



The Leadership Challenge



This chapter deals with the most famous dichotomies that have historically been part of the field of educational leadership, such as whether leadership is a science or an art, or whether there is a difference between leadership and management. It focuses on leadership as performance because practice is the art of leadership. It presents brief portraits of four leaders who began inauspiciously but acquired the habits and skills of leadership over time, stressing that even while leadership may be distributed over more than one person in an organization, the criticality of individual “human agency” cannot be underrated in importance in preparing for leadership roles in schools.



Leadership is both a science and an art. The science is easier to teach and to measure. It's the stuff in graduate school lectures, textbooks, most research papers, and the state's competency exam to be passed for licensure. The art of leadership, however, involves performance. It is anchored in practice. It has to be modeled, observed, and carefully constructed, and it must pass the test of credibility in real schooling situations.

This book is about the art of leadership. The art of leadership is anchored to the central moral questions of life around which your very being is enveloped. First and foremost it's about you, who you are, what you value, matters of means and ends, and what you believe to be good and true. Indeed the “art” has been called by Fullan (2002) “the spiritual domain” or “the spiritual voice” by Dantley and Rogers (2001). Your relationship with others is critical. For example, are teachers, students, and schools means to your ends? Or, are you the means to their ends? Are all of you means to society's ends? And who determines what those ends might be?

In a study of an empowering elementary school principal, Keyes, Hanley-Maxwell, and Capper (1999) examined the life of an educational leader who indicated she was a “spiritual leader” (p. 222). First, the principal exclaimed, “Spirituality has nothing to do with organized religion” (p. 222). Rather, it consists of “what people believe about

the human spirit and the kinds of values that they have for people” (p. 222). This elementary principal affirmed that her spirituality was about her ability to render decisions about a human being’s individual dignity and value.

These issues are not the stuff of stodgy philosophers wandering the ancient streets of Athens as sometimes represented in the dreaded philosophy/foundational courses so abhorred by the practical types who want to engineer better education and “get on” with improving schools. Rather, all human interactions, large and small, are embedded in networks of narratives and values, some of which are conscious and many of which are not. Transactions in these human networks have been called “social capital,” and in one study by Flora Ida Ortiz (2001) of three Latina superintendents, they were important factors in determining “the success of superintendents and school districts” (p. 82).

The first question to be broached in a study of the art of educational leadership, which is also the most important and enduring, is about you and it’s about your being a leader. Do you really have what it takes to do this job? Let’s try and give some perspective to this central question.

Leaders and Leadership Are Universal in the Human Experience

Humans are social creatures. They band together, form networks, and engage in communal activities for survival, procreation, and recreation. Commonalties in language, beliefs, and customs produce culture that is the cradle of tribes, societies, and nations. Throughout the ages some humans step forward with their peers while others do not. Some humans command respect because they possess unusual physical or mental abilities or insight, demonstrate prowess with finding food, engage in common defense against danger, demonstrate language facility or thought, heal the sick, or perform religious rituals deemed essential to align themselves with the gods or God. This ubiquitous and nearly universal process is part and parcel of all human socialization, whether in primitive or advanced societies.

The great community organizer and public radical of the 20th century, Saul Alinsky (1909–1972), understood that for the people to build an organization that could accomplish something, the organizers had to find out who were the community’s true leaders. Alinsky (1969) called these persons “native” or “indigenous leaders” (p. 64). They were the actual representatives of the people. Alinsky sharply disagreed that “indigenous leaders” were those usually found in the local Rotary Club or Chamber of Commerce. “Real community leaders” were of the people and these were not the ones to get selected by “conventional social do-gooders” (p. 67). In contrast to a local business person, every community had “many little natural leaders who possess a following of twenty or thirty people” (p. 72). These little “natural leaders” may not be “complete leaders,” because their leadership depended on how their individual skills were appraised by those who looked up to them. These “partial leaders” are in all communities. They are everywhere as they always have been throughout the ages. Alinsky used this analysis to debunk the common myth that there was no leadership in the rank and file.

If you think about “partial leadership,” it is likely that you have experienced at least some form of it in your life. Somewhere in your past people looked to you for what you thought or did. It may have been narrowly expressed, but undoubtedly you noticed it.

If it had not been a positive experience in some way, you would most likely not be pursuing school leadership now.

Partial leadership roles must be perceived as sensitive to gender, culture, and community. For example, Collins (1990) proffers that one of the cultural expectations working within the African American community is that there are “othermothers.” These are women “who assist blood mothers by sharing mothering responsibilities,” and that this tradition has “been central to the institution of black motherhood” (p. 119). This strong orientation to sharing in the job of raising children is a “natural” place to demonstrate one’s “partial leadership” abilities (see the following biographical portrait on Ida Wells-Barnett for an example of an African American woman who moved from partial leadership as a schoolteacher protesting the conditions in which Negro children were being educated in Memphis, Tennessee, to a national leader in the antilynching movement in the United States). Murtadha and Larson (1999) posit that “the leadership narratives of African-American women are strikingly rooted in anti-institutionalism, rational resistance, and sense of urgency, and deep spirituality” (p. 4).

BIOGRAPHY BOX I.1

Ida Wells-Barnett (1862–1931)

“Iola” Protests Against Lynching; Fired for Criticizing the Inadequacies of Negro Schools in Memphis

She was a fiery and feisty opponent of the inadequate education for Negroes and founded societies opposed to lynching. The daughter of slave parents, Ida grew up in Holly Springs, Mississippi. While the end of the Civil War brought freedom, she lost much of her family to a yellow fever epidemic. At the age of 14, she became the family’s breadwinner by lying about her age (she claimed she was 18) and becoming a schoolteacher at the salary of 25 dollars per month. She pursued her education at Fisk University. Like Mohandas Gandhi in South Africa, Ms. Wells-Barnett was forcibly removed from the white-only section on a train. The incident occurred on the Chesapeake and Ohio Railroad. However, unlike Gandhi, Ms. Wells-Barnett sued the railroad and won her case, only to have the decision of the circuit court reversed by the Tennessee Supreme Court in 1887.

Ms. Wells-Barnett wrote under the pen name “Iola” and worked for better schools for Negro children. Because of her criticism of the inadequacies Negro children were suffering, she lost her job as a schoolteacher in Memphis when the school board did not renew her contract in 1891.

In 1892, an incident occurred that changed her life. Three men, who were friends of hers, were lynched in Memphis. She took to the press to denounce the increased competition and was murdered for this reason. The newspaper offices were subsequently destroyed by angry white mobs.

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Ms. Wells-Barnett began a journey of protesting against lynching in Eastern cities, founding antilynching societies and lecturing in Great Britain against racial segregation. She married an African American attorney in Chicago in 1895 and wrote *A Red Record*, a history of 3 years of lynching in the South.

She was a member of a group that met with President McKinley to protest the lynching of a Negro postmaster in South Carolina in 1898. After the race riots in East Saint Louis in 1918, Ms. Wells-Barnett traveled there and assisted Negro victims of the mobs in finding legal aid. Shortly thereafter, she tried to warn the people of Chicago of incendiary conditions in a letter to the *Chicago Tribune* that went unheeded. Within weeks a disastrous race riot occurred.

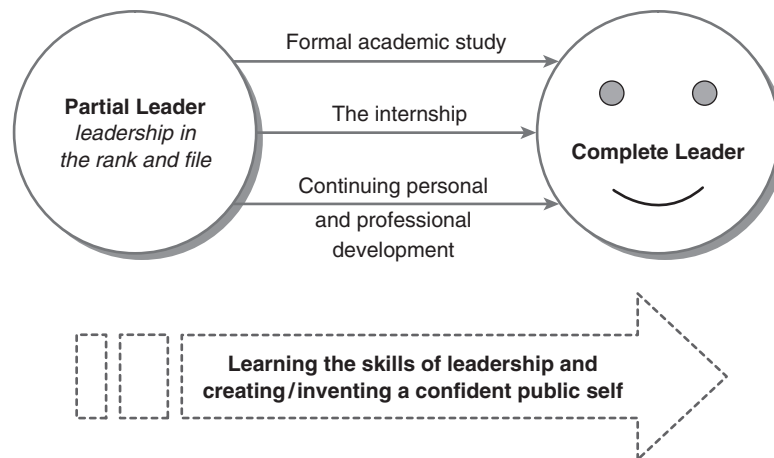
She was a colleague of W. E. B. De Bois and was a participant in the founding of the National Association for the Advancement of Colored People (NAACP) in 1910. She worked tirelessly for women to acquire the right to vote. This courageous, outspoken daughter of slave parents did not attain world acclaim as in the case of Gandhi or Churchill, but her leadership grew from conviction and her efforts brought about gradual improvements. Her path reveals a move from partial leadership to that of complete leader. In the end, Ms. Wells-Barnett was even disappointed in the NAACP because she believed it was not assertive enough on issues impacting the Negro people (Flexner, 1971, pp. 565–567).

Pursuing Graduate Study to Become the “Complete Leader”

There is a difference in the indigenous “partial leadership” roles in everyday communal life and the role of a school administrator in a formal organization such as a school or school district. In the position of a school principal or superintendent, you have to become the “complete leader,” at least insofar as the activities of schools and districts interface with the larger communities in which they are located. As illustrated in Figure 1.1, becoming a “complete leader” results from formal academic study, an internship in a real educational setting to enable you to try out new skills in an actual school or district, and your own continued personal and professional growth. This process is dynamic and unique to every student.

The road to becoming a “complete leader” in an educational organization is the prime purpose of your graduate course of studies. Becoming a complete leader involves a study of what is believed to be the “field,” that is, the boundaries in which professional practice is defined and carried out (see Murphy, 2006). Formal academic study should also involve an internship experience. In this experience, you will be placed in a school or school district and be mentored by a seasoned school administrator. Many university programs structure this experience so that the full breadth of school administration is encountered. In this way, the candidate gets to try out the skills and knowledge acquired in the university classroom. Becoming a complete leader means acquiring the skills of leading teachers, parents, students, and other educators toward goals that are important to accomplish. In this process, a leader constructs his or her “self” as a public

❖ **Figure 1.1** From Partial Leader to Complete Leader in Educational Administration



persona, something that all leaders do with great care. Sometimes this has been called “the mask of command” (Keegan, 1987). It isn’t a mask for a party where a person is hiding behind a fake image. Rather, the “mask of command” represents that part of a leader he or she chooses to make public. All leaders have a private self that they choose not to share for a variety of reasons. What is shared or not is determined by the leader and the situation. Constructing a mask is about presenting the “real you” but not necessarily “all of the real you” in the act of leading people. There is nothing phony about it because what you choose to show is real.

Leadership Is an Art Because It Involves a Purposive Construction of Self

Leadership is involved with the construction of a public self, which includes a public face. In this respect it isn’t “natural” although it may appear to be so to others and to observers. The exposure of that face to a group of people is a form of an exhibition. This public exhibition moves into a performance when it is employed as a means to persuade others of the value of a belief and/or action directed toward some kind of goal. A goal is simply a desired state of affairs. Your physician, minister, yoga teacher, or tennis coach have all constructed a public face in which they have attempted to influence you. When physicians used to make house calls, how well a doctor “performed” on a visit to a sick patient was referred to as his or her “bedside manner.” Some doctors were much better at it than others (Klass, 1987). Since performance involves the interaction of your public face with others, it is a form of acting.

We rarely think of ourselves as actors in teaching, counseling, or coaching, but we are performing within a role that is prescribed by our culture and by the agencies/organizations for which we work. A job description or a job advertisement is simply

the delineation of a role. Whereas an actor “plays” a role and pretends to have the background and skills necessary to do it, our roles involve the acquisition of specific values, skills, and experiences and are sketched out in career ladders within the agencies and organizations where we work. But we engage in a public performance, not before theater audiences, but before our colleagues, parents, students, and citizens. But make no mistake about it, we are performing. Our performance involves “the art” of leadership, so leadership can be described in application as “artful performance” (Maxcy, 1995, p. 169).

As Elliot Eisner (2003) of Stanford University was describing the purpose of education, he was also describing what leaders do when he said, “The ultimate aim of education is to enable individuals to become the architects of their own education and through that process to continually reinvent themselves” (p. B4). As we shall see as we examine the lives of leaders, the process of being a leader involves a consistent reinvention of self, especially in the wake of major defeats. Politicians are perhaps the best models in this respect. Think of Richard Nixon, who spent a life reinventing himself. Even after Watergate and his resignation as President, he reinvented himself as an elder statesman. Jimmy Carter did the same thing after enjoying a rather mediocre tenure as President. He reinvented himself and won the Noble Peace Prize in the process. Eisner comments further about the importance of the arts:

The arts are among the resources through which individuals recreate themselves. The work of art is a process that culminates in a new art form. That art form is the re-creation of the individual . . . the arts contribute to the development of human consciousness. . . . (p. B4)

On the matter of whether leaders are born or “made,” perhaps it is most accurate to say that leaders have to be born like everyone else, but everything after birth is cultural and interactive (or “made”). Portraits of leaders from biographies, autobiographies, diaries, journals, and other sources reveal that leaders engage in a purposive construction of self, that is, they actively engage in creating the persona they want to become and what they perceive potential followers want and need them to be. The evidence also suggests that when a particular persona (or “mask”) is no longer effective or accepted, they engage in altering their persona to comply with the new requirements, dynamics, and situations involved with leadership (see Barber, 1985; Caro, 2002; Deal & Peterson, 1994; Gardner, 1995; Keegan, 1987).

The process of engaging in self-construction casts a shadow on the idea that somehow great leaders were born with a peculiar genetic makeup that “automatically” propelled them into the forefront of their followers. While there is some scattered evidence that combinations of genes may produce what has been termed “social potency” (Simonton, 1994, p. 17), it is not nearly as simple or linear as early geneticists such as Francis Galton believed (Simonton, p. 18). In fact, modern day studies of chromosomal interactions reveal a complex swapping of genetic material that defies the idea of men and women representing separate and one-dimensional lineages in which two distinct “lines” are mixed in sexual reproduction. What nature apparently does is link “random fusion with scrambled fission” so that every new human being “reflects a

novel combination of sexless chromosomes and genes” so that “All the sons and daughters of the next generation have mixtures of chromosomes that previously inhabited male or female bodies” (Dover, 2002, p. 28).

To reinforce the idea that context or environment plays the greatest role in producing leaders instead of genetic determinism, we need only examine the inauspicious beginnings of some notable leaders of the past.

BIOGRAPHY BOX 1.2

Mohandas Gandhi (1869–1948)

Afraid of the Dark, Petrified of Public Speaking to the Liberator of His Country and the Conscience of the World

The towering but frail figure of Mohandas Gandhi (1869–1948) twice defeated the British Empire in South Africa and India. He walked into the teeth of military strength with nothing but a dhoti and a shawl, humility and supreme moral conviction. Louis Fischer, Gandhi’s biographer (1950), reports that the Mahatma was a mediocre student, ignored penmanship, and had trouble learning his times tables. Once for classroom misbehavior he was administered corporal punishment and because of the shame “wept piteously” (p. 19). Gandhi considered himself a coward. He imagined ghosts and serpents in the evening, was afraid to go outdoors, and had to have a light on in his room at night.

While in England for the study of law, Gandhi was terrified of public speaking. He could not speak informally and when expected to do so, he wrote out his remarks and had someone else read them for him. For his fear of speaking publicly, Gandhi was “a complete failure as a lawyer . . . he could not utter a word during a ten-dollar case in court” (Fischer, 1950, p. 38).

How then did this rickety and fearful little man become the mighty leader of a huge country like India? Gandhi invented himself. He created a persona based on action, which steadily fed his self-confidence. “Gandhi advanced to greatness by doing,” says Fischer (1950, p. 29). Gandhi’s struggles to come to terms with himself and to work against social injustice, prejudice, and oppression are now legendary. One of his countrymen in South Africa commented that “Gandhi has in him the marvelous spiritual power to turn ordinary men around him into heroes and martyrs,” and in his presence one “is ashamed to do anything unworthy” (Fischer, p. 108).

For students who believe that age may be an obstacle to becoming a leader, one must remember that Gandhi stayed in South Africa 20 years. He did not return to India to lead that nation toward independence until he was 45. The transformation of Gandhi is described by his biographer in this way: “It is not that he turned failure into success. Using the clay that was there he turned himself into another person. His was a remarkable case of second birth in one lifetime” (Fischer, 1950, p. 40).

BIOGRAPHY BOX 1.3**Winston Churchill (1874–1965)****Placed in Classes for Dullards,
Twice Flunking Public Examination for
a Military Career He Became the
Indomitable and Immovable Object to Nazi Legions**

Then take the case of one of Gandhi's contemporaries, a colossal figure on the world stage, Winston Churchill (1874–1965). Churchill, like Gandhi, was a poor student in school. In fact, he was placed in a remedial class "for dullards" where he spent three school sessions (Keegan, 2002, p. 26). He could scarcely do work in math and he despised foreign languages. He twice failed the examination to embark on a military career. Finally, in desperation, his parents hired a tutor and he attended a "cram school" that gave him rote lessons on the topic of the exam and he qualified (barely) for the cavalry, the lowest branch of military service in England at the time.

Neither Churchill nor Gandhi were athletically robust. Neither would or could be called "brawny" or rugged physical specimens of manhood, yet both possessed exceptionally strong wills and great inner strength, although neither could be termed an "intellectual" by any account. They wrote and spoke prodigiously, and both left an indelible mark on their countries and the world as incomparable leaders of great integrity and moral purpose.

BIOGRAPHY BOX 1.4**Mary Harris (1837–1930)****From Widowed, Poor, Elderly, and Irish to the
Most Dangerous Woman in America**

Mary Harris (1837–1930) was born in Cork, Ireland, the second child of Richard and Ellen Harris. She lived in the crowded quarters of the poor in Cork, choked with animals and humans alike traversing narrow, sewage-strewn streets. When the famous Irish potato famine came to Cork as it did to much of the rest of Ireland, within 5 years over 1 million people perished from starvation and 2 million left Ireland, among them Mary's father and brother. Later Mary and her mother left for Canada. It was in Toronto that Mary received her elementary education, later becoming a schoolteacher in Monroe, Michigan, at the age of 23.

Mary Harris later moved to Chicago and took up dress-making. A short time later she migrated to Memphis, Tennessee, where she took up teaching again and married in 1861. Her husband, George Jones, worked as an iron molder and was a staunch member of the Iron Molders Union. George Jones was part of the growing American labor movement, reading widely in labor literature and undoubtedly discussing the issues with his wife, Mary Jones. Their family soon consisted of four children and they lived in a section of Memphis that bordered a bayou, a place perfect for the reproduction of mosquitoes.

Mary Jones's life was soon to experience an epic tragedy. A yellow fever epidemic swept Memphis and carried away her husband and all of her children. She tended to them as they perished. Mary Jones's biographer, Elliott Gorn (2001), commented that yellow fever was a particularly gruesome way to die. The victims bled from the nose, mouth, and uterus. As the body hemorrhaged, they vomited black blood. In the final stages, the disease brought about liver failure and delirium. It must have been devastating to Mary as she watched her husband and all four of her children perish in this indescribable agony. Yet from this crucible came a towering figure, a fiery spirit, a sharp tongue often filled with obscenities and invective, and an uncompromising leader and moral voice in the American labor movement. In time, "Mother Jones," as she came to be called, was labeled the most dangerous woman in America by the masters of management and some government officials. In this transition from a real mother to the "Mother" of an entire movement, she had reinvented herself as many great leaders do.

Her speeches were oratorical performances combining charming and powerful stories, interlaced with religious themes and metaphors about doing "God's work," and given in a musical cadence with an Irish brogue and nonverbal gestures tightly interwoven and wrapped around her audience's reactions. By any account they were also highly emotional. Gorn (2001) says her speeches were combinations of scolding, coaxing, comforting, uplifting, moralizing, cursing, fulminating, and weeping and that they were examples of righteousness in labor's cause, a great moral principle founded on turning over long grievances of the miners against the injustices they had all experienced (pp. 175–180).

Mother Jones could not be intimidated, bought off, or frightened. The Pinkertons, a detective agency often used for union busting by management, described her as a "vulgar, heartless, vicious creature, with a fiery temper and a cold-blooded brutality rare even in the slums" (Gorn, 2001, p. 108). Lawrence Lynch, a newspaper writer sympathetic to management, wrote the following of Mother Jones:

She is the woman most loved by the miners and most feared by the operators . . . She knows no fear and is as much at home in jail as on the platform. In either situation she wields a greater power over the miners than does any other agitator. (Gorn, 2001, p. 181)

A miner in West Virginia who became an official in the United Mine Workers commented that Mother Jones "could permeate a group of strikers with more fight than could any living human being. She fired them with enthusiasm . . . burned them with criticism, then cried with them . . . The miners loved, worshipped, and adored her. . ." (p. 181).

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Mother Jones lived on the road for 30 years. “My address is like my shoes; it travels with me wherever I go,” she observed (Gorn, 2001, p. 4). She gave herself to labor’s cause from coal mining towns in West Virginia and Pennsylvania to the copper mines in Montana and the silver mines in Colorado. It was said of her, “While others of her generation shrank from the issues of the day, Mother Jones was consumed with them. But who she became was inseparable from who she had been. Tragedy freed her for a life of commitment” (Gorn, p. 55).

The Importance of Individual Agency

There is much discussion today about “distributed leadership,” that is, where certain leadership functions are clustered into a variety of persons and not just one person is referred to as “the leader” (Lakomski, 2005; Smylie, Conley, & Marks, 2002, pp. 172–177). There are even certain places experimenting with “leaderless schools.” Actually, this is somewhat of a misnomer since what comprises leadership has simply been restructured into more than one person or role in a school. As Bottery (2004) points out, one of the advantages of the idea of distributed leadership is that it prevents “leadership from being seen as some kind of insulated personal quality” and expands the idea that leadership involves “an interdependence between the individual and the environment (which includes other actors) . . .” (p. 23). Other critics or perspectives regarding leadership indicate that for schools to become more effective, ideas regarding leadership have to become “de-romanticized” (Elmore, 2000). If by this is meant that leaders are not the superheroes of comics or film, we would concur.

We agree with Bottery (2004) that leadership has to be about not only the leader but the important interactions with others. However, there is no mistaking the fundamental notion that the individual human being, driven by commitment, ideals, a mission, or a cause, can make a huge difference. People who are passionate about ideas represent the concept of “individual agency,” the sole human being inspired to go forth in search of a better future (see Samier, 2005). Leaders such as Ida Wells-Barnett, Mohandas Gandhi, or Mother Jones are examples of moral leaders whose mission became righting terrible socioeconomic wrongs in working for social justice. When leadership is vested in one person called the leader, or in education, a school principal or superintendent, the potential for releasing individual moral agency is always present. The power to inspire, or model a new response by example, is the wellspring of a leader whose authority has been called “charismatic” (Weber, 1968, p. 215). The dynamism of a leader who has such charisma is bestowed on him or her by his or her followers. It refers to his or her social status (Smith, 1998) and so leadership is constructed and is not some sort of supernatural endowment. Leadership is a human construct. It is always human. Its strengths and its weaknesses reveal its essential humanity. As such, leadership can be good or evil. The power to lead is independent from the cause or motivation of the leader. Followers can be inspired to engage in horrific acts. Brutal dictators who dot the historical landscape over the centuries are testimony to the “dark side” of leadership.

Leadership Is an Acquired Set of Habits and Skills

Leaders learn how to be leaders. Leadership is an acquired habit. It fits in nicely with the human socialization process. For example, Angela Mondou, a self-described “21-year-old party animal,” joined the Canadian armed services. After being denied access to becoming a pilot because of her sex, she went through 18 months of intensive training in logistics, and “Whammo, at 22, I found myself in charge of a team of 80 people” (Pitts, 2002, p. B3). Mondou was dropped into Croatia as part of a Canadian peacekeeping group involved with reconnaissance. She coordinated the movements of 1,200 troops and their supplies, transporting them with over 50 trains. She made on-the-spot decisions when she “couldn’t even get information on what tracks had been blown up” (Pitts, p. B3). Promoted to captain, she decided to enter a career in business. Looking back on her growth and promotion in the military, she reflected as follows: “Can you learn leadership skills or are they innate? I honestly believe you can learn this stuff” (Pitts, p. B3). Goleman, Boyatzis, and McKee (2002) assert that the 18 specific competencies that comprise the 4 domains of emotional intelligence are learned abilities.

Why Academic Study?

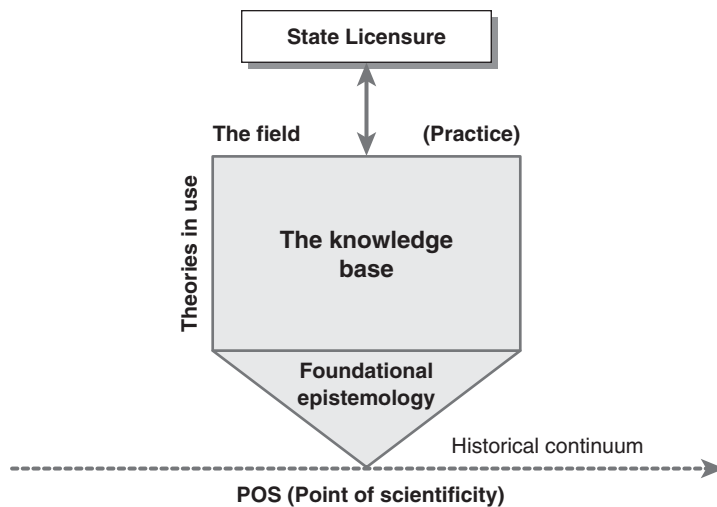
Kurt Lewin (1890–1947), a legendary social psychologist who became famous for creating the idea of “life space” and mapping such spaces using mathematical topology, once remarked that “nothing is as practical as a good theory” (Simonton, 1994, p. 128). Theory has many functions, but one important one is to provide meaning to any set of actions and to establish boundaries for which actions are appropriate and which are not.

Educational leadership is also governed by theories. Famed international management guru W. Edwards Deming (1986) explained that “experience alone, without theory, teaches management nothing about what to do to improve quality and competitive position, nor how to do it . . . Experience will answer a question, and a question comes from theory” (p. 19).

Figure 1.2 indicates the relationship between theories in use and how the “knowledge base” of the field is defined by those theories. The knowledge base rests on a set of critical assumptions called a *foundational epistemology* (meaning a set of primary beliefs about the nature of truth and knowledge and how they are defined; see Creswell, 2003, pp. 4–23). For the most part, it is this knowledge base that has come to define the content of most state licensure tests that you must pass to engage in the practice of public school administration in the United States (see also Donmoyer, Imber, & Scheurich, 1995). The beliefs that support the knowledge base were created and instituted within a specific point in time and indeed have their own story of development (Murphy, 2005). The juncture in time when the “field” of educational administration was constructed and allegedly became a “science” is called the *point of scientificity* (see Foucault, 1972, p. 58; English, 2002).

The POS (point of scientificity) is a special kind of demarcation. It signals that apex in time where educational administration became “scientific” and began to assume the virtues of professional practice based on research instead of rules of thumb

❖ **Figure 1.2** The Relationship Between Theories in Use and a Field of Practice in Educational Administration

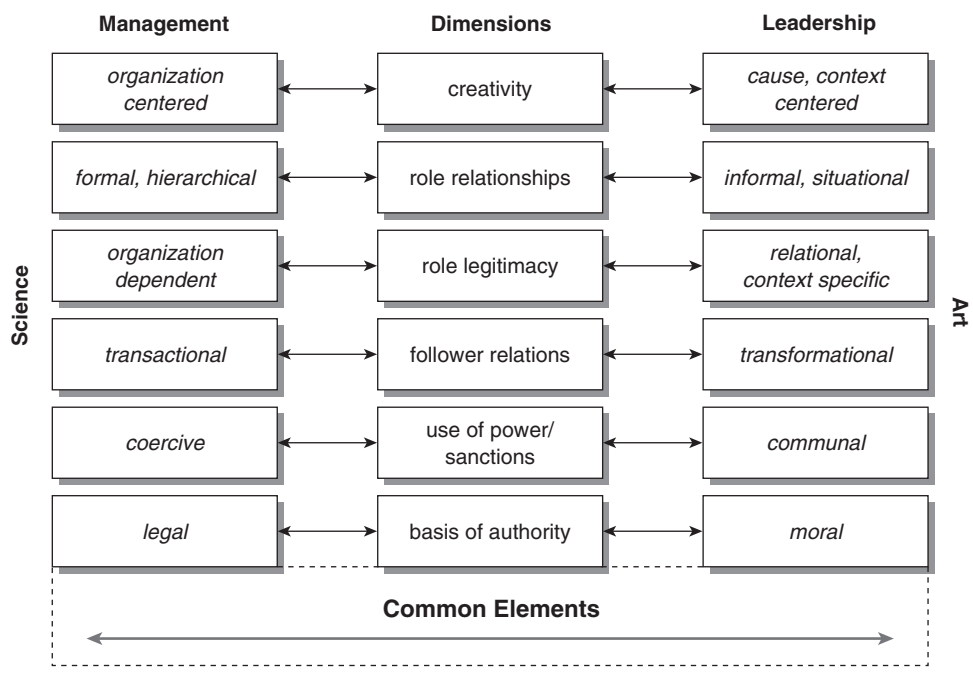


or what has been called “craft knowledge” (Blumberg, 1989). The quest for such a science of administration represents a long line of thinkers and a desire to advance and enhance the status of educational administration as a profession over more than a century (see Culbertson, 1988; Donmoyer, 1999). Whether educational administration is a profession based on science is a theme that will be taken up again in this book. The purpose of graduate study is to be introduced to the science and art of educational leadership. Most graduate students have come from a background of classroom teaching and observed school administrators doing a variety of tasks, some mundane and others much larger. Very few understand the theories in use that govern any administrator’s actions. It is the purpose of this book to attempt to provide you with insights into the theories in use in educational leadership.

Is There a Difference Between Leadership and Management?

Much of the core of most graduate programs is concerned about categorizing schools as one type of human organization. It should not be surprising then that the theoretical base of most graduate degrees comes from ideas about organizations and how they are effective or ineffective (see Ogawa, 2005). This body of knowledge is usually called *organizational theory* and it has its conceptual roots in sociology (see Becker & Neuhauser, 1975; Blau & Scott, 1962; Hall, 1972; Krupp, 1961; Likert, 1967; March & Simon, 1958; Mintzberg, 1979; Perrow, 1986; Presthus, 1962; Senge, 1990; Thompson, 1967) and later social and behavioral psychology (see Argyris, 1962; Duke, 1998; Golembiewski, 1972; Katz & Kahn, 1966; Lippitt, 1982; McGregor, 1960; Ogawa & Bossert, 1995; Simon, 1945; Zaleznik, 1966).

❖ Figure 1.3 On the Dimensions Connecting Management and Leadership



Understandably, the focus in organizational theory is on the characteristics of organizations and determining their impact on humans and the purposes for which the organization has been formed. The essence of management is about what people in positions of authority and responsibility do in organizations. Managers perform their duties in organizations and therefore their first loyalty is to the maintenance or continuation of that organization for it is the organization that provides the role they occupy. For this reason, managers are bound to their organizations and are usually conservative in their outlook and may view change with great suspicion (see Bennis, 1989, p. 25; Dunham, 1964, p. 22; Fullan, 2001, pp. 31–34).

Social and behavioral psychology is centered on how individuals and their behaviors do or do not make a difference to notions of organizational effectiveness. Much of the very popular readings in business literature are focused on how leaders can make a difference for and within their organizations (Fullan, 2002; Senge, 1990).

Figure 1.3 highlights the difference between leadership and management. Both management and leadership rest on a common set of attributes and dispositions as it pertains to individuals. However, Kotter (1990) proffered that management was about making the current organization function better compared to leaders who were out to engage in changing the organization (p. 6). From this perspective, managers are simply leaders who choose to work inside organizations and accept the boundaries, conventions, rules, and relationships within them. Warren Bennis (1989) framed Kotter's

distinction more pejoratively when he remarked that “leaders master the context and managers succumb to it” (p. 44). By this he meant that managers do not generally question some things about organizations, while leaders may engage in the process of intensive examination of purposes, procedures, and organizational borders. Leaders may work outside organizations and may not need them. Their leadership may lead to the establishment of an organization to carry on their purposes as in the case of the leadership of Martin Luther King, Jr., and the Southern Christian Leadership Conference.

Leaders may also retain their skepticism about organizations and especially the state. The exemplar here is Mahatma Gandhi, who distrusted the ever increasing power of the state, pointing out that it was a “soulless machine” (Iyer, 1973, p. 254). Gandhi argued that the moral authority of the citizen came first and the state’s authority second (Iyer, p. 256). Furthermore, he held the following:

... every ideology that pretends that it must not be put in doubt in the interests of society or civilization or something else, becomes the natural basis for dogmatism or fanaticism. In Socratic terms all logos must be submitted by its author or follower to critical examination. . . . (Iyer, 1973, p. 249)

Gandhi thought that it would be cowardly to blame the administrators of an unjust system because they were “creatures of circumstance” and were engulfed in the evils of an unjust system. If such a system were unjust it would be an evil to propagate it and to obey its rules. It became the test of a “good man” to resist such an evil system (Iyer, 1973, p. 257).

Gandhi then laid the groundwork for differentiating between leadership and management. Leaders, said Gandhi, must exhibit “courage, endurance, fearlessness, and above all self sacrifice” (Iyer, 1973, p. 138). On the other hand, noted the Mahatma, in an organization, “leaders are elected . . . for convenience of work, not for extraordinary merit” (Iyer, p. 138). Such persons are simply “first among equals” and are no better than the weakest among them. He concluded that “a leader is useless when he acts against the promptings of his conscience” (Iyer, p. 139). Let us examine more closely the dimensions that separate leadership and management.

The Basis of Authority

Working within an organization today usually means that it contains some or all of the characteristics of a bureaucracy. For example, bureaucracies contain defined roles arranged in a hierarchical relationship of superior to subordinate called “the chain of command” as well as job descriptions that are contained and reflect organizational rules with specialization attached to those roles. The separate roles enable the organization to provide differing pay scales or compensation schemes that reflect this difference called “the division of labor.”

Bureaucracies also contain forms of advancement by merit, although merit may be defined differently in them. Bureaucracies are also known for their impersonality and a reliance on written records that are used to document transactions and decisions (see Silver, 1983, pp. 73–94). The root of the authority of the bureaucracy is the law. Legal authority is the basis of power. Bureaucracies contain a predetermined and official

jurisdictional area ordered by rules, activities are fixed within a governance structure, and the authority to give commands or orders is based on a delimited use of coercive means located within specific roles of the organization (see Gerth & Mills, 1970, p. 196). The “bottom line” is that bureaucracies are marked by legal power, stable structures, and routine operations. Bureaucracies have become an almost universal organizational structure in the world, from Beijing, China, and Tokyo, Japan, to Johannesburg, South Africa, Berlin, Germany, Buenos Aires, Argentina, and Ottawa, Canada.

The Use of Power and Sanctions

“Coercive power” in Figure 1.3 refers to the ability of certain officers within an organization to issue orders, directives, or “commands” that must be obeyed. Formal organizations are centered in legal, coercive power. Schools and school districts are one kind of formal organization. While their social function may differ, their foundational orientation is ribbed around these two dimensions. Contrast these qualities with a nonorganization or a different type of organization in which the leader bases his or her authority on moral conviction and a cause, such as Gandhi’s leadership in the movement in South Africa and India to secure independence from Great Britain, or Martin Luther King, Jr.’s, leadership in the American Civil Rights Movement. In those cases, the focus of leadership is communal, centered on a cause and fueled by an idea that binds the participants together.

One of the dimensions of leadership is to provide the focus for the cause, explaining its meaning and persuading followers of the need for cohesion and commitment toward its realization. The use of power in a communal approach is based on cohesion to the moral cause, and the leader uses all the powers of persuasion to maintain constancy over time. Instead of the power to compel response by coercive means, a leader within a communal approach uses shame and moral outrage. In this respect, the use of persuasion resembles what has been called “servant leadership” (see Greenleaf, 1977; Sergiovanni, 1992).

Follower Relations and Interactions

A manager in a bureaucracy has the means of compelling obedience by legal, coercive power. The relationship to followers is *transactional*, that is, “you do this for me, and I will do this for you,” not the least of which is to keep employing the person in his or her current position. Working in a hierarchy reinforces the superior/subordinate nexus of transactional relationships (see Burns, 1978, pp. 417–418). *Transformational* interactions involve the leader and followers in a relationship that is more equalitarian, in which followers are uplifted, and there is within the relationship an exchange that becomes dynamic and intensely interactive (see Duncan & Seguin, 2002). Both leader and followers are empowered by each other. Great causes are propelled by transformational patterns of interactions between leaders and followers, from Gandhi’s immortal salt march against British rule in India, Martin Luther King, Jr.’s ringing sermons in the Birmingham Bus Boycott in Alabama, or Mother Jones’s rodomontade to ensure worker allegiance and solidarity supporting a strike by the United Mine Workers.

Role Legitimacy and Relationships

The legitimacy of a role within a bureaucracy rests on a legal foundation. Roles are established within a pattern of ascending authority and responsibility (called “line” responsibility) or by specialization and expertise in support of line authority (called “staff” responsibility). By contrast, role legitimacy in politics, labor, or religion, which is more cause centered and volatile, is relational and context specific. Leaders arise in contestations over causes. They may occupy roles for short times, but it is not uncommon for them to be replaced or even the roles to be abolished.

Creativity

Sometimes called “thinking out of the box,” creativity represents one of the hallmarks of greatness in leaders. For example, Simonton (1994) argues that creativity is a neglected realm of understanding leadership because “a leader is that group member whose influence on group attitudes, performance, or decision making greatly exceeds that of the average member of the group” (p. 411). Managers are already “in the box,” as it is represented by the boundaries, rules, and customs of the organization in which they occupy a role. Leaders in a cause-driven and defined movement are required to be creative on a much more demanding basis. They have no boundaries except those that add to the power of their momentum toward realizing the aims of the cause. Since they have no formal organization, their leadership involves creating and sustaining a vision that is compelling and clear, and they continue to build coalitions of support around it to attain it. Managers, on the other hand, bound as they are by context in creating their visions, have to ensure that such visions are compatible with the broad functions for which the organization was created. Visions are defined and confined to those products or services that enhance the organization.

Creativity for organizations enhances the organization. Creativity for leaders outside organizations enhances the cause for which they toil. Creativity for leaders has been described in the works of Edward De Bono (1980). De Bono criticizes “yes–no” systems of thought as dealing with fixed ideas and old truths, and having “no creative ability whatsoever” (p. 30). The problem with “yes–no” systems (known as “logic”) is that they produce “box definitions” (p. 31) and frameworks, called by De Bono “concept packages” that are self-justifying. Such frameworks become obstacles to change. Thomas Kuhn (1996) called them “paradigms” (p. 10). When a leader exhibits creativity, he or she has learned how to think outside the “box definitions” because “neither logic nor computers produce right answers; they only produce answers consistent with the initial concept package” (De Bono, 1980, p. 50). Fullan (2002) also notes that one of the five “action-and-mind sets” that effective leaders possess is they have a proclivity to make sense of often chaotic situations. This capacity involves creativity (p. 2).

Because management has roots in sociology and social psychology, it lays claim to being scientific. Leadership, however, remains first and foremost an art. An art involves formal training but contains elements that some may label *subjectivity* but that may also contain universal themes. To gain an insight as to what is art, perhaps we can learn something from one of the greatest sculptors in the world, Auguste Rodin (1840–1917). In describing art, Rodin indicated that “art is contemplation . . . It is the

joy of the intellect which sees clearly into the Universe . . . [it] is the most sublime mission of man, since it is the expression of thought seeking to understand the world and to make it understood (Gsell, 1983, p. 1.) Rodin spoke of expressing the spiritual state of his subjects and the world in which they lived (Gsell, p. 11). He spoke of looking deeply into things. Mediocre artists simply reproduced an exterior. Rodin searched for the spirit that was underneath. “I see all the truth and not only that of the outside,” remarked Rodin (Gsell, p. 11). Rodin penetrated his subjects for something called *character* and it was this ingredient that provided his works with power. “There is nothing ugly in art except that which is without character, that is to say, that which offers no outer or inner truth” (Gsell, p. 20).

Deal and Peterson (1994) came very close to Rodin’s ideas when they sketched out a picture of “artist-principals.” These leaders were seeking to

define reality, capture and articulate symbols that communicate deeply held values and beliefs, and engage people in ritual, ceremony, theatre and play. Their primary motivation is to instill a deep sense of meaning that makes the school a place of the heart as well as the head and hands. (p. 8)

Evidence of “artist principals” is supplied from school leaders who not only turned around troubled schools but established national models with low socioeconomic status students in such personages as Deborah Meier (1995), principal at Central Park East in Harlem, and Sandra Dean (2000), principal of South Simcoe in inner city Toronto, Canada. Both of these innovative and courageous women were role models for what Debra Meyerson, a professor at Stanford University’s Graduate School of Business, would call “tempered radicals” (Church, 2002). Tempered radicals are leaders who become change agents, but “they want to rock the boat, and they want to stay in it” (Church, p. C-1). These leaders are patient; they pursue their change agendas through accumulated little actions that add up over time. John Gardner (1968) observed the same phenomena when he said, “We have all seen men with lots of bright ideas but no patience with the machinery by which ideas are translated into action. As a rule, the machinery defeats them . . . [because they] will not take the time to understand the social institutions and processes by which change is accomplished” (p. 130).

The Necessary Alliance: Leadership and Management

It was this same John Gardner (1968) who observed the following over 30 years ago: “The sad truth is that a great many of our organizations are badly managed or badly led” (p. 133). Carnes Lord (2003) also observed the following:

The day-to-day management of the machinery of administration is the single most important thing that governments do most of the time, and whether it is done well or badly directly affects the fortunes of regimes and those who rule them. (p. 116)

Schools remain in desperate need of both leadership and management. In 1996, Thomas Sergiovanni observed that an emphasis on “org. theory” taught in graduate programs resulted in the goals of schools being pursued as if principals and superintendents were engineers and “we know that it is not engineering but leadership that

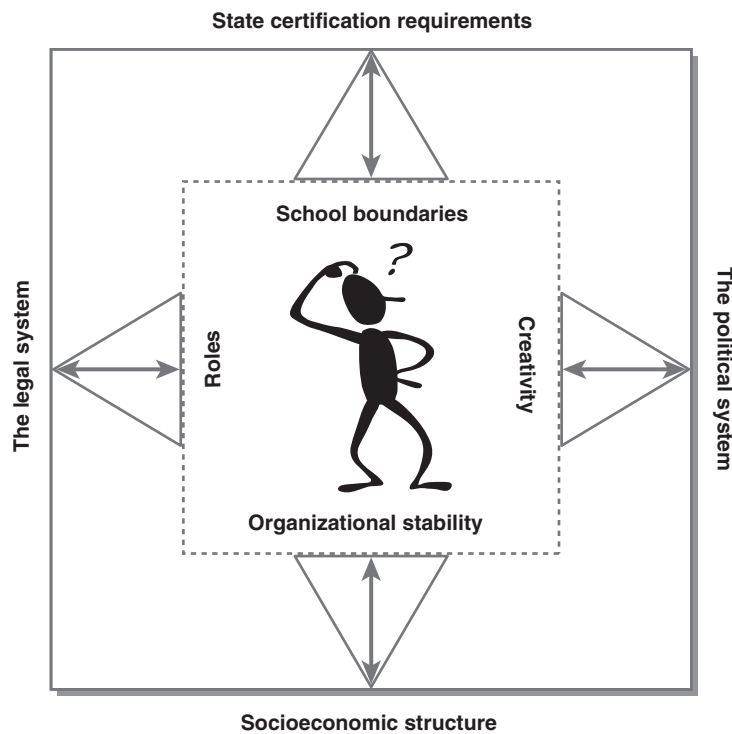
schools need to improve” (p. 45). Nearly three decades of observation indicate that schools are not working for a large segment of the population (Hunter & Bartee, 2003; Jencks & Phillips, 1998; Popkewitz, Tabachnick, & Wehlage, 1982; Sedlak, Wheeler, Pullin, & Cusick, 1986). To manage them more efficiently and effectively makes little sense until they are fundamentally changed.

Managers are conservative about changes. While they may embrace change within schools, they may be reluctant to engage in alterations where the fundamental borders of schooling are concerned. And they may be cautious or even negative about making changes in their own roles within school organizations since that would be tampering with their own job security. When it comes to internal change, managers are faced with a dilemma. One of their major responsibilities is to secure and maintain organizational stability. They can't overturn the organization without endangering its capacity to exist. No matter how poorly the organization is performing, managers can't close it down, especially an organization fulfilling a social function such as education.

It is perhaps for this reason that Deming (1986), the father of TQM (total quality management), indicated that significant change in an organization could never be brought about without outside intervention because, “as a good rule, profound knowledge comes from the outside, and by invitation. A system cannot understand itself. The transformation will require leaders” (p. 94). Internal managers just have too many vested interests in the status quo. They may tinker inside the boundaries, but they cannot be the ones to engage in fundamental changes. Deming's commentary indicates that leaders are the ones who can understand boundaries and fundamental questions and they are theoretically prepared, not simply experienced operationally.

Figure 1.4 shows “the manager's dilemma” in this regard. There is an intricate interrelationship between managerial roles, organizational stability, and school boundaries, which defines organizational functions within the existing political system, socioeconomic structure, legal system, and state certification requirements. The relationship between social stratification and schooling has been established by research (Cookson & Persell, 1985; Labaree, 1988; Lucas, 1999; Sapon-Shevin, 1994). Creativity is also constrained within this nexus. Any proposed organizational change cannot seriously entertain radical role changes or social functions without calling into question the stability of the organization itself.

From this perspective, it can easily be seen that most so-called “reforms” of education today can be placed squarely within existing school boundaries and alterations of internal school operations. For example, such changes as block scheduling alter the way time is allocated within schools, but they do not alter any other changes outside of schools. Block scheduling does not change the socioeconomic structure or the legal system that defines the dimensions of schooling. As such, block scheduling is a “refinement” of the status quo. Table 1.1 shows a partial list of educational “reforms” that are popular today and the extent to which they do or do not alter the fundamental assumptions of schooling. If a proposed “reform” functions exclusively within the system of schools as they exist, and does not change any of the relationships of schools to larger socioeconomic, legal, or political systems, then the change is purely “within the box.” If the proposed change has the potential of challenging assumptions beyond the traditional role of schools, then it has the potential of being an “out of the box” change and may legitimately

❖ **Figure 1.4** The “Manager’s Dilemma,” the Foci of Organizational Stability

be called a “reform.” For this reason, many educators confuse “reforms” with “refinements.” From the perspective of leadership versus management, and paraphrasing Warren Bennis (1989), leaders challenge the boundaries of the organization while managers are captured by them (p. 44). Managers are less likely to think “outside of the box.”

For this reason, this book first examines the nature of leadership outside of organizations. This stance is based on the premise that future school leaders must understand something about leadership in the human experience before examining the specific requirements of leading or managing schools as organizations. It is important that future school leaders come to see the many limitations imposed on schools so that decisions they may make that reinforce how schools are now working are made with an informed perspective (see Spady, 2007). The status quo is not acceptable. Nearly all the critics agree that change is necessary. The nature and type of changes are what are at stake.

Fullan (2002) indicates that the idea of the principal as an instructional leader is “too narrow a concept to carry the weight of the reforms that we need for the future” (p. 1). Fullan argues that future school leaders are those that “can create a fundamental transformation in the learning cultures . . . and the teaching profession itself” (p. 1). Transforming school cultures is a very broad sweep of the educational environment. It includes the idea that current notions and boundaries of the social educational function

❖ **Table 1.1** Leadership Versus Management: A Partial List of Possible Changes in Schools: Refinements or Reform?

Proposed Change	Description	Refinement? [management]	Reform? [leadership]
Block scheduling	Enlarges modules of time for scheduling subjects within schools.	Yes—impacts the scope of curriculum within schools as well as mode of instructional delivery.	No—does not change any of the boundaries of schools or alter fundamental socioeconomic conditions.
Cooperative learning	Places students in groups to help one another in learning.	Yes—functions within the existing curriculum and existing constraints.	No—does not change any conditions in the socioeconomic, political system in which schools function.
Pay for performance or certain “value added” schemes for rewarding superior student performance on designed criteria or tests	Various schemes in which teachers or principals are rewarded for superior test scores of students—usually with increased pay in the form of bonuses.	Yes—pay for performance schemes assume that organizational roles are okay; the problem is motivation, which is solved with compensation schemes that recognize effort or “results” in the form of improved test scores.	No—pay for performance schemes propose no boundary changes and assume that current forms of schools are either efficient or not, leaving a discussion of such changes to the vagaries of the marketplace, that is, for schools to become “better” forms of schooling they will get “better results” but will not challenge the efficacy of the system in which they function.
Closing the achievement gap—curriculum alignment	The idea that the “gap” between students based on race is unacceptable and must be closed by whatever means that would enable this to occur, usually by a tighter “fit” between the test and the curriculum.	Yes—educators are urged to adopt whatever tactics have been shown to improve test scores; developing a tighter relationship between the tested, taught, and written curriculums reinforces the efficacy of the tests, which have been shown to reinforce the socioeconomic plight of poor children.	No—the tactics educators are urged to adopt do not challenge the conservative nature of schooling in reproducing the society itself with its built-in socioeconomic differentials. All of the solutions are “in the box.”

Proposed Change	Description	Refinement? [management]	Reform? [leadership]
Looping	Students stay with the same teacher at the next grade level.	Yes—this is a variation of assigning teachers to students within schools.	No—there are no fundamental changes involved with schooling and social reform or political change.
Vouchers and charter schools	These changes represent the move toward privatization of the public schools.	Yes—such schemes must function within existing law and serve to reinforce the existing socioeconomic class distinctions, although in theory there could be changes. Both ideas do not embrace radical internal changes in schools.	No—in theory, vouchers could be used to foster reform; in practice they have not done so. Charters have not brought about fundamental changes in school boundaries.
Parental involvement	More involvement of parents in school operations is argued to truly reform them.	Yes—parent involvement can improve certain aspects of school functions. There is no evidence any fundamental reform has been fostered by increased parental involvement.	No—parent involvement has ushered in no fundamental changes in school boundaries or larger socioeconomic conditions or relationships.
Strategic planning	The use of strategic planning can serve to improve school risk taking.	Yes—strategic planning can incorporate many useful tactical changes within schools.	No—strategic planning usually takes as “givens” school boundaries and legal covenants.
Writing across the curriculum	An approach in which all teachers in all subjects teach writing.	Yes—this change is simply one in which curriculum is assigned to teachers differently within schools.	No—this approach to curriculum fits well into current models of schooling and instruction.
Phonics	A highly politicized approach to teaching reading that does not challenge any fundamental questions of schooling.	Yes—a curriculum issue confined to reading.	No—important questions of school in the larger society remain unchallenged and unchanged.

(Continued)

❖ Table 1.1 (Continued)

Proposed Change	Description	Refinement? [management]	Reform? [leadership]
The middle school	The introduction of a different grade configuration than 7-8-9 for a school in-between elementary and high school.	Yes—changing grade configurations is part of redefining what schools will house what age-graded students.	No—middle schools make no fundamental changes to the nature of schooling and the existing division of labor between schools and society.
Constructivist approaches in teaching	The idea that curriculum should be put together with the idea that learners construct meaning and bring much to the classroom in the way of prior experience.	Yes—constructivist approaches are ways to teach different ways to think about creating curriculum and altering assessment practices within schools as they exist.	No—constructivism proffers no fundamental ways that schools should function in society.
Accountability/testing plans	Any approach to improving student test scores that links such results to persons in schools or their functions.	Yes—accountability plans may increase the use of testing and force personnel to pay more attention to tests than before.	No—accountability plans accept the way schools function now. Such plans foster any behavior within schools that leads to test score improvements.
Zero-based budgeting (ZBB)	An approach to constructing a budget in which no budget category begins with any amount except “zero.”	Yes—if nothing else ZBB changes budgeting practices.	No—ZBB functions well within existing schools, boundaries, and socioeconomic and political relationships.
Group counseling	An approach to clustering students with similar needs together to promote the exchange of ideas on a common topic.	Yes—changes the way counselors work within schools.	No—works well within schools as they now exist.
Clinical supervision	An approach to supervision of teachers that includes a planning conference, observation, and feedback conference.	Yes—changes the way principals and other supervisors may work with teachers in doing required evaluations of them.	No—purely an in-school change in the way principals observe and evaluate teachers. No changes in schools are required.

Proposed Change	Description	Refinement? [management]	Reform? [leadership]
Gifted education	An approach to thinking about student differences on mental abilities using some tests as the discriminating instrument.	Yes—special classes for the gifted, or pullouts, are usually implemented within schools.	No—gifted education requires no changes in the functions of schooling and may reinforce socioeconomic inequities.
Team teaching	The use of more than one teacher in performing instruction with students in a common instructional situation.	Yes—sometimes a change in scheduling is required or may involve curricular departmentalization.	No—team teaching is a “within-school” alteration of clustering teachers and students in pedagogical situations.
Differentiated instruction	The creation of a wide variety of instructional practices that include learning styles, cultural backgrounds, and prior knowledge.	Yes—fosters a wider diversity of instructional techniques and classroom approaches that are located within the existing school structure.	No—there are no changes in the functions of schools or schooling, although some attention may be paid to specific instructional goals. These are assumed to be within the current capacity of schools.
De-tracking	The abolition of the means to “track” or “stream” students on the basis of some common criterion, usually a test score.	Yes—portends a change in scheduling practices and perhaps pedagogical practices.	Borderline—while de-tracking occurs within schools, the refusal of the school to track by IQ usually confronts a bias in the clustering or grouping of students by socioeconomic status.

may have to be reconsidered and perhaps even redefined. This is a radical idea of the scope of changes that may be required of educational leaders in the future. In closing for the moment the discussion regarding leadership and management, Lord (2003) comments that there is a tendency today that “managers” are simply bureaucrats compared to leaders, who are the more active participants on the stage. However, it is more complicated than that. Lord notes that “in reality, however, few important administrative decisions are without consequences for policy” (p. 117). And, concomitantly, “bureaucratic managers cannot be, and should not consider themselves, simply neutral

technicians. At least at senior levels, administrators are inextricably involved with policy and in a position to exercise genuine leadership” (p. 117). Drawing this discussion to a close, perhaps the best way to describe the difference between leadership and management is to say that while they are different, they come together. If organizations are not managed, they cannot be led well either. While leadership can exist outside organizations, once it enters organizational life, it must initiate procedures that enable management to become a reality or the organization and the social functions it performs are likely to perish over time.

Pursuing Learning Extensions of the Chapter

The learning extensions of the chapter involve a film experience about a complete leader: Mahatma Gandhi.

***Gandhi* (1982), Color, DVD, Columbia Pictures, 3 Hours (Contains Some Original Newsreel Footage, Including Verbal Footage of the Real Gandhi)**

Based on the Louis Fischer (1950) biography, the Academy Award–winning Richard Attenborough (1982a) film begins with the event that served as the catalyst for Gandhi to begin his evolution from a partial leader to a complete leader. That event was being thrown off a South African train because he was sitting in the first-class section and refused to take a seat in the “colored” car designated for nonwhites.

While Gandhi considered himself to be a physical coward, he could not accept the government-imposed color line. Although he was but 24 years of age, Gandhi began organizing Indians in protest. Twenty years later he left South Africa as a hero to undertake a return to India and the role of leader to gain Indian independence. It is perhaps from his South African experience that Gandhi remarked the following: “Strength does not come from physical capacity, but from indomitable will” (Attenborough, 1982b, p. 13).

This film can be watched on many different levels and with many different objectives in mind. Here are some of them:

Gandhi’s South African awakening or his “transformation.” The early part of this film is perhaps the most crucial for Gandhi’s development as a leader. The viewer is able to see an unsure Gandhi become a resolute leader. He had a fierce temper that he had to learn to control and he began to put together the idea of communal living in the ashram or farm. It was also in South Africa that Gandhi took up *Brahmachary*, or celibacy. It was part of his vow to focus his life and be lifted above material concerns (Fischer, 1950, p. 73). Above all else, Gandhi learned in South Africa that “one man with truth on his side could wield immense moral power” (Woodcock, 1971, p. 55). Gandhi’s South African experience has been called “his transformation” (Fischer, pp. 58–73; Kytte, 1982, pp. 64–88). The depth of this personal transformation has been explored by Eric Erickson (1969, pp. 176–226) in his provocative book *Gandhi’s Truth: On the Origins of Militant Nonviolence*. Gandhi came step by step to a position of nonviolence in his political protests, whereas later his nonviolence was copied by Martin Luther King, Jr., in the American Civil Rights Movement. Gandhi worked out this

posture as he reacted to his role in the Boer War, in which his medical treatment given to the Zulus when no one else would treat them. Gandhi chose the name *satyagraha* to describe his outlook, which meant “truth” and “force” and not “passive resistance” as it is sometimes known. But there was nothing “passive” about this method, as Gandhi was to demonstrate time after time in South Africa and later India. The film speeds up Gandhi’s transformation, which took 20 years.

Questions to Consider

1. Describe Gandhi’s motives for engaging in social protest. How did he see his actions?
2. How did Gandhi’s own code of action, that is, actionable beliefs, become translated into actions in deed?
3. From the film’s portrayal of Gandhi’s 20 years in South Africa, describe Gandhi’s development from a protester or partial leader to the complete leader of a movement.

Attenborough’s film is also an illustrative vehicle for understanding how Gandhi’s moral principles guided his actions in India, how he sought out confrontation with British authorities to demonstrate to them and to his followers the folly of their continued presence in his country. Gandhi used all the tactics described by Saul Alinsky (1971, pp. 126–164) when a less powerful social force confronts a powerful one. Here is what Alinsky (1971) observed:

Power is not static; it cannot be frozen and preserved like food; it must grow or die. Therefore, in order to keep power the status quo must get more. But from whom? There is just so much more than can be squeezed out of the Have-Nots—so the Haves must take it from each other . . . Here is the vulnerable belly of the status quo. (p. 149)

More than any other film, *Gandhi* is about moral leadership and it demonstrates many of Greenleaf’s (1977) tenets about what is now called servant leadership. In addition to the film, there are abundant books about Gandhi that are worth reading to more fully understand this remarkable human being.

Writing in Your Personal Reflective Journal

To begin creating your own personal reflective journal about the book, you may start your entry with reflections on when it first came to your own awareness that others thought what you said or did was important. Could you be called a partial leader? Perhaps it occurred in athletics or coaching, or perhaps in other endeavors related to hobbies or other activities. Try to recall how you felt about this experience. How important is it that others looked to you for guidance or wanted your opinion? How do you feel about it now?

A second part of leadership growth uses Gandhi as an example (his transformation in South Africa). Human growth, especially in leadership, is about the discovery of self, of answers concerning the most intimate aspects of living, material things, confronting human mortality in death, and relating such matters to larger purposes and meanings. Gandhi was aided by his religious teachings in Hinduism and its attendant

practices, notably *Bramacharya* or celibacy, which in Indian thought meant “in search of Brahma or God” (Fischer, 1950, p. 73). *Bramacharya* meant restraint not only sexually, but in diet, emotions, and speech. And it meant abstinence from “hate, anger, violence and untruth” (Fischer, p. 73). Identify your own life beliefs and indicate the extent to which your religious teachings have influenced them. These beliefs constitute your own inner core.

A Review of Key Chapter Concepts

Use a review of these key chapter concepts as a way to test your own understanding of the premises, ideas, and concepts that are part of this chapter.

artist-principals—This refers to a group of administrators who approach their duties from the perspective of creating mutually satisfying symbolic rituals, ceremonies, and interrelationships based on the creation of shared values (see Deal & Peterson, 1994; Willower & Licata, 1997).

bureaucracy—This is a type of organization with distinctive characteristics that include a job hierarchy, separate roles with differentiated salaries, and administration based on meritocratic appointments. Often attributed to Max Weber (1864–1920), a German sociologist (see Collins, 1986, p. 34).

coercive power—This is the capability of certain officers in an organizational hierarchy to compel obedience through fear, intimidation, rejection, punishment, ostracism, or physical or mental abuse.

craft knowledge—This is information that is considered useful in the practice of educational administration but that is not the result of formal, empirical study. May also refer to the “wisdom of the field” as to what practitioners believe and do but which is not the result of “scientific study” (see Blumberg, 1989).

leadership as a science and an art—The key idea here is that there are two aspects to studying leadership, one that is organization centered and focused and involves management, and a second that is nonorganization centered and involves influencing and interacting with people in common causes apart from formal organizational life. The science of leadership involves behavioral and social psychology as well as branches of sociology. While certain aspects of leadership can be approached within the realms of science, its essence remains elusive to a traditional approach and methods of so-called “scientific” disciplines. For an example of a work that sits on the border of science and art in examining leadership, see Erik Erikson’s (1969) *Gandhi’s Truth*.

mask of command—This is the idea that the public face and persona of a leader is carefully constructed to be what the followers require and need to engage in the enterprise at hand. A “mask” is not a phony shield of falsity, but rather a construction of self that is displayed externally. The “mask” may involve other aspects of persona such as distinctive clothing or other personal accoutrements, as for example, Franklin Roosevelt’s extended cigarette holder (see Wills, 1994, pp. 23–38).

native or indigenous leaders—This refers to leaders that are part of a specific culture or subculture that arise within the customs, traditions, and practices of that culture or subculture and are usually “informal” as opposed to the result of formal, bureaucratic rituals in an organization-centered culture.

organizational theory (“org. theory”)—This is a body of information, some of which is based on formal inquiry, that centers organizations as the prime source for understanding leaders, leadership, and the challenges facing leaders. “Org. theory” is primarily descriptive in nature, but has moved toward prescriptive perspectives based on what is “good” for the organization (changing cultures or introducing “reforms”; see Argyris, 1972; Hills, 1968; Senge, 1990).

paradigm—This is a norm of behavior that applies to scientific investigation in which investigators/researchers share certain assumptions about what is or is not worth researching and how best to go about the process of inquiry (see Kuhn, 1996).

partial/complete leader—This is terminology created by Saul Alinsky (1969) to describe the difference between leadership in “the rank and file” as opposed to leaders selected by outsiders or by some formal process endorsed by organizations/bureaucracies. Partial leaders do not have to acquire formal academic training to become leaders. They are leaders by virtue of having some capacity, ability, insight, or cause that appeals to and is applauded by others like them.

point of scientificity (POS)—This is a historically constructed and specific point in time when it is assumed or alleged that a discipline or a field became a science (see English, 2002).

social capital—This term refers to a relational and interactive dependency and mutually constructed social network that can be called on for support when a leader must build a coalition of support or sustain a position in times of conflict.

spiritual leadership—This aspect of leadership in the book is concerned with how educational leaders internalize values that motivate them and retain their steadfastness and vision, which leads to leadership resiliency over time. It does not refer to religious perspectives, although it may contain elements of religious values.

tempered radical—This refers to a person who does not simply uphold organizational rules and norms but is actively engaged in challenging and changing many, only in a progressive fashion that is evolutionary instead of revolutionary.

the knowledge base—This concept refers to the assumed presence of a coherent and consistent theoretical platform or body of information (facts, theories, practices) that has its roots in empirical research. Information that exists outside a knowledge base is not given the same weight in leadership preparation or practice.

TQM (total quality management)—This is an approach to management created by W. Edwards Deming (1986) in his work in Japan after World War II. TQM involves strict analyses of production by statistical methods and a rigid adherence to shaving costs to the bare bones without compromising a manufactured entity by whatever

means are used to determine quality. The language of TQM has infiltrated educational administration through the development and imposition of the ISLLC (Interstate Leaders Licensure Consortium; see English, 2000).

transactional leadership—This is an interaction between a leader and a follower based on some exchange of goods, services, or psychic or emotional needs that both parties seek from the other (see Burns, 1978).

transformational leadership—This is an interaction between a leader and followers that is premised on the active participation of both in which a cause or problem uplifts both and in which leader and followers are mutually influential (see Burns, 1978).