in the larger society. This view has, as its orientation, that management can no longer be held responsible for maximising returns to shareholders at the expense of other primary stakeholders. Many leaders would argue that all stakeholders are considered in their business vision and business practice, however, I will still argue that this consideration is bound by the industrial paradigm.

Again the above text alludes indirectly to the greater issues at stake, as the paradigm shift begins to be increasingly suspected, if not acknowledged. This text identifies ecological responsibility as one of the eight key issues of the coming decade for business. They point to a worldwide crisis of our natural environment and it is viewed as a high priority public issue, reflecting a growing awareness that no one can escape the ecological problems. It is advocated that a mere public relations approach is insufficient and that organisations need to develop a sustainable ecological balance with their milieu. The other issues of legitimacy addressed in this text refer specifically to the primacy accorded to

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[59] Espejo *et al.* (1996: 68, 237,301,302,330)
[60] The use of the term 'management' in this text is not at issue, as my analysis is specific to the notion of legitimacy, but if we were to apply Rost's critique, this text also suffers from 'incarcerating' leadership as part of management

human resources and work. The primacy accorded to human resources it is maintained, has ethical as well as the conventional competitive foundation. From the ethical standpoint, it is grounded in the unconditional value of the human being with regard to the concept of work. The idea is based on the notion that for work to be meaningful, it must have an intrinsic attraction or beauty which can be rediscovered every day. Enjoyment of work instills a happiness which is a property of the individual as a whole. It is stated that leadership must strive to offer each person the possibility of becoming the one he or she is and this can only be accomplished through the meaning that he/she attaches to work.

The concept of vision put forward in this text is one where its normative function is defined as the potential to fulfil the claims of all relevant stakeholders. The normative criterion is described as embracing the social, political, cultural and ecological aspects of business, giving space to ethical and aesthetic concerns such as beauty, truth, good and plenty. It also addresses the effective management of the issues of values, preferences and interests, where the vision as a generator of strategic actions, must reflect the values of all the stakeholder groups. The challenge consists of ensuring that the organisation is a valuable contributor to the larger whole in terms of normative management. Vision is seen as the responsibility of normative management (and not strategic management). Therefore a normative vision is responsible for the organisations' 'fitness for purpose'. Kuhn (1962: 108) makes the point that when there is a change in paradigm, there are usually significant shifts in the criteria determining the legitimacy both of the problems and the proposed solutions.

4.6.4.3 Vision and the Question of Ethics[61]

The text of Rost is particularly instructive on the question of vision and ethics, where he casts vision in a wider societal frame. He is sternly critical about

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[61] Rost (1990: 172-177)

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[61] Rost (1990: 172-177)

leadership's inability to encompass a concept of social vision of the common good and a public interest. He maintains that our moral systems of thought and our moral language do not advocate the concept of a social vision. He quotes Bellah in this regard "... *even the most articulate of those to whom we talked found it difficult to conceive of a social vision that would embody their deepest moral commitments*" (Rost, 1990: 175). Rost focuses primarily on leadership content in the form of change proposals with regard to ethics but it does not take too much imagination to make the connection between content as change proposals and vision as 'driving' the change proposals. Rost views leadership content as far as ethics is concerned, as being framed in the following question: are the changes (decisions, policies, positions) that one supports morally acceptable?

In his conclusion on the subject of leadership content, Rost makes the point that none of the ethical systems are particularly valuable in helping leaders and followers make decisions about the ethics of the changes that they intend for an organisation or society[62]. He goes on to further maintain that personal responsibility for making ethical judgements is essential to any ethical base for leadership content, that is, leaders must accept moral responsibility for their actions. In Chapters Five and Six the issue of leadership and ethics will come increasingly into play, specifically with leadership as it relates to a new worldview.

4.7   CONCLUDING REMARKS

To reiterate, it will now become clear that the critical intellectual challenges as presented in Chapter Two are beginning to impress upon certain of the leadership thinkers and writers of today. The postmoderns recognise the visionary and it is Seidman who states that the value of knowledge in a postmodern era would be related to the kind of lives that it shapes and the

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[62] Rost reviews (1) Utilitarian Ethics, (2) Rule Ethics, (3) Social Contract Ethics and (4) Relativistic Ethics

ways it anticipates a good society[63]. The key texts and the texts used for referencing vision, make reference to questions of existential value, so that the search for meaning takes on a real and emphatic chorus. Bennis writes that the problem resides in the elevation of obedience over imagination and that the narrowing of horizons has a tendency to restrict the vision and devote primary energies to just keeping up with the changes being thrust upon the organisation. The leadership texts contemplate vision and comment upon its use, misuse an abuse. They offer a certain insight into vision as a concept, its dimensions, the extent to which it must take on serious consideration for leadership attention. They seek to restate its importance as a device as a direction-setter to reflect the values of the organisation. However, they fail to make the connection between the critical, intellectual challenges underlying the paradigm shifts from the industrial to the post-industrial paradigm and the deleterious effect of organisational vision still bound to an industrial paradigm as its external context. *Beyond Leadership* is the only text that alludes to this implication in the last three chapters of the text which deal with the notion of a society moving from complexity to sustainability. This is a credible attempt to alert the business world to a new paradigm of thinking and thus to a new world-view. However, their specific chapters on vision are more about the individual need to understand what vision is and how to develop a vision so that a 'vision' methodology results.

It is appropriate to comment on the Collins and Porras text, *Built to Last,* in the final analysis. This text is neutral on the value or ethic content of an organisation's core ideology, which contrasts with the postmodern notion that ideas, concepts and in fact, paradigms, are not value-free. Their use of global, multi-national corporations as forming the basis of their research, as enduring and outstanding organisations, must be examined in the light of the Drucker and Kennedy questioning of global business[64]. Whilst the notion that Collins and Porras express, as to their understanding of the timelessness of

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[63] Refer Section 2.5.2 – Keystones, The Challenges to Knowledge
[64] Refer Section 2.4.5 - The Post-Business Society, Sections 3.3.2.1 and 3.3.2.2 - Globalisation Friend Or Foe and Is the Multi-National Desirable?

organisational core ideology, appears to fit with the symbolic dimension of leadership, can the organisations that constitute their research base transcend the industrial paradigm of operation? Could these multi-national industrial giant firms be restructured and revamped to support the essence of the post-industrial paradigm?

A further point of note as regards the Collins and Porras text, is their statement (1994: 31-34) that promotes the idea of a charismatic, visionary leader as being 'unnecessary' as such. If we accept the reframing of vision as a field of cause or force as structured by the strange attractor of meaning; if we accept the richer 'biblical' concept of vision as a complete experience that grips the emotion and spirit as well as the mind; if we accept vision as the leaders' stories, then we need to consider the theoretical foundation of charismatic leadership and its appropriate contribution. Weber (in Conger, 1988: 13) used the term to describe a form of social authority, where this authority derived its legitimacy from a faith in the leader's exemplary character.

Weber also employs the concept of rational-legal authority to illustrate that charismatic authority in its 'unsullied' form makes a sovereign break, and its goals are to reorient the world to a more ideal and transcendent order, using the mind and emotions. The purpose of charismatic authority is to bridge the transition from one existing order to the next, with its role to create and institutionalise new orders. It can therefore be argued that, the purpose and vision of leadership in a new worldview, will require a strong element of charismatic authority. Vision will have to create that 'strange attractor' of meaning and a force-field of coherence and acceptance that moves beyond the industrial paradigm and its metaphors.

The current worldview of business leadership as encapsulated in conventional corporate visions is a question mark today, as far as 'fitness' for purpose is concerned, that is, fitness for the emerging post-industrial paradigm. As this study seeks to advance the cause of reflective leadership, in the development

of leadership knowledge, the accountability and the responsibility of global leadership vision is called into question. This is not to say that leadership is only exercised in the fundamental embodied in organisational purpose and vision. However if the breadth and the depth of leadership thinking is not seriously applied to the first and foremost issue of purpose and vision, then the other organisational elements are materially affected.

The alignment of purpose and vision with the postindustrial paradigm, as a new overarching 'sociological' paradigm, presupposes that business leadership will accept the concept of a new worldview as proposed by Zohar[65] and latterly, Wheatley. The industrial worldview will increasingly come to be replaced by a quantum worldview which can only start to function as the sociological paradigm, if different construct or artefact paradigms are developed. The criterion of sustainability in the sense of an ecological balance and not a mere idea of continuity represents the change that the construct or artefact paradigm of business measurement will have to undergo, as the quantum worldview begins to take hold. The quantum worldview and its implications for leadership will be discussed in the following chapter, where the issue of vision and purpose is cast in the 21st century purpose and role that will be required of leadership. To repeat Rost, once more, that the values built into the industrial paradigm are not going to be the ones that support a transformed Western civilisation in the post-industrial world. The mainstream leadership literature is still overwhelmingly industrial in its concept of leadership, demonstrating that the transformation of leadership thought to a post-industrial framework has barely begun.

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[65] Refer Section 2.3.5.1 - The Quantum Worldview

CHAPTER 5

LEADERSHIP IN A NEW WORLDVIEW: THE REQUIREMENTS OF A 21ST CENTURY POST-INDUSTRIAL PARADIGM

5.1   INTRODUCTION

The fifth chapter deals with the repositioning of leadership within the emergent paradigm of a post-industrial world, where the content of purpose and vision assume the central focus in this repositioning of leadership. This chapter completes the work begun in Chapter Two with respect to the second research goal of developing a frame of reference for continuing enquiry as well as the development of a post-industrial conceptualisation of leadership in keeping with the third research goal of the study. The post-industrial leadership reconceptualisation propels the development of leadership thinking so that leadership can align itself with the emerging paradigm. To reaffirm the statement made in Chapter One: Business has become <u>the</u> institutional strength in the world in these changing times, so that it finds a situation where it is having to confront many diverse and challenging issues that go beyond the bounds of business as usual. Leadership is thus analysed in such a manner that the issue of purpose and vision as they relate to the larger society is addressed. The symbolic dimension of leadership assumes a relevance superior to that of rational leadership at this particular point in time. The existential values of common direction and meaning as encapsulated in corporate visions are questioned and held under increasing scrutiny. The critical implication for leadership thinking is that a 'remade' symbolic dimension embracing an altered 'core', underpinned by an ethical climate and organisational culture, becomes the driving factor for organisation purpose and vision. This is opposed by the current convention of the rational dimension of leadership based on strategic forces, that is, the market, the customer and the product. A remade symbolic dimension requires a rethink that questions many

of the commonly held assumptions that leadership has tended to operate with. Chapter Four dealt with the specifics of vision and purpose for the post-industrial leadership paradigm. A broader concept of vision and its link to purpose was articulated together with its 'grounding' in the notions of sustainable development, legitimacy and ethics. It will be seen as we progress through this chapter why this is obviously so, and more importantly, how this will impact upon current leadership thinking. The criteria of sustainability, legitimacy and ethics embrace the social, political, cultural and ecological aspects of business. These ensure that the organisation can and will be a valuable contributor to the larger whole, but in a sense that moves us beyond the current industrial paradigm. This fifth chapter proposes that the emerging world-view will require more than a rethink of leadership as we know it.

This chapter builds toward what Mouton refers to as a 'precursive' model[1] which gives some tentative definition as to what could constitute a notion of leadership in the new world-view. This chapter is intrinsically bound to the critical intellectual challenges as presented in Chapter Two, which challenges then played out as the 'drivers' of the new mandate for business. The new world-view as put forward in this chapter becomes a working concept, (as discussed by Foucault) so that a comparative domain for leadership thinking can be established. Leadership in a new world-view takes us towards an <u>unchartered land and unforeseeable conclusion</u>[2]. It is hoped that in the articulation of this chapter, the 'land' will become more chartable and the conclusions more within reach. This new world-view builds from the Themes of Formation, which form the basis for a new mandate for business as identified in Chapter Two. What this fifth chapter essentially does is to suggest that a more evolved tradition for leadership thinking and practice will take hold, as it proposes a different set of dimensions to structure a 'precursive model' for leadership in the 21st century. Leadership in a new world-view is a content significant term, whilst the majority of the literature consulted for this study

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[1] Refer Section 1.8.3 - Implications for Leadership Thinking, which explains the function of a 'precursive' model
[2] Gibson (1997: 3) refers to the end of a whole order of things at the close of the 20th century: the end of the industrial paradigm, the end of communism, the end of history, the end of the welfare state as we know them - this translates into 'terra incognita'

202

looks at leadership in the 21st century as a process-significant term only. The development of a precursive model for leadership in the 21st century allows us to offer new terminology and to identify central problems and questions to be further investigated. This precursive model functions as a frame of reference to generate a new language game or discourse for leadership studies, in keeping with its heuristic function, that is, it is indicative of something to follow.

5.2   THE CONTRIBUTION OF THE TEXTS

The texts consulted for this chapter are drawn from the classes of late 20th century leadership, business transformation and the prophecies texts. The key texts of Bennis and Rost are again employed, in keeping with their classification of 'key' whilst Wheatley's fulfils its bridging function, where the critical intellectual challenge posed by the New Science in Chapter Two is further articulated in this chapter, where appropriate. Wheatley's text will thus become the one that 'weaves' through this chapter in bridging leadership in a new world-view with the critical intellectual challenge to established scientific knowledge.

5.2.1   The Bridging Text of Wheatley

Wheatley's text *Leadership and the New Science* provides a new paradigm of 'scientific leadership' in the original sense that Kuhn used 'paradigm' to describe scientific revolutions. Wheatley writes that she thinks of this text as reminiscent of the early chart books used by explorers sailing in search of new lands. Her book introduces new ways of understanding disequilibrium and change, as well as the <u>use of disorder in creating new possibilities for evolutionary growth</u>. She further proposes a 'new' scientific approach for organisations and that there are several critical management issues that would be better served by explanations from the new science rather than the old science. Again her use of the term 'management', despite the title of the book,

203

is viewed in the same vein as the use of the term by Bennis *et al.* in their key text.

5.2.2   The Key Texts

The key texts *Beyond Leadership* and *Leadership for the 21st Century* make their mark on this chapter albeit in different ways. Rost's work is consulted for his attention to the construction of a definition of post-industrial leadership and his discussion on the subject of ethics as it relates to leadership. Rost is particularly instructive on the question of ethics as it relates to change. As we move towards a post-industrial paradigm Rost suggests that the ethics of design or purpose will address purpose for each stakeholder, so that leadership in the 21st century will put a premium on principled action.

The text of Bennis *et al.* contributes at a substantive level, where in Part V of their work, three chapters are offered on the new world-view for business and it is from this exposition that the potential implications for leadership can be articulated. This part of their text is titled 'From Complexity to Sustainability' where the first two chapters deal with Achieving Sustainable Development and Moving toward a Synergistic Society and the final chapter addresses Business in the New Paradigm. This text is a multi-dimensional study and it explicitly includes the larger society. Most business leadership and/or transformational texts merely refer to the 'catch-all' of stakeholders. As mentioned in the previous chapter, the text of *Beyond Leadership* is one of the very few business texts, that actually tackles the specific notion of a new paradigm for business and some 25% of the text is devoted to the idea of the real transformation that will be required of business and by implication, leadership. This key text alludes to the leadership implications, resulting from the paradigm shifts and makes an attempt to address the leadership issues that therefore result. It is for this reason that it is classed as a key text.

204

5.2.3   Business Transformation Texts

The work of Bate in his *Strategies for Cultural Change* text contributes significantly to the reconceptualisation of post-industrial leadership and offers an expansion upon the definition offered by Rost. Bate concentrates on the 'leading of cultural change' with the aesthetic and ethical dimensions assuming an overall significance for an organisational culture that would be required in the transition into the post-industrial paradigm. The shaping of the paradigm will continue as it replaces the industrial paradigm as the dominant paradigm during the next two decades.

Gibson's anthology *Rethinking The Future* makes its second appearance[3]. Kelly's contribution titled The New Biology of Business supports both Wheatley and Zohar's commentary on the new worldview. This anthology also provides a contribution from Senge in the discussion on the reconceptualisation of leadership in the 21st century.

Two significant contributions that develop the focus of purpose and vision in a new worldview come from Barrett's *Liberating the Corporate Soul*[4] and the journal of the World Business Academy - *Perspectives*[5] (a sample of its content is listed in Appendix 3).

Gozdz's anthology *Community Building* makes it's first appearance in the study, as an anthology on renewing spirit and learning in business, which imparts a strong message for the leadership role in the postindustrial paradigm. It introduces a discussion on community in this, the penultimate chapter of the study, which introduction supports the reconceptualisation of leadership and the development of the precursive model.

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[3] Its foreword by Toffler and its first section Rethinking Principles are employed in Chapter Three in the challenging of the dominant paradigm

[4] This is described as a way that seeks to create symbiotic alliances in evolutionary terms with customers, suppliers, the local community and society at large (Barrett is a former Values Coordinator at the World Bank)

[5] This journal is the official mouthpiece of the World Business Academy, an expert body on new paradigm thinking in business and leadership. Refer Section 1.4.6 Exploratory Research and Section 1.7.3 Expert Opinion

205

5.2.4   Late 20th Century Leadership Texts

In this class of texts, three texts are specifically consulted, those of Block, Zalesnik and Kanungo and Mendonca. Block's text provides some novel views on the purpose of 21st century leadership. Zalesnik's[6] text will provide the setting for the discussion on leadership and ethics, subsequent to the articulation of leadership vision and purpose in a new world view. Kanungo and Mendonca's text supports the analysis of Rost, with regard to leadership and ethics.

Block's text *Stewardship*, was beginning to wrestle with the challenges presented by the post-industrial paradigm but did not refer to the 'sociological' paradigms as such. It is sufficiently insightful as he creates a different view of leadership, illustrated by the way he has segmented his subject matter: Trading Your Kingdom for a Horse, The Redistribution of Power, Purpose and Wealth and The Triumph of Hope over Experience. In his foreword, Block writes that his work is about the human spirit and profit, about survival and prosperity and that it was written at a time when the peoples of the world actively yearned for freedom and the chance to create a life that had both purpose and possibility[7].

Zalesnik's text *Learning Leadership* is about the abuse of power in organisations (based on a case-study approach) and he offers a solution on the use of power in an effective and ethically sound way. His text suggests the harsh reality that faces leadership as it struggles to come to terms with the demands and requirements of a new worldview. It is a fitting contrast to the espousal of the new leadership role and points toward the empirical work that will be required to further develop and test what is proposed in this study.

Kanungo and Mendonca's text *Ethical Dimensions of Leadership* proposes that one's understanding of leadership is severely incomplete, if not deformed, if

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[6] Zalesnik's text is about leadership and power, where power is seen to be a key motivation of leadership.
[7] This is not a 'sentimental' statement, see Bennis below in Section 5.5.2.1 - the reconceptualisation of leadership

206

one does not also consider the ethics or morality of leadership. It argues for an end to the traditional separation of personal and public morality.

5.3 THE CONSTRUCTS OF A NEW WORLDVIEW – A FRAME OF REFERENCE

Whilst the section on the new mandate for business in Chapter Two is macroscopic and deals with the key elements of economics, politics and labour, the articulation presented in this chapter is one from a perspective of a business entity. Wheatley and Zohar's texts provide the backdrop to the discussion, whilst Bennis *et al's.* key text provides the specific business-related issues that will require leadership attention. Gibson's anthology, Barrett's text and the World Business Academy journal articles are used to support the Bennis *et al.* exposition on business and leadership. The views of this grouping of a diverse set of authors coincide to conceptualise a new world-view that will demand leadership attention. The reasoning behind the use of the term worldview[8] is to illustrate that leadership visions are inextricably linked to the leaders' personal understanding of the world they live in, which in turn influences the culture and the strategy of the organisations that they lead.

5.3.1 The Construct of Order and Disorder[9]

Wheatley talks about order and disorder living side by side in the post-industrial paradigm. She maintains that not only are we fuzzy, the whole universe is and that we can thus move away from our need to think of things as polar opposites; no longer in the post-industrial paradigm can we study anything as separate from ourselves. Wheatley maintains that to live in a quantum world, we will need to change what we do. In quantum physics, the observation problem is a problem related to the role played by awareness. It is suggested that "... *every time we go to measure something, we interfere*" (Wheatley, 1992: 63) and therefore which aspect of the wave function that

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[8] Zohar's articulation of a worldview is to be found in Section 2.3.5.1 - The Ecology of Everything
[9] Wheatley, (1992: 13-23, 63, 77, 109, 114, 117)

comes forth is largely determined by what <u>we decide</u> to measure[10]. As we look at how things appear and the environment that causes them to appear we start moving from matter as the force of the universe toward energy as the force of the universe[11]. Wheatley (1992: 109) suggests that <u>participation seriously embraced</u>, is a way out from uncertainties, let us look for "*... a broad distribution of information, viewpoints and interpretations if we are to make sense of the world*". There are undoubtedly important discoveries from physics to challenge our images of organisations – the universe welcomes diversity and seems to thrive on a multiplicity of meanings yet we limit ourselves to the idea that 'truth' exists in objective form. She proposes that self-reference is what facilitates orderly change in turbulent environments and therefore the <u>more freedom</u> in self-organisation, the <u>more order</u>. Wheatley thus draws the conclusion that self-organising systems do not simply take in information, they change their environment as well. We may fail to see the unifying process that embraces great paradoxes "*... in venerating equilibrium, we hide from the processes that foster life*" (Wheatley, 1992: 77).

5.3.2   The Construct of Quantum - The Connections of the Whole[12]

To repeat Zohar as presented in Chapter Two[13], the concept of a world-view must afford a broadening of perception so that each of us asks why, questions the meaning of life and its pursuits, what good are we doing, and thus where we fit in the general scheme of things. <u>A successful worldview must, in the end, draw all these levels into a coherent whole - the personal, the social and the spiritual</u>. One could argue that the use of the term spiritual is somewhat metaphysical in its common usage, but if we look at the term spiritual[14] as meaning 'the essence' or sense of an 'animating principle', then the use of the term 'spiritual' by Zohar is quite consistent with concept of a quantum worldview. Although Wheatley, writing in 1992, stated that the Gaia hypothesis

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[10] Wheatley (1992: 42) borrows from Bohm when she writes that "if we could look beneath the surface, we would observe implicate order out of which seemingly discrete events arise"
[11] This is consistent with the view advanced in 2.6.2 – A Challenge for Leadership?
[12] (Zohar, 1990: 203-215, 231-237)
[13] Refer Section 2.3.5.1 - The Quantum Worldview
[14] Taken from the Concise Oxford Dictionary (1976)

was at the outer edges of accepted practice (but slowly gaining in credibility)[15], Zohar's text The Quantum Self devotes an entire chapter to the concept of a quantum worldview and she offers the notion of the planet. Wheatley (1992: 10) couples the Gaia Hypothesis (which sees Earth as a living organism actively engaged in creating the conditions that support life) with Prigogine's theory of dissipative structure which demonstrates the capacity of living systems to respond to disorder with renewed life.

Zohar maintains that the mechanical worldview gave us a science which successfully explained things and a technology to exploit them, but the price paid was a certain alienation at every level of human life. This worldview split us from nature, from each other and it split mind from body and the inner from the outer. The split between the individual and relationships led to an exaggerated individualism and to a selfish will to power and possession on one hand and to an enforced communism which denied the meaning and importance of individuals on the other. The split between culture and nature led to a relativism of all sorts, to dogma and extreme fundamentalism. Zohar states that the mechanical world-view fails, because it does not reflect the greater ordered coherence behind the chaos, it does not reflect intuition or personal needs. Thus the industrial paradigm which reflects our modern life produces artefacts which do not reflect the 'texture' of consciousness as there is insufficient 'movement' in either their design or in the materials from which they are made. Artefacts must reflect the dynamics of the natural so that the aesthetics of multiple potentials offer the 'hidden depth'. Thus industrial paradigm artefacts tend to violate the 'constraint of the natural' and it is this constraint that underpins most of our aesthetic needs. Appendix 22 contains a more in-depth explanation from Zohar on our relationship with the material world, as it reflects the problems with industrial manufacture. She maintains that if the natural is expressed and cultivated in us or in the nature of our spirits, then the quantum system comes into being and it is this quantum system which is the basic feature of Prigogine 'open' type systems. Zohar

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[15] Wheatley's (1992: 10) own viewpoint in her first chapter

209

argues that a more participative view of our relationship with the universe is essential if we are to discover the natural. Zohar's final paragraph contains the key point that the quantum worldview stresses dynamic relationship as the basis of all that is[16]. It gives us a view of the human self that is free and responsible, responsive to others and to its environment, essentially related and <u>naturally</u> committed, and <u>at every moment</u> creative.

At this point, we shall weave Wheatley's opinion into this articulation, as she brings a profound sense of the new worldview to bear in her discussion of what sort of universe we are all participating in.

5.3.3   The Construct of Information as A Primal Creative Force[17]

Wheatley views information as a primal creative force[18] and writes of information organising matter into form and systems that <u>by design</u> fall apart, so that they can renew themselves. Consciousness is a property that emerges when a certain level of organisation is reached. The suggestion is that we inhabit a world that is always subjective and shaped by our interactions with it. The concept of autopoiesis (self production), the characteristic of living systems to continuously renew themselves and to regulate this process in such a way that the integrity of their structure is maintained, is introduced by Wheatley in her work. Autopoiesis points to a different universe, rich in processes that support growth and coherence, individuality and community using David Bohm's implicate and explicate notion of order. Here Wheatley is supported by Drucker, in the conclusion to his text[19], where he states that <u>information is the organising principle of every biological process and that biological process is not analytical</u>. In the biological universe, however, perception is at the centre. Drucker offers the idea that contemporary philosophers will deal with configurations, with signs and symbols, with

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[16] Refer Section 2.3.3.2- Bateson in Physics Quantum and Otherwise
[17] Wheatley (1992: 101-119)
[18] Wheatley (1992: 102) makes the point that information theory has gotten us into trouble, as it has focused on compartmentalising and 'boxing' itself
[19] From Analysis to Perception: The New World View (1989: 245-254)

patterns, with myth and with language. Thus the shift from the mechanical to the biological universe will eventually require a new philosophical synthesis. The business thinkers interviewed for Gibson's anthology are beginning to 'wrestle' with this idea and Kelly writes (in Gibson, 1997: 251-267) about the biological metaphor for business. Kelly also proposes the notion of a field of causes which is consistent with Wheatley's notion of a strange attractor.

Although Kelly makes the statement that the notion of a biological metaphor is not new[20], it is now essential to understand the organisation as a living entity and business as a model of ecology. He offers the idea of hierarchies as hierarchies of 'dependence' and hierarchies of 'interaction' and sees the organisational contexts as being similar to fields of causes[21] so that uncertainty, interdependency and relativity will always be present. This notion of a field of causes is extended into a discussion on the Internet which he compares to a sea of information and connection and that the Internet is actually a planetary copy-machine[22]. Kelly's final comment is on the notion of 'industrial ecology', where he states that business must learn from nature, where in nature there is no waste as the system of inputs/outputs depend on each other. He maintains that nature and industry can become compatible and that we have to redefine industry and not nature - we have to develop a biological mindset and move away from optimising the current model. He calls this 'letting go' and he makes the point that ultimately industry will inevitably adopt a biological mindset and biological ways of doing things and, in fact, refers to these as 'all kind of unthinkable things'. Kelly offers a final, sympathetic note of understanding. A biological model is very tough because it goes against the grain for many business organisations, but that this understanding is going to make all the difference between success and failure in the 21st century.

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[20] It is to be inferred that previously this was an 'interesting' idea or notion, but Kelly is quite adamant that it is time for the biological metaphor to be concretely manifest in business practice
[21] Refer Section 4.6.1, - Vision Structured by Fields
[22] The Internet shifts our attention to the law of increasing returns so that plenty increases value as opposed to scarcity increasing value. He offers the possibility that if plenitude increases value, then the way to wealth may be to actually give things away

5.3.4   The Construct of Sustainability[23]

Bennis *et al.*'s key text makes use of the term 'worldview' throughout the chapters that deal with the paradigm shifts. However, they do not refer specifically to the notion of a post-industrial paradigm, but merely to the idea of a new paradigm in contrast to the present industrial paradigm. Their worldview is one of doing business from a level of awareness that implies the integration of the basic values of ethical behaviour and ecological sustainability in the pursuit of economic objectives[24]. Parikh (in Bennis *et al.* 1994: 347) states that none of the value sets have been able to achieve their stated objectives, namely societal growth and/or individual welfare on an equitable or durable basis. The notion of a co-operative synthesis is advanced, which notion implies no ideological[25] or value bias. The essence of the new paradigm is termed 'co-operative selfness' so that in place of dominance or dependence is a 'congruent interdependence'[26]. It is interesting to note that the authors were committed to this viewpoint as they maintained that this was the direction in which the world seems to be moving, as early as 1994. In this sense, they share a similar visionary outlook to that of Rost and it is no coincidence that these two texts came to be selected as the key texts for this study.

The text offers a listing of translating the basic trends associated with the new worldview into what they refer to as *'meaningful implications'* for managers[27]. They offer the concept of 'movement' as a continuum for the worldview in keeping with Wheatley and Zohar. They describe worldviews that have moved from mechanistic through holistic to holographic. This is an interesting advance on the other literature cited in this study, where most quantum worldview/descriptions, both explicit and implicit, stop at the notion of holistic. They maintain that the holographic worldview is more than holistic as it is

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[23] Masuda and Parikh in Bennis *et al.* (1994: 311-359)

[24] There is a spectrum of values ranging from the freedom of the individual, competition and capitalism to integration with society, collectivism and communism

[25] Their use of the term 'ideological' in this sense is seen as a negative one

[26] Parikh (in Bennis *et al.* 1994: 349) writes that 'selfness' is a cooperative synthesis or synergy combining the individual, the collective, the material and the spiritual

[27] Again I will allow for the use of the term manager here where the key text refers to the new manager or global manager

based on the quantum, relativistic model, where the holographic world-view suggests that *'the part is the whole'* compared to the holistic, which is, in order to understand the part, one must understand the whole. The role of business must thus move to one of planetary caretaker and the concept of wealth must move from land, money and material resources, to knowledge and consciousness. Finally organisational culture must move from power, role and achievement to support of person through vision.

The text maintains that the nature of the qualitative change, which the new worldview embodies, consists of layers of simultaneous revolutions ranging from the agricultural to the informational. The text is also in agreement with the idea of the 'information' revolution as being the popular, contemporary idea of change, but that as business thinking is still essentially bound to the industrial paradigm, its conceptual base is narrow in strategic and operational terms.

5.3.4.1   Environmental Concerns are Real[28]

This concern is stated in severe terms where the author believes that if there is a continuation of the kind of development so far known and enjoyed by a quarter of the world's population, it is very likely to lead to such widespread environmental and ecological damage as to amount to the destruction of a large part of the earth's life support system. He concludes that the traditional form of economic development based on a particular set of assumptions and beliefs bound to the industrial paradigm characteristics is unsustainable. This view is supported by Anderson[29] where he states there is not an industrial company on earth, in terms of meeting its current needs, that in some measure will not deprive future generations of the means of meeting their needs.

He further maintains that environmental sustainability, redefined as taking nothing from the Earth that is not renewable and doing no harm to the

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[28]Certain sections of the text are written by others. Davis was a senior Manager from Shell, who acted as a consultant around the globe with Britain's Intermediate Technology Development Group. (Davis in Bennis *et al.*, 1994: 311)
[29] Anderson (1999: 13)

<u>biosphere</u>, is ambitious; it is akin to climbing a mountain, but the climb must begin.

5.3.4.2 Sustainable Development Accentuates the Positive[30]

Davis constructs a summary table of Sustainable and Unsustainable Development demonstrating the differences - for purposes of conciseness, this table is reproduced in Appendix 23. He also offers certain assumptions and beliefs that are necessary to promote sustainable development, which he divides into macro-economic and micro-economic, with micro-economic being specific to business. He describe these differences as a moral choice: *"... eat, drink and be merry for tomorrow we die"* or *"... let us live responsibly now so that others may also live in the future"* (Davis in Bennis *et al.* 1994: 317). For business, as the main agent of economic development, he accepts that the negative aspects may appear like a straitjacket.

Davis writes that, it may seem like the denial of freedom to invent and innovate in any way that can be commercialised. However, as much as individuals might personally regret such constraints, they become entirely acceptable once it is remembered that they are not arbitrary - it is an imperative placed upon a collective understanding if life on the planet is to continue with any kind of dignity.

Allee writes that interdependency between organisations and society is largely ignored in management models, particularly in the U.S.A. Allee maintains that contrary to being viewed as 'interference' with the business agenda or as unrelated to business models, environmental concerns are the 'blind spot' in business models. What has not been done is to reconcile the business and economic models with a growing appreciation of ourselves as embedded in a globally interdependent social fabric or community that can be sustained

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[30] Davis in Bennis *et al.* (1994: 317-318), Allee, (1999: 64-67)

214

through the restoration of the natural environment[31]. Allee has developed a whole-system perspective of how value is created in a way that is connected to the web of life. This web of life can also be construed as the Gaia Hypothesis (Refer Fig 5.1).

The Web of Life
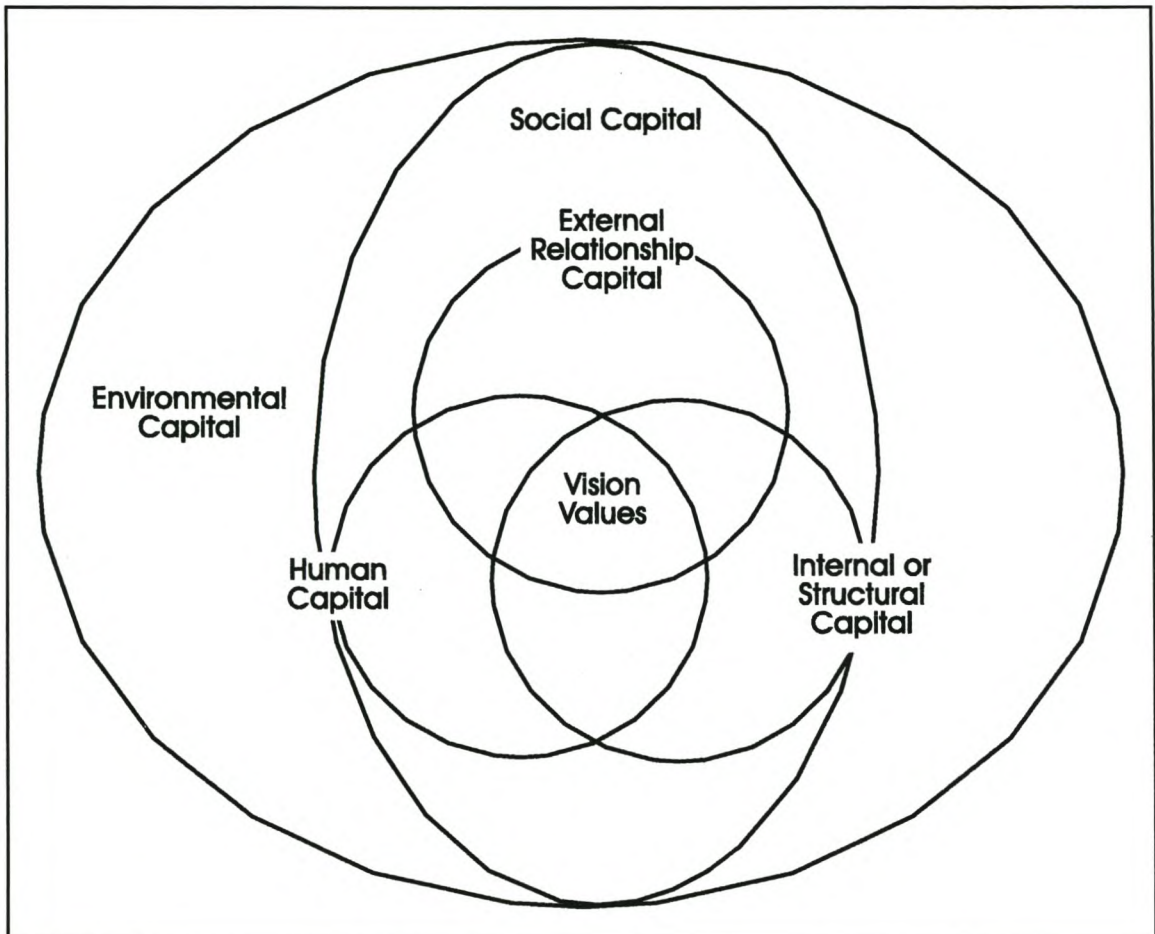
Figure 5.1:   Intangible assets: an emerging perspective of wealth and value

SOURCE: Allee, 1999: 66

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[31] Environmental Capital is defined as the value of one's relationship with the earth and its resources as understood through calculation of true costs of resources consumed by an enterprise and the determination of equitable exchange to the health of sustainability of the environment

215

5.3.4.3 Radical Business Transformation Strategies

Davis[32] writes that the only effective approach to this new age of opportunity requires a radical transformation in a number of critical areas of business life. These are identified as:

- Vision of Stewardship
- Enduring Quality
- Sustainable Measurement
- Systemic Technology
- Appropriate Scale of Operation
- Just Ownership
- Orchestral Style
- Work Flexibility
- Convivial Rules

Each one of these critical areas could be the subject of its own research topic, based on the constructs of ecology and sustainability[33]. For the purposes of this study, it is sufficient to list them. The next section develops the focus of the vision of stewardship as the purpose of leadership in a quantum worldview.

The four constructs of the new worldview create a 'strange attractor' born from disorder and wholeness, where information as the primary energy force creates a new order and consciousness of organisation idea and form, so that ecological sustainability can endure. Personal and group meaning-making will be the only route out of chaos, requiring leaders who can give voice and form to the search for meaning. The quantum worldview and its constructs represent the frame of reference in which an ideology is slowly developing to replace that of the industrial culture.

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[32] In Bennis *et al.* (1994: 319-329)
[33] Much work is being done on these areas, but it is generally within the ambit of the industrial paradigm

5.4   TOWARD A NEW IDEOLOGY FOR BUSINESS – STEWARDSHIP AS PURPOSE AND VISION

It has been necessary to go into a fair amount of detail in illustrating the new worldview that is facing business and leadership as we cross over into the 21st century. Wheatley's (1992: 7) statement, that if we are to continue to draw from the sciences to create and manage organisations then we need to at least ground our work in the science of our times, is particularly instructive. In other words the new worldview together with the emerging theories for business are linked inextricably to the discoveries in physics, science and biology. As stated in Gibson's anthology (1997: 6), we have to challenge and in many cases unlearn the old models, the old paradigms, the old rules, the old strategies, the old assumptions and the old success recipes.

The key text of Bennis *et al.* is instructive at this point, in that it does attempt to deal with the issues facing the global 'manager' (leader). The global issues being those of moving from complexity to sustainability and learning to deal with and strive toward achieving the development of a synergistic society. Their preferred method of moving toward this ideal is the concept of the development of a 'global manager' with emphasis on the development of the self. What is more important is to take their thinking as contained in the last part of their text, (Part V[34]) and shape that according to the 21st century leadership purpose and vision, that has 'emerged' from the meta-paradigm texts, that is, the critical intellectual challenge texts, the prophecy texts and the bridging texts. It is pertinent to point out that this 'emergence' of the 21st century leadership purpose is the 'hermeneutic' yield which allows for the interpretive slant of this section. It will be seen that the focus of vision and purpose is of a somewhat different order of magnitude than the more common expressions contained in the values and virtues methodology. It is noted for the sake of completeness that the key texts of Rost and Bennis are interpreted

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[34] From Complexity to Sustainability (1994: 309-359)

217

within the context of the 'meta-paradigm'[35] which was employed in Chapter Two as the 'sense' of the post-industrial paradigm which the quantum or new worldview represents.

The articulation of a new worldview, expressed via the notion of quantum and unbroken wholeness and its indicators of ecological concern, sustainable development and critical transformation, gives rise to new theories for business which fundamentally promote relationships from a position of the good of the whole. Examples of these new theories of business are contained in Barrett's (1998: 211-214) text and in Korten's (1999: 15-28) article respectively. Table 5.1 illustrates these concepts.

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[35] Meta-paradigm is described in Section 1.6.1.1 and is referred to as a paradigm of the philosophical sort

Table 5.1: Concepts of emerging theories of markets and business

Korten's Ten rules	Barrett's Seven principles
Rule 1: Use life as the measure	**Principle 1**: Who you are and what you stand for are just as important as what you sell
Rule 2: Put costs on the decision maker	
Rule 3: Favour human-scale and stakeholder ownership	**Principle 2**:Investment in personal fulfilment is essential for high performance
Rule 4: Strive for equity	
Rule 5: Favour full disclosure	**Principle 3**: Relationships are the engines of success
Rule 6: Encourage the sharing of knowledge and technology	**Principle 4**: Vision, evolution and transformation drive for long-term growth
Rule 7: Seek diversity and self-reliance	
Rule 8: Pay attention to your borders	**Principle 5**: Organisational transformation begins at the top
Rule 9: Honour government's necessary role	**Principle 6**: Shared ownership for common wealth
Rule 10: Maintain an ethical culture	**Principle 7**: Connectivity builds strength

SOURCE: Barrett, 1998: 211-215; Korten, 1999: 15-26

5.4.1   Purpose and Vision Aligned with the Quantum Worldview[36]

Barrett writes that his work examines the implications of the shift in metaphor from the organisation as a <u>machine</u> to the organisation as a <u>living entity</u>. He maintains that the world is searching for a new type of corporate leadership inherent in a corporate culture that supports social responsibility, environmental stewardship and employee fulfilment[37]. Barrett further maintains that when an individual or organisation begins to care about the collective good, we enter the realm of spiritual values, which he describes as values of trust, honesty, integrity, compassion and sharing. However he 'embeds' these values in the notion of evolution, which moves organisations from the current pre-occupation with the mental model of a 'machine with a mind', to the mental model of the organisation as 'a living entity'. He states that very few organisations are beyond this transition stage of the machine with a mind and they are attempting to satisfy their mental needs by becoming learning organisations. I maintain that they are mostly focusing on learning for achievement, which achievement is still bound to the industrial paradigm. Barrett quotes Kaku, Chairman of the Board of Canon:

The Common Good

"Many companies around the world believe that they have a moral duty to respond to global problems such as Third World poverty, the deterioration of the natural environment and endless trade battles. But few have actually realised that their survival actually depends on their response. To put it simply global companies have no future if the earth has no future" (Barrett, 1998: 19).

Barrett writes that the lack of accountability in the world of business has reached pandemic proportions and believes that the physical environment has deteriorated to such an extent that life on the planet is threatened. Mass poverty is undermining the social stability of many countries and many young

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[36] Barrett (1998: 10-18, 21-23,33), Korten (1999: 15-25)
[37] Corporate transformation begins with a shift in the values and behaviours of the leadership

people have given up hope of having a meaningful future. He argues that the truth of the matter is that corporations have generally been benevolent autocracies for decades. The CEO or a few top executives exercise control in the great majority of enterprises. Consequently, the philosophy of most corporations is not distinguishable from the personal ambitions of the CEO and these ambitions primarily focus on increasing their own personal net worth. The point is made that the values embedded in the institutions of business and finance are the problem, as people feel a discrepancy between what they know in their hearts is right and what they feel forced to do to support their organisation's values and goals. Barrett devotes an entire chapter of his text to the concept of the Common Good and he maintains that the current convention of corporate social responsibility will be transformed as the fundamental issue for the 21st century will become not the creation of wealth but the sharing of wealth.

Korten offers the metaphor of the living organism where each cell is a whole-part embodying an apparent sense of self and the whole of which it is part. He, then, goes on to say that he suspects that the 'bio-community' provides a rather accurate metaphor for what Adam Smith had in mind when he gave birth to modern economics. He writes about the 'whole' Adam Smith and develops a set of ten rules for mindful markets and attributes Smith's name to these[38]. He concludes that moral self-restraint is an integral consequence of perceiving one's self to be part of a larger identity. The ten rules, he postulates, provide a framework for the development of a policy agenda that seeks to enculturate ethical behaviour in a post-corporate marketplace.

5.4.2 The Purpose of Stewardship - The Creation of a Synergistic Society[39]

Japanese futurist Masuda writes from the premise that the production of information values will differ fundamentally from the industrial society which

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[38] He states that given the frequency of popular references to Smith's 'theory of the invisible hand', one might assume that it is a central theme of 'The Wealth of Nations'. In fact there is only one passing mention of it in the entire nine hundred page text

[39] Masuda (in Bennis et al., 1994: 332-346)

221

developed around the production of material values. But Masuda is still, in his own way, tied to an industrial-type structure as he writes about an 'information-led' industrial structure. On closer reading this could be construed as the necessary bridge into the post-industrial paradigm which is very much an emergent form without clear parameters at this point, so that some of the old must accompany the new. He does offer, however, a comprehensive view of the transformation process from an industrial to an information society where the aspects of each phase are represented by the following:

- High Mass Consumption Society
  Urbanisation, Motorisation and Recreation

- High Welfare Society
  Consumerism, Social Welfare and Leisure

- High Mass Knowledge Creation Society
  Computerisation, Voluntary Community and Self-Actualisation

Fig 5.2 presents a full diagrammatic exposition of Masuda's worldviews and their components, where his term of society is consistent with the concept of a worldview as presented by that particular phase of society. Masuda further provides a viewpoint of the total transformation of the economic system itself which moves our current industrial society from a liberalistic economic system to a synergistic economic system, which would be intellectually consistent with the notion of a quantum worldview.
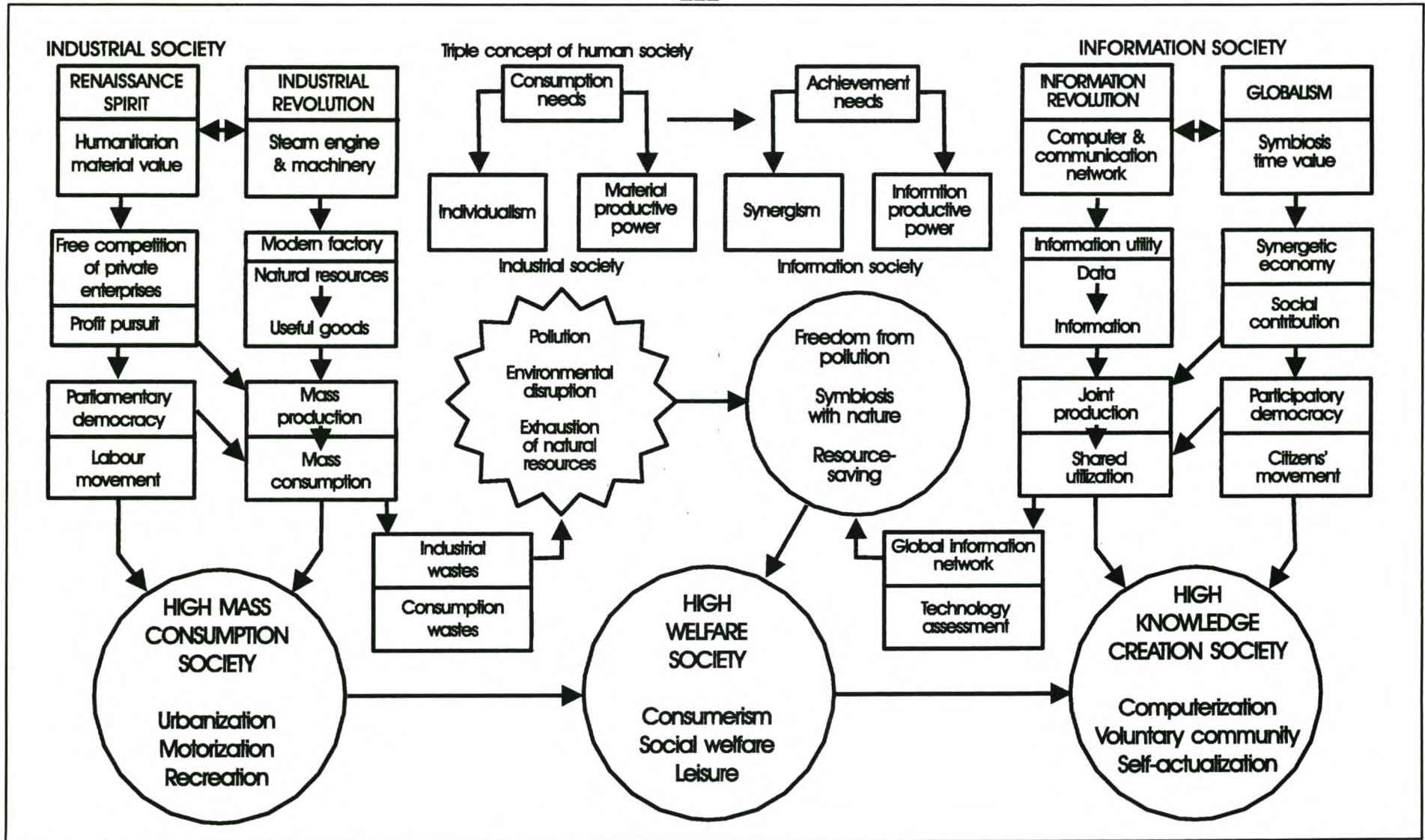
Figure 5.2: Transformation process from an industrial society to information society

SOURCE: Masuda in Bennis *et al.,* 1994: 332

A synergistic society becomes the embodiment of the organisation as a living system, which in turn represents the Gaia Hypothesis. The economic groups of the future will move toward an economic community of people who participate voluntarily and share the same goal. Masuda asserts that the information industries and education industries will be the pillars of the synergistic economy, as material values will be superseded by the greater importance attached to the development of new abilities and the improvement of human life. Masuda writes that ethics industries will become the growth industries, in that human life will be elevated through renewed belief in the existence and strength of humanity.

5.4.3.   Leadership as Stewardship

More and more of the business texts are beginning to use the term 'stewardship', but the idea of leadership as stewardship is connected to the notion of governance as a mechanism for fair business practice and full disclosure. However, many of the texts, while making use of the term do not attempt to reconceptualise leadership. The use is confined to perhaps the odd mention of environmental concerns and/or stakeholders, an approach that is 'oh and by the way, leaders will become custodians or guardians'. The question here is one of: custodians or guardians of what and for what purpose, given that the industrial paradigm is still the dominant paradigm with its tight adherence to the competitive economic system of the free market. The following analysis and discussion will illustrate that the notion of stewardship is, as yet, poorly comprehended by the business community at large.

The contribution of the key text[40] (as illustrated by the discussion above on sustainability as embodied in a synergistic society) provides for a notion of stewardship that must encompass discriminating development in the use of resources. The leader would operate as custodian and guardian of both the

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[40] Davis in Bennis *et al.* (1994: 311-330)

224

internal and external resources required in the satisfaction of economic needs, where those needs would be questioned and examined as to their intrinsic nature. The consumerist mass consumption approach would come under much closer scrutiny than would be the case in the industrial paradigm, and the purpose of stewardship would demand some tough judgement calls in the transition phases. The key text also makes the clear distinction between renewable and non-renewable materials and energy sources, with preference being given to renewable sources wherever possible. The stewardship purpose would call for leaders to support this preference, even if the immediate short-term costs would outweigh the short-term financial advantage, so that the longer-term benefits would result. Stewardship would also demand that consumption of virgin materials and manufacturing energy would be minimised, so that goods are made for maximum durability and reconditioning. The implication of this particular type of stewardship is profound to say the least, given the rapid production of consumer items with their built-in obsolescence and short product life cycles. Leaders would be required to reject their previous product development strategies, extend and enhance after- sales service and totally revise their understanding of growth at all costs. This would appear to be the most complex and difficult element of stewardship, but one that is necessary for the transformation from a high mass consumption society to a high mass knowledge creation society.

Stewardship would lead to the understanding of nonmaterial development, where material growth is limited within the bounds of sustainability, but no such limitations need apply to those forms of human activity and personal/community development in pursuit of education, healthcare, arts, social services and sport. A final comment from the key text of Bennis on the purpose of stewardship is one that is perhaps the most controversial at this point in time. Davis (in Bennis *et al.*, 1994: 313) maintains that to enable discriminating development to take place, opportunities must be available for people to direct their savings into investments that will facilitate such a development. Stewardship would demand that the placing of money is

primarily to serve the needs of individuals and communities, rather than serving stock markets and the banking system, whose purpose may or may not accord with the wishes of individual investors or the needs of their community.

5.4.3.1 A Stewardship Profile[41]

Block's text, subtitled - Choosing Service over Self-Interest, is not on any best-seller list, neither is it required reading at business schools, but it does offer a truly different approach to leadership. Whilst it is does not specifically address the paradigm changes, certain comment is appropriate in support of the purpose of stewardship that will be required by the post-industrial paradigm. Comment will be confined to the dimensions and/or elements that are consistent with the preceding analysis on the new business ideology. They are drawn from the first part of his text which deals specifically on replacing leadership as we know it with stewardship.

The alternative to leadership is stewardship, not as a perfect concept, but as an entryway into exploring what fundamental change in organisations would look like and what strategies are conducive to lasting change. Stewardship asks us to be deeply accountable for the outcomes of an institution, without acting to control others or take care of others. We are reluctant to let go of the belief that if one is to care for something, one must control it. The example is given *'if I have stewardship for the earth, I must exercise dominion over the earth'* (Block, 1993: 18). It is the connection between accountability and control that needs to be broken. The desire to see stewardship as simply a different form of leadership is to miss the <u>ethical</u> dimension of the distinction. In support of Block's ideas applied to sustainability, Blake poses the following four questions for organisations as living systems:

■ What would the products look like in a sustainable society?

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[41] Block, (1993: 18-19), Blake, (1999: 51-54)

226

- How would we run our businesses differently in a sustainable society?
- How can we decouple revenue generation from material throughput?
- How much prosperity can we create with one unit of material? (Board foot of timber, bolt of fabric, etc)

5.4.3.2 Unleashing the Human Spirit[42]

Block writes that what is difficult is that commitment is needed from people when we can no longer offer them much security. We have been forced to betray the mid 20th century contract that if you work hard and deliver, you will be taken care of. We need workplaces that evoke commitment to meaning and to service. Strategies of control and consistency, for all their strengths, tend to be expensive, are slow to react and drain passion from human beings. With the element of service at its core, stewardship creates a form of governance that offers choice and spirit to core workers so they, in turn, can offer the same to their endeavours. In letting go of control, we hold on to the spiritual meaning of stewardship: to honour what has been given to us, to use power with a sense of grace and to pursue purpose that transcends short-term self-interest.

5.4.3.3 Rebuilding Organisations

Because stewardship exercises accountability but centres on service rather than control, stewardship is a means to impact the degree of ownership and responsibility each person feels for the success of organisations, society and their lives. Ownership and responsibility have to be felt strongly at every level - from bottom to top - for democracy to succeed, for spiritual values to be lived out. Stewardship gives the guidance system for navigating this intersection of governance, spirituality and the market place.

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[42] Block, 1993:19-22

227

5.4.4   The Counter View - Bringing the Environment Down to Earth[43]

For the purpose of a balanced viewpoint, as required by analysis, the Harvard Business Review journal was consulted, based on a similar timeframe to that of the journals of the World Business Academy, and one article was found titled - Bringing the Environment down to Earth[44]. The motivation in the writing is on the basis that managers need to go beyond the question 'Does it Pay to be Green?' and ask instead 'under what circumstances do particular kinds of environmental investments deliver benefits to shareholders?' The point is made that these questions are effectively answered by applying traditional business principles to environmental problems. Although it is argued that the debate is not framed in simplistic 'yes or no' terms, as adopted by many business school academics and environmental leaders which engenders business scepticism, the argument is couched in industrial paradigm terminology. The conclusion is that all or nothing arguments have dominated the thinking about business and the environment, and that it is time for business thinking to reach a middle ground. It is further stated that companies are not in business to solve the world's problems, nor should they be, as after all they have shareholders' who want to see a return on their investment. It is maintained that environmental decisions must be made on the basis of when it really pays to be green.

The terminology used in this article is industrial paradigm-based being a language of differentiating products, managing the competitors, saving costs and redefining markets. The use of the term 'green' is also indicative of a marketing or consumerist 'catch-all' phrase that does not mean anything more than 'packaging' in the industrial paradigm of markets and products. The article proposes that environmental investments are worthwhile only if they deliver value after all the management costs have been included and that effective management of environmental risk can itself be a source of competitive

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[43] Reinhardt (1999, Vol. 77: 149-157)
[44] A further article was found – A Roadmap for Natural Capitalism (Lovins, Lovins & Hawken, 1999: 145-158), but this supports the view of the key text – *Beyond Leadership*

228

advantage. Whilst this pronouncement is undoubtedly true and accurate as far as an industrial paradigm mindset is concerned, it takes no account of the emerging post-industrial paradigm of unbroken wholeness or a quantum worldview. The questions posed and conclusions reached are acceptable within the context of the industrial paradigm, but are not consistent with the deeper, underlying challenges as presented in the key text of Bennis *et al.* and those of Wheatley, Zohar and Barrett. The absence of an ethical standpoint is evident in this particular article and it is precisely this lack of reference to ethics that leads us to the final section on the new ideology for business.

5.4.5   The Indispensability of Ethics

In order to firmly 'cement' the necessity and thus understanding for the absolute commitment of leadership as stewardship, with respect to the transformations that the quantum worldview will demand of leadership, it is necessary and appropriate to provide a further interpretive comment that is grounded in the ethical dimension of leadership. For this interpretation, use is made once more of Rost's text where he devotes an entire chapter to leadership and ethics and Kanungo and Mendonca's text *Ethical Dimensions of Leadership*, as well as Zalesnik's *Learning Leadership*. The reason for the inclusion of Zalesnik's text, is that his work subtitled - Cases and Commentaries on Abuse of Power in Organisations - is about power used in an effective and ethically sound way. Zalesnik (1993: 526) defines power as the potential an individual has to alter the <u>thought</u> and actions of other people. It is therefore, a fitting precursor to the position adopted on the issue of ethics as it relates to the reconceptualisation of leadership, which is necessitated by the ideology that business would have to adopt, based on the quantum worldview and it's primacy of relationships. Wheatley (1992: 12) makes the point that ethical and moral questions are no longer 'fuzzy' religious concepts but key elements in our relationships.

5.4.5.1   'Wrecked by Success' - The Syndrome of Power[45]

Zalesnik offers eight cases on abuse of power in leadership which are listed in Appendix 24. He defines power as *"the potential an individual has to alter the thought and actions of other people"* (Zalesnik, 1993: 526). It is specifically from his conclusion based on the eight case studies selected from his fieldwork, that the following summary is produced. Zalesnik poses the questions around what influences organisations exert in affecting individual conscience and the notion that the formation of alliances to defend against anxiety becomes an outstanding characteristic of group formations. It is stated that executives with political orientations deeply rooted in their psyches tend to build and act on hidden agendas. Power figures have the uncanny ability to distinguish their career interests from the good of the organisation. Zalesnik argues that leadership begins and ends with the problem of power. Therefore the politics of an organisation derive from preoccupations with status, control, autonomy and prerogatives all of which have become enmeshed in the search for processes intended to produce cooperation and communication.

Zalesnik's text infers a critique of modern leadership, which critique recasts power in the mould of power for the common good, which is necessary for leadership to seriously consider as we move toward the postindustrial paradigm. He maintains that executives must lead with substance and treat co-operation and communication as necessary but secondary consequences, that is, getting people to work together is a consequence of integrity in substantive performance. Substance must lead process, and keep the content of work at the center of communication as opposed to the tendency to make process the only form of influence in organisations. Zalesnik holds up three key concepts for leadership - competence, character and compassion where competence is talent, character is the quality of ethics and compassion is the use of power for the benefit of others and for the greatest good.

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[45] Zalesnik (1993: 525-531)

Zalesnik's eight cases paint an interesting picture of the problems with power in modern leadership, where these problems can be viewed as persona-dependent. This being the case, this particular dependency would come to matter less in a postmodern or postindustrial world, where leadership is reconceptualised as a set of principles and not as a particular person. However, it is noted that the pre-paradigmatic transition stage would still demonstrate these abuses of power to a greater or lesser degree, depending upon the particular leader's willingness to embrace the quantum worldview and the new conception of leadership. Gini (1997: 323-330) writes that the central issue of power in leadership is not will it be used, but how will it be used. Those who seek power should seek it out of a sense of stewardship and not for the purposes of individual aggrandisement.

5.4.5.2   The Moral Responsibility of Leadership[46]

Rost suggests that the ethics of design or purpose will maximise the purposefulness or meaning for each stakeholder so that the postindustrial organisation will place a premium on principled action. This viewpoint is consistent with the concept of leadership as stewardship.

Rost writes that we need to develop the understanding of the notion that all our goods as individuals and groups are bound up in the common good, that all our self-interest and group interest are bound up in the public interest. The new language of ethics must center on an integrated concept of the common good via the social ecology of our organisations. The following summarises Rost's critique of ethical systems:

- The balance of good over harm for everyone affected by the change is not necessarily the common good

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[46] Rost (1990: 154-177)

231

- Private moral standards are not necessarily adequate to ensure a proposal will affect the common good in our public lives

- Social contracts (as we know them) do not promote the common good because there are no <u>content</u> criteria to a social contract

- The use of relativistic criteria to evaluate change does not address the notion of common good

Rost concludes that the content of leadership transcends the individual, moral responsibility of the leaders and followers as persons, because in a very real sense, the proposal becomes the property of the people involved in the leadership relationship. Thus, the proposal is the moral responsibility of the leaders and followers as an integrated community that embodies stewardship as purpose.

5.4.5.3   Stewardship - Is Altruism Essential?[47]

Kanungo and Mendonca, (in their preface) state that for far too long, the literature on leadership, especially business leadership, has neglected the ethical issues by its focus on approaches and strategies that emphasise self-centered and individualistic concerns. Whilst Kanungo and Mendonca make reference to charismatic leaders and/or leadership in their discussion on altruism, it is assumed that as far as the subject of ethics is concerned, (as a universal condition), their thinking would apply to leadership in all its forms, and not only to the model of charismatic leadership.

The central thesis of their text assumes that 'unity of life', is a basic principle that ought to govern human behaviour. Their text argues for an end to the traditional separation of personal and public morality and they provide an integrated conceptual treatment of the leadership phenomenon together with

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[47] Kanungo and Mendonca (1996: 36-51)

232

ethical and moral values. They make the point that all organisational members bear the responsibility to ensure that organisational objectives are achieved in a manner that is consistent with these ideals. These should serve the larger interests of society as well as their own welfare. However the primary duty and responsibility for providing the proper direction and the high standards of performance rest chiefly with the organisational leader. He or she is indeed the soul of the organisation. Their section on altruism in their text states that altruism, as a principle of moral behaviour, is highly regarded in all cultures as the epitome of sound moral principles (Refer Appendix 25). They maintain that organisational leaders are truly effective only when they are motivated by a concern for others, when their actions are invariably guided primarily by the criteria of 'benefit to others even if it results in some cost to self'. The point is made that it is not uncommon for many in business to regard *'business ethics' as an oxymoron* (Kanungo & Mendonca, 1996: 33). This also creates an atmosphere of ethical cynicism that is not conducive to forming a sound understanding and sense of the need for ethics and ethical behaviour.

The analysis, thus far presented, refocuses the issue of vision and purpose in alignment with the quantum worldview, as the underlying basis of a new ideology for business and leadership. Leadership as stewardship within the context of the organisation as a living system transcends the current notion of governance[48]. This is governance as a response to inequalities of power in boardrooms, non-transparency of information vital to shareholders, suspicions that accounting and auditing procedures are inefficient and a host of other problems, some structural and some deliberately created. This view sees governance as concerned with the control and regulation of the interests of stakeholders, but it neglects the contextual reality of a changing world. The model of organisation and its world, on which this view of governance is based, is an industrial culture model.

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[48] Collier and Esteban (1999: 174-175)

5.5 THE RECONCEPTUALISATION OF POST-INDUSTRIAL LEADERSHIP

Given the challenges presented by leadership purpose and vision in assuming the mantle of stewardship for organisations as 'living systems', leadership will find itself on the edge of the proverbial precipice. It will have to surrender the belief system of the current industrial culture. It is Rost who was particularly instrumental in the literature in proposing that a new school of leadership would become necessary for the 21st century. His key text offers an explication of post-industrial leadership as he saw it and that the articulation of a post-industrial concept of leadership was becoming more and more imperative. He justified his viewpoint on the basis that the scholars and practitioners have to start when the paradigm leaps (shifts) are in the making. Besides drawing upon Rost's reconceptualisation of leadership, I will also use Bennis and Senge's contributions in the Gibson anthology which are specific to leadership. However the most interesting and possibly, thought provoking contribution towards a post-industrial conceptualisation of leadership is that proposed by Bate[49]. The assumption I make here is that the new worldview, as articulated above, depicts a cultural change for organisations that is similar in significance to the temporal transitions described in Chapter Two[50].

5.5.1 Rost's Definition of Post-Industrial Leadership[51]

Rost redefines leadership within the context of leadership and the larger transformation of society. To reiterate this point: the values built into the industrial paradigm are not going to be the ones that support a transformed Western civilisation in the postindustrial world. He writes about the term post-industrial as a new era, in that, it is 'beyond', 'more than', and 'different' from the present. Rost(1990: 104) advances the argument for a post-industrial school of leadership as "... *it could be argued that ... the crisis in leadership is*

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[49] The contribution is drawn from his chapter titled 'Leading Cultural Change' (Bate, 1994: 235-288)
[50] Introduction to Chapter Two where it is quoted from the literature that these major changes were those associated with the 4th and 17th centuries, that is, the spread of Judeo-Christianity throughout Europe and the dawn of modern science
[51] Rost (1990: 103-123)

not that we lack leaders or that leaders lack a vision ... but that our school of leadership is still caught up in the industrial paradigm". Rost maintains that we need leaders who are imbued with a post-industrial model of leadership that guides the choices, behaviours and thoughts[52] of leaders and followers and that the crisis of leadership is grounded in the fact that we have not developed such a postindustrial school of leadership. He offers what he refers to as an attempted definition (Refer Appendix 26). This definition is discussed in terms of its key concepts, that is, an influence relationship; intent of real change; reflect and not realise; and mutual purpose.

Rost writes that leadership has to be a truly non-coercive relationship, which he then compares to today's leadership relationship, where this relationship is based on an exchange of valued things[53], and such bargains, he maintains, promote the status quo. He also compares the change currently espoused by business to real change, where he terms the current change as 'make-believe', 'pretence', 'posturing', 'hypocrisy' and short-term oriented. Rost writes that 21st century leadership will be a communal relationship - one that occurs within a community of believers - so that leadership is not a function of position, but rather represents a conjunction of ideas, which notion is consistent with the concepts advanced in the presentation of the quantum worldview in this chapter.

5.5.2   Bennis and Senge on Rethinking Leadership

Bennis and Senge are, perhaps, two of the most respected business and academics thinkers of our time, and they both offer valuable points of view with regard to a reconceptualisation of leadership. The source of reference for this section with regard to Bennis, is not the key text as such, but his contribution to Gibson's anthology titled Becoming a Leader of Leaders. Senge's contribution is titled Through the Eye of a Needle which has a segment on the leader's role.

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[52] Rost is one of the very few authors who refers to the thinking of leadership
[53] Rost refers to these things as labour and money, which have become 'bargained' or commodities

5.5.2.1   The Real Leadership Challenge[54]

Bennis believes that the major challenge for leaders in the 21st century will be how to release the brainpower of their organisations and he makes the point that leaders must learn to develop a <u>social</u> architecture that encourages incredibly bright people - '*most of whom have big egos*' - to work together successfully and to deploy their own creativity (Bennis in Gibson, 1997: 149). Bennis states that this is an <u>essential</u> challenge and it is quite different from the challenge that faced 20th century leaders. He is in agreement with Rost and articulates a set of leadership attributes of which I have singled out two as being pertinent to this study:

- Leaders must articulate a simple, yet utterly compelling vision with <u>meaning</u> that can be shared
- Leaders need to be living the vision day in and day out

Bennis states that the challenges of tomorrow will demand '*an exciting, insanely significant vision*' (Bennis in Gibson, 1997: 161) and further states that leaders have to realise <u>that people would much rather live a life dedicated to an idea or a cause that they believe in, than lead a life of aimless diversion</u>[55]. In support of Bennis, Prescott (1999: 33-35) maintains that notwithstanding substantial economic rewards and a relatively affluent lifestyle; there is an emptiness of feeling about working life. Many people have come to believe that corporate purpose and behaviour have become increasingly disconnected from their effect on real people, that profits are still more important than people.

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[54] Bennis in Gibson (1997: 150-161)
[55] Bennis' statement is consistent with Wheatley's assertion about meaning and its impact refer Section 4.6.1

5.5.2.2 The Discomfort of Leadership[56]

Senge talks about the leader's role, given the stresses of technology, globalisation and institutional breakdowns. He describes where he views business as standing, and he proposes the notion of a 'hierarchical' nervous breakdown. He justifies this statement on the basis that the economic system violates the basic laws of natural systems (in Gibson, 1997: 126). He concurs with Wheatley, Zohar and Bennis where he states that we have to develop a sense of connectedness, a sense of working together as part of a system, where each part of the system is affecting and being affected by the others, and where the whole is greater than the sum of its parts. In practice, he states that this is deeply disorienting and deeply humbling, because to be a real 'learner' is to be ignorant and incompetent and that not many top executives may be up to that. Senge views that the leader's task will be one of continually helping the organisation to see its impacts on a larger society. This concurs with both Rost's and Bennis' viewpoints. He does offer an advance on Bennis and Rost, where he states that one has to start really looking into one's heart and seeing that what one truly believes is possible, as this is what it means to have a vision-led change process. Senge refers to a 'hierarchy' of guiding ideas which definitely gives credence to the idea embedded in this study that leadership 'thinking' is the key to the necessary alignment with the post-industrial paradigm.

Although other academics and thinkers also feature in Gibson's anthology, and one other[57] comes up with the concept of ideas and imagination as constituting the new hierarchy, it is Bennis and Senge who, in particular, discuss leadership within the contexts of vision. It is for this reason that they were selected to provide for the continuity of the argument and the development of a new notion of leadership in the 21st century.

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[56] Senge in Gibson (1997: 123-145)
[57] Hamel talks about a 'hierarchy' of imagination in his segment on Rethinking Competition (in Gibson, 1997: 91)

5.5.3   Leading the Cultural Transformation[58]

Given the above viewpoints and they are consistent with the all the thinking contained in the previous chapters of this study, we now come to Bate's chapter <u>Rethinking Leadership</u>. Whilst it employs the same term as Gibson's anthology, it was written some three years earlier and his discussion on leadership spans some 54 pages of truly compelling views[59]. Bate states in his introduction that the overall aim of his text is to create a <u>language</u>, albeit a rudimentary one, for <u>cultural change</u>. His chapter on the concept of organisation culture and how it relates to leadership provides much food for thought, as it involves challenging many of the taken-for-granted views that have grown up around leadership in an organisational setting. Bate states that he offers new metaphors for leadership, some of them "*provocative*" and some of them "*preposterous*" (Bate, 1994: 235). He identifies a much broader model of organisation culture so that the idea of a new worldview can easily be accommodated in what constitutes leading the cultural process within organisations. Bate broadly conceives cultural change as the process of giving an idea form, the unfolding of the human spirit and its ultimate realisation in new collective practices and a different quality of relationship between the members of a community. It will become evident that this particular emphasis on leadership and its leading of cultural change, aligned to the concept of a quantum worldview and a new business ideology, will be key to a post-industrial conceptualisation of leadership. Bate maintains that cultural leadership is about helping to create or develop a particular way of life (form) and way of living (process) for an organisation and its members.

Bate states that the first thing we need to get clear in our minds is what we are supposed to be leading and what it is we are trying to lead. Leadership is a collective and not an individual activity and that culture is socially created,

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[58] Bate (1994:235-275)

[59] Bate's text can be classed as similar in nature to Foucault's texts (refer Bibliography) in that he goes behind, beyond and under the current teminology and thinking employed in the literature on leadership and corporate culture. His treatment of the subject is 'archaelogical' in this sense and it renders a significant advance on the usual treatment

238

socially maintained and socially transformed[60]. Bate writes that it is time we stopped pretending that those at the pinnacle of an organisation can actually lead, and he concurs with Bennis on the 'crisis of leadership' in society and organisations. The people at the top have begun to realise that they no longer have the power to determine opinion or make things happen, at least not in the way they would like. What they can do is initiate, influence and shape the direction of the emerging culture, making its birth as painless and troublefree as possible. Bate proposes a number of dimensions to the cultural process, each requiring a particular and very different kind of leadership. His dimensions of cultural leadership, together with their 'keynotes', are listed:

Dimension	Leader As*
The Aesthetic	The Bringer of New Meaning
The Political	The Bringer of Common Sense
The Ethical	The Bringer of Enlightenment
The Action	The Bringer of Reality
The Formative	The Bringer of Order

*Bate makes use of the notion of 'master metaphors' and guiding philosophies to illustrate these particular dimensions of leadership

For the purposes of this study, we will concentrate on three of his five dimensions and a description of the other two dimensions is contained in Appendix 27. The dimensions of the aesthetic, political and ethical are particularly important for leadership to acknowledge and to understand in a quantum worldview. Bate writes that the scope for new models of leadership is immense, in that there is room for the poet, the storyteller, the rebel, the magician, the explorer and many more and that for too long, this 'collective' have been kept out by the narrow and oppressive 20th century rationalist philosophies. A significant point for the quantum worldview is that, in the early stages of cultural transformation, the spotlight will be on the 'aesthetic' leader

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[60] This is consistent with the approach used for the study's unit of analysis, where Mouton makes the point that social reality is not given, but socially constructed and thus leadership is viewed as a socially constructed reality

239

whom Bate describes as being able to capture the hearts and minds with a new image or representation of reality, an idea that soars above the current form and frees itself. The political leader is necessary to move the idea into a 'common sense' understanding so that leadership takes on a new language to mirror the new reality, and this language then promotes the culture of a 'shared' idea of social meaning. Leadership thus moves from the singular to the plural with a joint responsibility for meaning-making and a new sort of 'truth'. The third, and perhaps the most needed dimension, during the transition, as motivated in both this chapter and chapter four of this study, is the ethical dimension of leadership. Bate refers to this as guided learning where education and learning are the core responsibilities of leadership in this dimension involving ethics and its praxis - the reflective, questioning and consciousness-raising stage of the cultural change process.

Bate maintains that this multi-dimensional perspective calls for a radical rethinking about the nature of leadership. Bate sees leadership as being about process, idea and form and he maintains that none of these is privileged over the others and that each acquires meaning and significance through and with reference to each other. Bate writes that organisation cultures develop down the 'chain' so to speak and this gives us the idea that the aesthetic and ethical dimensions are super-ordinate to the action and formative dimensions. Thus I suggest that most leadership thinking and practice being based on the active and formative dimensions today, is still grounded in the industrial paradigm, no matter how much leadership protests to the contrary. Table 5.2 illustrates the characteristics of the emerging leadership.

240

Table 5.2: Characteristics of Post-industrial Paradigm Leadership

Dimension	Descriptors	Impact
Origin of leadership	▪ Quantum physics, philosophy, evolutionary theory	▪ Process determines goals ▪ Decision-making is at point of encounter ▪ Uniqueness respected
Mindset of leadership	▪ Generative ▪ Reflective ▪ Idealistic	▪ Openness encouraged ▪ Individual discretion developed ▪ Learning and maturity differentiate
Design of work	▪ Self structuring ▪ Self organising ▪ On the 'ground'	▪ Individual differences an asset ▪ Work is creative/fulfilling ▪ Rewards development
Culture of leadership	▪ Communitarian ▪ Ethical ▪ Inclusionary ▪ Behaviour supportive	▪ Self-worth based on contribution and talent ▪ Culture derives from group diversity ▪ Workforce cohesion
Language of leadership	▪ Promotes the 'living system' ▪ Honest structuring ▪ Promotes diversity	▪ Information is accessible to all ▪ Honest 'feedback' ▪ Trust is intrinsic
Metaphor of leadership	▪ 'Stewardship'	▪ Leaders are encouraged at all levels ▪ Innovation arises from creative freedom ▪ Promotes ecology as platform

241

5.5.4 The Reconceptualisation of Leadership - A Set of Principles

The ideas, notions and concepts proposed in this reconceptualisation of leadership are, to paraphrase Wheatley (1992: 8), material to provoke and engage the reader. Again to use Wheatley's terminology, we are dealing with the meta-issues that concern business and thus leadership. It is hoped that the perspective, gained from the reading of the above presentation on the reconceptualisation of leadership, will support the argument advanced that this, is in fact a meta-study[61] on leadership. Wheatley makes the point that effective leadership is a function of guiding visions, strong values and that what leaders are called to do in a chaotic world is shape their organisations through concepts and not through elaborate rules or structures. Wheatley's observations are consistent with Bate's metaphors of leader as artist, poet, storyteller, mythmaker, mentor and teacher, where the artist and poet metaphors are critical to engage the quantum worldview and the mentor/ teacher metaphors take on a different meaning from those associated with an industrial worldview. This reconceptualisation of leadership is one that highlights a communal relationship, based on mutual purpose where the hierarchy of positions is replaced by a hierarchy of ideas and imagination guided by the ethics of purposeful and meaning-making living. A communal relationship promotes richness in diversity; mutual purpose reinforces commitment and not conflict; a hierarchy of ideas and imagination promotes creativity in the application of a quantum worldview; while the ethics of purposeful and meaning-making living foster the common good.

We have now come to the point where we can unequivocally state that the ethical dimension of leadership (motivated by Bate as necessary for cultural transformation[62]) is what is colloquially termed 'non-negotiable'. In other words, without ethics becoming 'mainstream' as far as business is concerned, there will be extreme difficulty for leadership to be exercised as stewardship in a

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[61] Refer Section 1.4.6 - Exploratory Research, where it is stated that the analysis of leadership thinking is analogus to a 'philosophy' of leadership so that the analysis assumes a metatheoretical stance
[62] As well as the exposition of the three texts on leadership and ethics in Section 5.4.5

quantum worldview. The ethical dimension of leadership is perhaps, <u>the</u> dependency for leadership in the 21st century, as the exercising of power for the common good and service to others is not humanly possible without an intrinsic motivation that is both altruistic and collective in nature.

The final section introduces the key role for leadership in the 21st century, where I have selected this particular role based on its specific correspondence to the reconceptualisation of leadership as stewardship within a quantum worldview.

5.6   THE FRONTIER OF GROUP SPACE

The preceding sections of this chapter demonstrate the development of the frame of reference for post-industrial leadership, where this frame of reference is an evolved external context for organisations and leadership in the post-industrial paradigm. It moves us beyond the industrial paradigm so that we can enter into a discourse on post-industrial leadership. The quantum frame of reference affords us the opportunity to reconceptualise leadership, not from the transformational leadership theory set, but from the perspective of rhythmic disorder and order the transformation of information to higher levels of awareness and the 'natural' platform of a living system.

As the transition from the industrial to a post-industrial paradigm is a cultural transformation[63] involving the stewardship of a living system, one particular role was looked for as a 'guiding' mechanism. As an outcome of the purpose of stewardship and the development of a post-industrial conception of leadership, based on a quantum frame of reference, a theme emerged consistently from the texts and is expressed as follows:

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[63] Refer Section 3.3.2 - The Leadership Paradigm Stands Condemned, where Toffler refers to an industrial 'culture' which paralleled Newtonian physics

5.6.1   The Theme of 'Second-Order' Communalism

First- and second-order changes are degrees of change. To maintain this balance between preservation and transformation, it must be recognised that not all change is the same. Most 'change' consists of more of the same thing. This is called 'first-order' change. Less frequent is change that produces something new – a new mode or a new quality. This is 'second-order' change. First-order change is associated with quantitative growth; second-order change, with qualitative development or transformation (Espejo *et al.*, 1996: 63-64).

... no longer can we study anything <u>as separate from ourselves</u>

... more <u>participative</u> view of our relationship with the universe is essential if we are to discover the natural

... the essence of the new paradigm is termed <u>'co-operative selfness'</u> so that in place of dominance or dependence is a <u>congruent interdependence</u>

... the holographic worldview suggests that the <u>'part is the whole'</u>

... High Mass Knowledge Creation Society - <u>voluntary community</u>

... new theories of business which fundamentally promote relationships from a position of the <u>good of the whole</u>

... shared ownership for <u>common wealth</u>

... an influence relationship is a <u>communal</u> relationship

... reflection allows for the <u>elimination of hierarchical</u> position

... mutual purpose indicates a <u>communal</u> relationship

... leadership represents a <u>conjunction</u> of ideas

... a <u>social</u> architecture - to work together successfully

... a sense of <u>connectedness</u>

... the <u>collective</u> imagination of the community

... <u>'common sense'</u>

... acquires meaning and significance <u>through and with reference to each other</u>

244

The issue of purpose and vision as applied to stewardship in the sense of a living system, as opposed to industrial governance, exhibits a degree of interrelatedness that has not yet been sufficiently understood and therefore not sufficiently addressed in the business literature that embodies leadership thinking. The 'values and virtues' school fall into this trap as their paradigm of operation is still industrial-bound. They can name similar-sounding leadership purpose and roles but their interpretation is limited when the issues of global competition, global interdependence and global economics make their presence felt. The point is made by Kofi Annan (1999: 28,29) that globalisation is seen by a growing number not as a friend of prosperity, but as its enemy; not as a vehicle for development, but as an ever-tightening vice increasing the demands on States. He continues that globalisation is seen, not as a term describing objective reality, but as an ideology of predatory capitalism. I maintain that second order communalism would seriously challenge global business as it is deployed today.

5.6.2   The Last Frontier[64]

Community Building in Business is a collection of essays by business academics, consultants and sociologists. It was specifically chosen as Ray appears in this text published in 1995, subsequent to his and Rinzler's 1993 bridging text. In the preface, the publishers refer to *'one of our most depleted resources'* - a sense of community with each other as in our modern quest for the 'perfect part' we have lost touch with the 'interconnectedness of the whole'. Peck, more noted for his contribution to the psycho-therapeutic and/or individual therapeutic disciplines, was asked to write the foreword to this anthology. His latest work is highly critical of modern business[65] and it is in this work where he introduces the notion of pseudo-community as the hallmark of much of the current business thinking around teams and teamwork.

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[64] This is Peck's terminology, but it could be argued that there will always be new frontiers (Peck, 1995: 1-6)
[65] Peck M., *A World Waiting to be Born* - Refer Bibliography

245

Over the years, Peck states that his primary focus has been centered on the exploration of what he thinks is truly the final frontier, that is, group space. He believes that unless we can quite rapidly learn how to better live and work together, there is every reason to believe that humanity will not recover from what it has created. He maintains that all the authors contributing to the anthology agree that the conquest of the external world has gotten out of hand. Peck maintains that he is astonished by the poverty of the knowledge of leaders and executives about groups and the fact that they demonstrate relatively little motivation to become socially conscious He believes that the phenomenon is so striking that he has labelled it 'hole in the mind'. Furthermore, he maintains that true community building is transformational and/or 'reformational', and that science does not understand this, as it has traditionally examined what is and not what ought to be. Scott- Peck writes that the most compelling reason for the 'lack' of hard science in this field is that its subject is too large.

Peck sees that business has an extraordinary potential for restoring community to our increasingly fragmented society. As business has become the major institutional force in the world today, it is perhaps the only structure that can deal with and re-establish community[66]. However, Peck reasons that as the predominantly mobile and urban society of the industrial paradigm is the cause of the breakdown in community, the challenge ahead of business is not easy. Peck writes that the business 'realists' who are cynical, will have the most difficulty, as community in the workplace is not some 'airy-fairy', impossible ideal. It does require considerably more sustained psycho-spiritual exertion from the top management than does 'business as usual'. He questions the conventional response to issues and problems confronting the modern world, posed by what he terms the 'hard-headed' realists, that is, the response of *'It's human nature. That's reality and we'd best accept it ...'* (Peck in Gozdz, 1995: 5). The most salient feature of our human nature is its

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[66] Here he 'echoes' Ray and Rinzler's bridging text

246

capacity for transformation, despite the hardheaded realists, and Peck believes it is this feature that will enable us to rebuild community.

The final chapter of this study will provide the motivation for the key 21st century leadership role as one of authentic community to complete the precursive model for post-industrial leadership.

5.7   CONCLUDING REMARKS

As mentioned in the introduction to this chapter, this fifth chapter brings together the ideas contained in Chapter Two - The Critical Intellectual Challenges of the 20th Century and Chapter Four - The Issue of Purpose and Vision, in order to propose that this combined understanding would act as the 'transformer' of leadership thinking and practice. The development of leadership thinking stems from the constructs of the new worldview, whose foundation is formed by those challenges to established knowledge. To reiterate the significance of the term 'worldview' as employed in this study, it is one of leadership purpose and vision being inextricably linked to leaders' personal understanding of the world they and their stakeholders live in. This linkage influences and shapes the purpose, vision and culture, which then determine the strategies of the organisations which they lead.

The constructs of the quantum worldview represent a shift whose magnitude cannot be easily assimilated, which shift is characterised by the intangible of information as evolved knowledge, where this knowledge is the creative force. Knowledge as the primary force, places field theory with its attendant energisers of chaos and complexity theory as the generators of activity. Strategic potential and/or possibilities thus arise out of this activity, but this potential/possibilities is bound to the biology of an 'ecology' metaphor and philosophy. The constructs of the biology metaphor are connectedness and sustainability in their broadest sense and demand ethical frameworks in order to function.

247

Leadership in a quantum worldview begins to emerge as information bound to the development of knowledge or consciousness which is recast as a set of principles: a hierarchy of ideas and imagination that are tempered and balanced by an ethical framework and climate. Purpose and vision must reflect stewardship, where this purpose would demand of leaders the ability and the will to remake the symbolic world of their business communities with all their stakeholders. The issue of purpose and vision, addressed through the idea of 21st century Leadership as Stewardship would ensure the anchoring of the post-industrial paradigm as the dominant paradigm. This would give rise to an ordered coherence beyond the turbulence we are witnessing, where this turbulence is precisely the breakdown or breaking-up of the dominant industrial paradigm. The search for meaning is therefore addressed through the aesthetic, political and ethical dimensions of leadership based on the purpose and vision of a 'deep' ecological stewardship.

The ethical dimension of leadership is the key enabling dependency for leadership operating within the current paradigm of industrialism to successfully weather the transition toward the post-industrial paradigm. This transition will take the form of their personal worldviews undergoing considerable change so that the concepts of the quantum worldview and its essence of interconnectedness at each and every level are accepted. Their acceptance of the quantum worldview would promote a 'grounding' of the emerging post-industrial paradigm so that its principles and features begin to attain a certain 'permanence'. This would allow the current meta-paradigm of the quantum worldview to settle into a more concrete, sociological paradigm which then becomes 'so this is the way world works'. The purpose of this chapter is to enhance the discourse on leadership in a new worldview in a consistent manner so that it emerges in its own complexity of 'richness' and 'heaviness'.

248

We can now return to Foucault's notion of the development of a strategic knowledge[67] and this fifth chapter clearly demonstrates the disturbing of the 'normalising' role of the dominant leadership discourse, that will be required. This disturbing of the dominant paradigm of leadership discourse promotes the reshaping of work and therefore a major element of human life. The quantum worldview would become a naturalising and normalising 'constructor' of personal and social identities in the 21st century. It is the particular burden of leadership to undertake this disturbing and it is thus an ethical responsibility of leadership to begin to dismantle and refashion their organisational settings and practices in accordance with the new physics or consciousness demanded by the quantum worldview. The new theoretical elaborations that will become necessary within the quantum worldview is the challenge of leadership, together with the continuing motivation to provide meaning and purpose for themselves, their organisations and their communities of stakeholders.

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[67] Refer Section 2.5.3 where strategic knowledge is the purpose of geneaology

249

CHAPTER 6

THE LEADERSHIP METAPHOR FOR THE THIRD MILLENNIUM:
COMMUNITY AS ECOLOGY

6.1   INTRODUCTION

The sixth chapter completes the development of the precursive model in this study of emergent leadership that will be needed in a post-industrial paradigm. It provides closure to the precursive model for leadership, which was developed through chapters four and five. This model does not seek to create finality, but points towards a different view of leadership. The leadership role and process of community building is now embedded in a 'deeper' understanding of community, which in turn, is connected with a 'deeper' purpose of stewardship aligned to a quantum worldview. Stewardship through community thus becomes the new context(s) for the artefact or construct paradigms of leadership. These paradigms would then form the 'construction' of the overarching, 'sociological' paradigm of the postmodern age.

Elaboration on the 'deeper' concept of community, in support of the analysis which yielded the constructs of the quantum worldview and the reconceptualisation of leadership, is necessary to provide the new language or discourse for leadership studies. This new discourse will operate as a heuristic for the development of the construct paradigms involving redefinition and different measurement systems. In order to expand the idea of community, so that it is viewed from the perspective of the post-industrial paradigm instead of from the perspective of the industrial paradigm, the African idea of community presented itself. The African idea of community bears many similarities to Capra's notion of 'deep ecology' and is consistent with the fourth stage of community as presented in a subsequent section of this chapter. It could be considered that Africa's contribution to the emerging paradigm could be that of

community[1]. The new science and the ancient wisdom of Africa could combine to provide a model of interconnectedness that is truly ecological, as well as being intellectually coherent. The point is, that Africa may well be one of the very few places that does not have a political, economic or social allegiance to 'heavy' industry. Therefore the ability to remake the symbolic world of business through the adoption of the principles of African community may be inherently advantageous.

Leadership purpose and vision must reflect stewardship and community in the exercise of the leadership will to remake the symbolic world of business communities. As stated in Chapter Five, it is the particular duty of leadership to undertake the 'disturbing' of the dominant paradigm and it requires an ethical sensitivity, which originates and develops through community[2]. This chapter seeks to emphasize the reconceptualisation of leadership as a set of principles within true community, where 'true' signifies the 'deep ecology' of Capra. Its implications take us beyond our current industrial culture with its limiting economic systems. It is appropriate to quote once more from Adam Smith - *"no society can surely be flourishing and happy, of which the greater part of its members are poor and miserable"* (Kamentzky, 1999: 85). This quote must be considered from the supposition of the texts, that is, the notion of a living system or a living planet.

6.2 THE CONTRIBUTION OF THE TEXTS

The texts chosen for this final chapter represent a synthesis and stand on their own in their respective fields, as listed in Section 1.7.1.7 - The Outlier Texts. The term 'outlier' is consistent with the idea that these texts do not belong to the norm associated with the commonplace business reading of the industrial paradigm or even the reading associated with the high-tech, nomadic 'tribe' of knowledge workers, so beloved of Rees-Mogg and others. These texts are

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[1] I use the term 'could be' as Africa and its leadership are obligated to demonstrate participation and promotion of democratic ideals within a continent beset by strife today.

[2] Leadership understands community as 'corporate social responsibility' or as a set of 'stakeholders'. However, the understanding of 'deep ecology' as applied to community is not evident as such.

about Africa, the spirit of leadership and a recourse to Plato, which can be justified by the Kuhnian approach as well as the critical intellectual challenge texts. These texts mark the 'crescendo' of the study, as the metaphor of community is examined and weaved into the precursive model for post-industrial leadership. The metaphor of community from a perspective of ancient and indigenous wisdom affords insights into the search for meaning, which insights may function as the 'grounding' of the concept of leadership as a set of principles.

Africa's contribution has to be one that embraces community in its fullness, richness and diversity. All three African authors are scholars in their own right, whilst Mbeki is also considered to be a leader of a certain global significance[3]. These texts each state their purpose and it is instructive to summarise. Their purpose has to do with promoting an understanding between Western and indigenous[4] cultures; to define who Africans are and where we are going in the global community; to provide a historical document that can be used as a point of reference for future development. The question is posed: is Africa being romantic about its renaissance[5]? The point is made that there is enough commitment and dedication among Africans throughout the world to lead us to our own renaissance. There is enough history, background and momentum to spur it forward and that the circumstances in the world have never been more opportune than they are today. Africa has the need to be reborn and regain its self-confidence so that it can engage as an equal with the rest of the world. It is through the purpose and spirit of African community that this renaissance could be realised.

Several other texts previously used in the study act as supporting texts in the treatment of the community metaphor to complete the precursive model. The

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[3] Mbeki's position and function is key to regenerate Africa's credibility, through South Africa, as an 'engine'. It is not the man himself, per se, but the function and its role.

[4] The term 'indigenous' has a somewhat unfortunate connotation in its popular usage, where it is seen as meaning inferior or primitive. Its intrinsic meaning is one of 'belonging naturally', therefore, it is absolutely consistent with the idea advanced by Zohar on the violation of the constraint of the natural – refer Section 5.3.2

[5] The term renaissance is one of revival and it is pertinent to consider that the medieval renaissance of Europe took some 200 years

252

Gozdz anthology provides the questioning of community as business begins to wrestle with what the reality of community means. As workers at all levels in organisational hierarchies experience a sense of disconnectedness from one another in the pursuit of the 'bottom line', a yearning has developed among the populations of companies and other workplaces. This yearning is seen as a need to belong. Senge, a contributor states that *"we live under a massive illusion of separation from one another, from nature, from the universe, from everything. It's the liability we have inherited from the industrial revolution"* (Senge in Gozdz, 1995: Inside front cover, Quoted from Fortune Magazine interview, not dated). Bate and Gardner's texts as well as Collier and Esteban's business ethics article, given their singular distinction from the glut of business texts, are also employed to position the reconceptualisation of leadership within the metaphor of true community.

These texts create the discourse for establishing a new tradition of leadership research in keeping with the phenomenon of transformation as articulated by both Burns and Rost. An appropriate context has been developed, which context operates as a frame of reference for the post-industrial paradigm.

6.3 THE METAPHOR OF COMMUNITY AS A FORMATIVE PROPERTY FOR POST-INDUSTRIAL LEADERSHIP

The role of community building was introduced in Chapter Five where this role, as an outcome of the purpose of stewardship, constitutes 21st century leadership in a post-industrial paradigm. To refer once more to the statement made in the Gozdz anthology, where the sense of community with each other is referred to as one of our most depleted resources "*as in our modern quest for the perfect part we have lost touch with the interconnectedness of the whole*" (Gozdz, 1995: Preface: xi). This need to rediscover and transform our current notions and ideas of community, as they have been conditioned by the industrial paradigm, takes us to the stages of emptiness and co-creation[6].

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[6] This is again consistent with and appears to embody the deep ecology notion of Capra

The preface to the Gozdz anthology sums up the shift to the 'interconnectedness of the whole'. It is stated that nearly every problem facing our modern societies, seem to stem from this loss of 'being in communion' with our fellow human beings. The 'haves' versus the 'have nots', the abuse of our natural environment, and the dehumanization of the workplace are all resolvable if we rekindle the flame of community. A movement is underway back to basic human values which values, of necessity, demand a common dream[7] and a worthwhile undertaking. Given that I propose that ethics will become the enabling dependency for the transition to the building of true community, the paper of Collier and Esteban, although written from a governance perspective, is very useful. Their application of governance to participation yields an ethical framework of thought which they describe through three dimensions of community. They link their work on participative organisations to Wheatley's text and they make the distinction between the understanding of governance based on Newtonian logic and governance in a participative structure that is grounded in a non-linear reality.

6.3.1   Community as a Metaphor for a Worldwide Paradigm Shift[8]

Ray's contribution provides a viewpoint on community somewhat in advance of most business texts at that time. He uses psychotherapist Stanislav Grof's Perinatal Sequence as an analogy to explain the four stages of community[9]. He begins by exploring the concept of a paradigm shift, which he defines as there being "*a mindshift across the world in time*" (Ray in Gozdz, 1995: 11). Ray likens the process of being engaged in the paradigm shifts and all their change to being engaged in community. He describes the various stages of community, where the first two stages are consistent with what has been, or is

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[7] It is instructive to note the use of the term 'dream' which is far more romantic and meaning-bound than the traditional industrial business terminology

[8] Ray in Gozdz (1995: 9-18), Senge in Gozdz (1995: 49-55)

[9] Tarnas states that Grof not only revolutionised psychodynamic theory but also brought forth major implications for many other fields including philosophy (Ray in Gozdz, 1995: 16)

254

our industrial paradigm experience, and the last two stages are more in keeping with the emerging paradigm:

- The <u>Pseudo</u> stage of community equals arrangements around business and employer contracts

- The <u>Chaos</u> stage of community equals fixing things, controlling things and managing things so that we can continue to believe that we are really right and can help others without having to really listen to them

- The <u>Emptiness</u> stage of community where we drop all pretensions and are willing to explore that deeper place where the core of true human relationship exists

- The <u>True</u> stage of community where our relationships become a co-creative state of self conscious consensus that is generative for both the individual and the whole

It is this fourth and last stage of community which Ray believes, will represent the best of what a new paradigm for the world might be. Ray, states that far from attacking the first two stages, he believes that they have been necessary, but that it is now time to move into the third and fourth stages. He likens this movement to the shift from the paradigm of the modern (<u>dominated by scientific thought</u>) to the paradigm of the postmodern (<u>the transformation of the modern mind</u>): that is the discontinuity happening now in ourselves, in our organisations and in our world. For business, this seems to indicate an over-arching purpose of an evolving accountability for all those in the organisation and the corresponding service to the surrounding peoples and environment.

Business through a conscious development of its peoples and a true understanding of community can begin to relook responsibility for the whole rather than just operating in a competitive market system. Ray uses the

255

community metaphor as the key for moving successfully into the post-industrial paradigm. He writes, that the implication of this metaphor is that the process of what we do at the group level is supported by and supports change at other levels. Ray quotes Albert Schweitzer in his final paragraph of his essay:

"A man is ethical only when life, as such, is sacred to him, that of plants and animals as well as that of his fellowman, and when he devotes himself helpfully to all life that is in need of help" (Ray in Gozdz, 1995: 18).

A paragraph from Senge's contribution in this anthology is appropriate, where he develops the notion of a leadership community. Senge defines a leadership community as one whose members walk ahead, regardless of their position or hierarchical authority. Such leadership is inevitably collective and he views that the clash of collective leadership and hierarchical leadership, as posing a core dilemma for organisations. Senge goes on further to maintain that community-building activities are key to developing leadership communities, where each member gives up his/her own certainty and recognizes their interdependence within the larger community.

6.3.2   Community as Ecology[10]

If we take Ray's idea of the community metaphor, as the key for moving successfully into the post-industrial paradigm, and explore the implication of this metaphor, we entertain a concept of community from the place of 'deep ecology'. Blake (a WBA contributor) maintains that eventually 'ecological' literacy will rival computer literacy as a critical job skill. In fact, it will eventually surpass computer literacy in importance because, although not all employees use computers regularly, every individual has responsibility for some kind of resource flow. Ecological literacy is key to aligning actions to support a living system rather than exploit it. This is far more important, ultimately, than computing faster or better. Ecological literacy goes hand in hand with systems

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[10] Blake (1999: 54), Gates and Gates (1999: 35,45), Peck in Gozdz (1995: 1-6)

256

thinking and reflective conversation. Reflective conversation is described as the capacity to relax dogmas and the freedom to question the status quo without fear of repercussion.

Gates and Gates maintain that to succeed in this globalised era, both business and government initiatives must point the way toward a more peaceful, prosperous and harmonious future worldwide - what can be called "*community without the communism*" (Gates & Gates, 1999: 34). Their notion of community is further expanded to include the idea that accountability in a property-based system requires an ownership component that is widely participatory, human-sized and community based. The point is made that the <u>social</u> fabric of <u>society</u> is badly frayed, so that the greatest danger arises from those who continue to dither rather than to design for participation. Private ownership of the means of production will continue to provide the essential framework that holds free enterprise together, but its weakness lies in its exclusivity. They maintain that <u>inclusion</u> could provide the answers, and that a palpable sense of community and shared prosperity are <u>essential</u> successors.

We return to Peck and his insistence on the notion of true community as authentic community[11], where this notion of community is described through the example of crisis. In this description, the point is made that the evocative call of a crisis affords people the opportunity to drop their pretences, overcome obstacles and reach out to help or support one another, and in the process find surprising strength, tolerance and acceptance. This phenomenon of collective spirit, that emerges during a crisis, is called true community. The question then, is how do individuals and organisations create this sense of true community as the norm, and not as only manifesting during times of crisis. How do individuals and organisations begin to motivate and design for this sense of community which is, in essence, the wellspring of Capra's deep ecology. This sense of community as a functioning norm would provide for a

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[11] *FCE* (2000, 1-7)

learning environment that is currently beyond daily business practice[12]. In our fear, we discount the dream of authentic community as merely idealistic or abnormal, but it is through authentic community that leadership will emerge to forge the vision and purpose necessary for the 'grounding' of the post-industrial paradigm.

6.3.3   Community Through Freedom, Creativity and Ethics[13]

Collier and Esteban refer to communities of practice, communities of discernment and communities of commitment, where governance in the participative organisation is founded upon freedom, creativity and ethics. The point is made that industrial paradigm governance is no longer appropriate for participative organisations. Wheatley's work is referred to in this particular instance. The notion of organising is no longer associated with structuring into a fixed pattern, but rather with the generation and facilitation of relationships. The relationship-based organisation then becomes an 'open' system so that the environment is an integral part of the organisation. Collier describes this as the focus of organisational meaning being located not at the core of the organisation but at the interface, the point of encounter. The interface or point of encounter is true for individuals within community, as well as for communities within their larger community. The development of a symbiotic relationship with the environment is in keeping with the concept of a living system and the whole, so that both the organisation and the environment can become transformed.

In their justification for the linkages and interconnectedness, Collier and Esteban point towards open systems theory as the analogical model to provide a structural definition for participation, which includes chaos and complexity theory. Collier and Esteban's thinking mirrors Kelly's essay in the Gibson anthology on the urgency for business to embrace the biological model. It is

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[12] It will be argued that external retreats, workshops, etcetera, undertake this building of true community – but this does not translate easily back into the workplace if the industrial paradigm still holds.
[13] Collier and Esteban (1999: 173-188)

258

characterised by the emergence of the expression of creativity and freedom. Collier and Esteban write that creativity and freedom are essential elements of self-organisation, but that they also form the basis of the ethical quality of participative governance. It is necessary to note that freedom and creativity do not exist as separate organisational qualities - they are inextricably linked to one another in a continually reinforcing, interactive process. Collier quotes Sen[14] where freedom is seen as opportunity, so that freedom as opportunity represents the driver of creativity. The point is made that opportunity can only arise in a situation where there is knowledge, and knowledge comes into being firstly 'on the ground' where creativity happens. Collier and Esteban develop a conclusion that proposes a 'virtuous circle' of creativity, knowledge and freedom which functions by means of communicative networks[15]. They then apply this conclusion to current organisational settings, to produce the concept of frameworks of ethical thought. These then define and locate the significance of freedom and creativity within the 'ethical' organisation. The concept of a quantum worldview and its implications for leadership is the focus of this study, and the frameworks of Collier and Esteban will be applied to the leading of the cultural transformation that a quantum worldview would require. Collier and Esteban's frameworks of ethical thought are applied in Section 6.5 of this chapter.

6.3.4   Authentic Community

Both Peck's and Capra's concepts can now be positioned in terms of their application, where 'true community' and 'deep ecology' are the reality of the 'interconnectedness of the whole'. The third and fourth stages of community, that is, the emptiness and true stages relate to Capra's 'deep ecology'; which goes beyond the modern scientific frameworks to an intuitive awareness of the oneness of all life and therefore the only viable solutions are those that are truly sustainable. Sustainability has to do with the willingness to explore that

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[14] This understanding of freedom is based on that developed by Amarta Sen in his work on welfare economics (Sen, 1992), (Collier & Esteban, 1999: 184)

[15] I have used the term 'communicative' as their term 'communication' suffers from the narrow information technology interpretation

259

deeper place where the core of relationships exists, so that a state of co-creative consciousness that is generative for both the individual(s) and the whole can exist.

We return to Senge's comments in his essays, both in the Gozdz and the Gibson anthologies:

"... communities invoking aspiration and wonder. As these communities manage to produce fundamental changes, we will regain our memory - the memory of the community nature of the self and the poetic nature of language and the world - the memory of the whole" (Senge in Gozdz, 1995: 55).

"we have to start really looking into our hearts and seeing what we truly believe is possible" (Senge in Gibson, 1997: 145).

The idea of authentic community, bound as it is to a deep ecology, can be explored by an understanding of what it is to be an African. Africans have a strong sense of community rather than individualism, which is the hallmark of the current industrial paradigm. The concept of 'Ubuntu'[16] is one that is the most familiar with respect to the most abiding value in African thought and its system of morality. The following section provides a perspective on the potential contribution of Africa, as one of authentic community, based on the notion of interconnectedness and an ecological model.

6.4 THE CONTRIBUTION OF AFRICA – THE WISDOM OF AFRICAN COMMUNITY

At this time when the modern civilisation, as we know it, is in a decline and we can begin to discern the outline of an emerging post-industrial civilisation or postmodern civilisation, we are confronted with a startling idea proposed by Mehrtens (1999: 21-22). She proposes the consideration of a powerful, but

[16] Ubuntu is seen as having a special position in contrast to individualism, collectivism and Western Humanism - Prinsloo (2000: 275-286)

little-known law of nature. This is the law which is described as the Law of the Retarding Lead. This law arises from the disciplines of ecology and ethnology and Merhtens cites Arthur's text[17] dealing with ecology and the balance of nature. This law states that, in any given ecosystem, the dominant species is the 'top dog' in its niche[18]. As such it has a vested interest in maintaining the status quo. There is no incentive for it to change, and therefore, it is usually the last to recognise the need to do so. Kuhn (1962: 112) supports this idea, where he states that what a man sees depends both upon what he looks at and upon what his previous experience (conceptual) has taught him to see. The very fact of it being the leader tends to 'retard' its adaptation, while marginal species emerge as pioneers in adapting to new conditions. In social terms, calls for change come not from the centre, but from the margins of society[19] - from minorities and others whose personal interest lies in changing the status quo. Mehrtens makes the point that if her argument is extended on a global scale, the part of the world that has been marginalised is the South. She argues on the specific case for South Africa, but for the purposes of this study, the law of the retarding lead becomes the justification for my decision to explore the potential of Africa as a whole and its contribution. If one applies Mehrtens' thinking to the continent in the world that is one of the most marginalised, then given that the law of the retarding lead holds, what is the potential contribution that Africa could make from a global perspective[20]?

6.4.1   Africa and Globalisation - The Justification[21]

Mbeki's compilation of his speeches demonstrates the reality of Africa as a marginalised continent and he presents the following argument. It is about interdependence and echoes the texts of Drucker, Gibson and Kennedy, whose first-world analysis is responded to by Mbeki as a third-world leader.

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[17] Wallace, A. 1990. The Green Machine: Ecology and the Balance of Nature, Oxford: Basil Blackwell
[18] Meaning victor or master (Concise Oxford Dictionary, 1976)
[19] Weber's theory of Charismatic Leadership, where he speaks of the 'margins of society' in Conger (1988: 15)
[20] Africa has been an astonishing crucible of the earth's history for the last two billion years - nearly everything of note or consequence started in Africa (Diop in Makgoba, 1999: 3)
[21] Diop in Makgoba et al. (1999: 3-9), Makgoba (1999: Preface x), Mbeki (1999: 175,237), The Economist, 2000: 17; 23-25

261

How does humanity as a whole deal with this reality which clearly demands that there should be greater co-operation among the nations in the world which, daily, becomes ever more interdependent. Mbeki believes that it is inevitable that the 21st century will have to grapple with an accelerated process leading to the expansion of the system of global governance. The gravity of this problem is exacerbated by the fact, that the primary impulses towards the globalisation of human civilisation are seen as emanating from the wealthy nations that constitute the 'major powers'. The negative imperatives, such as the rapid spread of Aids, the production of narcotics, the demand for humanitarian assistance to refugees and the fight against poverty, become products of a developing world that is underscored by a fault-line that is structural in its nature. It is maintained that the reality of a new world order of democracy, human rights, peace, stability and prosperity cannot be achieved in a world in which a handful of countries (20%) are rich while the vast majority of countries (80%) are fighting to achieve sustainable economic growth and where the masses of people live in abject poverty and deprivation.

Makgoba's anthology opens with a contribution by the Egyptian scholar Diop, who writes that Africa is already 'marginalised' within the global market. It is threatened with a 'recolonisation' by the new masters of a changing world. Diop's views the cult of private property and monetary profit as a world, so Darwinian, that it fringes on inhumanity. The so-called marginalisation of Africa thus appears as the predictable or even expected result of her forced and structurally dependent integration into a global market ruled by the law of unequal exchanges, from the early stages of primitive capital accumulation to that of financial globalisation.

Does Africa have some inherent character flaw that keeps it backward and incapable of development? Some think so. They believe Africa's wars, corruption and tribalism are 'just the way Africa is', and that African societies are unable to sustain viable states. In the past, outsiders would have described Africa's failure in racial terms. Some still do, they are wrong, but social and

262

cultural factors cannot be discounted. There is tribalism in Bosnia and Ireland, dictatorship in North Korea, corruption almost everywhere. In short, Africa's troubles are not exclusive to Africa, but their combination is.

The interdependence and globalisation of the world demands originality and contribution to the total human endeavour. African knowledge systems, experiences and contributions remain an untapped reservoir of future innovations and solutions to some of humanity's complex problems. Cultural change is a permanent feature of all cultures and societies; all cultures are 'creolising'[22] as part of and as a consequence of globalisation.

6.4.2   Africa and the 'Interconnectedness of the Whole'[23]

Diop writes that the issue at stake is to strive for Africa's total liberation and organic unification in full respect of her nature and her culture. Whilst there are obvious political overtones to this statement, the keywords for the purpose of this study are those of 'nature' and 'culture' in that they are the areas of contribution. Diop calls for the establishment of a model of development that gives priority to the human and rejects the current values of modern Europe and America - power, hunger, domination instinct, individualism, quantitativism, productivisim - which, he states, have led the world to a human deadlock.

Again it must be reiterated that there are political overtones implicit in Diop's critique of modern Europe and America, but in his articulation of giving priority to 'the human again', this is the area of Africa's potential contribution. Mbeki describes the process of globalisation as one of emphasising the fact that no person is an island sufficient to himself or herself. "*Rather, all humanity is an interdependent whole in which none can be truly free unless all are free; in which none can be truly prosperous unless none elsewhere in the world goes*

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[22] Creolising can be taken to mean 'mixed descent' (Concise Oxford Dictionary, 1976)
[23] Diop in Makgoba (1999: 9), Mbeki (1998: 230) and Pitanya in Makgoba (1999: 144)

truly hungry; and in which none of us can be guaranteed a good quality of life unless we act together to protect the environment" (Mbeki, 1998: 250).

Mbeki speaks of efforts by peoples, separated by great geographical distances, reflecting a view which indicated a willingness to act in a manner which celebrated a common humanity. This is based on the fundamental notion that the successful existence of one was dependent on the <u>equally</u> successful existence of the other. Ubuntu is the reference to human solidarity and the point is made that the principle has a deeper significance which is difficult to translate, in essence[24]. This deeper significance says that one achieves true humanity through other people. However Ubuntu is often trivialised and commercialised, and is not seen as a serious cultural phenomenon, where <u>morality</u> is the essence of community life. A more profound way of Ubuntu is one of the basis for a morality of <u>co-operation</u>, <u>compassion</u>, communalism, concern for the interests of the <u>collective</u>, respect for the <u>dignity</u> of personhood, with an emphasis on the virtues of <u>dignity</u> in social relationships and practices. Ubuntu or humanness implies a basic respect for human nature as a whole, where compassion is an important value, manifest through people's desire to reach out of themselves, and in turn find self-fulfilment and self-accomplishment.

To this end, the philosophy of Ubuntu could assist in aiding the acceptance of a quantum worldview.

"Let us remain mindful of the Kikuyu expression that it takes the whole village to raise a child" (Teffo in Makgoba, 1999: 168).

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[24] The principle of Ubuntu is considered to be the organising principle of African morality (Pityana in Makgoba, 1999: 144)

264

6.4.3   Living in Two Worlds[25]

Somé[26], writes about finding life <u>purpose</u> through nature, ritual and community. Although we will concentrate on the idea of community as articulated by Somé, his overall theme is pertinent, given the episteme of Western thought and the industrial mindset that we still tend to live by[27].

Somé writes that, his work in the West has shown him that the profound longing for that which is missing reflects a deep desire for connection. There is a longing for a connection to a sense of purpose and meaning in life that can maintain self-esteem, a desire for a deeper connection to the natural world that we are all a part of, and a desire for an intimate connection with other people.

"If you don't know the kind of person I am and I don't know the kind of person you are, a pattern that others made may prevail in the world and following the wrong god home, we may miss our star" (Stafford in Somé, 1999: 1).

6.4.3.1   The Spirit of Community - An Indigenous Wisdom

Africa has a profound wisdom to contribute, that has, for the most part, been written off. The widespread Western fascination with antiquities, adventure travel and tribal artefacts reveals cultures hungry to connect with indigenous roots. Somé maintains that it is only through a 'massive' investment in the denial of indigenous spirituality, that many Westerners have arrived at the relatively comfortable thinking that 'modern' means that which has overcome primitivism; that which is superior to the indigenous. But just as indigenous people have accepted that the modern world won't go away, Westerners need to recognise that indigenous thought is here to stay as well. It is accepted that the indigenous world may have to be redefined in new forms. The traces of the

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[25] Somé (1999: 2-17,293-297,311-313)
[26] Educated at the Sorbonne in Paris and at Brandeis in the US
[27] His text is described as a gift to the wanderers and seekers in the West, as it tells of the way back to memory of who we once were and the way forward to who we are or might become, which resonates with the quotes of Senge in Section 6.3.4 of this chapter - Authentic Community

philosophy, architecture, and politics of the classical Greeks are still apparent all over the Western world in modernised forms, so that the ancient indigenous ways can also be acknowledged where appropriate.

Somé writes that groups of co-workers in countless organisations that bring people together, are all attempts at forming some type of community. Societies and organisations put more energy into maintaining their public image or preserving their bylaws and the positions of those in power than in listening and adapting to what individuals need. People are looking for a place where their individuality will be honoured, where their personal talents can be developed and made available to serve the common good. From this strong desire to belong, people form groups, only to find that belonging involves maintaining some sort of uniformity Somé maintains that community will always fail and fail those it is supposed to serve, when <u>belonging takes place through maintaining uniformity</u>. People's expectations to be seen for who they are, to be appreciated and to be wanted are not being met in modern culture. In indigenous cultures, people relate to one another in terms of what each brings to the village, not in terms of how each one appears. That is why people of great material deprivation (the very thing that the West is trying to avoid) find in themselves a <u>power</u> to give more than those who have great material wealth[28].

"*The best that they can give, all that they can give, is themselves*" (Somé, 1999: 297).

6.4.3.2   Finding Life Purpose through Community

Somé writes that his people hold dear a view of personhood that contrasts with modern empirical thinking. There is the belief that everyone is born with a purpose, and that this purpose must be known in order to ensure an integrated

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[28] Refer Section 2.3.2.3 – New Sources of Power

266

way of living[29]. A person's purpose is often embodied in their name, thus constituting an inseparable reminder of why the person walks with us here in this world. With literacy has come a logic that was incompatible with the logic innate to Somé's people and other indigenous peoples. Logic, Somé, found made him prone to doubt, incapable of trust and subject to dangerous emotions such as anger and impatience. Worst of all, his Western perceptions of time were continually disturbing him in a culture in which <u>timelessness</u> prevailed. For example, literacy came with a mind that loved to affirm itself by wielding the sword of analysis. He came to a realisation that what was thought a civilised mind, was in fact a rather narrow mind.

Unlike his earlier Western education when it was impossible even to imagine that there could be two types of knowledge, Somé discovered that indigenous and modern were able to coexist in himself without the modern surreptitiously coercing and dwarfing the other. There seemed to be a great freedom in recognising the separate place from which his Western teachers presented their world to him. Somé writes that for an African to be educated in the West, while maintaining a devotion to ancestral wisdom, was to invoke a program of challenges and adversity. It was necessary to become skilled in articulating indigenous meaning so that it could resist dismissal at the hands of modern discursive logic. Somé writes that the dysfunctional relationship of both modern and indigenous peoples is symptomatic of a rejection by the West of the indigenous. Among these ills are the pervasive sense of loneliness and isolation from which many modern people suffer; the absence of a supportive community to help individuals weather the storms of life; the feeling of anonymity that results when a culture prohibits the expressing of true emotion and the distractions of consumerism, which lead people away from focusing on the things that matter most deeply to them. Somé's goal is not to convert one to an indigenous point of view but to offer and recommend that view as a potential enrichment to the present life. Somé argues that one will find some

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[29] People ignorant of their purpose are like ships adrift in a hostile sea. They are circling around. As a result, tribal practices emphasise the discovery, before birth, of the business of the soul that has come into the world (Somé, 1999: 3)

ways of looking at the human being and at society that may not have been considered before. He suggests that we are together in this struggle[30], and that all our souls need rest in a safe home, which thinking has been consistently advanced in the texts consulted for this study, as expressed by the search for meaning.

The point is made by Ntuli[31] that postmodern theory in the West, celebrates 'difference', 'diversity', and 'decentredness' advocating multiple sites and centres, yet it resists any notion of African cultural contribution. While Westerners are frantically searching for new paradigms to fashion their lives, African people are being persuaded to adapt the 'modern' as the only way forward. Ntuli refers to Zohar's work and maintains that she is not referring to animism or totemism when discussing African value systems, but the world of quantum physics. What is at stake is the battle of worldviews, and it is here that the community metaphor as embraced by the newborn African Renaissance, is a counter-hegemonic vehicle growing out of the awareness of the need for meaningful change. The characteristics of the ideology linked to Zohar's 'quantum' metaphor, places Ubuntu as a primary concept - a person is a person because of the people and a particle is a particle because of a wave flow. Ntuli suggests what better way to express the philosophy of Ubuntu than to re-articulate it within the New Science. I maintain that a guiding hierarchy of imagination and ideas could be well served by the application of Ubuntu that does not deny its indigenous wisdom, but rather enhances it to promote and support a quantum worldview.

6.4.4   The Stewardship of Community - Governance Redefined[32]

The purpose of leadership as stewardship of a living system, together with the role of leadership as building authentic community requires that a 'second-order' reworking of governance is also undertaken. Leadership as stewardship

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[30] Refer Section 2.3.5 – The Ecology of Everything. Briggs and Peat write about a turbulent universe, as a friendly place because we are all in it together
[31] Ntuli in Makgoba (1999: 185,192-193)
[32] Collier and Esteban (1999: 173-175)

268

assumes that governance is implicit, however the ideas of leadership as stewardship and leadership through community as proposed in this study, suggest that governance, as we know it, would also have to be rethought. Collier and Esteban's work is significant in its attempt to suggest that governance is still viewed today within a Newtonian framework of industrial thought. Their treatment of the subject in terms of ethical frameworks of community represents a definite advance on the current convention. The final 'piece of the puzzle' a la Kuhn in this study, is to propose that we could proceed from Collier and Esteban's treatment[33]. This would lead to a concept of governance based on authentic community, so that their communities of commitment, discernment and practice are extended to include this reworked idea of governance[34].

The academic literature on governance has two basic streams

(1) governance as the co-ordination of productive activities and transactions
(2) governance as pragmatic, which has emerged over the last decade in response to concerns in the US and UK.

It is this second stream that perhaps business is the most aware of and concerned with at this point in time. As Collier and Esteban point out, the first type of governance has operated either by the market or by hierarchy. Both these mechanisms are coming under increasing 'fire' (although this view of governance is enshrined in the economics literature), but they will hold as long as the industrial paradigm is dominant. The second view of governance is perhaps the one that could assist in the undoing of the first; Collier and Esteban term this 'pragmatic' governance, which has both negative and positive aspects. The negative side is about governance as control and regulation, recast as the ability of companies to promote proper accountability. The positive side is represented by the activist view. The first indication of this

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[33] They apply their ethical frameworks of thought to current organisational settings
[34] To govern is defined as: to rule with authority, to regulate, to influence, to determine, to steer and to direct the course, (Concise Oxford Dictionary, 1976, 6th edition)

269

view is the shareholder activism prevalent today that demands that key principals be held to their responsibilities.

Collier and Esteban describe four types of approach of pragmatic governance, of which two are appropriate for analysis in this study. These are the stewardship model of governance and the stakeholder view of governance. Collier and Esteban make the point that the stewardship model does not imply managerial altruism, so that pragmatic stewardship can be interpreted as just another term within the industrial culture. They propose that the assumption of the stewardship model is that there is a strong relationship between the success/profitability of the organisation and managerial satisfaction in terms of achievement and self-actualisation. Here I pose the question: achievement and self-actualisation for what purpose, so in the words of Seidman - what does this mean, and what does this do? The 'stakeholder' view widens the constituency of interests but again assumes that their interests are served primarily by wealth maximisation. If we revisit Barrett's new theory of business, where he proposes that a task in the 21st century will be the sharing of wealth, the stakeholder view of governance today would also appear to be still within the industrial paradigm.

Collier and Esteban rightly conclude that governance by the hierarchy/market model is defensive in that it is concerned with combating opportunism, whilst the pragmatic model is aggressive as it seeks to protect interests of one kind or another. They argue that these models of governance are deficient in that they neglect the cultural, global and technological realities, besides being based on a linear, Newtonian reality. Collier and Esteban then propose in some detail, the modelling of the participative organisation, based on Wheatley's pioneering work, where they describe that an analogical understanding of governance could be based on non-linear dynamics and chaos theory. At some point, they remark that the existing models of governance - governance as co-ordination and governance as control - are essentially reductionist in that they remove complexity. They develop a model

270

of participative governance based on complex, adaptive systems. The principles of cybernetics are used by Collier and Esteban to derive their ethics of participative governance, which gives rise to their three frameworks of ethical thought, which are applied in the next section of this chapter.

6.5 LEADERSHIP AS A SET OF PRINCIPLES RECONCEPTUALISED IN COMMUNITY

To create the necessary understanding of the 'story' of a living system cast in the image of the living planet, the leader as poet and artist needs to describe and promote the building of authentic community. Authentic community assists the leader to promote the cultural transformation required by the new world-view, where the aesthetic and political dimensions are facilitated through the ethical dimension embodied in true community. The concept of communities of practice, of discernment and of commitment, as developed by Collier and Esteban, are discussed in terms of Bate's idea of leading cultural change and then related to the spirit and ecology of African community.

6.5.1 Leading the Cultural Transformation to Community

We return to Bate's idea leading a cultural transformation which deals with the unfolding of the human spirit and the ultimate realisation of new collective practices. We can now apply his dimensions of leadership, utilising his 'master metaphors', to illustrate their application to the leadership role of community building. The application of the aesthetic, political and ethical dimensions of leadership are applied to two of Collier and Esteban's frameworks of ethical thought. The third framework of communities of practice is centered, in their discussion, on the existing structures of organisations which are still industrial paradigm bound. This third framework by definition will become a community of new practice as the quantum worldview takes hold. Therefore, discussion on this particular framework of ethical thought is pre-emptive to this study.

271

6.5.1.1   Communities of Discernment[35]

Collier and Esteban make the point that freedom and creativity must be exercised with reference to the communication network which connects 'purposing' and organisational responsiveness. In participative organisations all voices are heard, and because there is no overriding set of moral principles which will inform all individual judgements, participative organisations must become communities of discernment. Thus freedom and creativity can be directed to search for what is right and just in a climate of conflicting value stances. It is precisely this sort of statement that the quantum worldview can explore and shift to a level of second-order normative thinking. The metaphor of 'Leader as Artist' or 'Leader as Poet' now becomes key. Taking Collier and Esteban's idea of organisational transformation (where the environment is an integral part of the organisation) the leader then promotes the creation, expression and communication of the quantum worldview. In the 'meaning making' of the quantum worldview, the aesthetics take hold and form a new image of reality. This image can then activate human energy and momentum to create the necessary critical mass for change.

The discernment that was required for what is right and just in participative organisational settings, is replaced with the development of a discursive practice based on the impacts of the quantum worldview. This would promote a different discernment so that the necessary readjustments can take shape in the workplace. This discernment will become one of the way forward, given that the quantum worldview is the new science of our times, so that the discussion on conflicting value stances would also be shifted to a level of second-order thinking.

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[35] Collier and Esteban (1999: 183)

272

6.5.1.2 Communities of Commitment[36]

Collier and Esteban provide a compelling view on 'freedom' as the basis of participation and here they quote Levinas' work where it is proposed that the source of responsibility is to be found in alterity, the 'otherness' of the Other. Responsibility is born in the encounter with other: the responsibility shapes and defines the nature of freedom. Responsibility is not contingent on who the other is and the responsibility is not reciprocal, so that in a moral sense 'I' exists not 'with' but 'for' the other. The point is made that participative organisations are grounded by a more <u>foundational</u> responsibility, a deep commitment of each member to the good of the 'other', whose very existence defines his/her own 'self' and with whom he/she shares a commitment to the overall task. The recognition and respect for 'otherness' is ethical 'glue' which in affirming differences strengthens integration and participation. In this way communities of commitment are supported, where in learning to be committed to each other, people also learn how to translate that commitment into their relationships with the environment.

Bate's political and ethical dimensions of leadership come into play in this particular framework, as commitment is fostered when the power of an idea is turned into the power of the spoken/written word. The primary meaning expressed through the metaphor of leader as 'artist and poet' is converted into a social meaning through the leader's language, so that the 'Leader as Storyteller' or 'Leader as Myth-Maker' metaphors emphasise the quantum worldview through language. A 'common sense' understanding of the quantum worldview can then take hold in the collective imagination to engender commitment. The ethical dimension in building a community of commitment requires the metaphors of 'Leader as Coach' or 'Leader as Mentor' so that reflective questioning and awareness at the individual level are guided and supported. Education and learning are the core responsibilities of leaders in the ethics of building commitment to the other, of building commitment to the

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[36] Collier and Esteban (1999: 183-184)

common good. These both support building commitment to the idea of a living system.

Gardner (1995: 305) refers to these activities as developing the knowledge about the issues and paradox of leadership, so that the tension between a rational approach and one that is founded on philosophical dimensions can be synthesised as complementary approaches.

6.5.2   The Spirit of Leadership[37]

This term is also one belonging to the 'hermeneutic' yield of this study. How does it relate to leadership[38]? The answer to this question, in strictly technical terms, is a dictionary definition - 'the essence or sense of an animating principle'. Bate utilises the term when describing the master metaphor of 'Leader as Artist/Poet' and refers to this dimension of leadership as that dimension which is an activator of human energy and momentum, and is the animator of the human spirit. While the term 'spirit' has been used in business in the conventional sense ('team spirit' as an example), it is increasingly being used to denote something greater, something beyond and indeed something 'meta-like' in its meaning. The search for meaning is bound to the search for spirit. Owen's text is instructive, as it takes this concept and places it in a framework that the Western rational mind can be comfortable with, compared to the mystical, discarded and disregarded tradition of Eastern philosophies which do not find an accord with the Weberian, Newtonian episteme of industrial culture and thought.

Owen writes that for many in the West, spirit is nothing and quotes Schein in this regard. This is characteristic of an industrial paradigm mindset, however, this does not mean to say that the same characteristic would hold in a post-industrial paradigm. Owen makes a further point that, it appears that the

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[37] Owen (1999: 53,54,56,59)

[38] Charles Handy's recent work is titled *The Hungry Spirit* and he writes about beyond capitalism, the age of personal sovereignity, the search for meaning and towards a decent sociey. Appendix 28 provides an outline of this work.

'uneasiness' of the times is creating conversations about spirit and reference to spirit, but that it tends to be 'off-putting'[39] to many. More worrisome, in his opinion, is that the subject may become trivialised in its present discourse as yet another value set for business. This could happen within the context of the industrial paradigm. The emerging postmodern or post-industrial paradigm with its specific hallmark of the 'interconnectedness of the whole' requires closer and serious examination of the phenomenon. Owen proposes that the term 'inspiration', after all, means to 'fill with spirit' and states that it is in the domain of spirit that leadership operates. The problem is not in the making of this connection, but rather in what to do once the connection has been made, and Owen argues, that something is missing, either in the literature, in its reception or both. Owen writes that he thinks what is missing is a profound sense of the depth of the matter (which I see as analogous to leadership's current understanding of the post-industrial paradigm).

Owen uses the construct of leadership to describe and discuss spirit and he views leadership as liberation or being out of control and loving it[40]. A further point is made that being out of control does not mean being without principle. We return to the reconceptualisation of leadership, where leadership in the post-industrial paradigm will become a set of principles. Owen proposes a set of principles which he terms the 'Principles of Spirit':

- *Whoever comes is the right person (or people)*
- *Whatever happens is the only thing that could have happened*
- *Whenever it starts is the right time*
- *When it's over, it's over*

(Owen, 1999: 56).

Owen makes the point that in his experience, violating these principles inevitably produced disastrous results. These principles seem to suggest a

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[39] Because spirit is confused with the popular notion of spirituality, which is further confused as replacing religious and/or Christian principles.

[40] This phrase does have a 'Tom Peters' feel to it, but if we take Gilbert's view on intellectual free agents, then it is consistent with 'celebrating' life - Refer Section 4.4.3

275

'laissez-faire' approach, but once details of time and space are attended to, then the only thing to do is to follow the principles. Although the application by Owen of these principles has been limited to team and group-type initiatives, the similarity with Wheatley's thinking is there. Owen's immutable principles of spirit offer an advance on Wheatley's text that bears consideration[41]. She (1992: 5) writes about the ability to embrace our despair as a step on the road to wisdom and to open ourselves to radically new ideas. Owen's premise is that the central task of leadership is to liberate and focus the human spirit, guided by the four immutable principles. This brings us to the point where the spirit of leadership can be encountered and experienced through authentic community. Avolio (1999: Preface xi) an acknowledged leadership educator and writer, proposes that the concept of 'vital forces' be taken for spirit, and he records that this concept comes from African humanistic philosophy[42].

6.5.3   Spirit Evoked Through Community[43]

We now come to the ultimate and concluding segment of Africa's contribution. Today while most people in the West enjoy material affluence, villagers in Africa suffer hunger and poverty. Somé maintains that perhaps this is a case where the material and the spiritual are working independently toward the same end. Africa's scarcity may be symptomatic of a deeper global problem pertaining to the human spirit. From an indigenous perspective, the individual psyche can be healed only by addressing one's relationships with the worlds of nature and community and one's relationships with the intangible force of the human spirit. Somé writes that Westerners who leave his village, leave with one thing, and that is the experience of the intensity of human connection and attention. This is what makes them long to return again, because that is what they do not get in their modern lives. He asks what would it be like if that intensity of human connection could be found, in addition to all the material wealth that is available? If the human wealth could match the material wealth,

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[41] "... the sense of things being out of control are but signals of our failure to understand a deeper reality ... of life in general" (Wheatley, 1992: 3)

[42] The basic premise is that one's vital force is either enhanced or diminished by the relationships one has with others

[43] Somé (1999: 293-297), Teffo in Makgoba (1999: 153-157)

276

what would happen? In his workshops through North America and Europe, Somé has found that what people most want is to satisfy their hunger for community, to explore and celebrate the rituals of life, to fulfil their strong desire for belonging and to understand and work with their spirit. The hunger for community is the most difficult subject to address, because it arises within a modern society that is established against a village type of community. Participation in a community is a precondition for the search of meaning[44], for a sense of belonging that satisfies, and for a rewarding understanding of spirit. A critical and elaborate detour into African culture will yield a wealth of non-material value. Ubuntu, as a cohesive moral value that is inherent in all mankind, appropriately revitalised in the heart and mind of Africa, could offer a vital contribution to modern, Western industrial society. The one thing that Western and indigenous peoples share is the fact that we all live here on Earth but what is not so obvious to the West, is that we are in community with the spirit of the earth[45]. In essence, this section has juxtaposed the ideas and notions contained in the Somé, Makgoba and Owen texts to yield a hermeneutic perspective which states: that the moral renewal of ancient indigenous, African wisdom can be applied to address the alienation of the modern industrial culture; that the role of community building for post-industrial leadership will involve the harnessing of the human spirit in a deep and profound ecology that will challenge every boundary that leadership has tended to operate with. The risk that the African scholars run is that, in the race to 'industrialise' Africa and provide the necessary modern technologies to improve the standards of living, they will deny its rich, indigenous heritage which has much to offer the Western world. This heritage has a holistic and enduring quality that does not violate the 'constraint of the natural'. This heritage lends itself to an intelligent, eclectic application in order that it may be incorporated into leadership as a set of principles. Africa lost its real cultural and spiritual identity at the dawn of colonialism and the question is posed if new parameters can be formulated to discover a spiritual energy to transform

[44] The indigenous ritual of healing is interpreted as being symbolic for the 'search for meaning', as articulated in this study
[45] The spirit of the earth can be construed as the animating principle of the earth or the Gaia Hypothesis – Refer Section 2.3.4.1

itself and its societies, and in so doing make a real contribution to global development[46] (Teffo in Makgoba, 1999: 165).

6.5.4   The Conception of Leader as Philosopher-Ruler[47]

The acceptance and emphasis on true community, as a metaphor for the worldwide paradigm shift and as a metaphor for the formative property of post-industrial leadership, requires a reflective questioning from leadership, that is more demanding than currently understood. There is much activity in community-type initiatives already under way, and whilst it is cast under the banner of 'values'[48], the assumptions of the industrial paradigm are barely questioned. The chaos and complexity of an inter-paradigm and/or multiple paradigm state requires a different degree of reflective leadership. This brings us to both the implicit and explicit exposition in the texts consulted for this study. The exposition is evident in the key and bridging texts of Bennis, Ray and Rinzler, Rost and Wheatley. There is one other text which offers a conception of leadership for these times that may allow us to retain a certain leadership 'persona' of the industrial culture to act as a 'bridge' into the post-industrial paradigm. This text, authored by Gardner[49], concentrates on the cognitive approach to leadership and he maintains, that from a certain perspective, his view may be thought of as traditional, as he focuses on the single leader[50]. He justifies this based on the considerable agency that the person may gain because of his/her authoritative position and/or powers of persuasion. Gardner maintains that he has not concerned himself with the contemporary revisionist critiques of leadership. These critiques are described as: leadership as collective; leadership as instigated by audience; leadership on the part of those who have been relatively 'without voice' or a

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[46] Note the term 'development' and not 'growth' as determined by Capra as signifying human progress

[47] Gilbert (1997: 28-29) refers to the 'classics' as a unique source of wisdom for management and writes that the problems that are central to effective leadership have changed little in the past 3 000 years

[48] These are mainly dealt with under corporate social responsibility programs

[49] Bennis reviews Gardner's text and states that it is in the same class as Burns, and terms it 'superb' (Bennis, 1996: 154)

[50] Gardner (1995: 296) states that he does have some biases in describing the single leader – toward voluntary, inclusionary and innovative leaders - but these labels are not inconsistent with the thinking advanced in this study

deconstructionist critique that would question the entire legitimacy of leadership as we know it[51].

If we take Gardner's conception of leadership, as individuals still being prepared to take the lead, but superimpose the purpose of stewardship together with the role and process of community building, then we are presented with the idea of the philospher-ruler[52]. This is an archetype which has its roots in Plato's teachings[53]. Plato stands with Socrates and Aristotle as one of the shapers of the whole intellectual tradition of the West and his opus *The Republic*[54] constitutes the foundation for the archetype of wise leadership. Plato speaks of one of the two underlying principles of society as that of mutual need and that society originates because the individual is not self-sufficient. The translator makes the point that Plato is more interested in principles than in details and we find moral considerations constantly coming in and that the rest of his work is largely devoted to what we should regard as ethics. Plato was as concerned to train the character as the mind, and he is insistent that its object is moral training as much as intellectual. A feature of Plato's thought is his tendency to argue from the state or community to the individual rather than vice versa. As an example, Plato points out that justice is a relation among individuals, depending on social organisation, and that in consequence it can be studied better as part <u>of the structure of a community</u> than as a quality of personal conduct. The Philosopher-Ruler, as argued by Plato, is a man of action and of thought, where he sees philosophy as an active culture so that wisdom mixes with the concrete 'busyness' of life. The notion of stewardship is consistent with his idea of a class of 'guardians'[55] and the establishment of a system of communism, which arrangement he states

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[51] Which this study has done in a certain manner in Chapters Three and Four with the challenging of the dominant paradigm

[52] The idea of a statesman is also not inconsistent with the role of business leaders, given that the texts state they consider that business has become more important than government at this time; whether business leaders wish to be seen as statesmen is another discussion of its own

[53] Certain of the literature consulted for this study refers and quotes Plato, namely, Zohar, Gilbert, Gini (who actually cites *The Republic*), but Mouton (1986: Preface) is most instructive, stating that the Platonic ideal of a philosopher-king is one of the first examples of congruence between knowledge and power.

[54] Translated by Lee (1987: 30-48,115-117)

[55] Gini (1997: 325) proposes that the ideal model of stewardship can be found in *The Republic* where the guardians see their office as a social responsibility, a trust, a duty and not as a symbol of their personal identity, prestige or status

will make it unprofitable as well as dangerous for the guardians to rule as a clique seeking the good of their class rather than that of the community as a whole. Their sole reward will be the honour and the sense of service to the group. The norm of conduct will become the welfare of the group, and it is this welfare that the Philosopher-Ruler has to take into account with respect to stewardship and community. The notion of governance is also found in Plato's work where he discusses the problem of a ruling class which, when it owes its position and power to wealth, it will substitute exploitation for governance. It is a point of irony that a section of Plato's work on the Philosopher-Ruler is headed 'The Prejudice Against Philosophy and the Corruption of the Philosophic Nature in Contemporary Society' (1987: 220-232). It resonates with the criticism of business leaders today alluded to in the Prophecies texts.

6.5.5   Governance in Community

The reconceptualisation of leadership in community supports the idea of an advance in the notions of stewardship and governance, as currently applied to industrial paradigm organizations. Communitarian governance relies on the ability of the organisation to restructure taking into account legitimacy, ownership and operation. Legitimacy would ask of governance to re-evaluate the purpose of the organisation in terms of its ecological impacts and whether it products and services serve the common good, with minimum damage, but more importantly whether the products fuel rampant consumerism or perform a needed function. Ownership on the basis of inclusion would require governance to seriously consider the form and structure of ownership of the organisation, so that all parties have a stake that implies equality of 'voice'. Operation would then demand of governance to trust freedom and to encourage creativity of all its members.

To paraphrase Bate: legitimacy, ownership and operation become intertwined to the extent that none is more important than the other. If leadership is reconceptualised as stewardship and governance of a 'living system' (based

on the Gaia Hypothesis), then there is no real reason not to allow unbounded creativity in participative organisations, even if it challenges the current legitimacy and ownership structures of the organisation. This must be promoted by leadership and considered in its fullest expression, so that governance then becomes an operation of support for the common good.

6.6   CONCLUDING REMARKS

This sixth chapter completes the development of a precursive model for post-industrial leadership. This model consists of a frame of reference, as illustrated by the constructs of a quantum worldview and a reconceptualisation of leadership as a set of principles where stewardship and governance are structured in ethical frameworks of thought. The final chapter of this study will provide a set of formalised statements of the model; a series of questions and central issues that can operate as the heuristics; a new terminology that operates as a potential language game for leadership; a set of illustrative hypotheses that will point towards the empirical research that will be necessary to move post-industrial leadership forward.

In this set of concluding remarks, I feel it appropriate to comment on the 'hermeneutic' perspective adopted for this study, and the reality of its yield. Either the New Science and The Humanities can be 'tweaked' and 'pulled' to fit with the industrial paradigm, or the industrial paradigm must be regenerated utilising the non-linear reality, the chaos and the complexity to produce a sociological paradigm based on the 'living planet'. If the latter is accepted and, more importantly understood in its full impact, then the idea of African humanism cannot be discounted and here I will refer to the work of Prinsloo and Landes[56]. Prinsloo's article has a section in which he tries to establish what some important African thinkers regard as the special position of Ubuntu in contrast to individualism, collectivism and Western Humanism. It is this section that articulates the reasoning and argument given to considering the

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[56] Landes (1998: 171-173), Prinsloo is an emeritus professor and previous Head of the Department of Philosophy, University of South Africa (2000: 275-285)

potential contribution that Africa could make. Landes' text on the wealth and poverty of nations is unashamedly Eurocentric and a champion for the modernist cause, but having said that in his final chapter he does take the time to ask 'Where are We Going?' These two viewpoints point to the contrast in view, the almost opposing positions, but if the ideas of Bohm are instilled as the 'background' to this contrast, one can begin to see that there are points of convergence, so that a synthesis is possible.

6.6.1   The Uniqueness of Ubuntu

Ubuntu, embodying the idea of universal brotherhood, is said to face a particular challenge when compared to communism, socialism and social democracy. The core challenge of Ubuntu is to combine the apparent polarities found in individualism and the negative elements of collectivism, as we know them. Prinsloo quotes Khoza in his work, where Khoza states that "*we cannot preserve self without being concerned about preserving other selves*" (Prinsloo, 2000: 279). He believes that individualism, in general, is not viable, as it is inadequate and hostile to accommodate the basic understanding of the human condition (man as a social being). Ubuntu allows for the broadening of respect for each individual, which can be expressed in terms of the Protagorean dictum: a human being is the measure of all things. African Humanism is compared to Western Humanism in order to locate Ubuntu in philosophical thought. Western Humanism is seen as being driven by the intellect. This interpretation relates Western Humanism to rugged individualism and atheism with which Ubuntu parts company in terms of being resiliently expansive, spiritual and centrifugal[57].

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[57] Man and nature is one in Ubuntu ethics, unlike the Cartesian dualism of mind and matter - Points of note with respect to African Humanism are those of the virtue of respect, the honouring of the whole, wealth distribution based on communalism and social responsibility. This means that the elderly continue to play an important part in society in contrast to the dominance of the youth in the case of Western Societies; each member of the community is known to the village officials, as the people they serve and for this reason government is centred in one area; social responsibility is expressed in terms of harvesting only part of the crop, leaving the rest for the less privileged, the poor, the orphans and the destitute, and eventually to the birds of the heavens; nature conservation is based on internal communitarian ethics.

6.6.2   Where are We Going? [58]

Warsh in reviewing Landes' text claims that Landes' work will become the world's standard economic history and, as the review remarks, that historians are prone to be captive to the spirit of their age. His work is compared to Kuhn's and Toynbee's. In fact he claims that Kuhn's landmark book has somehow been responsible for letting loose the twentieth century from its historical moorings. Kuhn, it is stated, seemed to undermine the conviction that one way of looking at the world was to be preferred to any other. Anthropologists had been arguing for years that 'primitive' was not intrinsically different from 'advanced'. The result was, according to the review, the profound openness we now know as multi-culturalism. Having listened to the multiculturalists for 30 years, Landes stands his Eurocentric ground. He is also no apologist for capitalism, whose shortcomings, however, he does present as a matter of fairness. He does make the point that development belongs to those who succeed in <u>ending the petty tyrannies of the state</u>.

Referring to the final chapter in his work, Landes states that there is a particular line of anti-Eurocentrist thought that is simply anti-intellectual and also contrary to fact. His preceding argument, to this statement, is based on his interpretation of communal, primitive societies and refers to 'nostalgics harking back to the mythic blessings'. Landes, in the same chapter, however, refers to the fact that all other things being equal, <u>it is the rich who poison the earth</u>. He states that we do have to attend to the serious, progressive, and possibly irremediable damage that we are inflicting on the environment. This threat to well being ties directly to economic development as waste, pollution and environmental damage to grow wealth and output. He goes on to analyse the situation in much the same way that is presented in Chapter Two of this study in the critical intellectual challenges to established knowledge[59]. His final

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[58] Landes, (1999: 512-524), Warsh (1998: 171-175)
[59] In Landes' bibliography, both Kennedy and Rifkin, two of the 'prophecy' authors used for this study are quoted: *Preparing For the 21ˢᵗ Century* and *The End of Work*

283

comments are that the rich have much more to lose than the poor[60]; that moral training and vigilance are necessary as some people find it much more agreeable to take than to make; we need to keep on trying to clarify and define the ends, the better to choose the means.

From the above, it can be seen, that the points of view are not that divergent. The environmental demands promote the idea of a 'living planet'; the morality of man is found through a socially responsible being and the 'breaking down' to 'break through' is a concept whose time has now really arrived. No knowledge can claim to have superiority over another, that is, that technology and humanism must be re-created in keeping with the evolution of the human spirit as part of the 'living planet' or a web of interconnected life. The challenge for business and its leadership is once again, to remake the symbolic world of existence, grounded in the notions of sustainability, legitimacy and ethics.

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[60] Refer Somé's comment in Section 6.4.3.1 above - the best that they can give, all that they can give is themselves

284

CHAPTER 7

CONCLUSIONS: A POSTMODERN MODEL

7.1   INTRODUCTION

This chapter completes the study with the statement of the model, its guiding principles, the tenable hypotheses as potential, empirical starting points for both the academic and practitioner streams. To reiterate, the central thesis of this study proposes that a fundamentally different example of leadership will start to emerge because of and in response to the emerging post-industrial paradigm. The development of the idea of true community with its evolved purpose of stewardship, as a potential, new metaphor for leadership has been the 'hermeneutic' yield of this study.

Leadership reflection on a post-industrial paradigm would be an application of leadership thinking to a knowledge that is sufficiently detached from the ideology of its past. This knowledge is born of a discourse of critique and challenge as presented in this study, where the keynote of the work is one of the 'search for meaning', which search activates substantive and <u>real</u> change[1]. This <u>degree</u> of change is embodied in an all-inclusive and pervasive transformation of personal and professional lives in the groups, organisations, communities and societies in which we live and work.

The critical implications for leadership thinking derive from the shifts in the broader, sociological paradigm of the industrial culture. These shifts challenge the intellectual climate of the leadership discipline; its sets of beliefs, its assumptions and its values as sustained by the global business community. It is an understanding that reflects the overarching conceptual model for practice. This understanding is situated within a network of culturally shared knowledge,

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[1] Refer Section 5.5.1 – Rost's definition of post-industrial leadership

ideals and taken-for-granted assumptions about the nature of industrial life. The search for meaning can begin to be 'remade' within the frame of reference of the post-industrial paradigm through the purpose and vision of 'ecological' stewardship. The Gaia Hypothesis offers the potential for a platform of supposition for the development and 'grounding' of the post-industrial paradigm.

The recourse to philosophy and the debate over the fundamentals signifies that meaning is key to address the fundamentals[2]. Throughout the key and bridging texts the search for meaning is repeatedly referred to and is phrased as the 'contemporary individual's struggle to find higher purpose and meaning in work'. A crisis in perception is referred to, where this crisis is also cast as a crisis of meaning and has thus become a crisis of leadership. Crisis is seen as a way of 'shifting' where the crisis deepens and refuses to go away throwing the current sociological paradigm of the industrial culture into disarray. The metaphor of the 'journey' coincides with the search for meaning and the notion of the personal challenge facing leaders today is phrased as one of the inner world and the freeing up of the human spirit.

The existential crisis, as embodied, in the breakdown of the industrial paradigm, echoes throughout the key, bridging and intellectual challenge texts. The existential aspect of leadership is seen as the leader's story becoming a reconceptualisation of the purpose of life. This particular 'genre' of texts does not 'celebrate' values and truths, it rather seeks to discover and extend the intellectual tension about values and truth. It suggests that we need to rediscover the value of human solidarity as a way to talk about leadership practice. This genre of texts suggest that an intellectual journey is unavailable to those who cannot entertain the idea that the industrial culture is subject to the same sway of forces and entropy as any other system. The chaos and complexity of the transition as the precursors of an evolved and emerging new

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[2] "*Company executives in search of wisdom are turning from psychotherapy and religion to the cleverest thinkers of all: ancient philosophers*" (Business Times, 2000: 6)

'order' creates the space for the development of a new working concept for leadership.

7.2   TOWARD A POSTMODERN LEADERSHIP MODEL

The following statements categorise the main ideas associated with a quantum model for leadership, as evidenced by the analysis in this study:

Statement 1:

The crisis of leadership must be viewed as an existential crisis, given the explicit and implicit search for meaning as identified in the texts. When this meaning is reconceptualised for working life, the reconceptualisation will serve as a 'strange attractor' that will create a sense of belonging, aligned with the nature of a quantum worldview.

Statement 2:

The purpose and vision of leadership in a postmodern world has to do with stewardship and governance, whose theme is a 'second-order' communalism based on a quantum worldview. This communalism is reflected in the personal, the social and the spiritual lives of leadership.

Statement 3:

A quantum worldview can best be expressed and experienced through the 'deep' ecology of authentic community, which authenticity requires freedom, creativity and ethics. Community through freedom, creativity and ethics forms a 'virtuous' circle of ethical thought and practice at the points of encounter.

Statement 4:

The point of encounter is always present and always connected so that being and belonging for the 'other' recreates the memory of the whole, as signified by African Humanism: none can be truly free unless are all free and none can be

truly prosperous unless none go hungry and thus one can only achieve true humanity through other people.

Statement 5:

The intensity of human connection is based on a strong desire for belonging and to understand and work with each person's spirit and the spirit of the group. The hunger for community cannot be found in the rugged individualism of the present industrial culture, which is out of touch with the spirit of the earth.

Statement 6:

The rugged individualism of the present industrial culture must be recast within a context of a living system providing sustainability for future generations which will present as the new global culture, which is not multi-national corporate as we know it, but rather a web of interconnected life, underpinned by the Gaia Hypothesis.

Statement 7:

A web of interconnected life requires a leadership community whose members can walk ahead regardless of their position or hierarchical authority: this leadership community is based on a hierarchy of ideas or imagination, which accepts and assimilates the critical implication of the organising principle of the Gaia Hypothesis - the ecology of 'everything'.

Statement 8:

The hierarchy of ideas and imagination as a 'collective' of leadership thinking can only take hold in practice, if there is a moral foundation for leadership, where ethical frameworks and an ethical climate become the enabling dependencies to promote and sustain collective leadership thinking.

Statement 9:

The ethics of leadership in a quantum worldview requires the archetype of philosopher-ruler to nourish and protect the principles of authentic community as embodied in commitment, discernment, sustainability and legitimacy.

These nine statements articulate the precursive model for post-industrial leadership. In keeping with the function of a precursive model, the following terminology will assist with the creation of a new language game for leadership.

7.3 A POST-INDUSTRIAL LEADERSHIP LANGUAGE – A NEW TERMINOLOGY

Gilbert (1997: 26) states that the 'postmodern' person is always capable of searching for better ways to lead their lives in relationship through their language. Thus, they tend to think comparatively about how they talk, that is, how could they talk differently. A given language is contingent in the sense that it can be replaced and is also contingent in the sense that its justification is situated in the political agreements that members of a particular community jointly create and reform.

Bate (1994: 257) maintains that language holds the key to the transformation of converting the leaders' stories into social meaning and a fully-fledged cultural phenomenon. Meaning therefore becomes the property of the community rather than a single person. Kuhn (1962: 85) refers to a new system of relationships by giving them a different framework, within a different universe of discourse. The following terms and phrases are taken from the study and are significantly different in the interpretation of this study, from the populist, industrial view:

- ■ 'Deep' ecology and not shallow environmentalism

289

- Second-order communalism and not team-building

- Stewardship of a living system and not stewardship of industrial corporations

- The Gaia Hypothesis and not exploitation of natural resources

- A communitarian conduct and not the conduct of self-interest

- The 'violation of the natural' as a serious concept and not the repackaging that 'going green' represents

- Authentic community, which is currently experienced as a 'crisis' phenomenon, and not 'pseudo-community'

- The issue of spirit and consciousness becoming legitimate for business conversation and practice which would replace the power of persona(s)

- Indigenous wisdom to be seen and understood as equal to, if different from 'modern'

The language of post-industrial leadership would move away from a language of defence which uses terms such as 'turf battles'; 'sports offensives and defensives'; 'campaigns'; 'wars and battles'. It would include the natural, so that biological and/or natural science terminology would become standard, every day phrasing. The values/virtues school would, through a new language game, find a 'home' in the different content that the new terminology would provide.

290

7.4 THE CENTRAL ISSUES/PROBLEMS AS IDENTIFIED BY THE PRECURSIVE MODEL

The new 'persona' of leadership is one of sage and philosopher which demands a challenging reflection, but this type of reflection does not come easily to the industrial mind which is happier with its form and activities as they are. Leadership, as imagination and as a set of principles which determines leadership thinking and practice, requires that leaders become philosophers and lovers of wisdom as opposed to holders of conventional opinion. This is antithetical to the prevailing culture of business leadership which culture is achievement-orientated with its results and market-driven perspective. To restate Mehrtens' proposition: the dominant species is the 'top dog' as such, has a vested interest in maintaining the status quo, there is no incentive for it to change and therefore, it is usually the last to recognise the need to do so.

The metaphors of 'artist-poet-storyteller-mythmaker' do not sit comfortably with the industrial mindset that sees leader as executive salesperson and/or implementer, as adapter, as technocrat or as reason personified. The idea of authentic community and stewardship as the overarching sociological paradigm will require visionary and inspired artistry, poetry storytelling, and mythmaking from 21st century leadership. We need for business leaders to consider the idea of themselves recast as philosopher-statesmen, which is not inconsistent with the new ideology of business where stewardship and governance have to do with freedom, creativity and ethics.

7.4.1 The Questions Posed?

The postmodern model of statement together with the central problems/issues lead me to pose the following questions:

- Can Leadership dismantle and refashion their organisational settings and practice in accordance with a quantum worldview?

- Can Leadership accept the 'pathology' of the extremes of 20th century capitalism and communism and find a middle-way, discounting the socialist experiments in Europe that are still industrial culture bound?

- Can Leadership take real and full accountability to assist with the dismantling of the nation-state, as we know it, so that governing and governance become symbiotic partners in support of the living system?

- Can Leadership redefine value, quality and performance in keeping with a common good redefined as being in 'touch with the earth and each other'?

- Can Leadership resist the excesses of consumerism and redirect energy and resources into education, the arts and the development of authentic community?

- Can Leadership remove the market as God and find the inner wisdom and knowledge to regenerate their business world as a living system?

- Can Leadership understand that industrialisation, as it is currently practiced, is a real and massive problem?

- Can Leadership understand that the human spirit is generally trapped, denied and stifled in the relentless pursuit of market growth?

The central question: Is Leadership up to this particular challenge and does it have the courage to take the necessary steps to enter a space of genuine reflection in the search for meaning? Can this be done?

7.5 THE TENABLE HYPOTHESES

A tenable hypothesis, as stated in Chapter One, is one that is developed from a logical argument based on the existence of a question that needs to be answered. Tenable hypotheses that are 'illustrative' of the leadership challenges and issues for 21st century leadership have been developed from the statements that express the precursive model, together with its terminology and the questions it poses:

Hypothesis 1

The current, global business leadership, will entrench and maintain the industrial order, even at the cost of the continuing deterioration of the environment.

Hypothesis 2

The current, global business leadership, will disallow freedom, creativity and ethics to the degree necessary to develop authentic community.

Hypothesis 3

The current, global business leadership, will continue to expend resources on team and pseudo-community activities, in the name of values which values assume the industrial paradigm is unlimited.

Hypothesis 4

The current, global business leadership, will support stewardship and governance as mere compliance, so that the ethics of leadership does not reflect a global moral responsibility, and/or integrity, based on the Gaia Hypothesis.

Hypothesis 5

The current, global business leadership, will need to consider that the 'Law of the Retarding Lead' is potentially possible.

<u>Hypothesis 6</u>

The current, global business leadership, will have to accept that a society at the 'margins' as exemplified by the 'African Renaissance', has the potential to make a worthwhile contribution.

These hypotheses reflect leadership as a social group (characterised by group spirit, cohesiveness and structure), as well as a social interaction (characterised by motivations, motives, goals and strategy). This orientation of leadership as a patterned social action and a political/structural action was studied from the perspective of leadership impacts upon the organisation's external contexts. The hypotheses reflect the symbolic dimension of leadership, in contrast to the rational dimension of leadership, as stated in Chapter One. Global business leadership is viewed as the 'dominant species'. The above hypotheses provide an illustration of the post-industrial leadership reconceptualisation which will be necessary to support the quantum worldview of the post-industrial paradigm.

7.6   THE WAY FORWARD FOR ACADEMICS AND PRACTITIONERS

Having presented a formal statement of a precursive model for post-industrial leadership; proposed a new discourse through the language associated with the terminology of the quantum worldview; framed a series of questions that need to be posed of leadership in this time of interparadigm transition; and developed a set of tenable hypothesis that illustrate the demands of a reconceptualised leadership, there is a requirement for academics and practitioners to consider the following:

- undertaking empirical work to determine the understanding of business leadership of the quantum worldview, in terms of the constructs identified in this study.

294

- having a clear ontology of a post-industrial organisation on which to base the development of a new epistemology for both leadership and management studies, which accords with the New Science and the Humanities.

- defining and clarifying the <u>admixture</u> of the Western 'modern' and indigenous wisdom to provide a new synthesis for leadership as a collective of ideas and imagination.

- rethinking the models of organisation assets and liabilities so that post-industrial leadership can envision and articulate the needed tools for measurement and evaluation related to the notion of the stewardship of ecology.

- clarifying whether the industrial nature of corporate governance and business ethics as taught and practised today allows for the development of the concept of a living system, based on the Gaia Hypothesis.

The academic and practitioner streams are faced with their own particular challenge as they attempt to articulate and move leadership thinking and practice to beyond the outcomes of industrial paradigm thinking.

7.6.1   Points of Agreement with Expert Opinion - Latest Journal Research

A review of the most recent journal articles published in *California Management Review, Harvard Business Review* and *Sloan Management Review* yielded 15 articles related to the new economy, the nation state, community, ethics and globalisation and the environment[3]. This quantity demonstrates that the academic and practitioner streams are beginning to identify the issues beyond e-commerce relating to the post-industrial paradigm. Whilst correctly identifying the themes and/or concepts, they are still writing

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[3] The New Economy - 3, The Role of the Nation State - 1, Community - 5, Ethics & Globalisation - 2, Environment - 4. Refer Bibliography, the articles are drawn for the period September 1998 – September 2000.

295

and researching within the bounds of industrial thinking. Selected excepts have been taken from their writings, listed below as evidential:

"Although companies have dramatically increased the rhetoric about valuing employees, international investigative bodies, activists and journalists continue to uncover human rights abuses in both industrialized and newly industrializing nations. In addition severe environmental degradation remains a concern along with other problems identified by critics of corporations. Companies treat their local communities and the environments as temporary stopping grounds, grabbing tax breaks and other benefits ..." (Waddock and Smith, 2000: 77).

"To date, the news on genetic engineering has been dominated by the controversy surrounding genetically modified foods. Much less attention has been given to the even more profound changes that lie ahead - for people, for society and, not least, for business ... unprecedented industrial convergence: farmers, doctors, drugmakers, chemical processors, computer and communication companies, energy companies ... will be drawn into the business of life science. This transformation promises to be every bit as wrenching as the one set off by the Internet."
(Enriquez & Goldberg, 2000, 7).

"... when corporate employees find greater meaning in their work because of the company's tie to the community ; when a company can build teamwork sending employees to spend a day renovating a preschool instead of relaxing at a corporate picnic." (Sagawa & Segal, 2000: 120).

"... the output of a free market economy and the notion of wealth creation will reflect the value preferences of people. Indeed the very concept of wealth has no meaning other than as a reflection of human value preferences. There is no intrinsic value in wheat, a machine, or a software program"
(Greenspan, 1998: 78).

296

"... virtually all publicly held firms are finding themselves under growing pressure from the investment community to maximize shareholder value. As a result, the interests of the firm's non-shareholder constituencies are being neglected. The government must step in ... " (Reich, R. 1998: 17).

"However, the social costs of moral indifference - distorted priorities, defrauded customers, degraded environments, deformed babies - have created an irrepressible demand for enhanced accountability, more external regulation and a stronger sense of social responsibility"
(Howard, Nash & Ehrenfeld, 2000: 63).

"Many have termed this co-ordination 'the integration of business and environment', but no one seems to know exactly what that means. The literature has not even defined this term, let alone suggested ways to achieve it" (Singh, 2000: 92).

7.6.2   Potential Research Projects As Conclusions of Study

These five research projects identified as an outcome of the study are conceptual in nature and can take the form of surveys, focus groups, workshops and computer modelling exercises to start with. Within each research project an attempt can be made to operationalise the concepts. These research projects are all empirically feasible and defensible.

- <u>Development of an Exemplar of a Future Global Leader</u>
  Mental model of a quantum worldview
  Ethical sensitivity
  Definition of ecological literacy
  Degree of social ambivalence
  Degree of Intellectual openness
  Stewardship capability
  Statesman Archetype

297

- <u>Position Vision as Part of Culture</u>
  Legitimise the challenging of the dominant paradigm
  Surface the existing industrial belief systems
  Encourage non-business discipline thinking
  Encourage broad-based visioning exercises
  Promote visioning as an ongoing and inclusionary activity
  Account for the visioning process as determining value-add
  Incorporate vision as formal element of the value chain

- <u>Development of Ethics as an Enabling Dependency</u>
  Prioritise ethical codes of conduct
  Identify levels of moral development 'fit'
  Identify larger community and interactions
  Assess 'fit' of organisation values with ecology metaphor
  Assess stage of community within organisation
  Identify moral culture and spirit for business
  Promote altruism toward larger community
  Redefine corporate governance model

- <u>Promote Communities of Practice</u>
  Define practices and knowledge bases
  Encourage self-organisation and self-structuring
  Define necessary attributes and environment
  Promote idea of freedom to participate, freedom to act
  Define indicators for expertise and bonding
  Define preferred work modes and distribution
  Define energizers and 'strange attractors'
  Encourage indigenous practice in workplace

298

- ▪ <u>Change the Business Model</u>

  Define environmental capital of organisation

  Define social capital of organisation

  Adopt biological model for organisation

  Build a new balanced scorecard

  Define accounting models for biodiversity and human diversity

  Revisit risk, return and shareholder model

  Build stakeholder model for organisation

  Define natural resource inputs and outputs for business

  Revisit product design from necessity and durability viewpoint

  Develop full ownership on the ground

7.7   CONCLUSIONS OF THE STUDY

This study has attempted to propose a challenging, reflective stance for leadership in this beginning time of the third millennium. Reflection on leadership in a collective sense and where it and its business community are headed has brought us to a place where ethics becomes a framework for leadership thinking. This framework recasts vision and values beyond the convention of strategic business thinking, which most business practice is based on today. Most business purpose and vision is based on a strategic thinking that does not challenge the normative. It is an act of intellectual courage for the business leaders and business educators to become creators of a different meaning, to become 'transformative intellectuals'. Moral leadership must become an 'inclusionary' story so that the general population is familiarised with what is entailed of leadership in a post-industrial paradigm. There is a need and the potential of new stories to aid the leaders and help shoulder the burden. Expertise in the business domains needs to be adapted and adjusted to incorporate the concept of a living system. Expertise in the realm of persons needs to be applied to a communitarian system of production and distribution (leadership is always plural and it always occurs within the context of others).

299

This study has embraced discovery-oriented research addressing a meaning-based dimension, so that the 'search for meaning' equates with the first tryout of the paradigm in exploring the notions of stewardship and community. The ecology metaphor in the broadest and deepest sense of the word, replaces the machine metaphor for organised endeavour in the post-industrial paradigm. The postmodern view of social science as a moral and public practice supports and insists on the elevation of business ethics and corporate governance beyond mere statutory compliance. Moral commitments must be acknowledged and integrated as a deliberate part of the academic and practitioner streams. The premise that individual transformation comes before organisational and collective transformation is key for the adaptation of the 'dominant species' which guides and governs business today. Coupled with the idea that private morals need to become public knowledge, mentoring and coaching take on a different hue in the metaphor of ecology and the 'business' of stewardship. This necessitates an outcome for leaders to characterise and resolve important life issues in their own minds. A reconceptualisation of the purpose of working life, then becomes the content of purpose and vision, as it addresses the 'search for meaning' articulated in the notions of sustainability, legitimacy and ethics. The content of leadership purpose and vision becomes emphasised and realised through the process of 'second-order' communal endeavour. Therefore post-industrial leadership is both a content and a process-significant term. Post-industrial business will become a community of believers who 'let go' and think all kinds of 'unthinkable' things.

The remaking of our industrial world requires a new leadership language bound to authentic, collective practices so that the unfolding of the human spirit allows for a discourse, which can then disengage from the familiar symbolic, so that a new sort of truth emerges. This truth will be based on an evolving knowledge to support human progress, as opposed to self-comfort, self-preservation and self-interest. The Gaia Hypothesis is the challenge for business to take up in its entirety, at a level of transformed basic beliefs and

300

values. Leadership then can develop into the 'postmodern' phenomenon of consciousness, purpose and feeling, comfortable with multiple realities, so that the value of leadership would be such that it will shape and anticipate a better society. The post-industrial paradigm demands a social reconstruction where empowerment born out of <u>integrity</u>, and not from <u>equality</u> of <u>industrial consumption</u>, becomes the key to unlock human potential.

7.7.1   Review of Objectives, Focus and Research Goals

The problem, as stated in Chapter One, is about leadership and its role in the 21st century, against a background of the profound questions about business, its broader purpose and about its role in the 21st century. The study has identified and examined the critical implications for leadership thinking and practice in the challenging of the dominant paradigm, and the articulation of the emerging paradigm. The focus of the study was an analysis of the scope and degree to which leadership thinking has to develop. It challenged the intellectual climate of today's leadership discipline throughout the study, as it developed the argument to propose that a fundamentally different example of leadership would be necessary to tackle the global, societal problems, of which business is an integral part. It was illustrated that the symbolic dimension of leadership would have to be remade, in the questioning of the existential values of the organisation and its industrial culture. The research goals have been achieved as follows:

7.7.1.1   An understanding of the reality of the global transitions and the needed paradigmatic switches in thinking was created in the contrasts between Chapter Two and Chapter Three.

7.7.1.2   A frame of reference for orienting these switches as a continuing field of inquiry was developed in Chapters Four and Five based on the issue of leadership purpose and vision being aligned to a quantum worldview.

7.7.1.3 A Post-industrialisation conceptualisation of leadership was developed in Chapters Four, Five, and Six, where leadership emerged as a set of principles grounded in an evolved notion of stewardship and community.

7.7.1.4 A set of illustrative hypotheses was provided in Chapter Seven as an outcome of a precursive leadership model for the emergent post-industrial paradigm, where these hypotheses can act as 'triggers' for the way forward for the academic and practitioner streams.

The hermeneutic nature of the study afforded insights during the research process on the potential contribution of African Humanism with its concomitant renaissance, which insights only emerged after the identification of the theme of second-order communalism, through the reading and analysis of the study texts.

7.7.2   The Application of the Paradigms and the Metaphors

The paradigm discussion and analysis hinged upon the contrasts provided between the challenge to the dominant industrial paradigm and the emerging post-industrial paradigm constructed as a potential frame of reference. Both paradigms were illustrated in terms of their 'sense', the state of the paradigm science, their components, their dependencies, their impacts, and their complexity. The overriding principle for the discussion on both paradigms was to create the understanding of the sense of a 'sociological paradigm' and its construct or artefact, 'puzzle-solving' lesser paradigms. The industrial paradigm is a concrete sociological paradigm with its attendant construct paradigms which are the subject of established leadership research today. The post-industrial paradigm is more of a 'metaparadgim', ideologically prior to theory but with emerging 'constructs' that could develop into artefact paradigms. Once these are developed they would constitute the new 'sociological' paradigm.

Four metaphors were employed to describe the paradigms: the metaphor of the 'machine' for the industrial paradigm; the metaphor of 'ecology' for the post-industrial paradigm and the metaphors of the 'crucible' and the 'journey'. The 'crucible' signifies the chaos and complexity of the transition or inter-paradigm period and the 'journey' signifies the development of leadership thinking from paradigm to paradigm. These metaphors fulfil the function of 'rearranging the furniture of the mind' and assist in the analysis of the paradigm impacts and complexity. The metaphor of ecology denotes the complexity and quantum impact of the post-industrial paradigm, where the 'ecology of everything' will challenge the articulation and development of the 'lesser' or construct paradigms for some time to come.

7.7.3 Revisiting Kuhn[4]

The extraordinary episodes in which the shift of professional commitments occurs are the ones known as scientific revolutions. The post-industrial paradigm could be considered a 'revolution' in leadership thinking and its assimilation requires the reconstruction of prior leadership theory and the re-evaluation of prior fact. Kuhn maintains that this is seldom completed by a single person and never overnight. If we take Schrodinger's timeframe (50 years) in terms of new concepts or ideas into account, then we are probably looking at another 20 years or so before the post-industrial paradigm becomes a 'concrete' sociological paradigm.

However, the 'mountain' climb needs to begin and it will require committed teams of exceptional thinkers to start to dismantle and refashion the systems and measurements by which business has tended to operate. In keeping with a Kuhnian style, the postmodern model and the reconceptualisation of leadership are sufficiently open-ended to leave all sorts of problems for a 'brave' group of researchers and practitioners to solve. A science develops before it acquires its first universally received paradigm, and this paradigm is

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[4] Kuhn (1962: 10,33,43-44,84,93)

rarely an object for replication, instead it is an object for further articulation and speculation under new or more stringent conditions. The 'deep' community metaphor needs careful and thorough examination in terms of definition and measurement for it to become a universally received paradigm in both economic and business management terms. Kuhn states that a lack of a standard interpretation or an agreed reduction to rules will not prevent a paradigm from guiding research. In fact, it is highly probable that post-industrial leadership and its reconceptualisation will come under 'attack' so to speak, but Kuhn describes this as the beginning of a 'scientific revolution'. This is how knowledge is built and developed and refutations and 'howls of outrage' are, in fact, to be welcomed. Metaparadigms allow for the development of speculative and unarticulated theories that themselves will point toward more discovery. The awareness on the part of certain writers and thinkers on leadership of the anomalies in the contrasts between the industrial and post-industrial worldviews is evident. The contrast between the established leadership research tradition and this group constitutes the consequent change in paradigm, which will be accompanied by resistance. This resistance is necessary to produce what Kuhn terms the 'essential tension' so that further development redefines vocabulary and concepts as well as measures.

Kuhn states that the development of a new paradigm is nothing less than a reconstruction of the field from new fundamentals, a reconstruction that changes some of the field's most elementary theoretical generalisations as well as many of its paradigm methods. When the transition to the post-industrial paradigm is complete, the management and business school profession will have changed its view of the field, its methods and its goals. Kuhn makes the interesting point that the choice between competing paradigms proves to be a choice between incompatible modes of community life. This may well be so, for both the practitioner and academic streams, as they battle with accepting the quantum worldview, underpinned by the New Science and the postmodern. The choice cannot be made logically or even probabilistically compelling for those who refuse to step into the circle. The

304

transfer of allegiance from the industrial to the post-industrial paradigm is a conversion experience that cannot be forced. Sometimes, Kuhn maintains, the research will produce a 'candidate' for the paradigm that initially helps not at all with the problems evoked by crisis. The early versions of most new paradigms are crude and at the start they may have few supporters, and this will probably be the case with the emerging leadership paradigm for some time to come, given the pervasive industrial culture of the multi-national corporates.

7.7.4 The 'Archaeology' of Foucault[5]

The notion of 'spirit' enables us to establish, between the simultaneous or successive phenomena of a given period, a community of meaning. This allows the sovereignty of collective consciousness to emerge as the principle of unity and explanation. The development of a collective consciousness allows for the 'building' of the post-industrial paradigm, through and because of the 'search' for meaning that has diverse expression in the workplace[6]. The unity is not given, but is the result of an <u>operation</u> that is interpretive of the expression of thought, the experience and the imagination. This study has sought in an 'archaeological' fashion to transfer statements from one field of application to another to yield a 'hermeneutic' perspective of the emergent paradigm. If the discourse proposed in this study appears inexhaustible, it is because the 'perfectly' describable system that it constitutes takes account of a very considerable set of concepts and a large number of transformations that affect both these concepts and their relations. The mode of approximation and the development of the statements in the study are linked to a mode of critique, commentary and interpretation of previously formulated statements. It is this interpretation that constitutes a potential system of new conceptual formation. The post-industrial paradigm is representative of a 'preconceptual' field, which field promotes the emergence of the discourse that constitutes a heterogeneous multiplicity of concepts and beyond these the profusion of the themes, metaphors and constructs. Archaeology tries to establish the system

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[5] Foucault (1972: 21,24,47,59,62,64,172,183)
[6] Not the least being the ubiquitous 'push' for values

305

of transformation that constitutes the change. In this study, an 'archaeological' was employed to illustrate that leadership thinking should be associated with the development of a discursive practice of knowledge. This forms the precondition of models and techniques for academic and practice research.

7.7.5 Broadening Our View of Knowledge - Mouton[7]

In broadening our view of knowledge we are obliged to reframe the process of research so that we recognise that the significance of knowledge is not simply epistemological, but ideological, political, ethical and moral as well. The postulate, that no normative statements can logically be derived from empirical statements, adds weight to the criticism that our norms are industrial paradigm bound, as we cling to the construct or artefact paradigms of the industrial culture. The crucial issues of the age need to be referred to for analysis and interpretation and this requires a 'metascience' approach involving world 'pictures'. These world-pictures derive from the intellectual milieu and meta-theoretical considerations. Business research, as a social science, has been obsessed with construct paradigms and method and has a relatively sparse understanding of social knowledge. The orthodox consensus of the happy family of positivist, research, and the 'functionalism' of an industrial society colludes against the acceptance that 'deep' ecology is a defining feature of the post-industrial paradigm. A mature field of study purposefully enriches itself by examining its achievements, failures and above all else, its method giving rise to less field work and more reading and writing. If nothing else, this study has attempted to create a 'dialectic' for leadership thinking so that the artefact and construct paradigms can be regenerated, discarded or refashioned in support of the 'science' of our times, which acknowledges the collapsing of boundaries between the different disciplines The ecology metaphor of the post-industrial paradigm is a fertile source of potential and possible hypotheses that can be explored in the identification and reformulation of the artefact or construct paradigms necessary to move leadership research forward.

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[7] Mouton quotes Morgan (1986: 2)

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307

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318

APPENDIX 1

A FRAMEWORK FOR ANALYSING THE LOGICS OF DIFFERENT RESEARCH STRATEGIES

A FRAMEWORK FOR ANALYSING THE LOGICS OF DIFFERENT RESEARCH STRATEGIES

Constitutive Assumptions (PARADIGMS)	The rationale for a particular research strategy is grounded in a network of implicit or explicit assumptions regarding ontology and human nature that define the researcher's view of the social world. These assumptions provide the foundation of research practice, inclining the researcher to see and interpret the world from one perspective rather that from another. By identifying the researcher's assumptions about human beings and the world in which they live, we can identify the basic paradigm that serves a foundation of inquiry.
Epistemological Stance (METAPHORS)	Scientific knowledge is shaped by the way researchers attempt to concretise the ground assumptions that underwrite their work. Images of a special phenomenon usually expressed in terms of a favoured metaphor, provide a means of structuring scientific inquiry, guiding attention in distinctive ways. The image favours a particular epistemological stance in suggesting that certain kinds of insight, understanding and explanation may be more appropriate than others. Different ground assumptions and the images through which they are grasped and developed thus give rise to different grounds for knowledge about the social world.
Favoured Methodology (PUZZLE SOLVING)	The image of a phenomenon to be investigated provides the basis for detailed scientific research concerned to examine, and perhaps operationalise and measure the extent to which detailed aspects of the image characterise the phenomenon. The image generates specific concepts and methods of study through which knowledge of the phenomenon can be obtained. In effect methodologies are the puzzle-solving devices that bridge the gap between the image of a phenomenon and the phenomenon itself. Methodologies link the researcher to the situation being studied in terms of rules, procedures and general protocol that operationalise the network of assumptions embodied in the researcher's paradigm and favoured epistemological stance.

The logic of a research is embedded in the links between all the above factors.
(SOURCE: Derived form Burrell and Morgan (1979), Morgan (1980) and Morgan and Smircich (1980)

SOURCE: Morgan, 1983: 17

320

APPENDIX 2

PUBLICATIONS OF THE WORLD BUSINESS ACADEMY

321

PERSPECTIVES ON BUSINESS AND GLOBAL CHANGE

322

PERSPECTIVES, Vol. 13, No. 4, December 1999, San Francisco
>The Birth of the Chaordic Age
>The Politics of Globalisation
>Managing Relationships
>Preventing Workplace Violence
>New Tools for a New Economy
>The Growing Challenge to Internationalism
>Learning Designs and the Third Wave

PERSPECTIVES, Vol. 14, No. 1, March 2000, San Francisco
>The Global Century
>Globalisation: The Current Dilemmas
>Sustaining Spirit with Structure
>Maximising Shareholders' Return: A Legitimate Mandate?
>Fossil Fuels and Corporate Economic Risk
>Developing Your Creative Thinking Skills
>Recycling Insurance in Sweden
>Merchant of Vision: Daniel Hanson

PERSPECTIVES, Vol. 14, No. 2, June 2000, San Francisco
>Honest Leadership: Finding the Answers Together
>Solving Intractable Problems
>Emotional Intelligence in Business
>Six Dimensions of a Sustainable Consciousness
>Reusing Everything
>Escaping Cassandra's Dilemma
>Exploring Appreciative Inquiry
>Making Sense of the WTO

PERSPECTIVES, Vol. 14, No. 3, September 2000, San Francisco
>A Call for Social Cohesion
>Marketing to the Cultural Creatives
>Emotional Consciousness: The Power of the Heart
>Developing Business/NGO Partnerships
>The Family Farm: The Canary in the Mine?
>The Business Benefits of Paying a Living Wage
>Partnerships Education for our Future
>Rescuing Main Street from Wall Street
>Merchants of Vision: Ray Anderson

Sample of Publications Distributed by the World Business Academy on Behalf of the Drucker Foundation

LEADER TO LEADER, No. 12, Spring 1999, San Francisco
>The Leadership Advantage – Warren Bennis
>Managing Quietly – Henry Mintzberg

323

Sustaining the Ecology of Knowledge – John Seely Brown
The New Age of Persuasion – Jay Conger
A Passion for the Business – Jacques Nasser

LEADER TO LEADER, No. 13, Summer 1999, San Francisco
The Enduring Skills of Change – Rosabeth Moss Kanter
The View from a Cubicle – Scott Adams
Leading in a Leaderless World – Iain Somerville and D. Quinn Mills
The Challenge of Strategic Development – Mark C. Maletz and Jon R Katzenbach

LEADER TO LEADER, No. 14, Fall 1999, San Francisco
The New Pluralism – Peter Drucker
The Growth Imperative – Noel Tichy
Strategic Generosity – Leonard L. Berry
Maintaining a Mission: Lessons from the Marketplace – David M. Lawrence
How Managers can Spark Creativity – Dorothy Leonard and Walter Swap

324

APPENDIX 3

THE CONTENT OF THE BRIDGING TEXT –
THE NEW PARADIGM IN BUSINESS

325

THE NEW PARADIGM IN BUSINESS

Part I   The Roots of Present Change

The Breakdown of the Old Paradigm
The Transformation of Values and Vocation
Redefinitions of Corporate Wealth
Escaping the Career Culture
Competition, Co-operation and Co-Creation

Part II   The Beginning of New Leadership

A New Kind of Company with a New Kind of Thinking
Learning Some Basic Truisms about Leadership
Purpose, Mission and Vision
The President as Poet
The Corporation without Boundaries
Building Community as a Leadership Discipline

Part III   Organisational Transformation

The Art and Practice of a Learning Organisation
Building a Committed Workplace
The Creation of a Developmental Organisation
Giving Values a Voice in Marketing
The Question of Employee Ownership

Part IV   Social and Environmental Responsibility

Capitalism at Its Best
Michael Novak: The Theologian of Capitalism
The Five Stages of Moral Corporate Development
The Corporation as a Just Society
The Shifting Paradigm of Environmental Management

Part V   Visions of the Future

A Systems Approach to the Emerging Paradigm
Evolution and Business
Moving Beyond Breakpoint
The Age of Light
Foundation for a New World Order
Approaching the Millennium: Business as a Vehicle for Global Transformation

SOURCE: Ray and Rinzler, 1993

326

APPENDIX 4

A COMPARISON OF ASSUMPTIONS BETWEEN THE OLD PARADIGM OF CONVENTIONAL ECONOMICS AND THE NEW PARADIGM Of VALUES

A COMPARISON OF ASSUMPTIONS

ASSUMPTIONS OF THE OLD PARADIGM OF ECONOMICS	ASSUMPTIONS OF THE NEW PARADIGM OF VALUES
Promotes consumption at all costs, via planned obsolescence, advertising pressure, creation of artificial 'needs'.	Appropriate consumption. Conserving, keeping, recycling, quality, craftsmanship, innovation, invention to serve authentic needs.
People to fit jobs. Rigidity. Conformity.	Jobs to fit people. Flexibility. Creativity. Form and flow.
Imposed goals, top-down decision-making. Hierarchy, bureaucracy.	Autonomy encouraged. Self-actualisation. Worker participation, democratisation. Shared goals, consensus.
Fragmentation, compartmentalisation in work and roles. Emphasis on specialised tasks. Sharply defined job descriptions.	Cross-fertilisation by specialists seeing wider relevance of their field of expertise. Choice and change in job roles encouraged.
Identification with job, organisation, profession.	Identity transcends job description.
Clockwork model of economy, based on Newtonian physics.	Recognition of uncertainty in economics.
Aggression, competition. 'Business is business.'	Cooperation. Human values transcend 'winning.'
Work and play separate. Work as means to an end.	Blurring of work and play. Working rewarding in itself.
Manipulation and dominance of nature.	Cooperation with nature; taoistic, organic view of work and wealth.
Struggle for stability, station, security.	Sense of change, becoming. Willingness to risk. Entrepreneurial attitude.
Quantitative: quotas, status symbols, level of income, profits, 'raises,' Gross National Product, tangible assets.	Qualitative as well as quantitative. Sense of achievement, mutual enrichment. Values intangible assets (creativity, fulfilment) as well as tangible.
Strictly economic motives, material values. Progress judged by product, content.	Spiritual values transcend material gain; material sufficiency. Process as important as product. Context of work as important as content - not just what you do but *how* you do it.

328

ASSUMPTIONS OF THE OLD PARADIGM OF ECONOMICS	ASSUMPTIONS OF THE NEW PARADIGM OF VALUES
Polarised: labour versus management, consumer versus manufacturer, etc.	Transcends polarities. Shared goals, values.
Short-sighted: exploitation of limited resources.	Ecologically sensitive to ultimate costs. Stewardship.
'Rational,' trusting only data.	Rational and intuitive. Data, logic augmented by hunches, feelings, insights, non-linear (holistic) sense of pattern.
Emphasis on short-term solutions.	Recognition that long-range efficiency must take into account harmonious work environment, employee health, customer relations.
Centralised operations.	Decentralised operations wherever possible. Human scale.
Runaway, unbridled technology. Subservience to technology.	Appropriate technology. Technology as tool not tyrant.
Allopathic treatment of 'symptoms' in economy.	Attempt to understand the whole, locate deep underlying causes of disharmony, disequilibrium. Preventive 'medicine', anticipation of dislocations, scarcities.

SOURCE: Ferguson, 1980: 328-330

329

APPENDIX 5

A LISTING OF SOME NEW SOURCES OF POWER

330

NEW SOURCES OF POWER DERIVED FROM A VALUES-BASED PARADIGM

Ferguson offers a rich and in-depth description of what she describes as more rewarding sources of power which will be necessary for the coming social transformations. These are merely listed below, at a later stage of the study, certain of the new power notions will be described in more detail as we develop the analysis of leadership in a new world-view.

- The power of the Person
- The power of the Network
- The power of the Whole
- The power of the Alternative
- The power of paying attention
- The power of self-knowledge
- The power of letting go
- The power of flexibility
- The power of communication
- The power of decentralisation
- The power of process
- The power of uncertainty
- The power of intuition
- The power of withdrawal
- The power of vocation

SOURCE: Ferguson, 1980: 221-240

331

APPENDIX 6

A SELECTION FROM THE NEW SCIENCE TEXTS -
THE CRITICAL INTELLECTUAL CHALLENGE CLASS OF TEXTS

THE NEW SCIENCE

BELLS' THEOREM

Bell's Theorem was a mathematical theorem proved by John Bell in 1964 and later confirmed in a US Federal Report in 1975. Eminent physicist Henry Stapp has stated that Bell's Theorem is perhaps yet "*the most profound discovery of science*" (Ferguson 1980: 171).

Bell's Theorem was based on the EPR experiment where Einstein attempted to show that Niels Bohr's Quantum Theory interpretation was inconsistent. Einstein's philosophy was essentially Cartesian, Einstein went beyond Newton, but not Descartes (Capra 1982: 72). Bell's theorem dealt a shattering blow to Einstein's position by showing that the Cartesian Concept of reality as consisting of separate parts joined by local connection is incompatible with Quantum Theory. Henry Stapp, a theoretical physicist at Berkely stated that *'The theorem of Bell proves, in effect, the profound truth that the world is fundamentally lawless or fundamentally inseparable'* (Capra 1982: 75). Zohar explains that Bell's theorem shows how two events can be related across time in a way that ensures they will always act 'in tune' and any attempt to set up a cause-and-effect relationship between them is useless. Such synchronous behaviour is the basis of all quantum mechanical relationships. Zukav writes that Bell's theorem is mathematical proof and what it proves is that if the statistical predictions of quantum theory are correct, then some of our common sense ideas about the world are profoundly mistaken (Zukav 1979: 305).

Dissipative Structures

Ferguson (1980: 163-165) offers the most detailed description and explanation of the Theory of Dissipative Structures which won Ilya Prigogine a Nobel Prize in 1977. Dissipative structures are essentially about the process of transformation, an open system can be seen as dissipative structure which is maintained by a continuous consumption of energy i.e. it is highly organised but always in process. The dissipation of energy creates the potential for sudden re-ordering and this gives rise to the notion that instability is key to transformation. The theory of dissipative structures offers a scientific model of transformation at every level. Open systems are dissipative structures whose form is maintained by a continuous energy flow, where the parts reorganise into a new whole and the system 'escapes' into a higher order. Prigogine considers his basic idea to be the emergence of order out of chaos and showed that the universe is in a constant process of creation rather than breakdown. The theory of dissipative structures is the theory of a movement toward higher and higher orders in life. Bohm (1987: 137) writes that randomness is assumed to be a fundamental but inexplicable and unanalysable feature of nature, and indeed ultimately of all existence. He further maintains that in addition to the transformation of order into randomness, there is a corresponding

transformation of randomness into order, and he refers specifically to Prigogine studies. Zohar (1990: 190) writes that the most important feature of any Prigogine 'open system', quantum or otherwise, is that it is poised delicately at a very critical dividing line between the static and the chaotic.

The Hologram

Ferguson (1980: 178-176) deals specifically with the concept of the hologram and holographic theory. The idea of a holographic theory was first raised in a paper written in 1966 by Karl Pribam who was a Stanford neuroscientist. Pribam was writing a book titled *Languages of the Brain* at the same time that Kuhn was writing his *Structure of Scientific Revolution* and they worked next door to each other in the Centre for Studies in the Behavioural Sciences at Stanford - a case of synchronicity?

It has been said of this theory that some scientific discoveries are repressed or ignored – they await a context in which they make sense (Ferguson 1980: 177). Pribam's work echoes David Bohm's concept of explicate and implicate order, where the implicated or enfolded order is a kind of whole generated from certain basic principles, whereas the explicate order corresponds to the Newtonian/Cartesian worldview. (Bohm 1987: 172-174). Holography was invented in principle in 1947, but its construction had to await the invention of the laser. In essence, the holographic super theory has 'our brains mathematically constructing hard reality by interpreting frequencies from a dimension transcending time and space. Pribam noted that a holographic model for the brain was a useful metaphor. He acknowledged that the model is not easily assimilated; it too radically overturns our previous belief systems, our common sense understandings of things, time and space. Pribam admitted engagingly at times '*I hope you realise that I don't understand any of this*' (Ferguson 1980: 186). Bohm (1987: 178) noted that the holograph provides a good analogy of the general nature of movement according to Quantum Mechanics. Reductionism and holism, analysis and synthesis are complementary approaches used in proper balance.

Chaos Theory

Peat and Briggs (1990: 178) refer to the 'science of chaos and change' and the shifts it is causing from moving scientific endeavour from quantitative reductionism to a qualitative, holistic appreciation of dynamics. Their view on chaos theory is contained in three system principles, as they exemplify a system of chaos:

- To permanently change a system you have to change its structure
- The more complex a system, the further away cause and effect are from each other in space and time

334

- 'Worse before better' is often the result of a change of a high-leverage policy in the right direction

Peat and Briggs (1990: 178) write that an inescapable conclusion is slowly being realised that no part of the human race is really separate from other human beings or from the global ecosystem – in other words we all rise and fall together. They also quote Senge (1990: 180) where he maintains that trying to teach people the systems perspective is to do with the assimilation of the ability to grow from acknowledging uncertainty. They go on to write at length about the discovery of an emerging science of wholeness, for which chaos is a necessary precondition.

Bohm and Peat (1987: 126-127) write about the fact that the whole topic of chance and randomness has become the focus of a new mathematical development called chaos theory. In this theory a number of differential equations of the second degree have been shown to give rise to trajectories that possess orders of infinite degree. An example of such a motion is given by the ocean as it breaks on rocks near the seashore. The word chaotic provides a good description for the order of such a movement. More generally a random order can be defined as a special case of a chaotic order. It has the following characteristics:

- It is of infinite degree
- It has no significant correlations or stretches of suborder of low degree
- It has a fairly constant average behaviour and tends to vary within limited domains. This domain remains more or less constant, or else it changes slowly

Complexity Theory

Cilliers writing in the preface to his work, makes the statement that the hype created by chaos theory has abated somewhat, and he makes the point that chaotic behaviour results from the non-linear interaction of a relatively small number of equations, but that if something is really complex, it cannot be adequately described by means of a simple theory. Cilliers (1998: 2) writes that the study of complex, dynamic systems has uncovered a fundamental flaw in the analytical method - in 'cutting up' a system, the analytical method destroys what it seeks to understand. A complex system is not constituted merely by the sum of its components, but also by the intricate relationships between these components. He offers the following description of complex systems:

Complexity entails that, in a system, there are more possibilities than can be actualised:

- Complex systems consist of a larger number of elements. Conventional analysis ceases to assist in any understanding of the system

- In order to constitute a complex system, the elements have to interact and this interaction must be dynamic
- The interaction is fairly rich i.e. any element can influence and is influenced by quite a few other ones
- The interactions are non-linear and this guarantees that small causes can have large results and vice versa - this is a condition for complexity
- The interactions usually have a fairly short range, this does not preclude a wide-ranging influence
- There are loops in the interactions, and the feedback can be both positive and negative, this is known as recurrency
- Complex systems operate under conditions far from equilibrium
- Complex systems are usually open systems and the scope of the system is determined by the description of the purpose of the system, which is called framing
- Our focus shifts from the individual element in the system to the complex structure of the system, which emerges as the result of patterns of interaction

Synchronicity

Two American Professors Combes and Holland produced a text titled Science, Myth and Trickster published in 1996, where they give a fascinating account of the origin and the development of the notion of synchronicity. They pose the question "*What do Bell's theorem, Jung's archetypes, Schrodinger's Cat and Freudian slips all have in common*" - the answer is synchronicity. They examine Jung, Pauli, Heisenberg and Bohm and create a transdisciplinary approach to synchronicity. (1996:45) suggest that synchronicity may be a principle that evolves out of the highest levels of cosmic organisation. Combes and Holland refer (1996:41) to a new and higher level of being - a global consciousness - the omega point. The omega point is the realm of the mind and it has its own emergency and qualitatively higher properties - its organising presence/ influence is already felt as a presence in the world. The Internet is an exterior example of this notion of the omega point. Wolfgang Pauli, a quantum physicist, and Carl Jung were great friends. Both men worked on ideas and discoveries that resulted in the notion of synchronicity. Pauli developed the Pauli exclusion principle, which stated that the laws themselves should be rewritten to include acausal as well as causal accounts of the world of physical events. Synchronicity is the phenomenon of connectivity in human experience, one of the most notable findings of Jungian psychology.

336

APPENDIX 7

A JUSTIFICATION OF THE GAIA HYPOTHESIS

THE AGES OF GAIA - A SYNTHESIS OF THE SCIENCES

To encourage thought about the Earth through the systems sciences, Geophysiology, it must first be accepted as part of general scientific thinking. This is vital to our efforts to understand the consequences of what we are doing to the Earth. It is little use having climatologists, earth scientists, ocean scientists; community ecologists and atmospheric chemists all working in separate subjects, separate buildings, and worse, with no common language between them. Geophysiology, the scientifically correct usage for Gaia science, is beginning to unite scientists in the common cause of a rational environmentalism. One day the living Earth, Gaia, as a metaphor may be as acceptable in science as is the metaphor of a selfish gene.

You may think of the academic scientist as the analogue of the independent Artist. In fact, nearly all scientists are employed by some large organisation, such as a government department, a university, or a multinational company. Only rarely are they free to express their science as a personal view. They may think that they are free, but in reality they are, nearly all of them employees: they have traded freedom of thought for good working conditions, a steady income, tenure and a pension. Scientists are also constrained by the tribal rules of the discipline to which they belong. Scientists, through the peer review system, work according to conventional wisdom and not as curiosity or inspiration moves them. Lacking freedom they are in danger of succumbing to a finicky gentility or of becoming, like medieval theologians, the creatures of dogma.

This book is about a new theory of evolution, one that does not deny Darwin's great vision, but adds to it by observing that the species of organisms is not independent of the evolution of their material environment. What I shall be describing is the evolution of the largest living organism, Gaia. Living organisms and their material environments are tightly coupled. The coupled system is a superorganism, and as it evolves there emerges a new property, the ability to self-regulate climate and chemistry. It took ten years and a mathematical model "Daisyworld" to define Gaia, the superorganism. Gaia theory forces a planetary perspective. It is the health of the planet that matters, not that of some individual species of organisms. The health of the Earth is most threatened by major changes in natural ecosystems. Agriculture, forestry, and to a lesser fishing are seen as the most serious sources of this kind of damage with the inexorable increase of the greenhouse gases, carbon dioxide, methane, and several others coming next. Environmental scientists, civil engineers, farmers and foresters all need to understand there is little point in helping people if by so doing they damage the Earth.

SOURCE: Lovelock, (1994: Preface xv, xvii,xviii,xx,213)

338

APPENDIX 8

A LISTING OF INTERVIEWEES AND SUBJECT MATTER

RETHINKING THE FUTURE

Rethinking Principles
Charles Handy
Stephen Covey

Rethinking Competition
Michael Porter
CK Prahalad
Gary Hamel

Rethinking Control and Complexity
Michael Hammer
Eli Goldratt
Peter Senge

Rethinking Leadership
Warren Bennis
John Kotler

Rethinking Markets
Al Ries and Jack Trout
Philip Kotler

Rethinking the World
John Naisbitt
Lester Thurow
Kevin Kelly

SOURCE: Gibson, R. (ed.), 1997

340

APPENDIX 9

A CRITIQUE OF POST-COLD WAR AMERICAN CAPITALISM

A CRITIQUE OF POST-COLD WAR AMERICAN CAPITALISM

- The Federal Reserve's 1998 Survey of Consumer Finances indicates that as of 1995 (their latest figures), the wealth of the top one percent of Americans is greater than that of the bottom 95 percent
- Stock market participation is broad but remarkably shallow. Though more American adults own stocks and stock mutual funds than at any time in history, 71 percent of households own no shares at all or hold less than $2000, according to a 1995 study by M.I.T.
- New York University Prof Wolff's analysis of the Federal Reserve's most recent research indicates that from 1983-1995 only the top five percent of households saw an increase in their financial net worth, while only the top 20 percent experienced an increase in their income
- Adjusting for inflation, the net worth of the median American household fell 10 percent between 1989 and 1997, declining from $54,600 to $49,900. The net worth of the top one percent is 2.4 times that of the poorest 80 percent
- The modest net worth of white families is eight times that of African-Americans and 12 times that of Hispanics. The median financial wealth (net worth less home equity) of African-Americans is $200 (one percent of the $18,000 for whites) while that of Hispanics is zero
- Between 1983 and 1995, the bottom 40 percent of households lost 80 percent of their net worth. The middle fifth lost 11 percent. By 1995, 18.5 percent of households had zero or negative net worth (an average of -$5,600, down from -$3,000 in 1983)
- By 1995, the middle quintile of income-earners had only enough savings to maintain their current standard of living for 1.2 months (i.e. if they lost their job). That is down from 3.6 months in 1989
- Household debt as a percentage of personal income rose from 58 percent in 1973 to an estimated 85 percent in 1997. In 1997, 1.4 million Americans filed for personal bankruptcy - roughly 7 000 per hour, 8 hours per day, 5 days a week
- Though average household income rose 10% between 1979 and 1994, 97 percent of that gain was claimed by the most well-to-do 20 percent
- In 1996, the Census Bureau reported record levels of inequalty, with the top fifth of U.S. households claiming 48.2 percent of national income while the bottom fifth gets by on 3.6 percent
- In 1973, the income of the top 20 percent of American families was 7.5 times that of the bottom 20 percent. By 1996, it was 1.3 times
- *Business Week* reports that in 1999, the pay of America's top Executives was 419 times the average wage of a blue-collar worker. That is up from 326:1 in 1998. In 1980, the ratio was 42.1

(The United States now leads all OECD nations in the disparity in both wealth and income.)
SOURCE: Gates and Gates, 1999, 34-36

342

APPENDIX 10

A LISTING OF KEY CHARACTERISTICS OF INDUSTRIAL PRODUCTION TECHNOLOGY

343

CHARACTERISTICS OF INDUSTRIAL PRODUCTION TECHNOLOGY

1. There was a high natural-resource context in most industrial products. This anchored production to a limited number of locations.
2. Rising economies of scale led to very large enterprises. Assembly line manufacture motivated economies of scale, long products cycles, more stable markets, predatory targeting of firms due to longer-term benefits to capture.
3. Number of competitors in leading industries fell sharply. Concentration of industry facilitated industry extensions.
4. The capital requirements for fixed investments rose to match the scale of the enterprise. Vulnerability of capital magnified the cost of plant closures, unlikely that a factory could be owned by a single individual or family. Little choice but to rely on professional managers who seldom held more than a bare 'chemical trace' of the outstanding shares of a company.
5. Greater firm size also meant that more of the total workforce was employed in fewer firms than at any time in the past. Owners and managers were greatly outnumbered. Workers were unlikely to have any meaningful contact or relationships with owners. The anonymous character of owner-worker relationships.
6. Massed employment in a small number of large firms was a broad social phenomenon.
7. Assembly-line technology was inherently sequential, with fixed sequence vulnerable to disruption.
8. Assembly-line technology standardised work and reduced the variability of output of different skills working with the same tools. A genius and a moron would produce the same products on the line.

SOURCE: Rees-Mogg and Davidson, 1997: 151-153

344

APPENDIX 11

THE CASE OF THE OBSESSIONAL LEADER – FREDERICK W TAYLOR

345

THE CASE OF THE OBSESSIONAL LEADER

A case study of Frederick Winslow Taylor's life contained in Zalesnik's text raises the unsettling idea that many large and not so large organisations did not have any notion of the root cause that brought into being the model propounded by the 'father' of functional management. A summary of Zalesnik's text is telling in its analysis:

Frederick Winslow Taylor was described as an 'obsessional' leader. Taylor had periodic nervous breakdowns, work was his therapy and he had a predilection for compulsive behaviour. The aim of curing human problems of an industrial civilisation merged with his efforts to find a cure for the illness he had endured for most of his life. Taylor as an adolescent casted about for a line of work that would somehow bring some peace and harmony into his inner world. Whilst his contribution was undoubtedly worthwhile in it's time, the adherence to 'Taylorism' and its functional divisions is not consistent with the non-linear realities confronting us today.

The ideas of modern management have been expressed in various ways, but the form and content evolved in the most fundamental sense from Frederick Taylor's work (Zalesnik, 1993: 302).

The industrial paradigm organisation was, of necessity, hierarchical which typically degenerates into bureaucracy. Taylor and Weber, the 'fathers' of the modern organisation, provided the template for industrial organisations that still persists today. Their assumptions upon which the functional model of an organisation was based were ones relating to stable situations, predictable outcomes, individual discretion was not necessary and a relatively <u>uneducated</u> workforce.

SOURCE: Zalesnik (1993: 275-302)

346

APPENDIX 12

THE CONTENTS OF THE KEY TEXT – *LEADERSHIP FOR THE 21ST CENTURY*

LEADERSHIP FOR THE 21ST CENTURY

1. The Problem with Leadership Studies
   -The importance of Periphery and Content
   -Defining Leadership
   -A New School of Leadership?

2. Overview of Leadership Studies
   -Cultural Permissiveness about the Nature of Leadership
   -Movements in Studying Leadership
   -The Narratives: A Critical Analysis
   -Leadership as Social Psychologists and Management Scientists View it
   -Distinct Theories of Leadership
   -Separate Timeframes for Leadership Theories
   -Alternative Leadership Theories
   -Theoretical Quiescence

3. Definitions of Leadership 1900 - 1979
   -Origins of the Word Leadership
   -Dictionary Definitions
   -Scholarly Definitions of Leadership

4. Leadership Definitions - the 1980's
   -Leadership as Do the Leader's Wishes
   -Leadership as Achieving Group or Organisational Goals
   -Leadership as Management
   -Leadership as Influence
   -Leadership as Traits
   -Leadership as Transformation
   -The Industrial School of Leadership

5. The Nature of Leadership
   -Defining Leadership
   -Leadership and the Larger Transformation of Society
   -What is Leadership?
   -The Essential Elements of Leadership
   -Influence Relationship
   -Leaders and Followers are People
   -Leaders and Followers intend real changes
   -Leaders and Followers develop mutual purpose
   -Transformation and Leadership

6. Leadership and Management
   -Some Attempts to distinguish between Leadership and Management
   -An Evaluation of the Attempts
   -Denigrating Management to Ennoble Leadership

348

-Defining Management
-Leadership and Management
-Distinguishing between Leadership and Management

7.   Leadership and Ethics in the 1990's
        -The Ethics of the Leadership Process
        -The Ethics of the Leadership Content
        -An Ethical Framework of Leadership Content

8.   Leadership in the Future
        -The Study and Practice of Leadership in the Future

SOURCE: Rost, 1990

349

APPENDIX 13

A SAMPLE OF THE CONTENTS OF A LATE 20TH CENTURY LEADERSHIP TEXT – *MANAGEMENT OF ORGANISATIONAL BEHAVIOUR*

SAMPLE OF CONTENTS

Preface
1.   Management: An applied Behavioural Sciences Approach
        Organisations as Sources of Competitive Advantage
        Capabilities of Effective Organisations
        The Challenges of Leading an Organisation

      A Look Back
      Successful Versus Unsuccessful Sciences
      Management Defined
        One Distinction between Management and Leadership
        Another Distinction between Management and Leadership
        Are Leadership and Management Really Necessary?
        Are Leaders Born or Made?

      Three Competencies of Leadership
      Management Process
      Skills of a Manager
      Organisations as Social Systems
        Managerial Roles in a Social System

      The Changing Face of Management
      Ingredients for Effective Human Skills
        Understanding Behaviour
        Predicting Behaviour
        Directing, Changing and Controlling Behaviour
        Controlling People

6.   Determining Effectiveness
      Managing Effectiveness Versus Leadership Effectiveness
      Successful Leadership Versus Effective Leadership
      What Determines Organisational Effectiveness
        Causal Variables
        Intervening Variables
        Output, or End Result, Variables
        Long-Term Goals versus Short-Term Goals
        Organisational Dilemma

      Integration of Goals and Effectiveness
      Participation and Effectiveness
      Management by Objectives
      Style and Effectiveness
      Notes

SOURCE: Hershey, Blanchard and Johnson, 1996

351

APPENDIX 14

AN EXCERPT FROM THE KEY TEXT OF ROST -
'THE RITUALS'

352

THE RITUALS ASSOCIATED WITH LEADERSHIP STUDIES

1st Ritual
The first ritual was the giving of tests (Comment: Rost views testing as a ritual which plays to our penchant for quantification and for numerical symbols and drawing conclusions on the basis of this evidence.)
2nd Ritual
The second ritual involved developing diagrams of 2 dimensional models (Comment: Rost critiques the drawing of 2x2 squares and giving it a clever name. Everyone believed that a two-factor model was the basic way to understand leadership, and when a third factor was added, it became progress!)
3rd Ritual
The third ritual involved the drawing of systems-oriented figures with squares, rectangles, triangles and circles connected by arrows. (Comment: Rost states that the systems model is respected and therefore it shows that researchers are current in their scientific frame of reference.)
4th Ritual
The fourth ritual involved the production of videos, tapes, books, workbooks and software to train people in leadership models. (Comment: This is what Rost calls the 'disciple' and 'winning over' approach.)
5th Ritual
The fifth ritual involves collaborative research involving experts such as Bennis & Nanus, Blake & Mouton, Kouzes & Posner, Peters & Waterman, etc. (Comment: Rost viewed this ritual as a way of building confidence in the research outcome.)
6th Ritual
The sixth ritual focuses on styles as a way to make leadership meaningful especially to practitioners. (Comment: Rost claims that this ritual was so important that leadership studies have been virtually identified with leadership styles.)

SOURCE: Rost, 1990: 33-35

353

APPENDIX 15

**RESEARCH IN PROGRESS – DEPARTMENT OF INDUSTRIAL
PSYCHOLOGY, UNIVERSITY OF STELLENBOSCH**

354

UPDATE TO TROMP'S MODEL OF TRANSFORMATIONAL LEADERSHIP COMPETENCIES

Behaviours to earn credibility Being a role model Idealising his/her influence Gaining trust through positioning	**Charismation behaviours** Displaying self confidence Being presentable Making an impact
Envisioning behaviours Creating a new vision Focussing attention through the vision	**Thinking and learning behaviours** Information searching Concept forming Detecting unexpected opportunities Displaying conceptual flexibility Challenging the process Recognising the need for revitalisation Practicing intellectual stimulation Developing him-/herself
'Pygmalion' behaviours Demonstrating a pro-active orientation Demonstrating an achievement orientation Demonstrating the means to achieve the vision Institutionalising change	
Behaviours to create a 'Galation effect' Displaying inspirational motivation Encouraging the heart Inspiring a shared vision Creating meaning through communication Envisioning/communicating the vision Energising	**Team building behaviours** Developing others Displaying individualised consideration Enabling others to act Building mutual trust Managing interaction Conducting an interpersonal search Structuring controlling and rewarding

SOURCE: Tromp (1998) Working Papers

355

APPENDIX 16

**A SAMPLE OF INDICATORS OF FIRST WORLD
VERSUS THIRD WORLD DISPARITY**

356

FIRST-WORLD VERSUS THIRD-WORLD DISPARITY

• The UNDP concluded in 1999 that 80 countries were worse off than 15 years ago
• Over the past three decades, the poorest 20 percent of the world's people saw their share of global income decline from 2.3 percent to 1.3 percent
• While global GNP grew 40 percent between 1970 and 1985 (suggesting widening prosperity), the number of poor grew 17 percent
• Although 200 million people saw their incomes fall between 1965 and 1980, more than 1 billion people experienced a drop form 1980 to 1993
• In sub-Saharan Africa, twenty nations remain below their per capita incomes of two decades ago while among Latin American and Caribbean countries, eighteen are below their per capita incomes of ten years ago
• At present, 3 billion people live on less than $2 per day while 1.3 billion get by on less than $1 per day. With global population expanding 80 million per year, World Bank President James D. Wolfensohn cautions that, unless we address the "challenge of inclusion", 30 years hence we will have 5 billion people living on less than $2 per day
• UNDP reports that two billion people worldwide now suffer from anaemia, including 55 million in industrial countries. Given current trends in population growth and prosperity-hoarding, 30 years hence we could have a world in which 3.7 billion people are anaemic
• An annual 3.5 percent levy on the world's 200 most well-to-do people (average 1999 wealth: $5 billion) would be sufficient to provide the following essentials for all those in developing countries: adequate food, safe water and sanitation, basic education, basic health care, and reproductive health care. At present, 143 of those individuals live in OECD countries, 60 reside in the United States

SOURCE: Gates and Gates, 1999: 34,35,39,40

357

APPENDIX 17

A LISTING OF THE COMPANIES FROM
THE *BUILT TO LAST* RESEARCH

358

THE COMPANIES OF BUILT TO LAST FAME

Visionary Company	Comparison Company
3M	Norton
American Express	Wells Fargo
Boeing	McDonnell Douglas
Citicorp	Chase Manhattan
Ford	GM
General Electric	Westinghouse
Hewlett-Packard	Texas Instruments
IBM	Burroughs
Johnson and Johnson	Bristol-Myers Squibb
Marriott	Howard Johnson
Merck	Pfizer
Motorola	Zenith
Nordstrom	Meville
Philip Morris	RJR Nabisco
Procter and Gamble	Colgate
Sony	Kenwood
Wal-Mart	Ames
Walt Disney	Columbia

SOURCE: Porras and Collins, 1994:3

359

APPENDIX 18

EXCERPTS FROM A LATE 20TH CENTURY LEADERSHIP TEXT – *VISIONARY LEADERSHIP*

AN OUTLINE OF 21ST CENTURY ORGANISATIONS

- The labour force consists of primarily highly skilled knowledge workers, and psychic rewards i.e. self-esteem are as important as the paycheck

- The products or services consist primarily of packages of knowledge and consist of large amounts of human intelligence and skill

- They tend to be global in scope with international demand and supply chains

- They tend to be technologically driven or, at least, highly technologically sensitive to new concepts of software design and use

- They tend to be characterised by rapid change and complexity as innovation has become the engine that drives the economic system

- Their activities are distributed over space and time where work goes on around the clock and around the globe

- They tend to be multipurpose, servings the needs of many and are a mix of several types of institution in different proportions

- They tend to have fuzzy boundaries with a blurring of individual firms giving rise to a technical expertise far beyond its own

The Scope of a Vision

Nanus describes the scope of the vision as that which identifies the organisational constituencies and their needs. The scope is structured by a series of questions that Nanus poses, where these questions have to do with the critical stakeholders and their importance to the organisation. He asks that leadership know and understand the major interests and expectations of these stakeholders with regard to the future. This is over and above the usual stakeholder analysis, where organisations typically concern themselves with the threats and the opportunities that would arise from these critical stakeholders. The 'threats and opportunities' scenarios are standard practice for most organisations and the answers would appear to be commonplace and well understood, however within the shifting paradigm, these questions would elicit very different answers, if the paradigm change impacts were clearly identified and accepted.

The Properties of a Good Vision

Nanus borrows from Senge in his use of the mental model of a future state, where the future state is utopian, idealistic and must offer a clearly demonstrable better future for the organisation, its people and its society in

which it operates. At this point, it is noted that Nanus is touching on the normative, as opposed to the conventional economic basis for organisational vision. Nanus' uses emotion and values-specific terminology in his discussion on the properties of a good vision, that is, he uses terms such as' enthusiasm, commitment and better, so that the stern critic would rather class Nanus' concept of vision as one appealing to emotion, and hence my use of the verb 'touching'. However, Nanus does go on to write about the vision distinguishing from what is truly important and what is merely interesting and that it must represent undisputed progress.

Targeting the Vision

Nanus refers to the human tendency to think about the future in small-disconnected fragments, he states that it is the pattern and not the pieces that matter. The targeting of the vision embraces three notions:

- What are the boundaries to the vision in terms of time, geography and the social?
- What must the vision accomplish and how will one know when it is successful?
- What critical issues must be addressed in the vision?

The Vision Audit

Nanus describes the process of understanding where the organisation's vision is focused and how it operates as the vision audit. The audit deals with the stated mission or purpose of the organisation and its structures, processes and systems in the conventional sense. However, Nanus writes that the audit should also embrace the issues concerning the value that the organisation provides to society, its current path and the appropriateness of this path over the next 10 years and whether there is agreement amongst the key people on this path.

SOURCE: Nanus, 1992: 174, 61-62, 25-28, 70-71, 56-60

362

APPENDIX 19

EXAMPLES OF CORE PURPOSE STATEMENTS FROM THE *BUILT TO LAST* RESEARCH

363

EXAMPLES OF CORE PURPOSE

3M:	To solve unsolved problems innovatively
Cargill:	To improve the standard of living around the world
Fannie Mae:	To strengthen the social fabric by continually democratising home ownership
Hewlett-Packard:	To make technical contributions for the advancement and welfare of humanity
Israel:	To provide a secure place on earth for the Jewish people
Lost Arrow:	To be a role model and tool for social change
Pacific Theatres:	To provide a place for people to flourish and enhance the community
Mary Kay:	To give unlimited opportunity to women
McKinsey:	To help leading corporations and governments be more successful
Merck:	To preserve and improve human life
Nike:	To experience the joy of advancing and applying technology for the benefit of the public
Sony:	To experience the joy of advancing and applying technology for the benefit of the public
Telecare:	To help people with mental impairments realise their full potential
WalMart:	To give ordinary folk the chance to buy the same things as rich people
Walt Disney:	To make people happy

SOURCE: Collins and Porras, 1994: 225

364

APPENDIX 20

SELECTED EXCERPTS FROM THE KEY TEXT –
BEYOND LEADERSHIP

DEVELOPING A VISION

Reflective Visioning

Reflective visioning is a process whereby 'breaks' in the environment are identified so that a fresh view of the world can be built. The authors maintain this is essential to avoid the temptation of falling back into some of the familiar routines of traditional strategic planning. The authors go into some detail in describing the methodology for the process of reflective visioning and whilst this chapter is not about the methodology of vision-building as such, it is necessary to comment here on a specific point. The authors state that in order to familiarise leaders with what is happening in the different environmental domains, a short, pointed presentation by experts on the economic, technological, social and political environments in which the company is living, is necessary. However the very next step is one of creating a personal vision of the organisation in five years time and here the authors recommend that the manager/leader write a lively, journalistic story. Their justification for this device is to force the vision participants to abandon the terse outline with 'bullets' that they typically use when they make presentations to peers and superiors. This is the very antithesis of the first step, that is, presentations by 'experts' and it explains the inability of leader/managers to deal with the real issues, that is, the critical intellectual challenges. This point will be taken up in the final chapter of this study where it will serve to illustrate one of the dimensions of the leadership problem in the alignment of purpose and strategy with the organisation's external environment.

Intuitive Visioning

Intuitive vision (the second path of the arrows in the chart), is described as accessing the 'inner' world of hopes and dreams, and is therefore seen as a bigger leap, a 'quantum' leap from the current reality, but also as being qualitatively different from reflective vision. The intuitive visioning process facilitates the release of innate creativity, unfettered by analytical thinking or an existing mindset, thereby enabling one to experience a different level of perception about possibilities in the future. Here the authors offer insights that are consistent with the themes explored in Chapter Two, as they describe that intuitive visioning is hampered by the fact that modern education, experience and expertise has tended to restrict the breadth and/or width of imagination and creativity. They further claim that modern education seems to have adversely affected our natural sensibilities by narrowing them down into a 'Cartesian' square hole. Furthermore, being 'realistic' implies remaining linked with the existing, established business paradigm. Intuitive visioning facilitates the expansion or enlargement of the context in which you reflect, and it leads to a more holistic, macroscopic and synthesising context for thinking.

Integrative Visioning

Integrative vision is the balance obtained by comparing and synthesising the reflective vision and the intuitive vision. This integrative result then becomes a

366

new paradigm for the leader/manager where the authors view the entire process of developing an integrative vision as a learning process. To summarise, the reflective visioning stimulates the intellectual and imaginative faculties, whilst the intuitive visioning 'frees' one from this state and facilitates a kind of quantum leap in thinking. The real challenge, claim the authors, is to engage on a continuing basis, the process of learning to integrate the two levels of visioning. The end result is that the new breed of organisational thinkers have an attitudinal shift from attitudes driven by power and problems to attitudes driven the an integrated vision. The authors put forward the idea of 'visionance', as they believe that the process of integrative visioning requires a special term, and that visionance could become an organising principle of business or any other organised activity.

SOURCE: Parikh, Neubauer and Lank in Bennis *et al.*, 1994: 62-86

367

APPENDIX 21

A CRITIQUE OF PROFIT

368

A CRITIQUE OF PROFIT

1. Profit comes to late to steer by
2. Motivationally, the desire for profit is too narrow to learn from
3. Profit conflicts with values of equal importance yet higher priority
4. Putting profitability first makes business strategies too predictable and too easy to defeat it
5. Profiting is a 'text' which needs a 'context' to support it
6. Profitability is an organic not a mechanical attribute
7. Profiting may not apply to all the units within a strategic alliance
8. When imitated by factions and persons within a corporation, profiting becomes sub-optimal
9. It cannot deal with societal and environmental 'addiction'
10. It cannot occupy the centre in the synergy of created values and wealth

SOURCE: Hampden-Turner in Bennis *et al,* 1994: 290-307

369

APPENDIX 22

**OURSELVES AND THE MATERIAL WORLD:
QUANTUM AESTHETICS**

OURSELVES AND THE MATERIAL WORLD: QUANTUM AESTHETICS

"Perhaps the coming together of our insights about the world around us and the world inside us is a satisfying feature of the recent evolution in science" (Prigogine in Zohar, 1990: 203).

The laws of nature as seen through the Newtownian perspective strive towards nothing. They simply <u>are</u> cold, mechanical and determinate. The cosmology of the Churches which gave us God on high, has been discredited by Galileo and Copernicus, and Plato's Realm of Forms dismissed as so much Greek mysticism. And even the humbler vision of man's place as a creature of Nature has been undermined by the move towards urban life and mass production. Few of us have any contact with the origins of the food that we eat or the clothes that we wear, and we are often ignorant of the natural processes that produced them (in those increasingly rare cases where they are themselves natural products).

Zohar uses the example of many modern office blocks, built to standard specification, where everything is absolutely symmetrical and thus *'there will be no surprises, nothing to catch the eye and thus to stimulate the mind'.* This boredom is all the more pronounced if in addition to having mechanical lines, the building is made of a synthetic material, such as concrete, which is homogenous throughout. Living systems and conscious systems are not homogeneous. With the rare exception of clones, no two living systems are the same, and this is all the more true of conscious systems, which have been differentiated in dialogue with their experience.

The same is true of those tedious housing estates or 'new towns' where row up row of identical units are crowded into small spaces by designers who try to apply the techniques of mass production and its assumption that we are all the same, to the conditions in which we live. No two living Bose-Einstein condensates are the same, and we have a need to see this individuality expressed in our surroundings. The mechanical world has none of this free and indeterminate depth. It is fixed and 'shallow', without hidden perspective. Harsh functionalist architecture or purpose-built, identical housing units are like the crudest pose. We can see and feel all there is to them in one cursory glance, after which there is nothing with which to engage in a mutually creative dialogue. Similarly with plastic bowls and furniture, etc.

Plastic is a fixed and one-dimensional substance, and things made of it are uniform throughout. It takes on any determined shape we may initially wish to give it and then it has nothing of itself to give back. It has no more capacity for dialogue and world creation than its stronger counterpart, concrete.

SOURCE: Zohar, 1990: 203-215

371

APPENDIX 23

**A COMPARISON BETWEEN UNSUSTAINABLE
AND SUSTAINABLE DEVELOPMENT**

372

UNSUSTAINABLE AND SUSTAINABLE DEVELOPMENT

Unsustainable Development	Sustainable Development
Indiscriminate development Unconstrained use of resources and the environment Maximisation of manufacture Unskilled work Maximisation of material growth Impersonal investment	Discriminating development Resource conservation and care for the environment Maximisation of the 4Rs Creative work Maximisation of non-material growth Self-directed investment

Assumptions of economics

- Economic activity should not only be efficient in its use of all resources but should also be socially just, and environmentally and ecologically sustainable
- The purpose should be to satisfy all human needs - physical, mental, emotional and spiritual - through personal responsibility, mutual aid and government enabling, with minimum consumption of scarce resources
- Communities need to develop economic self-reliance as a basis for dignity and self-determination
- Inter-trading should primarily be for an exchange of materials and skills that are naturally maldistributed
- Activities that do not involve financial transactions are no less important than those that do. Consequently there is no justification for the maximisation of financial transactions
- The interests of future generations, and of other communities, must not be jeopardised

SOURCE: Davis in Bennis *et al.,* 1994: 317

APPENDIX 24

A LISTING OF EXAMPLES OF CASE STUDIES
ON ABUSES OF POWER IN ORGANISATIONS

CASES AND COMMENTARIES ON ABUSES OF POWER IN ORGANISATIONS

- The Case of Rivalry - When Action Overcomes Thought and When Thought Inhibits Action

- The Case of Psychodynamics - Charisma and Guilt and Those who are Wrecked by Success

- The Case of Obsessional Leadership -The Use of Rationality to Mask Personal Troubles

- The Case of the Absence of Restraint - Failure to Recognise the Limits Of Power

- The Case of The Invention of a Life - Expedience and Adaptability at What Price?

- The Case of Organisations in Crisis - When Authority Fails

- The Case of the Hidden Agenda - Deeply Rooted Political Orientations Of Executives

- The Case of Fitness for Command - 'To know thyself'

SOURCE: Zalesnik, 1993: 91-552

375

APPENDIX 25

EXCERPTS FROM AN ETHICAL LEADERSHIP TEXT -
ETHICAL DIMENSIONS OF LEADERSHIP

ALTRUISM: ITS CHARACTERISTICS AND MANIFEST BEHAVIOURS

What is Altruism?
Altruism is defined as behaviour intended to benefit others without the expectation of an external reward. It is also defined in terms of the manifest behaviour and its consequences without any reference to one's dispositional intentions.

The Reasons for Altruistic Behaviour
Altruistic acts share the basic characteristic of human acts which seek to achieve some purpose or goal, where the need for altruism is anchored in the notion of the social responsibility norm. Social and moral obligations constitute the basis of an altruistic motive, that in turn, energises altruistic behaviour.

Why Is It Essential for Leaders to be Altruistic?
The notion of a shared, idealised vision creates in followers an awakening, a realisation that the vision expresses their most profound yearnings for a state that, until now, they could not meaningfully articulate and much less believe to be ever possible. When leaders advocate an idealised vision and influence followers to move toward, they assume considerable personal risk. When the leader engages in modelling or exemplary acts in the implementation stage, their personal risk increases and it often involves sacrifices.

SOURCE: Kanungo and Mendonca, 1996: 36-44

377

APPENDIX 26

**KEY CONCEPTS OF THE NATURE OF
POST-INDUSTRIAL LEADERSHIP**

378

Influence Relationship
-It is multi-directional and anyone can be a leader or a follower
-Leaders and followers may change places in the relationship
-Freedom is essential for influence relationships
-Leaders are not equated with managers and followers are not equated with
 subordinates
-An influence relationship is a communal relationship

Intend Real Change
-The test of leadership is purpose and intent
-Intent is deliberate and based on purpose
-Intent is revealed through words and actions
-Real is substantive and transforming
-Real change rarely comes in the singular
-Intent is not the same as produce

Reflect and Not Realise
-Producing results and realising goals are secondary
-Reflect suggests development
-Development is bound to progressive change
-Reflect allows for the elimination of hierarchical position

Mutual Purpose
-Purpose is not based on exchange
-Agreement necessary on mutual purpose
-Independent goals mutually held are not common purposes
-Mutual purpose indicates a communal relationship
-Purpose is more overarching and holistic than goals

SOURCE: Rost, 1990: 105-123

379

APPENDIX 27

EXCERPTS FROM AN ORGANISATIONAL TRANSFORMATION TEXT – *STRATEGIES FOR CULTURAL CHANGE*

LEADING CULTURAL CHANGE

<u>An Active Dimension</u>
The leader assists in developing and imparting to others a framework of moral standards governing the expression and development of these meanings and ideas. Leaders in this dimension occupy the ground between cultural meanings and cultural practices. The guiding philosophies of the action leader are:
- Pragmatism
- Realism

The metaphors of leadership are:
- Leader as Advocate
- Leader as Champion
- Leader as Salesperson
- Leader as Implementer

<u>A Formative Dimension</u>
The leader assists in structuring these meanings and practices into some kind of rationale or framework. The cultural process now ends in a 'struggle' to make form so that architecture of culture is created. The guiding philosophies of the formative leader are:
- Classicism
- Rationalism

The metaphors of leadership are:
- Leader as Bureaucrat
- Leader as Reason Personified
- Leader as Adaptor
- Leader as Technocrat

SOURCE: Bate, 1994: 278-285

381

APPENDIX 28

THE CONTENTS OF A BUSINESS TEXT FOCUSED ON THE SEARCH FOR MEANING – *THE HUNGRY SPIRIT*

THE CONTENTS

Beyond Capitalism – A Quest for Purpose in the Modern World

1. A Creaking Capitalism
   - The Limits of the Markets – Too much was expected of them
   - When Efficiency is Ineffective – When too much of a good thing is bad
   - The Baby in the Bathwater – The essentials of capitalism

2. A Life of Our Own
   - The Age of Personal Sovereignty
   - Proper Selfishness – Individualism can be responsible
   - The Search for Meaning – Life as a journey of self-discovery
   - The Necessity of Others – 'I' needs 'we' to be

3. Towards a Decent Society
   - A better Capitalism
   - The Citizen Company
   - A Proper Education
   - A Part for Government

SOURCE: Handy, 1997