Copyright is owned by the Author of the thesis. Permission is given for a copy to be downloaded by an individual for the purpose of research and private study only. The thesis may not be reproduced elsewhere without the permission of the Author.

LEADERSHIP & LOGOLOGY:
A SCRIPTIVE READING OF LEADERSHIP WRITING

Ω

A thesis presented in fulfilment
of the requirements for the degree of

MASTER OF MANAGEMENT

at Massey University, Auckland

GRACE, POH LYN, TEO

2002

CONTENTS

List of Figures and Tables iv
Acknowledgements v
Abstract vi

INTRODUCTION ..... p. 1

Chapter One ..... p. 6
LEADERSHIP IN THE CONTEXT OF MANAGEMENT
- Leadership Un-defined ■ p. 7
- The Nature of Management & Leadership ■ p. 9
- Leadership Theory ■ p. 11
- Comparing Leadership Theory with 'Guru' Theory ■ p. 18
- Observations on Leadership in the context of Management ■ p. 24

Chapter Two ..... p. 27
METHODOLOGY
- New Rhetoric ■ p. 29
- Logology ■ p. 31

Chapter Three ..... p. 38
METHOD
- Scriptive Reading ■ p. 38
- Selection of Texts ■ p. 42

Chapter Four ..... p. 46
DRUCKER & THE ULTIMATE LEADER
- The Role of Management ■ p. 47
- Leadership as Work ■ p. 51
- Emergence of the Knowledge Society ■ p. 55
- The CEO in the New Millennium ■ p. 61
- The Next Society ■ p. 65

Chapter Five ..... p. 72
LEADERSHIP & LOGOLOGY

CONCLUSIONS ..... p. 78
Limitations & Future Directions ■ p. 80

REFERENCES ..... p. 81

Appendix ..... p. 87
Models of Leadership Theory ■ pp. 88-89
Paper and presentation materials presented at Leadership Workshop, Oxford, UK, 16-17 December 2002 ■ pp. 90-130

LIST OF FIGURES & TABLES

Figure 3.1: The Three Phases of Reading ..... p. 41

Figure 3.2: Scriptive Reading: Interpretative Phases ..... p. 42

Table 1.1: Leaders verses Managers ..... p. 10

Table 1.2: Summary of Leadership Theories ..... p. 17

Table 3.1: Approach to Reading Selected Texts ..... p. 45

Table 5.1: Summary of Findings ..... p. 77

ACKNOWLEDGEMENTS

To all of you who have brought me this far; know that words are never quite sufficient in expressing gratitude.

To Nanette: Supervisor extraordinaire, mentor, coach and friend. I have learned more from you in one year than many on my own. Thank you for taking the risk with me. This thesis is as much yours as it is mine.

To John & Kaye: Thank you for your support, encouragement and ever timely advice. You have made academia more meaningful than I thought it could be.

To my incredible family (who have become too numerous to name): For all the distractions, holidays, heckling, feasts and festivities that you have surrounded me with, I am grateful because it meant you were on this academic journey with me. I owe my grades to you.

To friends: Who nagged me on my word count, prayed me through the writing and cheered me on despite not knowing what I was doing – thank you, thank you, thank you.

And to my God: The alpha and the omega. You started me on this path and took me through it all. I could never be grateful enough.

ABSTRACT

Leadership theory has developed alongside management theory since the early twentieth century. The writing of management theory has been subject to critical interpretation as evinced by 'guru' theory. In comparison, the development of leadership theory has received scant critical attention. My inquiry moves into this 'gap', explores it and then asks 'What does a critical reading of leadership writing tell us about where leadership theory is heading?'

My thesis argues that leadership theory has moved from the naming of 'managers' to the designation of 'leader-managers' and in the analysis of Drucker's writing, suggests that the 'leader of leaders' has already arrived. I also highlight the multiple meanings attributed to the term 'leadership' and predict that it is becoming a 'god-term'. These observations were the result of several stages of research.

Firstly, the literature on leadership indicated two trends that signalled the direction of leadership theory. One trend pointed to the rising 'image' of the manager / leader and the other to an expanding concept of leadership. Burke's theory of logology suggested that these trends were part of the nature of language which inherently tends towards hierarchical 'perfection'. In order to test Burke's theory, several of Drucker's texts were selected for analysis as they spanned more than 50 years of management and leadership writing.

Applying a 'scriptive' approach to reading and critically analysing Drucker's texts, I traced the development of the manager/leader and the concept of leadership. I also discovered the concept of knowledge is closely aligned with leadership.

In the final analysis, I acknowledged the alternative perspective logology brings to leadership theory and anticipate the exciting possibilities for further research such a perspective provides.

INTRODUCTION

My inquiry began when I started reading the myriad of leadership texts produced for popular consumption. It seemed the claims of each successive text tried to outdo the preceding one. I found I was not alone in my dissatisfaction. In a review of publications on leadership, Huey (in McGill & Slocum, 1998) scathingly observed:

> Leadership books fall into one of three categories: boring thoughts of great men; motivational books by people who are in the business of selling their wisdom to executives; and honest-to-goodness novels masquerading as business books (p. 45).

Popular management theory texts have received similar censure and have been subject to much attention by critics such as Huczynski (1993), Micklethwait & Woodridge (1997), Collins (2000) and Jackson (2001). A body of critique, termed 'guru theory', has been established and it reflects the scrutiny popular management theory has received, especially the writing of management theory. Similar scrutiny of leadership theory has not occurred and it is into this 'gap' that my research enters.

While surveying the field and research surrounding leadership theory, I found there was no consensus regarding what constituted 'academic' theory and what was regarded as 'popular' theory. Consequently, I looked at the leadership theories that were considered 'significant'. The literature surrounding leadership theory also alluded to two intriguing trends. The first was how the ambiguity of leadership as a term allowed it to acquire new meaning. The second trend suggested the development of the 'image' of the manager/leader. These trends, observed through the development of leadership theory, hinted at the future direction of leadership theory. In that regard, I wanted to find out more and I believed a close reading of leadership writing would provide the answers.

Thus I looked to 'guru theory' to provide a stepping stone for critically analysing leadership writing. The most frequently cited methodology in developing 'guru'

theory and for studying management texts was rhetoric (Clark & Fincham, 2002). Hence I turned to literary theory as well, to find an appropriate methodology for my research.

In the field of rhetoric, the work of Kenneth Burke, under the rubric of 'New Rhetoric' stood out for two reasons. Firstly, his work on rhetoric included the notion of 'identification' which expanded the traditional ideas associated with Classical Rhetoric. 'Identification' highlighted the response of the reader (in the case of texts) in the process of making texts meaningful, and not just the techniques of persuasion. Another reason for selecting Burke was his theory of logology. If his theory could be substantiated, it would indicate the direction leadership theory was taking and explain the trends in leadership theory that I had noticed.

The theory of logology says that language inherently reaches for 'an ultimate', a 'god-term' that covers every other category within its domain of meaning. If, as logology suggests, the nature of language is 'a process of entitlement leading in the secular realm towards an over-all title of titles' (Burke, 1961, p. 25), then the naming of 'leaders' (and attendant leadership terms) would move in this same direction. To test Burke's theory would require an analysis of a series of texts authored by the same theorist over a period of time on the subject of management or leadership. In this respect, the writings of Peter Drucker stood out as the most suitable for analysis as Drucker has been writing about managers and leaders for more than 50 years.

In this thesis, I explore texts authored by him over several decades. I selected *The Practice of Management*, published in 1955, as a starting point from which to make connections and comparisons. As Monin (2001) and Beatty (1998) have already analysed the text, I will build on their findings. The next book I selected was *The Essential Drucker* (Drucker, 2001). Two chapters from this book were of particular interest to me: Chapter 19 on 'Leadership as Work' and Chapter 23, which is titled 'A Century of Social Transformation – Emergence of Knowledge Society'. The latter

chapter was selected because it provided a social context for leadership. Moreover, it seemed that 'knowledge' was closely linked to leadership. It was not surprising that the topics of leadership and the 'knowledge society' were again discussed in Drucker's latest publication, *Managing in the Next Society* (Drucker, 2002). Again I selected two chapters from this book on the above topics for comparison: Chapter 6 on 'The CEO in the New Millennium' and Chapter 15 'The Next Society'. Reading both chronologically and topically across Drucker's writings, I sought to discover horizontal (standard) meaning that would both set in place, and reveal, the foundations of the hierarchical terminology that emerges in the vertical (embedded) meaning of later texts (Barthes, 1977).

In order to approach the selected texts from ground zero, I needed an accessible method of text analysis. With this in mind, 'scriptive reading', as established by Monin (2001) proved fruitful. Her method basically takes a critical reader through three reading phases: dominant, critical and reflexive. The dominant phase summarises the standard meaning of a text while the critical phase looks for underlying meaning. The reflexive phase then looks back on the other two phases acknowledging and recording the subjective process of interpretation inherent in any reading of texts.

Throughout the process of analysis, the main question I had was, 'What do the texts tell me about the direction of leadership theory?' By tracing the development of the notions of manager and leader in Drucker's texts over the decades, I hoped to surface the direction of leadership theory-building texts. According to the theory of logology, language inherently strives towards the 'perfection' of its use. If the use of language predicts the outcome, then leadership theory would move towards naming an 'ultimate leader' and 'leadership' would hasten towards becoming a 'god-term'. The development of my thesis was thus as follows.

Chapter One reviews the literature surrounding leadership in the context of management. Starting from the inception of the term 'leadership' as part of the concept of management, I followed notions of 'leadership' to the current perception that it is a term distinct from management. In the process, I went through the definitions of leadership, its ambiguity, the arguments for its similarities to management, and the arguments that leaders and managers are different. I then went on to an overview of leadership theory, outlining both 'academic' and 'popular' leadership theories and highlighting their strengths and weaknesses[1]. I read 'guru theory' as a basis for critically analysing leadership theory as leadership theory had relatively sparse critical literature.

From the literature review, I observed two trends in leadership. The first was the expanding concept of leadership in the context of management. Even as it acquired new meaning when placed in a work context, leadership also incorporated meaning from other contexts, thereby broadening its domain of meaning. The second related trend was the rising image of the leader. I noticed that as the meaning of 'leadership' expanded, the importance and expectations of leaders also grew. These trends indicated the direction of leadership theory hence I focussed on them. In order to make sense of the trends, I required a critical approach to examining leadership and what was said about it. Again I looked to 'guru' theory which suggested that a rhetorical inquiry would be relevant (Jackson, 2001) for examining leadership writing.

Chapter Two reviews the methodology involved in rhetoric. In this chapter, I review the tenets of New Rhetoric and Burke's notion of 'identification' in rhetoric. The theory of logology will is also explained in detail.

In Chapter Three, the method of 'scriptive reading' is delineated. It is an approach that has been developed by Monin (2001) and in adopting it, this thesis will be one of

[1] I adopt Elkin & Inkson's (2000) view that the difference between 'scientific' and 'common-sense' theories, as they have characterised it, is nebulous.

the first applications of her method of text analysis. The method of 'scriptive reading' involves three reading phases and five interpretative stages. However, for this thesis, I will adopt just the three reading phases for the four selected texts as it would be otherwise too large an analysis.

The fourth chapter applies the method of 'scriptive reading'. Each text chosen from Drucker's writings is read for its standard or 'dominant' meaning after which a critical reading is applied. The reflexive reading is recorded as a response to all the texts as written by one author. The findings of these three phases of 'scriptive reading' are collated and discussed in Chapter Five in order that a collective image of the manager / leader may be formed.

Chapter Five applies a logological perspective to the findings from the previous chapter and makes observations from such a perspective. My observations are that the 'ultimate leader' has already arrived and is named in Drucker's writing as the 'CEO'. Furthermore, 'leadership' is increasingly becoming a 'god-term'. The answer to my original question is hence logological; leadership texts will continue to elevate the leader and leadership until their entelechial end. What happens after such a point is a consideration for future research.

LEADERSHIP
IN THE CONTEXT OF MANAGEMENT

What's in a name?

Romeo & Juliet

INTRODUCTION

Leadership seems to be the important 'thing' in business currently. In one survey, 250 British chief executives were asked to identify the most important management skill for ensuring business success and leadership emerged as the top ranked item (Tourish & Pinnington, 2002, p. 148). The interest in leadership has generated many theories, books and research programmes. For all the attention and significance given to leadership, what it really means still seems to elude us (Klenke, 1994).

Historically, the concept of leadership implied a 'group phenomenon' where 'at various times one or more group members can be identified as a leader according to some perceived differences between the person(s) and other members, who are referred to as "followers" or "subordinates"' (Takala, 1998, p. 786). In traditional contexts such as government, religion or the family, the leader was clearly designated by hierarchy. The image of a leader was usually depicted in heroes, saints, kings, warriors and patriarchs. Hence historically there was no confusion over who the leader was or what leadership meant.

However, when examined in the context of management, leadership appears to be an ambiguous and contentious concept. Firstly, there is no agreed definition of what leadership means in management. Furthermore, those in leadership studies cannot

agree if leadership is management or if it is not. In addition, there is also no agreement regarding the efficacy of leadership theories that have been postulated. Theories that have traditionally been considered 'scientific' are now 'questionable', while theories that have been based on 'common-sense' (Elkin & Inkson, 2000) have proliferated.

In the following review of leadership, I will cover the following aspects of leadership in the context of management: the difficulty in defining leadership, the nature of management and leadership and the distinctions made between the manager and the leader. I will also highlight significant leadership theories that have been published after which I will review the critiques that have been levelled at management and leadership theory.

LEADERSHIP UN-DEFINED

One of the first things most leadership studies mention is the difficulty of defining leadership. For example, when Kets de Vries (1994) started his study, he found that defining leadership was an impossible task: 'When we plunge into the organisational literature on leadership, we quickly become lost in a labyrinth; there are endless definitions, countless articles and never-ending polemics' (in Grint, 1997a, p. 250). Similarly, Nirenberg (2001) says, 'there are as many definitions of leadership as there are authors' (p. 3). He highlights the differences among scholars as 'an unfortunate consequence of the lack of agreement about whether leadership is a position, a person, a behavioural act, a style, or a relationship' (p. 3). Oftentimes, there is even 'the lack of agreement about exactly who or what we are actually referring to' (Nirenberg, 2001, p. 3). For example, Dubrin (2001) defines leadership as 'the ability to inspire confidence and support' (p. 3), while Block (in Dubrin, 2001) defines it as a 'partnership'. Grint (1995) says leadership is a 'construct of followers' while Elkin & Inkson (2000) define it as 'a process of influencing others to achieve task-related goals' (p. 205). Takala (1998) has also raised the definition of leadership as 'the management of meaning' (p. 797) which, given the ambiguity of the term

'leadership', has interesting implications. Nevertheless, in the light of these pronouncements, Chester Barnard was probably 'prophetic' when back in 1948 he proclaimed: 'I shall not tell you what leadership is or even how to determine when it is present; for I do not know how to do so. Indeed, I shall venture to assert that probably no one else knows' (in Grint, 1997a, p. 89).

It seems curious that there is such a difficulty delineating what most of us intuitively grasp. Takala (1998) believes this is because the term 'leadership' carries 'extraneous connotations which create ambiguity of meaning' (p. 785) and these connotations can be found in the contexts in which 'leadership' has been used. For example, if we look back to historical literature on leaders and leadership, we find leaders clearly defined within a variety of contexts such as politics, religion, family and community. When Plato, Sun Tzu and Machievalli wrote about leadership, it was within the context of governance and the community at large where the leader is defined by position. Historically leadership has also meant 'great men, responding to great needs, by doing great things' (McGill & Slocum, 1998, p. 43)[2]. As a result, images of heroes, kings, warriors and other archetypes have come to be included in the meaning of leadership.

The ambiguity of 'leadership' also allows it to acquire additional meaning. For example, when seen in the context of management and organisation studies, the term 'leadership' implies an understanding of modern day work. In Wright's (1996) definition of leadership for example, he says, 'I would define leadership in terms of influence, despite the contradictions this involves, because extending the definition of leadership to include other aspects such as decision-making could make the term redundant by making it synonymous with management' (p. 6). In order to make sense of such a definition, we would have to know what the author means when he says 'decision-making' or 'management' and we would understand only if we located his definition within a contemporary context of work.

[2] The view expressed is generally accepted as a 'Western' perspective. I am aware other cultures have different views such as those mentioned in Elkin & Inkson, 2000 in the section on leadership and diversity.

Hence leadership in the context of management is a nebulous entity. It can be broadly or narrowly defined resulting in a lack of agreement over what it really means. Alvesson and Wilmott (1996) explains that meaning is often context dependent hence trying to define an abstract entity is seldom 'efficient'. I would add that not only is meaning context dependent, meaning can also be transferred across contexts. In the case of leadership in the context of management, it has carried with it notions of heroism, hierarchy and power. At the same time, leadership has also acquired an implied understanding of work in contemporary organisations. In the process, leadership and management have come to be understood as synonymous by some theorists and different by others. I will cover the arguments for the former first.

THE NATURE OF MANAGEMENT AND LEADERSHIP

By most accounts (such as Collins, 2000, Parker, 2002), work as we understand it today includes 'management' and 'organisations' which are relatively new concepts that came about with industrialisation. Because the 'leader' was an 'inevitable functional element in all social organisations' (Takala, 1998, p. 786), leadership naturally came into the workplace in the role of the manager who, being the main coordinator of work, was considered the 'leader'(Takala, 1998). There was thus no distinction between leader and manager. For example, when in 1955 Peter Drucker declared that managers were the new 'leading group', he clearly associated managers with leaders. More recently, Collins (2000) and Barker (2001) have maintained that the nature of leadership and management are the same.

For example, in Collins (2000), management is described as a process of 'getting things done through other people', which is in essence a social and political activity. Similarly, Barker describes leadership as a 'continuous social process' (p. 472). Dubrin (2001) is also of the same opinion when he says, '... the difference between leadership and management is one of emphasis. Effective leaders also manage and effective managers also lead' (p. 5). Some, such as Kotter (2001) take the middle ground, asserting: 'leadership [is not] necessarily better than management or a

replacement for it. Rather, leadership and management are two distinctive and complementary systems of action' (p. 85). Based on these statements, the similarity between leadership and management seem to be found in the 'processes' of achieving work goals. The distinctions arose, however, when perceptions of the leader and the manager changed.

Abraham Zaleznik started the whole debate on the differences between managers and leaders in 1977. Since then, distinctions between the two concepts have been based on the roles of leaders and managers (see for example Mintzberg, 1973); the characteristics/ personalities of leaders and managers (for example in Kirkpatrick & Locke, 1991), their attitudes towards goals, work and relationships with others (Zaleznik, 1977). The table below summarises the general distinctions made between leaders and managers. From the descriptions given in the table, leaders and managers seem to reflect personality types, with the leader possessing more 'transcendent' traits such as vision, passion and creativity while the manager's traits focus on 'doing' things such as problem-solving.

Table 1.1: Leaders verses Managers

Leader	*Manager*
Visionary	Rational
Passionate	Consulting
Creative	Persistent
Flexible	Problem-solving
Inspiring	Tough-minded
Innovative	Analytical
Courageous	Structured
Imaginative	Deliberative
Experimental	Authoritative
Independent	Stabilizing
Shares knowledge	Centralizes knowledge
Source: Dubrin, 2001, p. 5	

From the debate over leaders and managers, a trend has emerged where 'leaders' are often perceived as 'higher order' managers (Wallis, 2001). For example, Warren Bennis is often quoted as saying, 'Managers do things right, leaders do the right thing'; the implication being that leaders have a 'moral' responsibility managers do not possess. In addition, Nirenberg (2001) has also noticed how bad managers are now called 'managers' and 'good managers' leaders. Reasons for such a trend could be the manager's need for prestige and identity (Clark and Salaman, 1998). As Heller (in Clark & Fincham, 2002) implies in his analysis of managerial practices, when it comes to 'ego needs', managers are not rational but driven more by vanity or personal quests for power, hence they would promote theories that supported that need. Or as Kets de Vries (1994) has acutely observed: 'Narcissism is the engine that drives people. And narcissism and leadership are intricately connected' (p. 89).

LEADERSHIP THEORY

The ambiguity surrounding leadership in management is also reflected in leadership theory. When I first surveyed the field of 'leadership theory', there seemed to be a demarcation between leadership theories based on academic research and theories on leadership produced for popular consumption. In addition, both 'academic' and 'popular' leadership theories hardly acknowledged the presence of the other in their texts. However, Huczynski (1993) in his study of popular management ideas lists many of the 'established' leadership theories such as Blake & Mouton's 'Managerial Grid' (p. 32), and Hershey & Blanchard's 'Situational Leadership Theory' (p. 34) as part of the whole phenomenon of popular management writing. Moreover, recent academic textbooks on leadership such as Dubrin (2001) have also included 'popular' notions of leadership such as 'servant leadership' within its 'canon' of leadership theories.

In reviewing 'leadership theory', it seemed that both 'academic' and 'popular' theories had to be included. I will adopt Elkin and Inkson's (2000) categories of

'scientific' and 'common-sense' leadership theories as a demarcation but will summarise them collectively later.

'Scientific' Leadership Theories

Leadership theories are generally categorised in the following manner: traits theories, behavioural theories, situational or contingency theories and transformational or charismatic theories. Traits theories were the earliest attempts to formulate leadership theories (Takala, 1998) and are often associated with charismatic theories, but as charismatic theories such as 'transformational leadership' developed later, I will keep them separate.

Traits Theory

The focus of leadership studies began with an interest in 'the leader's personality' (Takala, 1998). Early studies attributed success in leadership to traits such as 'boundless energy, deep intuition, uncanny foresight, and irresistible persuasive powers' (Takala, 1998, p. 787). More recently, these traits have been translated into the business field as 'drive, the desire to lead, honesty/integrity, self-confidence, cognitive ability, and knowledge of the business' (Kirkpatrick & Locke, 1991, p. 48). However, the studies could not prove that certain traits were universally associated with effective leadership. Moreover, 'a person does not become a leader by virtue of the possession of some combination of traits' (Stogdill, in Kirkpatrick & Locke, 1991, p. 48). The attention then turned to leader behaviours because it was believed that what leaders did was more important the traits they possessed (Bartol, Martin, Tein & Matthews, 1998).

Behavioural Theory

While the focus of traits theory was the individual, behavioural theories sought to identify leader behaviours that could be learned. In other words, the intent was to train others so that they could be effective leaders. The first studies in this area concentrated on three behaviours or styles: autocratic, democratic and laissez-faire

(Lewin & Lippit, 1938). The results showed that one the one hand, democratic styles led to subordinate satisfaction but on the other, did not always lead to better performance. At about the same time, other behavioural studies were conducted based on two main elements: people and task. The most well-known model of these studies is Blake & Mouton's leadership grid (Blake & Mouton, 1982) which basically mapped out the best style to adopt based on the manager's concern for people or concern for production. The ideal style was to be a '9,9' manager as it reflected an optimal concern for both people and task (see 'Managerial Grid' in appendix p. 88).

Even while theorists were pursuing traits and behavioural studies, they acknowledged that situational factors also influenced leadership performance (Vroom & Yetton 1973). As a result, contingency or situational theories of leadership were developed.

Contingency Theory

'The essence of a contingency approach to leadership is that leaders are most effective when they make their behaviour contingent upon situational forces, including group member characteristics' (Dubrin, 2001, p. 148). Several models were put forward, but the best-known is probably Fiedler's contingency model (Fiedler, 1967). In his model, Fiedler posited that in addition to the 'concern for people' or 'concern for production', leaders differed in the *degree* of 'concern' they had. Hence, given the leaders' preference, leaders were more effective in some situations than in others. Based on his model, leaders could determine which type of situation would match their style or in cases where they could not control the 'situation', they would know which 'style' was the most appropriate to adopt.

Hershey and Blanchard (1988) expanded the task-people continuum to indicate four different styles a leader should use – telling, selling, participating and delegating (see appendix, p. 89). Their premise was that leaders should alter their behaviour depending on 'follower readiness'. For example, they recommended using a 'telling'

style in situations such as a new employee starting a new job because it was a situation of high task and low relationship between leader and follower.

Similarly, another situational theory called path-goal theory (House, 1977) also recommended leaders change their styles according to their follower's needs in order to achieve goals. This particular theory emphasised the impact of leader behaviour on subordinate motivation and job satisfaction. Path-goal theory divides leadership into four types: directive, supportive, participative and achievement-oriented. These styles would change according to 'environmental' and 'subordinate' contingency factors. For example, a subordinate who was experienced and in a structured job (such as accounting) would not need a 'directive' style of leadership. In this case, the theory suggested a supportive or achievement-oriented style would be more effective.

Contingency or situational leadership theories recommended flexibility in leaders, which is still widely acknowledged. However, these theories assumed that leaders could change their styles to maximise effectiveness in a given situation which may not always be possible.

Charismatic / Transformational Theory

Charismatic theories gained ascendancy in the late 1980s (Yukl, 1999), and it seemed leadership theory made a full cycle back to the arguments begun in traits theories. Dubrin (2001) however, makes a distinction between traits and charismatic theories by highlighting the 'interaction' between the leader and the people being led:

> A key dimension of charismatic leadership is that it involves a relationship or interaction between the leader and the people being led...Furthermore, the people accepting the leadership must attribute charismatic qualities to the leader (p. 60).

One of the more prominent theories promoted under charismatic theory is that of transformational leadership (Bass, 1985). Rather than being a model that tells leaders

what to do, transformational leadership provides a broad set of generalizations of what is typical of leaders who are 'transformational' or who work in 'transforming' contexts (Northouse, 2001). Unlike other leadership approaches such as contingency theory, transformational leadership does not provide a clearly defined set of assumptions about how leaders should act in a particular situation in order to be successful.

> Rather it provides a general way of thinking about leadership that emphasises ideals, inspiration, innovations and individual concerns. Transformational leadership requires that leaders be aware of how their own behaviours relate to the needs of their subordinates and the changing dynamics within their organisations (Northouse, 2001, pp. 148 – 149).

The approach also makes a distinction between 'transactional leadership', under which previous models of leadership are grouped, and transformational leadership which focuses on producing 'outstanding performance' (see appendix, p. 89). 'Values' such as ethics and altruism are another distinction of the transformational approach as it involves 'individuals being induced to transcend their own immediate self-interest in the interests of achieving higher goals' (Elkin & Inkson, 2001, p. 217).

Elkin & Inkson (2001) feel that although transformational leadership is appealing, it may cause 'both leaders and followers to commit themselves to a romanticised and distorted perception' (p. 219) of leader importance. Moreover, the 'dark side' of leadership such as tyranny could be overlooked. Elkin & Inkson also make the interesting observation that transformational leadership is the central idea in Tom Peters and Robert Waterman's extremely popular book, *In Search of Excellence* (1982).

'Common-sense' Leadership Theory

In Search of Excellence is credited with having started the interest in management knowledge in the 1980s (Furusten, 1999). Leadership was also a topic of interest but it was generally covered in the books on management. The books that were ostensibly

about leadership were either about CEOs or written by them. Huczynski (1993) classifies these autobiographical books as texts promoting 'hero managers' and it has been a model of leadership that still persists in leadership writing today. Nirenberg (2001) in a study of books published in the 1990s on leadership says, 'with only a rare exception or two, the leadership literature, unfortunately reinforces the idea of the heroic CEO' (p. 6). He cites James Collins and Jerry Porras who wrote *Built to Last* (1994) as typical of the view that leadership is based in position:

> For them, leadership is defined as 'top executives who displayed high levels of persistence, overcame significant obstacles, attracted dedicated people, influenced groups of people toward the achievement of goals, and played key roles on guiding their companies through crucial episodes in their history (p. 6).

However, Nirenberg (2001) also predicts the concept of leadership will change from one of 'positionship' to one of social processes ('the act of leadership is about building strong positive relationships', p. 9). He alludes to Max DePree's book, *Leadership is an Art* (1987), as an example of the 'new leader' who will instil a positive workplace culture by 'creating joy, efficacy and a shared purpose' (p. 9). Another concept of leadership he mentions is the notion of leaders as teachers as posited by Tichy & Cohen (1997). Building on the idea of a 'learning organisation', Tichy & Cohen argue that 'a leader must create teachable moments, teachable ideas and values in order to create the sense of leadership that is owned by everyone throughout the organisation' (Tichy & Cohen, 1997, p. 27). Nirenberg's analysis of their argument is that by broadening concept of leadership to include succession and continuity, they have moved leadership 'beyond merely getting things done by one person in one period of time' (p. 28).

Although Nirenberg does not mention many of the other books in the list that he has collated in his main arguments, the list still provides a good overview of the thoughts on leadership. One area I felt that could have been included was the 'spiritual' emphasis in current leadership literature. A number of the books listed

leaned strongly towards the 'inward looking' aspect of leadership. Titles such as *Stewardship: Choosing service over self-interest* (Block, 1993), *Principle-centered Leadership* (Covey, 1991), *The Servant as Leader* (Greenleaf, 1991), *Enlightened Leadership: Getting to the heart of change* (Oakley & Krug, 1991), emphasize the spiritual focus in leadership writing.

The table below summarises the theories I have mentioned so far. It is not meant to be a comprehensive list of existing leadership theory but is an overview of the leadership literature discussed in this chapter. The table also reflects the development of leadership theory since it became a focus for studies in the early twentieth century.

Table 1.2: Summary of leadership theories

Published	Author(s)	Labelled as	Theory
Early 20th Century	Not attributed	Traits	Characteristics of an individual
1940s	Lewin & Lippit	Behavioural	Autocratic, democratic, laissez-faire
1964	Blake & Mouton	Managerial grid	Leadership style
1967	Fiedler	Contingency	Match leader to situation
1977	Hershey & Blanchard	Situational	Match leader style to follower readiness
1970	Greenleaf	Servant	Leader as servant
1985	Bass	Transformational	Perform beyond expectations through leader interventions
1987	DePree	Leadership as art	Cultivate positive workplace culture
1991	Covey	Principle-centred	Commitment to values
1993	Block	Stewardship	Accountability
1997	Tichy & Cohen	Leadership engine	Leaders as teachers

Adapted from Huczynski, 1993, pp. 32-34

Thus far I have looked at the ambiguity of the term 'leadership', the meanings associated with it, the arguments for and against leadership and management being synonymous and leadership theory. The following section moves on to consider

arguments about the strengths and limitations of leadership theory. I will use 'guru' theory as a point for comparison because it highlights many of the limitations leadership theory also faces. Moreover, there is very little critical literature within leadership studies.

COMPARING LEADERSHIP THEORY WITH 'GURU' THEORY

As mentioned, leadership theory began as far back as the early twentieth century (Yukl, 1998, p. 16). As such, leadership theory forms part of the pioneering studies on the nature of managerial work and have added to the understanding of management and organisations. For example, the behavioural studies identified the need to balance task and people concerns for optimal outcomes, the situational studies added the dimension of leader-flexibility, whilst transformational studies reflected the need for inspiration and change for organisations to truly perform.

The 'common-sense' theories also lend some strength to management knowledge. Elkin and Inkson (2000) say that these theories 'tend to be in line with leaders' own beliefs and provide 'clear simple rules' (p. 208) which are then translated into action. These theories are also pragmatic and generate more appeal in the (proverbial) real world. Books promoting these theories have proliferated but little has been done to examine these texts critically. However, popular management theories have been critically analysed and provide a point of comparison for leadership theory especially in surfacing the limitations of leadership theory. Hence a look at 'guru' theory is necessary as it brings together the criticisms of popular management theories.

'Guru' Theory

Collectively, popular management theories have been termed 'guru' theory. As Clark and Salaman (1998) define it, 'guru' theory

> Involves the presentation of ambitious claims to transform managerial practice, organisational structures and cultures and crucially, organisational performance,

> through the recommendation of a fundamental almost magical cure or transformation that rejects the past and reinvents the organisation, its employees, their relationships, attitudes and behaviour (p. 137).

The term 'guru', when applied to management, is used to 'denote an elite yet diverse grouping, who simultaneously commentate upon management while acting to shape and to reshape the forms and practices of management' (Huczynski in Collins, 2000, p. 5). By critically analysing popular management texts, the characteristics of 'guru' theory have been highlighted.

Firstly, Huczynski (1993), among other authors, indicates how popular management theory largely centres on the United States (US). Not only are management textbooks, teaching materials and empirical research on management topics dominated by the US, management 'gurus', consultants and 'hero-managers' are also American (Huczynski, 1993, p. 44). Barker (2001) also highlights how leadership and management theories have essentially been the result of 'ethnocentric social science conducted in the US' (p. 473). Elaborating on this point, Furusten (1999) argues that the danger of one country having dominance is that, 'North American managerialism may be a point of departure for people's expectations of what managers should do and how leadership should be conducted' (p. 141). Moreover, 'when dominance...has managed to achieve political dominance [it] establishes truth' (Salaman, 2002, p. 251). In other words, Salaman feels that leaving the hegemony of one country unquestioned would eventually lead to intellectual imperialism. On the other hand, 'the idea of an homogeneous West, or even an homogeneous USA, is clearly as unsafe as is the idea of a monolithic theory of management' (Blunt & Jones, 1997, p. 8). Nevertheless, the one-sided nature of management theory is a notable limitation.

'Guru' theory is also identified by the assumptions it makes about work. One basic assumption is that the world of work is organised, unified and stable (Collins, 2000) which is in direct contrast to the world 'gurus' paint; a world which is complex,

unstable and chaotic (Clark & Fincham, 2002). In addition, 'guru' theory assumes organisational processes (such as effectiveness, excellence and quality) are 'measurable and are enduring in being measurable' (p. 27). These assumptions are essentially rooted in the 'functionalist paradigm' (Blunt & Jones, 1997, p. 8) – a paradigm that has since been challenged by alternative perspectives such as narrative, feminist poststructuralist theorizing, postcolonial analyses, and actor-network theory (Calás and Smircich, 1999). Hence on the surface, 'guru' theory tries to address the complexities of the working world but with the theories based on functionalist assumptions, they could not be applied effectively.

A further characteristic of 'guru' theory is the assumption it makes about its own theories being based on logic and science[3] (Collins, 2000). For example, two popular management theories, Business Process Re-engineering (BPR) and Total Quality Management (TQM), have been marketed as 'technical processes' easily applicable to any organisation. However, upon closer inspection, BPR has been variously shown as an ideology justifying 'disposable workers' (Boje & Rosile, 1997), a form of 'inverse colonization' against Japanese business domination (Grint & Case, 1998) and as a device for 'managerial salvation' (Case, 1999). Legge (in Clark & Fincham, 2002) has also convincingly demonstrated how TQM is more rhetorical than scientific. So while the appeal of 'guru' theory is to logic and rationale, rhetorical critiques have proven it otherwise.

In addition to promoting itself as 'scientific', 'guru' theory also emphasises the 'pragmatic' in management theory (Collins, 2000). 'Guru' theory promotes practical, simple, even formulaic methods for all sorts of management problems. As a result, it is possible to have *Seven Habits of Highly Effective People* (Covey, 1989), *The Eight Proven Principles for Success in Business* (Rosen, 1996), or *The Fifth Discipline* (Senge, 1994). Even though the practical simplicity of such models is appealing, their usefulness in addressing management issues is questionable (Huczynski, 1993). One

[3] A more cynical view is given by Micklethwait & Woodridge (1997) who feel that 'gurus' market their theories as rational and scientific, implying that 'gurus' knowingly 'dupe' their audience.

major reason for 'guru' models failing is that the models tend to promulgate 'universal applicability' (Boyacigiller & Adler, 1991). Citing Latour, Collins (2000) reminds us that analytical models are but representations of the world. However, the models 'guru' theory upholds are 'too often treated not as representations or as constructs of the mind, but as being concretely and actually the world itself' (p. 11). Moreover, a sound model would have to be based on a 'theoretically rooted understanding of organisation and management' (Burns in Collins, 2000, p. 25). As a number of commentators have noted, 'management gurus' lack a formal and authoritative body of knowledge (Clark & Greatbatch in Clark & Fincham, 2002, cite Alvesson, 1993; Clark, 1995; Clark & Salaman, 1998; Fincham, 1999 and Jackson, 1999) and tend to focus on ideas.

Furthermore, a sound model should acknowledge the existence of other competing models as well as being able to withstand or incorporate criticisms made by others who may present competing models (Collins, 2000, p. 25). On this point, Micklethwait and Wooldridge (1997) remark that 'guru' models are 'constitutionally incapable of self-criticism' (p. 15). Consequently, their models cannot develop or improve. Moreover, 'guru' theory tends to 'omit, or dismiss those aspects of organisations which it finds impractical, unimportant or just plain tedious' (Collins, 2000, p. 46) such as the influence of trade unions or power/political structures within organisations (Huczynski, 1993). In a humorous example, Collins cites Burrell's focus on the 'profane aspects of organisation' (referred to as 'shit happens') to highlight the limited perspective 'guru' theory presents. For instance, Burrell shows how, while 'gurus' focus on business success, failure is usually the norm. Similarly, 'gurus' focus on globalization and globalizing corporations as if they were the only forms of work and organisation, neglecting 'peasant organisations' that make up a majority of the global workforce (Collins, 2000, p. 112).

Hence a critical analysis of popular management theory has revealed that 'guru' theory tends to be US-centric, makes functionalist assumptions about work and

organisations and is only 'partial in the understanding [it] fosters' (Collins, 2000, p. 20). Given its limitations, one could say that 'guru' theory is flawed and inadequate. However, as Salaman (2002) has indicated, 'guru' theory might be untrue but not unimportant because we must be able to distinguish impact from truth. As he says, 'ideas can be powerful but wrong' (Salaman, in Clark & Fincham, 2002, p. 248). Moreover, when a professional, secular, group called 'gurus' is given a 'spiritual presence on top of specialized training', it is a powerful discourse (Collins, 2000, p. 104) whose influence should not be ignored.

Moving from 'guru' theory to leadership theory, we see similar characteristics such as US-centrism and dominance. For example, Smith and Peterson (in Boyacigiller & Adler, 1991) highlight how 'the individualistic nature of much American-derived leadership theory is a facet of US culture, rather than a firm base upon which to build leadership theories of universal applicability' (p. 275). In addition, Barker (2001) questions the efficacy of leadership theory that is largely derived from one country since 'the development of leadership 'truth' has been a cyclical process of using convention that has been the source of development as the source of validation' (p. 473).

Leadership theory also makes functionalist assumptions work. For example, April & Hill (2000) note the dominant model for leadership has been one that stresses 'simplicity, order, determinism and linearity' (p. 45). This suggests a functionalist approach favoured by 'guru' theory which is limited in the understanding it promotes.

Another characteristic that leadership theory shares with 'guru' theory is its approach to the study of leadership as a 'unified' and 'stable' entity. For instance, Barker points out that when leadership theory assumes 'an analysis of a collection of discrete events is equivalent to an analysis of continuous leadership' it results in theory which attributes 'the actions of one person (the leader) as the equivalent of

many individual wills and the cause of outcomes' (Barker, 2001, p. 472). Such a conclusion is often misleading. Yukl (1999) also points out that many of the 'scientific' theories are flawed because these theories tend to generate 'dichotomies [that] oversimplify a complex phenomenon and encourage stereotyping of individual leaders' (p. 34). These assumptions can be traced to Newtonian science and its hypothesis of 'purity and exclusivity' which basically implies that behaviour can be isolated and studied without reference to other factors (Barker, 2001). Barker suggests a different approach that focuses on the 'complex, reciprocal relationships of people and institutions' to explain leadership.

Like 'guru' theory, research models generated by leadership theory also tend to focus on ideas and lack acknowledgment of competing models. Bowman (in Northouse, 1999) for instance, shows how contemporary leadership literature is mostly 'anecdotal, prescriptive and idealistic' (p. 246) but still presents itself as an outcome of 'scientific research'. In addition, like 'guru' theory that does not account for the 'messier bits' of organisations, most models of leadership and power generally leave out a crucial variable – tyranny (Bies & Tripp in Tourish & Pinnington, 2002, p. 163).

Thus, one could say that like 'guru' theory, leadership theory is also flawed and limited in the understanding it provides on leadership. However, unlike 'guru' theory which has a substantial body of critical research on management texts, leadership theory has not been similarly examined. Given the many characteristics leadership theory shares with 'guru' theory, there is a need to question leadership texts more before they become 'truth'.

Thus far I have reviewed leadership in the context of management in terms of its definition, its nature, the arguments for and against leaders and managers, leadership theories and the strengths and limitations of these theories by comparing them to 'guru' theory. Based on the literature explored, I submit the following observations.

OBSERVATIONS ON LEADERSHIP IN THE CONTEXT OF MANAGEMENT

The first observation I made was that the term 'leadership' was an ambiguous entity. Hence it had the capacity to acquire multiple meanings. For example, when the words 'leader' or 'leadership' were incorporated into the context of work, they took on an understanding of management and organisation as part of the contemporary work scene. Consequently, it was no longer necessary to make a distinction between 'business' leadership theory and other leadership theories (such as 'public' or governmental) since most leadership texts today refer to business leadership.

In addition, it was observed that just as connotations of leadership from other contexts could be transferred into leadership, the term itself could 'actively' borrow from other contexts. For instance, the image of the 'hero manager' (Huczynski, 1993) was transferred from historical conceptions of the heroic leader. Now 'leadership' seems to be borrowing meaning from other contexts, thereby broadening the concept of leadership. For example, current leadership literature indicates the popularity of spirituality (or the inward focus) in leadership. *The Leadership Quarterly* (2000 & 2001) has published several book reviews on leadership that reflect the interest such as *Leadership and Spirit: Breathing new vitality and energy into individuals and organisations* (Moxley, 2000), *The Spirit of Leadership: Liberating the leader in each of us* (Owen, 1999), and *Spirit at Work: Discovering the spirituality in leadership* (Conger, 1994). Furthermore, Bos (2000) has observed how 'leadership discourses have a distinct mystical, spiritual or heroic flavour' (p. 79). He analyses James Kouzes view of leadership as 'something so mysterious that it cannot be taught at all and can only be learned by [a] few' (p. 78) as an indication of religion being brought into the context of leadership. Unlike the previous instance where 'heroic' attributes were incorporated into the image of the manager/ leader, leadership has now 'borrowed' from religious contexts and in the process enlarged the meaning of leadership.

The next observation I made was in relation to the changing perceptions of a leader and a manager. In his analysis of how the manager and management first gained

significance, Collins (2000) followed the rise of work and its importance in society. He traced it back to Taylor (1911) who made 'management' distinct from 'work' and in so doing made managers a distinct social group. Consequently, management 'is often set aside to describe an occupational stratum or sub-grouping' (Collins, 2000, p. 68). In addition to management as an elite social grouping, Collins also explored the ideology of management. This was because 'ideologies justify the social status of elites, and furthermore, serve to legitimate the actions of elites' (p. 70). In his analysis, Collins showed how 'management gurus' have helped foster and promote these ideologies by portraying managers as important and heroic and providing a 'grammar' that supports these images. These heroic images were not new but a transfer of 'the social fiction of the leader' (Gemmill & Oakley, 1992, p. 115) into the context of work.

At this point, 'leadership' was still subsumed under 'management'. The manager was the leader at work and management and leadership referred to the same phenomenon. As management gained prominence and the image of the manager took on heroic qualities, the 'hero manager' was established. I believe it was the conflation of the historical, mythic persona of the leader with that of the rational, organizing manager (as exemplified in Table 1.1) that has led to our current dilemma of trying to differentiate the two concepts. However, just as the 'hero manager' was the outcome of leader and manager perceptions merging, it also signalled the divergence of the 'leader' from the 'manager'. From there, managers and leaders were increasingly differentiated, culminating in leaders now being considered 'higher order managers'. In addition, leadership theories reflect how expectations of leaders have increased with their rising status. For example, leaders are expected to be fair and just (transactional leadership theories), moral and ethical (transformational leadership theories), kind and compassionate (servant-leader theories) as well as profitable! Not so much is asked even of sainthood where the three required miracles certainly do not include profitability.

Looking over the development of leadership in the context of management, two trends were apparent. Firstly, 'leadership' gained additional meaning in the context of work. Secondly, the status and expectations of the leader/ manager have progressively increased. The literature however did not provide any explanations for these trends. I believe it is important to examine these trends as they would indicate the direction of leadership theory. To do so would require a close look at leadership writing as it is the main medium through which leadership theory is transmitted. As 'guru' theory has indicated, a close reading of management texts can reveal previously unnoticed meaning such as the ideology of management. A similar body of research regarding leadership texts is unfortunately unavailable. However the rhetorical critiques that led to 'guru' theory reflect a critical approach which can be applied to leadership also.

My research thus seeks to critically analyse leadership texts and examine the two trends noted above. In the following chapter, I will focus on the critical approach used in 'guru' theory, which was rhetoric. I will also introduce the theory of logology, as explicated by Kenneth Burke, as a possible explanation for the two major trends in leadership writing. The approach is interdisciplinary as I will be applying literary theory to leadership theory. But as Easton & Arajo (1997) have logically advised,

> If a critical approach is required to examine a body of theory, if its quality is to be evaluated, if it is to be judged, then it seems sensible to borrow some of the ideas that already exist to help the process along (p. 100).

METHODOLOGY

Management inquiry is rhetorical because all texts are rhetorical.

Monin, 2001

INTRODUCTION

Finding a critical approach towards leadership writing was one of my first objectives in this research. However, an initial literature search surfaced little, if any, publication on the topic. For instance, April & Hill (2000) and Karmel (1978) have questioned the assumptions of leadership theory but their interest was a general analysis rather than a critical reading. Taking a step back into management and organization (M&O) studies, critical approaches in this field were more readily available. For example, Calás and Smircich (1999) highlighted the 'concern for language and representation' in M&O studies back to the late 1970s, where postmodernism called for 'reflexivity toward the constitution of 'theory' and the institutional, social, and political aspects of such constitution' (p. 649). In other words, critical approaches to M&O theories were being developed from a postmodern stance. With postmodernism came sensitivity to the use of language in management research and theory (Hassard, 1999). Some of the approaches mentioned by Hassard were deconstruction, reflexivity, and decentring.

Without losing sight of the concern for language, Easton & Araujo (1997) suggested finding the focus of critical theories when searching for an appropriate one. Out of the four general categories they presented (mimetic, expressive, pragmatic, objective) for selection, pragmatic criticism held the most promise because of its focus on the audience. As they described it, 'literary critics of this school analyse texts in order to

discover how they achieve particular audience effects' (Easton & Araujo, 1997, p. 103). Rhetorical theory is part of this school of thought and when applied to theory exposition, Easton & Araujo noticed the findings were particularly 'powerful' because 'no researchers write transparently, communicating without need or desire to persuade' (1997, p. 103). Hence a rhetorical approach would uncover the motives inherent in the writings of a theorist, especially where it sought to persuade. Holmes (1995) makes the same observation.

> Although there are differences in approach, reflecting differences of research interest and of the techniques and methods of the academic field of the researchers, there is a common concern to examine the functioning of language as a social practice in constructing social reality and producing (and constraining) social change. Discourse approaches go further, certainly in respect of the human and social sciences, in the emphasis on the way that they regard language not as some mere neutral medium for communicating such 'ways of viewing the world', but as actively used to construct the world. Language use thereby becomes a focus for empirical analysis. Ideas may be examined not only at the conceptual, logical level; the way in which ideas are linguistically (textually) articulated can be subjected to study. Not only may the logical structure of theories and arguments be analysed; attention can be placed on the linguistic repertoires used to persuade and convince, i.e. the rhetorical aspects of (textually-conveyed) theory (p. 34).

In seeking to analyse leadership writing, rhetoric seemed an appropriate path to pursue. Yet looking to rhetoric, rhetorical studies and rhetorical criticism, a whole range of options were again presented. For example, in Foss, Foss & Trapp (2002), rhetoric is traced back to fifth century B.C., then forwards through the 'canon' of rhetorical greats such as I.A. Richards, Toulmin, Burke and Foucault. The myriad theories and philosophical arguments regarding rhetoric are wide as they are deep. In addition, rhetorical criticism as proposed by Hart (1997) is too detailed. For instance, his topical approach alone would have required examining 16 universal topics against just one text. And to ensure a complete analysis, one would have to go

on put the same text, using other methods, through setting, role, purpose, argument, form, structure and so on (Hart, 1997, p. 19).

As Monin (2001) has noted, 'readers have an endless array of interpretative practices available to them, and must inevitably choose the particular techniques that they will employ' (p. 117). Considering the options before me, I narrowed them down to the theories espoused by Kenneth Burke for three reasons. Firstly, Burke's notion of rhetoric covers more ground than the classical or traditional view of rhetoric. Secondly, his theory of logology offers interpretative insight into the motives of language and thirdly because Burke's proposals are intellectually challenging. Critics mentioned in Foss *et al.* (2002) have cautioned that reading Burke requires 'active participation' and a 'strenuous brain who (sic) wishes to go pioneering' but if one takes on the challenge, the results are 'rewarding, exhilarating and extraordinarily enriching' (p. 215). Burke's theories are nonetheless situated within the larger context of New Rhetoric which I will discuss first.

NEW RHETORIC

Classical theories of rhetoric, usually associated with Aristotle[4], focused largely on the techniques used to persuade. The attention was centred on the listener and the 'pragmatic processes of presentation' such as those found in speeches (Foss *et al.*, 2002, p. 7). Other audiences, such as the reader, or other forms of discourse such as science or poetry, were not considered within the domain of rhetoric. Like its classical predecessor, 'the critical practices of New Rhetoric undertake to identify and analyse those elements within the text that are there primarily to effect certain responses in a reader' (Monin, 2001, p. 120). However, unlike its historical forebear, New Rhetoric enlarged the field to include texts and other forms of communication. I.A. Richards, who renewed interest in rhetoric, argued that rhetoric should be a 'philosophic inquiry into how words work in discourse' (Foss *et al.*, p. 23). Instead of looking at groups of words, such as arguments and speeches, Richards believed that

[4] Foss *et al.*, 2002, also mention Corax and Isocrates but Aristotle was the first to systematize rhetoric as a body of thought.

an understanding of how words functioned would allow individuals to communicate that which they desired – whether speech, poetry or text. As such, he advocated that rhetorical studies should begin with words, the smallest units for conveying meaning. Kenneth Burke carried Richard's perspective of rhetoric further by building into it the notion of 'identification'.

Identification

Rhetoric, according to Burke, is not unlike traditional definitions of rhetoric where persuasion is the key feature. He defines rhetoric as, 'the art of persuasion, or a study of the means of persuasion available for any given situation' (Burke in Gusfield, 1989, p. 191). However, his concept of persuasion includes 'unconscious intent, the self as audience, and nonverbal elements that have meaning for an audience' (Foss *et al.*, 2002, p. 197). Central to his concept of persuasion is that of 'identification'. According to Burke, identification happens when 'two entities are united in substance through common ideas, attitudes, material possessions or other properties' (Foss *et al.*, 2002, p. 192). Unlike classical rhetoric, which assumes its audience is passive, 'identification' (or consubstantiality) signifies the response of the addressee (as in a speech act) or reader (when it relates to a text) in the process of persuasion. For example, when 'identification' is applied to reading texts, 'a reader who "identifies" chooses to see in the text messages that are in tune with what she is disposed to believe and/or act on' (Monin, 2001, p. 126). In other words, the reader takes an active role in the meaning-making of a text. In this sense, rhetoric is 'the use of language as a symbolic means of inducing cooperation in beings that by nature respond to symbols' (Burke in Gusfield, 1989, p. 188). And as such, 'rhetoric is understood to be all of the semantic and syntactic elements of a text which may be instrumental in bringing about identification of the reader with the writer and/or text' (Monin, 2001, p. 125).

Logology

From his notion of identification, Burke looked for occasions where persuasion would be the most complete and he found it in theology. From his study, he formulated the theory of logology.

Burke's theory of logology posits a series of observations on the nature of language based on theology. He states from the outset that he is 'concerned not directly with religion, but rather with the *terminology* of the religion; not directly with man's relationship to God, but rather his relationship to the *word* 'God' (author's emphasis)' (Burke, 1961, p. iv). He links his study of theology with rhetoric because 'religious cosmogonies are designed, in the final analysis, as exceptionally thoroughgoing modes of persuasion' (p. iv). For example, Burke sees the notion of 'God', or faith or doctrine, as possible only because language creates such a possibility. In other words, the existence of 'God' is derived from the existence of terms about God (Carter, 1992). Hence theology, by using language to represent 'an ultimate supernatural being' (Foss *et al.*, 2002, p. 204) presents the perfect model of how language primarily works. Burke makes this fundamental assumption because the theory of logology posits an explicit conclusion as to where language will head.

> In being words about so 'ultimate' or 'radical' a subject, it (theology) almost necessarily becomes an example of words used with thoroughness. Since words-about-God would be as far reaching as words can be, the 'rhetoric of religion' furnishes a good instance of terministic enterprise in general. Thus it is our 'logological' thesis that, since the theological use of language is thorough, the close study of theology and its forms will provide us with good insight into the nature of language itself as a motive. Such an approach also involves the tentative belief that, even when men use language trivially, the motives inherent in its possible thorough use are acting somewhat as goads, however vague (Burke, 1961, iii, iv).

'The motives', he later claims, is a drive towards 'perfection' in a hierarchical sense. The implications of this theory for a rhetorical analysis of leadership writings are as follows.

Burke's argument is highly conceptual but Foss *et al.* (2002) help explain it by breaking it down according to Burke's notions of 'the negative', 'hierarchy', 'perfection' and 'mystery' (p. 205). There is also another notion of 'pollution-purification-redemption' but as it has little relevance to this study, it has been set aside.

One of the first observations Burke makes about language is that there are four realms to which words refer. There are words for the natural, such as things or nouns, words for the socio-political realm, words about words and words for the supernatural. The first three realms 'cover the world of everyday experience' (or the empirical) but the fourth necessarily borrows from the other three because 'the supernatural is by definition the realm of the "ineffable"' (Burke, 1961, p. 15). For example, when 'King of Kings' is used to describe the sovereignty of God, the word 'king' is borrowed from the natural and socio-political realms. Words in the empirical realm can be used literally to indicate natural things, 'every natural condition being positively what it is' (Burke, 1961, p. 19). Only in the linguistic 'realm' is there a notion of the negative. For instance, when we use language, we recognize that a word for something is that thing itself.

> Quite as the word 'tree' is verbal and the thing tree is non-verbal, so all words for the non-verbal must, by the very nature of the case, discuss the realm of the non-verbal in terms of what it is not. Hence to use words properly, we must spontaneously have a feeling for the principle of the negative (Burke, 1961, p. 18).

In other words, 'the principle of the negative developed inevitably out of language' (Foss *et al.*, 2002, p. 205). As a result of this principle, commands such as 'thou-shalt-

not' are possible, which in turn gives rise to moral action (or the ability to distinguish its lack).

> The ability to distinguish between right and wrong thus is a consequence of the concept of the negative. Without the negative implicit in language, moral action based on conceptions of right and wrong behavior (such as law, moral and social rules and rights) would not exist (Foss *et al.*, p. 205).

If the principle of the negative leads to moral action, then moral action leads to hierarchy because it is a 'human impulse to build society around ambition or hierarchy on the basis of commandments derived from the concept of the negative' (Foss *et al.*, 2002, p. 206). Consider for example the connotations of social status when one is labeled 'law-abiding citizen' or 'criminal'. Inherent within those two labels is the need for those on 'higher' rungs to distinguish themselves from those who have contravened the law (hence they are criminals). Burke considers this 'hierarchic principle' inevitable, which essentially means that the 'human impulse' is ever towards the 'top of the heap', or perfection.

Similar to Aristotle's concept of entelechy, Burke's notion of perfection contends that everything tries to bring itself to completion 'according to the perfection (that is finishedness) of which that kind is capable' (Foss *et al.*, 2002, p. 206). Like 'negativity', the principle of perfection is also inherent in language. For example, 'the mere desire to name something by its "proper" name, or to speak a language in its distinctive ways is intrinsically "perfectionist"' (Burke, in Foss *et al.*, p. 206). Carter (1992) calls this tendency of language 'Burke's theory of linguistic entelechy: all linguistic strictures tend toward the perfection of their forms' (p. 5). One observable result is the drive towards a 'Title of Titles', a 'god-term' under which other categories derive their meaning.

Burke does not elaborate further on 'god-term' but he provides some direction by pointing to 'logos' his 'master analogy'. He starts with the theological doctrine of

'The Word' as expressed in the Gospel of John: 'In the beginning was the Word, and the Word was with God, and the Word was God' (John 1:1). He then says 'The Word' is related to the verbal as being an 'uttered word' and hence should not be solely equated with 'Reason' which is the understanding that Aristotle had in his theory of rhetoric. Going back to a translation of 'logos' (λόγος), we find that it means 'the word or outward form by which the inward thought is expressed and made known'. This was the verbal element to which Burke was referring. The translation from the Greek also acknowledges the meaning of the inward thought being 'of reason itself'. Hence, the word 'logos' suggests both the rational and the verbal (Latin ratio and oratio). When applied to 'The Word', the Greek form Ο ΛΌΓΌΣ is translated as 'GOD THE WORD' (as opposed to 'the word of God', which refers to the scriptures). The relationship between God the Father and God the Son was thus as intimate as 'the thought that leads to utterance is to the uttered word that expresses the thought' (author's emphasis, Burke, 1961, p. 13). In this sense, when '~ology' meaning 'the study of', is added to 'logos', then 'Logology' would essentially mean 'the study of GOD THE WORD'. From this understanding, when a word becomes a 'god-term', it is as far reaching as a term can be. Burke sums it up this way: 'what we say about words, in the empirical realm, will bear a notable likeness to what is said about God, in theology' (Burke, 1961, p. 14).

Coming back to the notions of hierarchy and perfection, there is a sense of disparity among those in different positions on the hierarchy because 'hierarchy, while unifying its members through the perfection embodied in its ideal, also is characterized by division' (Foss *et al.*, 2002, p. 207). As a result of the differences among individuals, be it from lack of knowledge about others, different perspectives or ways of living, there is a gap between individuals which Burke calls 'mystery'.

> Mystery is a major source of persuasion. Endow a person, an institution, a thing with the glow or resonance of the Mystical, and you have set up a motivational appeal to which people spontaneously ('instinctively', 'intuitively') respond. In this respect, an ounce of 'Mystery' is worth a ton of 'argument'' (Burke, in Foss *et al.*, p. 209).

One example Burke cites is how people will obey those they consider authoritative once they accept the 'mystery' between themselves and their authority. At the same time, mystery also allows those who 'obey' to identify and communicate with each other and with the one whom they obey. Foss likens this aspect to fans of a rock star. Although fans and the star have little in common, mystery 'cloaks their differences' to some degree such that fans are able to identify with the star by adopting the star's style of dress or singing the songs or buying products endorsed (Foss *et al.*, 2002, p. 209).

In summary, Burke's theory of logology begins with the assumption that theology provides a model where all the resources of language have been exhausted. Theology thus shows us the end-result of language when used rhetorically. Several principles of language are revealed through theology. Firstly, the principle of the negative allows commandments or laws to be enacted such as 'thou shalt' and 'thou shalt not'. Secondly, the principle of hierarchy can be observed through human impulse to distinguish themselves through moral action. Following the principle of hierarchy is that of perfection, as the final goal of hierarchy is to achieve the pinnacle of perfection – each after its own kind. The same drive toward perfection is apparent in language as well. Supreme terms, such as those about God like 'King of Kings and Lord of Lords', reflect the need for language to achieve its 'final destination' after which language folds back on itself (Carter, 1992). Finally, the principle of mystery, based on the disparity inherent in hierarchy, permits both obedience and identification to occur. Belief in God, for example, demands obedience to his commandments. Yet at the same time, believers can identify with God and transcend their human-ness to become more like God by emulating His characteristics such as compassion, gentleness and so on.

As much as logology is about the 'metalinguistic dimension of language' (Carter, 1992), in rhetorical terms, it is about 'motivational systems and orientations through

the examination of words' (Foss *et al.*, 2002, p. 204). This thesis hopes to do precisely that; examine words published by an author on the topic of leadership in a bid to discover the 'motivational systems and orientations' within the text. Burke's theory of logology suggests that it is language itself that propels the drive towards hierarchy, even within the upper echelons, until it arrives at an ultimate position. Applying the logological perspective to the rhetoric of leadership, it seems to spell out the direction in which leadership theory will inevitably evolve. Logology tells us that language inherently reaches for 'an ultimate', a 'god-term' that covers every other category within its domain of meaning. By a 'sheerly linguistic route' (Burke, 1961), we can move from the idea of a supreme term, to the idea of a supreme being and back again. If, as logology suggests, the nature of language is 'a process of entitlement leading in the secular realm towards an over-all title of titles', then the naming of 'leaders' (and attendant leadership terms) will move in this same direction.

Specifically, I will look for two trends that have already been pointed out in the previous chapter. The first trend is whether the word 'leadership' is becoming a 'god-term'. One indication would be the word 'leadership' taking on 'religious tradition'.

> Thus along with historical trends whereby religious modes become secularized, there is also the contrary trend whereby symbols that begin secularly can gradually *become* 'set apart' through the development of a religious tradition. (Burke, 1961, p. 36).

The second related trend would be to look out for the 'ultimate leader' appearing in leadership writing, or whether such a 'personality' was in the process of being created. The clue as Burke suggests, is to trace the assumptions embedded in the terms for 'supreme beings' in the natural world.

> The terms for the supernatural, themselves derived by analogy from the empirical realm, can now be borrowed back, and reapplied – in analogy atop analogy – to the

> empirical realm as when human personality here and now is conceived *in terms* of 'derivation' from a transcendent super-personality (Burke, 1961, p. 37).

Therefore, if Burke's theory can be substantiated, it would explain the two trends mentioned in the chapter one. Firstly, logology would explain why the term 'leadership' is acquiring more meaning by pointing out that in the process of becoming a 'god-term', the concept of 'leadership' would have to expand until it covers all possible meanings under its umbrella. Secondly, logology would also say that the rising image of a manager/leader would continue until an 'ultimate leader' appears because language naturally reaches for its hierarchically perfect end. If logology could explain these trends, it would also indicate the direction of leadership theory.

However, in critical analysis, Burke's theory has yet to be demonstrated. To put Burke's theory to the test, I intended to examine a series of texts authored by the same theorist over a period of time on the subject of leadership[5]. There was yet one more step before selecting the texts for analysis and that was to find an accessible method of approaching texts. In this respect, 'scriptive reading' as established by Monin (2001) provided a way forward.

[5] Prior to the completion of this thesis, a paper analysing Drucker's texts from a logological perspective was written and presented at a Leadership Workshop in Oxford, UK, December 2002. This paper is attached in the appendix.

SCRIPTIVE READING

Having settled on rhetorical analysis and Burke's theories in particular, there was however a sense that something more basic was required when approaching a text. It seemed rhetorical analysis assumed knowledge of 'what' the text was already about and one could get right into looking at the 'how' of a text or discourse. Rather than bearing down on a text from a critical perspective at first reading, I wanted an accessible method of text analysis that started at ground zero. In this respect, a method of text analysis termed 'scriptive reading' developed by Monin (2001) paved the way forward.

> Scriptive reading is a form of rhetorical analysis that acknowledges the role of dominant (standard) readings in textual interpretation; moves on to a critical reading that explores aspects of performance (author-reader relationships), perspective (world views) and persuasion (persuasive rhetorical strategies) in the text; and, in a final reflexive reading, considers the potential impacts of a particular reading experience on reading outcomes. In keeping with reader-response theory the shift is from the writer to the reader of the text (p. x).

In the following paragraphs, I will explain the process and expected outcomes of each phase prescribed by this method of reading.

In scriptive reading, each selected text is subjected to three interpretative phases. The first phase, called the 'dominant reading', basically seeks to find out what the text is saying in a surface-level reading. 'The dominant reading summarises the argument, the *logos*, of the text, and attempts to reflect the intention of the author in so far as this can be assumed in line with standard interpretations' (Monin, 2001, p. 168). The reading is 'primarily horizontal', beginning with the first page, and moving towards

its conclusion, where meaning is assumed to be 'coherent'. This may seem too obvious as a starting point, but one cannot assume that readers begin at the beginning and end at the end. For example, newspapers and magazines are often read for specific areas of interest first and then perhaps the rest of the publication. Hence the first phase of reading takes place sequentially and the meaning that is derived from such a reading will be summarized as a first pass over the selected text. Umberto Eco (1990) ascribes such an approach to a 'naïve reader' where

> Semantic interpretation is the result of the process by which an addressee, facing a Linear Text Manifestation, fills it up with a given meaning. Every response-oriented approach deals first of all with this type of interpretation, which is a natural semiosic phenomenon. Critical interpretation is, on the contrary, a metalinguistic activity – a semiotic approach – which aims at describing and explaining for which formal reasons a given text produces a given response...(p. 54).

In order to discover why or how a text produces a 'given response' as Eco indicates above, it requires a reader to look beneath a text for underlying meaning. Monin describes it as 'looking at and through' a text, which is essentially the second phase in scriptive reading.

This second phase of text analysis is considered the 'most detailed and most extensive' and should capture the 'main thrust' of the analysis (Monin, 2001, p. 169). It is also the phase where 'previously unrecognized meaning in the text' is analyzed (p. 168). In contrast to the first phase, 'critical reading' does not necessarily follow a sequential route through the text. Monin describes this process vividly, which is why it is better 'heard' directly rather than paraphrased:

> My critical reading moves along two axes as I explore vertically as well as horizontally; on both axes I move spontaneously back and forth, jumping ahead and sometimes returning to a textual moment, perhaps an aporia, or a space, a submerged voice or a metaphor, pursuing wherever I sense them, more and more of the

> dispersing threads and fragments of textual meaning. Reading in this way, I sometimes linger so long, in one continually fragmenting textual moment, teasing out elusive significations, that much of the text is left undiscovered. This is of no consequence as there will always be more undiscovered text on both axes, and I sometimes find it more illuminating to extensively explore up and down the vertical levels than to aim to get to the horizontal 'end' of the texts.... As a scriptive reader my pace is leisurely. I read my way through the text pausing wherever, and for however long I choose, at any given moment in my reading. I do not read my way sequentially through the selected text [because] meaning is multi-layered and widely distributed throughout the texts so that a network of connections and evaporations may find the reader diving back and forth, above and below the sequential text (pp. 175-176).

Critical reading is thus as much of an experience as it is a process of text analysis. Apart from looking at linguistic devices such as semantics, syntax and symbols as a gauge for interpretation, the final outcome is often a combination of method and 'non-method'. Even when taking a prescribed path or method in breaking down a text, reader-response theories say that the meaning that eventuates is the one the reader creates. I take comfort that Eco believes 'there is no way to decide which interpretation is the "good" one, but it is possible to decide, on the basis of context, which one is due, not to an effort of understanding "that" text, but rather to a hallucinatory response on the part of the addressee' (Eco, 1990, p. 21).

The third or reflexive phase essentially questions the reader's own interpretations, which is always a subjective process as indicated above. However, it also brings a level of transparency to the reading/interpretative process because it provides a 'space' in which a critical reader may take stock of the previous two phases. This phase necessitates a 'looking back' but I think it also allows a movement forward because as a reader, I would be more aware of my own assumptions before making conclusions regarding a text.

The three phases in scriptive reading are summarised below.

Figure 3.1: The Three Phases of Reading

Phase One	Dominant Reading	Looking at
Phase Two	Critical Reading	Looking at & through
Phase Three	Reflexive Reading	Looking back

Source: Monin, 2001, p. 167

In addition to the three phases of reading, Monin (2001) also outlines five interpretative angles a reader can adopt while analysing a text. She explains the '5P Model', as shown in Figure 3.2, this way:

> It illustrates the shifting emphases that move from perceptions of the author's intentions, and analyses of what seem to be the constructions that reflect this, to a focus on the deconstructed text as an independent artifact, in which may be found a worldview, an authorial voice and suasive rhetorical devices; to an interest in the interpreting reader as a maker of meaning. What it does not show is that all of these elemental textual considerations cannot actually be separated out in, what appears to be, diagrammatically illustrated, a controlled fashion. Performance and perspective, for example, are aspects of persuasion, and perpension too could be seen as persuasive insofar as it seems to convey an objectivity that contributes to the 'reasonableness' of the deconstruction completed. In every text every element is concurrently present and part of every aspect of it as described [in the three phases] above (p. 171).

Figure 3.2: Scriptive Reading: Interpretative Phases

PHASES:	ONE	TWO	THREE
Reading:	**Dominant**	**Critical**	**Reflexive**
Critical Engagement	**P**araphrasis	**P**erformance **P**erspective **P**ersuasion	**P**erpension
Centre of Interest:	AUTHOR [Author's Intention]	TEXT [Text's Meaning]	READER [Reader's Interpretation]
Interpretative Strategies:	Constructive	Deconstructive & Reconstructive	Evaluative

Source: Monin, 2001, p. 172

The '5P Model' is an intensive reading process. For the purposes of this thesis, I will utilise only the three phases of reading as indicated in Figure 3.1. Moreover, I will adapt the 'reflexive phase' slightly to encompass several texts instead of one reflexive reading per text. This is because the texts that I have selected come from one author. It made sense to 'look back' on the selected texts as if they were chapters within a book by a single author, rather than record my responses to each text individually. The texts that have been selected and reasons for doing so are documented in the next section.

SELECTION OF TEXTS

In the previous chapter, it was noted that a series of texts written by the same theorist over a period of time was required in order to test Burke's theory of logology. In the field of management and leadership writing, Peter Drucker stands out as the 'gurus' guru' (Fortune, 2001) and a recognised management theorist. He has also been writing about managers and leaders for more than 50 years. This suggested that for the purposes of this thesis, his work would be eminently suitable for analysis.

When it came to selecting specific texts for analysis however, there was a vast amount of literature to choose from. According to Beatty (1998), the last count in the late nineties included over 29 books and countless articles which Drucker had written. Fortunately, *The Essential Drucker* was published recently. As Drucker wrote in the introduction of the book, the book covered 60 years of his writing on management and offered an overview of his work on management. Hence the book provided a good start into Drucker's writing and it also significantly narrowed the scope of texts for consideration. To par the selection down further, I looked for chapters relevant to leadership in management. Two chapters stood out in this respect and they were Chapter 19 on "Leadership as Work", first published in 1988 and Chapter 23, which is grandly titled "A Century of Social Transformation – Emergence of Knowledge Society", first published in 1995. This chapter on the 'knowledge society' was selected because firstly, it situated leadership and management in a social context and secondly, it heralded a transcendent human aspiration – knowledge. If, as logology suggests, leadership is working it way towards a 'god-term', the quality of knowledge would certainly be part of the equation, much like Adam and Eve and the Tree of Knowledge.

Although *The Essential Drucker* covered much of Drucker's writings, the collection stopped at work published up until 1999 (for printing and distribution purposes). It seemed to just stop short of the new millennium and I wanted to track Drucker's writing as closely to the present as possible. Again Drucker 'came through' with his latest publication *Managing in the Next Society*. To make it topically consistent, I selected another two chapters from this book on leadership and the 'knowledge society'. They were: Chapter 6 on "The CEO in the New Millennium", published in 1997 and Chapter 15 on "The Next Society" published 2001.

The selections of texts so far leave out Drucker's seminal work in the 1950's and 1960's. As Monin (2001) has already completed an extensive reading of Drucker's *The*

Practice of Management published in 1955, I will build on her work and her findings as a touchstone for comparison.

Reading both chronologically and topically across Drucker's writings, I will seek to discover horizontal (standard) meaning that both sets in place, and reveals, the foundations of the hierarchical terminology that emerges in the vertical (embedded) meaning of later texts (Barthes, 1982). Applying scriptive reading to the selected texts would mean each Drucker text will be first read sequentially and its 'dominant' meaning summarized. In doing so, I cover the 'what' of the text. The same texts will then be read again critically, with some portions given more attention, others less and some left out altogether. The intent of this second phase of reading is to uncover previously 'unrecognized meaning' in the text. By paying close attention to the language used in the text, 'how' the text communicates will be analyzed according to the rhetorical strategies employed in the text. The third or reflexive phase, will question my findings in terms of the assumptions I brought to bear on the interpretation of the texts. The reflexive reading will look at the four texts as a whole since there is but one author. It is only after all three phases have been concluded that I will apply Burke's theory of logology to the direction of leadership writing. This would include applying logology to *The Practice of Management.*

In the table below, the horizontal columns reflect the selected texts. They are listed in chronological order as the texts will be analyzed in the same order. This is because a chronological reading would track the development of the manager/leader as portrayed by Drucker. Although Drucker covers other topics within the texts that have been selected, the focus will be on the topic of leadership. The topic of 'knowledge' will also be examined as it is closely related to leadership in the texts.

The vertical columns indicate the three phases of scriptive reading. In the dominant and critical phases, each text will be read and the results recorded. The reflexive phase will be applied to all the texts as written by one author rather than to each text.

A logological perspective will then be applied to the results of the three phases of reading as indicated by the arrows.

Table 3.1: Approach to reading selected texts

	Reading Approach			
Selected texts in chronological order	Dominant	Critical	Reflexive	Logological
The Role of Management, 1955 (Drucker, 1955)				
Leadership as Work, 1988 Emergence of the Knowledge Society, 1995 (Drucker, 2001)				
The CEO in the New Millennium, 1997 The Next Society, 2001 (Drucker, 2002)				

The table above summarises my approach to Drucker's texts and the following chapter will record the results of this approach.

DRUCKER & THE ULTIMATE LEADER

> Years ago, Peter Drucker wrote that the administrator works within the constraints; the manager removes the constraints. Later, Abraham Zaleznik claimed that managers merely manage; real leaders lead. Now we seem to be moving beyond leaders who merely lead; today heroes save. Soon heroes will only save; then gods will redeem. We keep upping the ante as we drop ever deeper into the morass of our own parochialism.
>
> Mintzberg, 1999, p. 27

In this chapter, each book will be preceded by an overview of the book before the selected texts are read 'scriptively'. Each of the selected texts will be subject to a 'dominant' reading and a 'critical' reading. The 'reflexive' reading will be applied after all four texts have been through the first and second reading phases as prescribed by 'scriptive reading'. The 'reflexive' phase will not apply to *The Practice of Management* as I will be 'borrowing' the analysis of this text from other critics. This third phase will also not be applied to each individual text but it will be recorded as a response to Drucker's writing of these selected texts.

In the first chapter on leadership, it was noted that when Drucker first declared managers as leaders, he made no distinction between them. In the half century of management theorizing since then, a trend has emerged that clearly separates this 'leading group' (Drucker, 1955) of managers into a hierarchy of manager-leaders: 'leaders' are now perceived as 'higher order' managers (Wallis, 2001); and Nirenberg (2001) has noted that bad managers are now called 'managers' and 'good managers' leaders.

Mintzberg's statement above succinctly summarises the development of leadership writing to date and his prediction (which he intended to be sarcastic) could very well be true, linguistically speaking. This is because Burke's theory of logology suggests that it is language itself that propels the drive towards hierarchy, even within the upper echelons, until it arrives at an ultimate position. If we explore the rhetoric of leadership from the perspective of logology, we could see that it spells out the direction in which leadership theory will inevitably evolve.

	Reading Approach			
Selected texts in chronological order	Dominant	Critical	Reflexive	Logological
The Role of Management, 1955 (Drucker, 1955)				

The Role of Management, 1955

According to Monin's (2001) summary, Drucker's book is 355 pages long, and consists of 29 chapters, with an additional 'Conclusion' and a 'Preface'. In the 'Preface', Drucker says his book is a 'practical book', based on years of management experience, that aims to: guide leaders to an improvement in their performance; provide novice managers with a vision of what management is, as well as a guide to the management performance that will enable them into a successful management career; and 'enlighten the citizen without direct management experience' as to what management is, what it does, and what to 'rightfully expect from it' (Drucker, 1955, p. vii).

He concludes by sharing his assumption that since all his readers are 'more concerned with what is right than with who is right' they will not be upset by the absence of an 'appeal to authority', Drucker's phrase for the footnotes, acknowledgements and other references that he warns have been omitted from this work.

Chapter one, titled 'The Role of Management', is a short, two and a half page chapter within a larger section titled 'Introduction: The Nature of Management'. It provides a good first look at the manager and management.

Dominant Reading

The 'dominant' reading for this text is taken from Monin (2001, pp. 226-229):

> Drucker's first point is that management is the 'dynamic element in every business' (Drucker, 1955, p. 1). He explains that by this he means that managers determine business outcomes. His second point, that management is 'a distinct and leading group', he places, briefly, in an historical context, in order to emphasise that this is a new and developing role for management, and his third point, 'the emergence of management' builds on this historically contextualised claim as he writes of the rapidity with which this 'new institution' has arrived.
>
> Drucker's fourth and final point in this chapter, that the free world has a vital and extensive stake in management, is elaborated on in the following ways. His first claim is that management 'expresses the basic belief[s] of modern Western society'; that is, that economic control of resources will lead to the betterment of humankind. This belief, he then says is not materialism as it has previously been understood, but quite new in that resources are seen as an opportunity to exercise control over nature.
>
> In the remaining five paragraphs of Chapter One, he goes on to say of management that it is indispensable and fast-growing, that the survival of the 'free world', militarily and economically, will depend on it, and that maintaining the pre-eminent economic and social position of the United States will depend on 'continuously improved management performance'.

Critical Reading

The manager is introduced in a grand gesture by Drucker's opening: 'The manager is the dynamic, life-giving element in every business' (Drucker, 1955, p. 1). The words 'dynamic' and 'life-giving' project a sense of energy and an image of the manager

being the source and impetus of business. The two words also collectively suggest a more philosophical usage of 'inspiration' (Monin, 2001). Beatty (1998) says the words suggest that the manager is 'a bringer of life'. The philosophical and theological implications of Drucker's description of a manager also indicate an underlying assumption that the manager is a moral and upright person, as the manager 'leads by integrity of character' (Beatty, 1998, p. 105). With integrity also comes responsibility and Drucker defines a 'Responsible Worker' as one who is not only 'accountable for specific results but also who has authority to do whatever is necessary to produce these results and who, finally, is committed to these results as a personal achievement' (Drucker, in Beatty, 1998, p. 79). The same sense of accountability and authority over resources is also evident in Drucker's description of management.

Management is presented as a 'distinct and leading group' and is 'explicitly charged with making resources productive' (Drucker, 1955, p. 2). Monin (2001) read 'charged' as an extraordinarily powerful word because

> The word 'charged' is invested with the notion of 'received', or at least inherited, passed-down, authority, a divine contract to deliver. But 'charge' also suggests electrical energy, the power to energise and make something happen, as well as a legal challenge, 'charged with' in the sense of an accusation that a person (or group of persons, managers in this case) is responsible for a particular outcome. When management, in the same paragraph, is said to 'reflect the basic spirit of the modern age', and is presented in biblical language, 'begotten', there is a relentless build towards acceptance of the 'divine right' of managers to manage. In the one word, 'charged', read contextually, managers are assumed to possess power over 'resources' (which include workers), that is divine, legal and physical (p. 231).

In other words, managers are a group set-apart, much like priests, to be stewards of the resources they have been given. By setting management apart from work, Drucker implies there is a 'class' of workers who are above other workers. 'Class', as Monin (2001) has commented, 'denotes social, not organisational, hierarchy, and the

group of people who are to be led by management has here been classified into the social stratum'. By positioning management in the social stratum rather than outside of it (as opposed to the separation of business and government), Drucker also positions management as a social aspiration.

> In summary then, a critical reading of Drucker's text reveals that he presents management, the 'dominant institution' of our time, and for the foreseeable future of Western civilization (p. 1), as, in addition to its economic role, the rightful proprietor of inherent physical, social, political and spiritual power. Managers, a new leading group, are the possessors of this enormous power; workers and their work are classified into a lower order (Monin, 2001, p 241).

	Reading Approach			
Selected texts in chronological order	Dominant	Critical	Reflexive	Logological
Leadership as Work, 1988 (Drucker, 2001)				

The Essential Drucker (Drucker, 2001) is a collection of Drucker's writings on management beginning with essays from *The Future of Industrial Man*, 1942 and ending with selections from *Management Challenges for the 21st Century*, 1999. The book itself is categorised into three sections: Management, The Individual, and Society. Each essay however, stands alone in its content and form, which results in quite a bit of repetition across the book. In this book, 'Leadership as Work' (Chapter 19) is placed in the section under 'The Individual'. It was first published in the *Wall Street Journal* in 1988 and though relatively short (compared to the book's other chapters), it is a tightly written essay.

Leadership as Work, 1988

Dominant Reading

The essay starts with Drucker relating a request he received to run a seminar on 'acquiring charisma' by a 'human resources VP of a big bank'. He goes on to talk about how 'leadership is all the rage just now' and cites the proliferation of books, articles and conferences on the topic. He then focuses on charisma and claims that charisma is not leadership. He mentions numerous political leaders such as Stalin, Hitler and Mao as examples of 'misleaders', and Eisenhower, Truman and Lincoln as examples of leaders who possessed no more charisma 'than a dead mackerel'. In contrast to the glamour associated with charisma, he argues that leadership is 'mundane, unromantic and boring' (Drucker, 2001, p. 268). 'What then,' he asks, 'is leadership if it is not charisma and not a set of personality traits?' (p. 269). He answers his own question by stating that leadership is work and then goes on to outline the characteristics of an effective leader.

An effective leader, Drucker claims, is one who 'sets the goals, sets the priorities, and sets and maintains standards' (p. 270). He (the leader, as Drucker uses only the masculine form of reference) makes compromises only after he has thought through what is 'right and desirable'. The effective leader also sees leadership as 'responsibility rather than as rank and privilege' (p. 270). In other words, when things go wrong, effective leaders do not blame others. And because an effective leader knows that 'he and no one else, is ultimately responsible, he is not afraid of strength in associates and subordinates' (p. 270). If an effective leader is willing to take 'the risk' of being overshadowed by his subordinates, he would not suffer the 'gravest indictment of a leader' which is leaving behind an organisation that would collapse without him. The 'ultimate task' of leadership would therefore be to 'create human energies and human vision' (p. 271). Finally, an effective leader 'earns trust', without which he would have no followers. In order to earn trust, the leader must have integrity and be consistent in his actions.

The essay ends with a comment by the human resources VP that the characteristics of an effective leader are 'no different at all from what we have known for years are the requirements for being an effective manager' (p. 271); to which Drucker replies: 'Precisely'.

In summary, a standard reading of this essay tells us that there is no real difference between an effective leader and an effective manager. Moreover, leadership is not based on charisma or prominence but is something far more mundane like everyday work. It would be pointless therefore to try and acquire charisma when leadership is based on old fashioned qualities such as integrity and consistency.

Critical Reading

On the surface, Drucker makes a well-reasoned case against the 'fad' of pursuing 'leadership qualities' or 'leadership personality' (p. 269). He systematically breaks down the assumptions that support charismatic leadership theory through ridicule. For example, he says, 'Every CEO, it seems, has to be made to look like a dashing Confederate cavalry general or a boardroom Elvis Presley'. He also cites charismatic 'misleaders' such as Stalin, Hitler and Mao as examples of how charisma is not related to effectiveness. Drucker keeps building his case against charismatic leadership theories until he gets to his pivotal question: 'What then is leadership if it is not charisma and not a set of personality traits?' which allows him to present his case for leadership.

However, when he goes on to describe what makes an effective leader he describes the characteristics of a leader which are not very different from the personality traits of a charismatic leader. For example, he portrays an effective leader as thoughtful, responsible, trustworthy and upright in word and deed. Charismatic or traits leadership theories also cite the same qualities that a good leader should possess (Dubrin, 2001). Hence, one can see that in presenting his case, Drucker focused only on the glamorous or 'Elvis Presley' side of the theories. In a critical reading of his

argument, it seems Drucker's evidence for his case does not fall very far from the original tree.

Another point Drucker argues for is reflected in the title of his essay 'Leadership as Work'. In apparent contrast to the 'dashing Confederate cavalry general', Drucker maintains that leadership is 'mundane, unromantic, and boring'. Yet the composite picture that he draws of a leader is anything but mundane. As mentioned above, Drucker's effective leader is responsible, moral and intelligent. These qualities in themselves are to be admired but all the more when they reside within one person. In addition to these sterling qualities, a leader's tasks are also depicted as high and lofty. For instance, Drucker claims that the leader's first task is to be 'a trumpet that sounds a clear sound'. One could derive many interpretations from the image of a trumpet but it is sufficient to note the 'higher calling' within the image that Drucker presents. When he gets to the 'ultimate task of leadership', which is 'to create human energies and human vision', leadership is certainly not mundane and boring, especially when seen in the company of leaders such as General George Marshall and Winston Churchill, themselves dynamic and colourful personalities. Thus rather than working for his case, the leader who emerges from Drucker's descriptions is precisely the one he wanted to discredit in the dominant reading.

Drucker's leader is also benevolent. For example, when he says that 'But he (the leader) realizes that it is a much smaller risk *than to be served* by mediocrity' (p. 271, my emphasis), there is a very traditional sense of a leader as being like a king and his subjects. The word 'knows' also appears frequently when Drucker refers to the leader. The impression that forms is that of the leader who is not only knowledgeable but also wise, because 'the effective leader has thought through what is right and desirable'. It would seem that Drucker already has a preconceived image of a leader and even though he writes against it, the figure that emerges is one of prominence, significance and importance.

Nevertheless, the essay is a good read as Drucker is adept at employing various rhetorical strategies. For example, Drucker begins by appealing to the business reader when he states "Leadership is all the rage just now", the assumption being that readers would naturally know he is referring to current leadership theories in management. He then relates his encounter, " "We'd want you to run a seminar for us on how one acquires charisma," the human resources VP of a big bank said to me on the telephone – in dead earnest" again assuming the reader knows that VP stands for vice-president. In that wry remark straight after relating the VP's request, Drucker wants the reader to see that the request is ridiculous. If the reader sees the humour of Drucker's comment, then he/she is drawn into Drucker's argument already.

Another rhetorical device Drucker uses well in this piece is irony and humour. In addition to the wry aside of "dead earnest", he also attributes Eisenhower, Marshall and Truman with the charisma of a "dead mackerel". Of John F. Kennedy, "who may have been the most charismatic person ever to ever occupy the White House", Drucker says ironically, "few presidents got as little done". To notice and understand Drucker's 'jokes' is a compliment to the reader as it takes a level of intelligence and 'insider' knowledge to fully appreciate his comments. In the process, the reader again identifies with the text which increases Drucker's persuasion.

	Reading Approach			
Selected texts in chronological order	Dominant	Critical	Reflexive	Logological
Emergence of the Knowledge Society, 1995 (Drucker, 2001)				

The next text for analysis is published as chapter 23 of *The Essential Drucker*. In it, Drucker proclaims the rise of a new worker and working class.

A Century of Social Transformation – Emergence of Knowledge Society, 1995

Dominant Reading

In his opening statement, Drucker declares: 'No century in human history has experienced so many social transformations, and such radical ones as the twentieth century' (Drucker, 2001, p. 299). In similarly dramatic fashion, he goes on to say that society has changed fundamentally, in terms of 'configuration, in their processes, in their problems and in their structures' (p. 299). He mentions farmers and domestic servants as the first social group to be established because they made up the largest social group prior to World War I. The next social group to rise was the 'Blue-collar worker' and they became socially dominant because they were the 'first "lower class" in history that could be organized and stay organized'. Although the change from 'farmers and domestic servants' to 'blue-collar worker' was radical, it happened without conflict and violence. This was because industrial work allowed the farmers and servants to 'do substantially better than the generation preceding it' (p. 303). However, the change did not mean that the 'blue-collar' worker would endure because another social class rose to replace it, that of the 'knowledge worker'.

The 'knowledge worker' is described as formally educated, has the ability to 'acquire and apply theoretical and analytical knowledge' and has 'a habit of continual learning' (p. 305). As a 'class', Drucker claims 'they may not be the *ruling class* of the knowledge society, but they are already its *leading class*' (author's emphasis, p. 307). Moreover, they will dictate the characteristics of society, even if they are outnumbered by other social groups. He surmises that with the acceptance of formal education as 'right and proper', knowledge gained ascendancy as the 'creator of wealth' in contrast to manual work and skills. In the process, the 'knowledge worker' also gained 'his own means of production' (p. 310) which according to Marx 'alienated' the factory worker. The result is that employees no longer worked for 'bosses' in the traditional sense, but that in order for knowledge to be used effectively, 'knowledge workers' would require organisations to make use of their skills. In essence then, the 'knowledge society, is a society of organisations in which

practically every social task is performed in and through an organisation' (p. 308). And because the knowledge society is a society of organisations, management is its 'central and distinctive organ' (p. 311) because only management can keep the society of organisations functioning.

Management, in the knowledge society, is 'to make knowledge productive' (p. 313). It is a social function because it brings together people for 'joint performance'. Managers have to know both the discipline and practice of this social function which includes defining objectives, strategising, and instilling 'spirit and culture' within the organisation. As a discipline, management is the fastest growing function that has emerged and as a practice, Drucker says, 'management is truly a liberal art' (p. 313).

The final point that Drucker makes about the knowledge society is its mobility and its implications for society at large. Drucker envisions a world where people no longer have 'roots' or neighbourhoods because knowledge, as one's 'means of production', can be moved according to one's job or affiliation. He also predicts that competition would increase dramatically because 'knowledge being universally accessible, there [would be] no excuses for non-performance' (p. 307). The fallout from such a society however, would be those who fail to be successful. He dismisses government and business organisations as the answers to looking after these 'social challenges of the knowledge society' (p. 316) and instead suggests 'a separate and new *social sector*' (author's italics, p. 316). This sector would be organized around values or moral concerns. Drucker does not elaborate much on this new sector but ends on a note of prediction: 'If the twentieth century was one of social transformations, the twenty-first century needs to be one of social and political innovations' (p. 320).

Critical Reading

When this chapter first appeared, it was published in Drucker's 1995 book, *Managing in a Time of Great Change*. Not surprisingly, the chapter is about great change and is

delivered through the use of many emphatic devices such as superlatives, repetition and dramatic contrasts. The title of this chapter alone heralds the coming of something extraordinary and exciting.

In the first four paragraphs, Drucker paints a picture of massive social upheaval and then contrasts it with the minimal attention the upheaval has received. The contrast is dramatic and counterintuitive. For example, he starts off with a bold statement, 'No century in human history has experienced *so many* social transformations and such *radical ones* as the twentieth century' (our emphasis, p. 299) and goes on to assert that work and society are both '*qualitatively* and *quantitatively* different' (author's italics) from 'anything ever experienced before in human history' (p. 299). He immediately contrasts the great changes by highlighting how 'far smaller and far slower social changes in earlier periods triggered violent intellectual and spiritual crises, rebellions and civil wars' (p. 299), yet the changes he has mentioned so far have received little or no attention. His argument culminates in a likening of social transformations to 'ocean currents deep below the hurricane-tormented surface of the sea' (p. 300). The intent to capture attention is certainly achieved through such a vivid analogy but the final effect is more theatrical than persuasive. In fact, the main point of his opening statements was to set up the stage for the contrast between the social changes and the minimal stir it has caused; but in the midst of the superlatives and the images of wars and storms, the contrast is almost drowned out in the cacophony of words. After such a dramatic opening, Drucker still does not get round to telling us about the 'emergence of [the] knowledge society' but ploughs through a hundred years of social history before finally revealing the coming of the 'knowledge society'. He does this by first describing the 'knowledge worker'.

When compared to the working classes of farmers and domestic servants and the blue-collar workers, the 'knowledge-workers' seem both plebeian and patrician. On the one hand, they are termed 'workers' much like the working groups before them. On the other hand, they seem to be a special group. Drucker differentiates the

'knowledge workers' from their predecessors by calling them a 'challenge' to the blue-collar workers. In addition, they are the 'leading class' even though 'knowledge workers' are not the majority. This is a significant difference from the other working classes who were dominant because of their majority. Moreover, when Drucker described the farmers and domestic servants as the 'foundation of economy and society', he did not credit them with any power – socially or politically. The 'knowledge workers' in contrast, have power both socially and politically.

It is however unclear where the knowledge workers come from. Drucker tell us that blue-collar workers were formed out of the pool of farmers and servants. He also tells us that the transition from farmers and servants to industrial workers was peaceful because industrial work absorbed the farmers and servants and gave them opportunity to 'better themselves substantially' (p. 303). However, we are told industrial workers do not become knowledge workers because 'the new jobs require, in the great majority, qualifications the blue-collar worker does not possess and is poorly equipped to acquire' (p. 305). This statement is contradicted when Drucker later declares 'with knowledge being universally accessible, there are no excuses for non-performance' (p. 307). The implication perhaps, is that knowledge is only 'universally' accessible to those who already inhibit the knowledge society - the industrial worker is excluded.

So which 'class' does the knowledge worker come from? It is not the 'ruling class' as Drucker differentiates them from the knowledge workers. One possibility is that knowledge workers come from the so far unmentioned, but assumed 'class' of managers. For instance, we are told that knowledge workers form themselves into organisations and the 'central and distinctive organ' of organisations is '*management*' (author's italics, p. 311). The implication is that managers and management constitute the core of the knowledge society, which is made up predominantly of knowledge workers. The manager, presumably, moves up from the ranks of the knowledge worker. The word 'knowledge' is also repeated in tandem with the

manager's role such as, 'In all of them, managers need both the knowledge of management as work and discipline and the knowledge and understanding of the organisation itself, its purposes, its values, its environment and markets, its core competencies' (p. 312). In bringing together both knowledge and the manager, and given what has been said about the pre-eminence of the knowledge society, the composite suggestion is that the knowledge worker is part of the managerial workforce and together they would lead the other 'classes'.

In summary then, the above two chapters reflect several characteristics of managers as leaders. In the dominant readings, managers and leaders are the same because the manager is simply the leader at work. An effective leader works hard to earn trust and is consistent, not charismatic. With the rise of a knowledge society, a manager must manage a 'society of organisations' and make the collective knowledge useful. The manager and the knowledge worker must also lead the other classes of workers.

The critical readings however imply more social stratification than the dominant readings. The effective leader is visionary and creates 'human energies'. He is intelligent, moral and benevolent. When compared to the 'dynamic, life-giving' manager in *The Practice of Management*, the visionary aspect of a leader's work is an addition to a manager's work. The difference is significant as it signals a subtle shift from manager and leader being the same, to a leader being slightly different from a manager. With the 'coming' of the knowledge society, the leader/manager gains even more prestige because this 'new' society is better than all previous ones. Furthermore, management forms the core of this new society, hence confirming management's importance and significance. In the next two texts, Drucker further develops his notions of the leader and the knowledge society.

In the preface to his book *Managing in the Next Society* (Drucker, 2002), Drucker argues that 'social changes may be more important for the success or failure of an organisation and its executives than economic events' (p.xi). His book spells out what

the 'Next Society' would be like based on the social changes now taking place and in so doing, it purports to help executives 'successfully manage in the Next Society' (p.xii).

Drucker also provides a summary of the book's main precepts. He says:

> Management of an institution, whether a business, a university, or a hospital, has to be grounded in basic and predictable trends that persist regardless of today's headlines. It has to exploit these trends as opportunities. And these basic trends are the emergence of the Next Society and its new, and unprecedented, characteristics, especially the global shrinking of the young population and the emergence of the new workforce; the steady decline of manufacturing as a producer of wealth and jobs; and the changes in the form, structure, and the function of the corporation and of its top management. (Drucker, 2002, p. xiii).

The book is thus structured according to the trends that he has mentioned. There are four sections within which are several chapters, published at different times but on the same topic. For example, Part One deals with 'The Information Society', Part Two with 'Business Opportunities' and Part Three with 'The Changing World Economy'. Part Four contains only one chapter and one title, 'The Next Society' and is the only section that has not been published prior to the book. This last chapter will be read as a comparison to the one on the emergence of the knowledge society. However, before we deal with the topic of knowledge and society, we will further explore the topic of leadership by comparing Drucker's essay 'Leadership as Work' with chapter six in this book, 'The CEO in the New Millennium'.

	Reading Approach			
Selected texts in chronological order	Dominant	Critical	Reflexive	Logological
The CEO in the New Millennium, 1997 (Drucker, 2001)				

The CEO in the New Millennium, 1997

Dominant Reading

Much like 'Leadership as Work', Drucker starts off by dismissing the current 'talk' about leadership which says that top management is disappearing or weakening. He declares that 'without a decision maker, you'll never make a decision' (p. 79) and moves right into his topic at hand – focusing on the new demands facing the CEO (chief executive officer, but Drucker does not bother to spell it out) over the next fifteen years. He presents five key points for discussion and they are each sub-titled as: transforming governance, new approaches to information, command and control, the rise of knowledge work and tying it all together.

In terms of governance, Drucker predicts a 'fundamental change' in corporate ownership structure which in turn affects the governance of organisations. The challenge for CEOs would be to balance the demands of investors with the needs of the organisations. As investors are increasingly institutional, executives the world over have to re-think governance or find that 'they have little choice but to do so over the next decade' (p. 82).

When Drucker talks about 'new approaches to information', he is referring to information technology and not, for example, knowledge. Information technology, says Drucker, has had 'practically no impact on the way we run businesses'. Instead, 'where we have seen a tremendous impact is on the way we run operations' (p. 82). However, information as used by CEOs still needs to change. For example, Drucker points out that CEOs do not use information technology to make decisions about strategy or innovation. This is because the information a CEO receives is about the organisation and not 'what goes on outside the enterprise'. The challenge for the CEO would be to harness the relevant information using information technology.

In the section titled 'command and control', Drucker considers how 'less and less work is being done in the traditional way, in which companies (especially large ones)

try to control everything they need and do within a defined power sphere' (p. 86). He cites the 'explosive growth' of experts such as management consultants as a sign of the changing nature of work relationships. He predicts that 'the CEO of tomorrow will have to be able to understand when to command and when to partner' because organisations will require input from people outside of the organisation, 'people whom we cannot command' (p. 87).

Although sub-titled 'the rise of knowledge work', Drucker's main concern in this section is the productivity of the knowledge worker. He claims this is the 'one and only comparative advantage a developed country will have tomorrow' (p. 87). However, he feels that knowledge workers are currently wasting their time with activities such as 'filling out papers for which nobody apparently has any need' (p. 88). The challenge for the CEO is thus to make the knowledge worker 'more appropriately productive' (p. 89).

In the final section, Drucker literally spells out the CEO's job but in very broad terms. A CEO has to 'set a clear direction' and 'provide a clear understanding' of when to do what. 'Tomorrow's leader won't be able to lead by charisma' but will have to 'think through the fundamentals so that other people can work productively' (p. 89). Drucker likens the CEO's job to running an opera where 'you have to make sure all the various groups converge to produce the desired result', adding that running an opera is the 'most complex job I know' (p. 90). He admits the job will be demanding but leaves no options for the CEOs as he ends on this note to them: 'You will have to know how to integrate your financial objectives with the need to build and maintain a business' (p. 90).

Critical Reading

In a standard reading, this chapter on the CEO does not seem to say very much about leadership. It talks about the demands created by changes in society and its implications for the CEO. However, if one looks 'beneath' the text, Drucker actually

has a lot to say about leadership. And because much of what he says is implied, it appeals specifically to his target audience – the CEOs of business organisations.

Firstly, by dismissing the talk of the 'end of hierarchy', Drucker endorses and affirms the place and position of 'top management'. After all, he says, 'as our corporate institutions become increasingly complex...the more we need to know just who the ultimate authority is' (p. 79). The 'ultimate authority' is the one who makes the decision as implied in his opening analogy of a crew on a ship: 'when the ship is going down, you don't call a caucus – you give a command' (p. 79). CEOs are the 'ultimate authority' because they make the decisions. However, as Mintzberg (1999) and others have observed, attributing organisational importance and significance to one person is misleading because there are many factors that affect success. Nonetheless, Drucker maintains this assumption through the rest of chapter and writes as a leader advising other leaders. He uses the inclusive 'we' and 'our' in his appeal to the CEO-reader and when he talks about how his projections about the future will affect 'an executive's career', he directly appeals to the (assumed) reader's self-interest and in the process, gains the reader's 'buy-in'.

Another basic assumption Drucker makes about CEOs is that they are knowledgeable and competent. For example, he uses business-related terms such as 'yesterday's Dow Jones Industrial Average', 'activity-based accounting', 'economic-chain accounting', 'institutional investors' and so on with the assumption that the reader knows what he is referring to. In addition, when he talks about the 'critical jobs ahead for the CEOs', Drucker does not elaborate on the 'how' of these challenges, implying that he expects the CEOs to be able to accomplish the jobs on their own ability. In 'Leadership as Work', Drucker spelled out what an effective leader was. In this chapter, he does not even refer to effectiveness but merely assumes that with the position of CEO, one is naturally able and competent already. However, like the leader that emerges from the essay on 'Leadership as Work', the

CEO here is also portrayed as separate and special. The difference this time is that the image is more subtle and 'buried' within the text.

For example, Drucker makes a distinction between 'financial people' and CEOs. To him, 'it is virtually impossible to make a financial person understand business' (p. 81). This is said in contrast to 'corporate leaders who wrestle with these (business) issues everyday' (p. 81). The implication that comes across is that the corporate leader, or CEO, is not as narrowly focused as the 'financial people'. As a result, one of the CEO's tasks would be to 'educate' these financial people. Embedded within that piece of advice is the assumption that the CEO knows more and knows better than others, hence the CEO is, by implication, superior. Drucker makes the same kind of distinction when he compares the 'chief financial officer' (CFO) and the 'chief information officer' (CIO) to the CEO. Of the former two, he says, 'neither of these officers knows one blessed thing about information' and hence cannot give the CEO 'the information he or she needs most...' (p. 84). CFOs and CIOs are generally in top management as well, but in this case, they report to the CEO and still fall short of the CEO's needs. The CEO thus comes across as clearly superior even though Drucker does not state it.

Comparing the two pieces published almost 10 years apart, Drucker's assumptions about leadership seem to be more deeply embedded in the later piece. In 'Leadership as Work', he spoke about the characteristics of an effective leader but did not 'name' the leader. Leadership was also not depicted as a position within a hierarchy. In contrast, Drucker names the 'CEO' as the 'ultimate authority' and establishes the CEO's position as firmly at the top of 'top management'. In 'The CEO in the New Millennium' also, he no longer talks about 'trust' or 'followers' but about the decisions CEOs should make for the followers, assuming they will 'enthusiastically follow' (Mintzberg, 1999, p. 26). The distinction between leader and manager also no longer seems to matter. In 'Leadership as Work', Drucker makes the point that effective managers are effective leaders. In the CEO, Drucker conflates the two

roles/functions by simply naming the manager/leader 'an executive' (p. 80) and when 'chief' is added to that name, it is elevated to a title and position of unquestioned authority. If one also considers what Drucker has said about the knowledge society and management being the 'central and distinctive organ', then the position of CEO is truly the pinnacle of work aspirations.

Nevertheless, the context for 'The CEO in the New Millennium' is largely the business organisation and the industrial world. In the next and final text for analysis, the context is enlarged to include world trends and societal change. Within such a context, leadership takes on broader significance. As the chapter is long and rather detailed about some technical trends, the first reading will summarise the content in terms of its arguments instead of going through each sub-section as was done above.

	Reading Approach			
Selected texts in chronological order	Dominant	Critical	Reflexive	Logological
The Next Society, 2001 (Drucker, 2002)				

The Next Society, 2001

Dominant Reading

'The Next Society' pulls together most of the ideas Drucker has previously developed regarding leadership, top management, and the knowledge society. To these he adds demographic and corporate trends and their implications for management.

'The Next Society,' he states, 'will be a knowledge society. Knowledge will be its key resource, and knowledge workers will be the dominant group in its workforce' (p. 237). He goes on to reiterate the characteristics of the 'Next Society' such as mobility and competition which have been discussed in the piece on the emergence of the knowledge society. Similarly, when he says 'tomorrow's top management' will have to balance the demands of investors with that of the business, it is a repeat of what he has already said about the CEO in the new millennium.

The arguments for the 'new demographics' and 'new workforce' that he introduces are inter-related. Drucker cites an aging population, low birth rates and increasing life expectancy as the key trends that will impact businesses. Older people will participate in the workforce and with their pension funds, dictate how and where investments should be placed. In the 'new workforce', older people will become 'majority stakeholders and owners of many large businesses in the knowledge society' (p. 254). Furthermore, in the 'new workforce' made up of knowledge workers, the 'new demographics' will result in 'a society of seniors and juniors rather than of bosses and subordinates' (p. 254).

The implications for top management in such a radically different society are two-fold. Firstly, it would face the challenge of establishing a company's social legitimacy. In other words, every company would have to justify its existence not just for economic reasons alone. Secondly, 'top management will, in fact, be the company. Everything else will be outsourced' (p. 291). Drucker's argument here is that with knowledge workers being mobile and competitive, they no longer have to be employees in the traditional sense, but can offer their services where required. Hence only the top management really 'belong' to the company.

In a twist (of sorts), Drucker closes this chapter on the 'Next Society' by declaring that the changes he has mentioned are not all that new or radical when compared with the 'unexpected' future. As an example, he compares the impact of the Information Revolution to the First and Second Industrial Revolutions and concludes that the real impacts of the Information Revolution 'still lie ahead' (p. 297). He surmises the emergence of new institutions, such as the new economic regions like the European Union, or trans-national banks that dominate world finance, are indicative of greater changes to come. In summary, Drucker is sure of one thing: 'the central feature of the Next Society, as of its predecessors, will be new institutions and new theories, ideologies and problems' (p. 299).

Critical Reading

The one concept that Drucker constantly returns to in this chapter on 'The Next Society' is knowledge. In the very first sub-heading, he declares 'Knowledge is all'. When he goes on to talk about 'new demographics' or the 'new workforce', he still returns to the topic of knowledge. As the dominant notion in his text, it warrants a closer look because firstly, it establishes the social context within which Drucker writes about leadership. If society has become more knowledgeable, as Drucker posits, then leading such a society increases the prestige associated with leadership. Secondly, if the concept of knowledge is closely aligned with leadership, it would suggest that the concept of leadership is also broadening. A discussion on knowledge is thus pertinent to the expansion and development of the concept of leadership.

Knowledge, as described by Drucker, is 'borderless, because knowledge travels even more effortlessly than money' (p. 237). It is 'available to everyone through easily acquired formal education' (p. 238). It is 'non-hierarchical' because its importance is based on its relevance to a given situation (p. 259) and 'effective knowledge is specialized' (p. 254). However, knowledge can also become 'rapidly obsolete' (p. 258) and continuing education is necessary to maintain its relevance. In terms of the knowledge worker, knowledge is a 'great leveller'; 'it has to be acquired anew by every individual, and everyone starts out with the same total ignorance' (p. 260). Knowledge bestows 'upward mobility' and 'social standing', which Drucker says is more important than 'financial security'. Knowledge also bestows power because the 'means of production' are in the hands (or heads) of the workers and not in the bosses or factories. Conversely, knowledge 'implies that everybody is now expected to be a "success"' and since 'only a tiny number of people can be outstanding successes' (p. 261), personal failure is often seen as societal failure.

At a macro level, what Drucker says seems to make sense. Yet when one tries to pin down what sort of knowledge he is really referring to, it becomes problematic. On the one hand, he defines knowledge as 'theoretical' and the people who use this sort

of knowledge are doctors, lawyers, teachers and accountants. He then expands the definition to include 'knowledge technologists' such as computer technicians, software designers and paralegals. This sort of knowledge is usually defined as 'explicit knowledge' (Alvesson, 2001). On the other hand, when Drucker describes knowledge as 'non-hierarchical', 'borderless' or as bestowing 'social standing', the definition becomes even broader and would include 'tacit...individual and social, ideational and materialized' knowledge (Alvesson, 2001, p. 865). The problem does not lie with the definition being too narrow, but rather, if knowledge is defined very broadly, then almost all workers could be considered 'knowledge workers' because every job requires some kind of knowledge.

Alvesson (2001) argues that it is the very ambiguity of knowledge that makes it such an attractive concept. For instance Alvesson observes, 'the emphasis of knowledge work can be seen as a matter of legitimation as much as mirroring what knowledge-intensive organisations and workers actually do' (p. 864). In addition, 'expertise is not just valuable for its technical functions and 'objective results', it also symbolizes rationality, wisdom, intelligence etc.' (p. 865). As a result of the ambiguous nature of knowledge, 'rhetorical skills and rhetorical acts become highly significant....' (p. 871). Drucker's depiction of the knowledge society, on which the 'Next Society' is based, is thus really only a construct. But the construct of knowledge work and knowledge workers have translated into 'knowledge-intensive companies' and 'knowledge industries' (Alvesson, 2001), a very real phenomenon in the empirical world.

The nature of this phenomenon is however, still a socially constructed one. For 'knowledge does not exist in its own, but is dependent on social recognition' (Alvesson, 2001, p. 872). The socially constructed nature of Drucker's knowledge worker is evident in the social hierarchy inherent in Drucker's description of the work they do. Although Drucker claims knowledge is 'non-hierarchical', he mentions 'high-knowledge workers such as doctors, lawyers, scientists, clerics and

teachers' (p. 256). If there are 'high-knowledge workers', there must necessarily be 'low' or 'lower-knowledge workers'. He also describes these same 'high-knowledge workers' as 'old', again the implication being there must be 'new high-knowledge workers'. Workers can also possess relevant or obsolete knowledge and the relevance of their knowledge is in relation to its usefulness to society. Hence, even within the socially 'dominant group' of knowledge workers, levels of knowledge are required to create identity in relation to other groups.

Ironically or not, Drucker has also observed that 'knowledge workers of all kinds tend to identify themselves with their knowledge' (p. 258) and that 'their primary allegiance is likely to be their specialized branch of knowledge' (p. 259). Such a description sounds very much like the guilds of the past but the point here is that because knowledge is ambiguous, those who would call themselves 'knowledge workers' have to create an identity for themselves based on their specialized form of knowledge. However, since knowledge depends on social recognition, a knowledge worker's self-esteem and (economic) worth would depend on its 'position' relative to other fields of knowledge and this can be an ever-shifting target. For example, computer technicians used to be called 'administrators'. Then came the dot.com boom and they were elevated to 'specialists' and 'consultants'. In the current economic downturn, this group of knowledge workers have had to redefine themselves even within their industry (Fortune, 2002). Therefore, as much as Drucker portrays knowledge workers and the Next Society as one of great opportunity and upward mobility, knowledge is not, as he claims, 'all'. Knowledge is an ambiguous concept and to a large extent a social construct. Hence I agree with Alvesson we should be 'more sceptical about the popular view that knowledge is increasingly significant' (2001, p. 881). Nevertheless, 'knowledge' as a concept and entity like 'leadership' is an important element to pay attention to in leadership writing.

	Reading Approach			
Selected texts in chronological order	Dominant	Critical	Reflexive	Logological
The Role of Management, 1955 (Drucker, 1955)				
Leadership as Work, 1988 Emergence of the Knowledge Society, 1995 (Drucker, 2001)				
The CEO in the New Millennium, 1997 The Next Society, 2001 (Drucker, 2002)				

Reflexive Reading

Looking back on my reading experience, there were two factors I was particularly aware of when I analysed Drucker's text. Firstly, I was aware that while I looked for what Drucker had to say about leadership, it meant other ideas and concerns Drucker raised in his text were not included in the analysis. For example, Drucker's opinions on the role of business in society were very appealing but as they were not directly relevant to the topic, they were set aside.

Secondly, I was aware that my expectations of a Drucker-written text influenced my interpretations. In terms of the concepts and analysis that Drucker presents, Drucker's writing is an interesting and thought-provoking read. However, at the critical level, I found myself responding to his writing style more than the content. I also felt an increasing sense of frustration over his decreasing attention to structure and word choice.

For example, in 'Leadership as Work' as well as 'A century of social transformation – emergence of knowledge society', Drucker's arguments are well-structured and he pays attention to word choice and arrangement. However, the same cannot be said of the later writings. In 'The CEO in the New Millennium' for example, Drucker raises five points that would affect 'an executive's career' (Drucker, 2002, p. 80). The five

points are not placed in any particular order and he offers no links between the points. Similarly, Drucker tends to ramble and repeat himself in 'The Next Society'. By the umpteenth reading of the superiority of the knowledge society and the knowledge worker, I was quite annoyed. My expectation was that writing would improve over time, and in this respect, Drucker's earlier works were more rhetorically appealing than his later ones.

The authorial voice Drucker utilizes also grows louder with each text. In 'Leadership as Work', the reader is aware of Drucker's voice but he writes in the third person and only speaks in the first person while relating his anecdote. In presenting the case for the emergence of the knowledge society, Drucker also writes in third person and moves through his case like an advocate, logically, but distanced from the subject matter. In contrast, the later texts resound with the voice of Drucker. For example, when he talked about governance, Drucker declared "I am absolutely certain that fifteen years from now the governance of corporations will be substantially different from the present" (Drucker, 2002, p. 80). The rest of that paragraph contains another seven 'I's and many of Drucker's opinions. While on the one hand I recognised Drucker's established reputation and strongly held opinions (Beatty, 1998), on the other hand, I felt that his voice did not need to be projected quite so 'loud' since his previous work had no need of it for impact. As a result, the critical readings of the later texts may have been subject to more 'criticism' (in the negative sense) than the earlier ones. I had sought to disassociate Drucker as author from the analysis of the text but found it increasingly difficult to do so. Drucker's concepts and analyses are still cogent and highly influential to date, but given the expectations set up by his earlier writings, his later writings lack the same incisiveness and clarity.

Having completed the three phases in scriptive reading, I will apply Burke's theory of logology to my findings in the following chapter.

LEADERSHIP & LOGOLOGY

I am the Alpha and the Omega, the beginning and the end.

Revelation 21: 6

Returning to my research question, 'What does a critical reading of leadership writing tell me about the direction of leadership theory?', I applied Burke's theory of logology to the findings of the previous chapter for possible answers. Specifically, I looked for the two trends I had noted in the literature review. The first trend I looked for was the developing image of the manager as leader, especially in terms of social hierarchy. The second trend was whether leadership was becoming a 'god-term' since multiple meanings have already been attributed to leadership.

Looking first at the image of the manager as leader, I found Drucker's dramatic and passionate assertions of management's importance were, at the beginning of his writings, an effort to justify management and the manager's role (Beatty, 1998). The rise of management as a practice and a discipline has since made management 'an inextricable part of the common sense of [our] world' (Parker, 2002, p. 2). In one sense, the context in which Drucker was writing had changed. In another sense, his 'vision' of management's importance had been socially accepted. I see this in the image of the manager which has changed with the increasing significance of management.

In *The Practice of Management* (1955), the manager was introduced as a moral, responsible and dynamic person, 'charged' with the task of 'making resources productive'. As a group, managers made up a new social class named 'management'.

As a 'class', management was separate, dominant and 'higher' than other classes of workers. The manager was the natural leader at work and no distinction was made between the two.

In 'Leadership as Work' (Drucker, 2001), the concept of 'a leader' as being different from 'a manager' emerged in the text although Drucker insisted there was no difference between an effective leader and an effective manager. The image of an effective leader that surfaced was one of prominence, morality and intelligence. In addition, the leader held the power to 'create human energies and human vision'. This was one major distinction between previous descriptions of the manager and the 'effective leader'. Previously, the manager was the essence, 'the life-giving element' of a business and his/her task was to make resources productive. Now, the leader's ultimate task was to 'create' vision – a distinctly higher calling.

In the almost 10 year span between 'Leadership as Work' (1988) and 'The CEO in the New Millennium' (1997), Drucker heralded the rise of a new social class of 'knowledge workers'. Set within the context of an intellectually and socially superior workforce, the manager and leader gained a central position in the new 'society of organisations' and their task was now to make 'knowledge productive'. Such a task was greater and more demanding than merely organizing resources (as described previously) because by making knowledge effective, managers had elevated management to 'a liberal art'.

By the time 'The CEO in the New Millennium' (1997) was written, Drucker did not even bother to define leadership, leaders, managers or management. Leadership, prestige and power were inherent in the title of CEO. The CEO was the 'ultimate authority' and he/she oversaw large organisations made up of exceptional workers called 'knowledge workers' and made critical decisions for the future. The CEO's task had also become more complex as it now required the CEO to balance multiple

demands from various pressure groups. The CEO also had to lead 'top management' but this structure was contained within the organisation.

In 'The Next Society' (2001), Drucker painted a top management that was 'separate, powerful and accountable' (p. 287). In the process, Drucker also moved the CEO and top management out of the organisation, and into society, the 'Next Society'. This is a significant 'move' on Drucker's part when considered in the light of Drucker's initial pronouncement that management would be the 'leading class' because what had originally been a statement at 'surface' level is now an underlying assumption.

The 'Next Society', built upon the foundation of the 'knowledge society', was envisioned as a universal phenomenon. When Drucker first introduced the 'knowledge society' and 'knowledge workers', he noted that the 'knowledge society' would generally apply to the 'developed free-market countries' which was really only 'one-fifth of the earth's population' (Drucker, 2001, p. 299). In 'The Next Society', Drucker confidently declared it 'will be with us shortly', applying it almost universally. In doing so, Drucker created a new social context within which management acquired an even higher social standing. Knowledge, 'the key resource', connotes not just intelligence but also rationality, wisdom and wit. As the 'central and distinctive organ' of the knowledge society, management is thus elevated to the top and the CEO as the highest member of 'top management' truly reigns supreme.

The CEO of a large corporation in the knowledge society is thus Drucker's vision of the ultimate leader. He cites the emergence of 'CEO supermen' and mentions Jack Welch of GE, Andrew Grove of Intel and Sanford Weill of Citigroup as exceptions, not the norm. Clearly a 'CEO superman' is 'higher' than just a CEO but Drucker does not consider 'supermen' a viable option for leadership ('the supply is both unpredictable and far too limited'). Instead of faulting the CEO, he blames the American system for producing 'impossible jobs' for the CEOs. Logo-logically speaking, the position of CEO can go no further because in order for Drucker to push

the term any further, he had to borrow the analogy of 'superman' which in itself is an analogy. As Burke has indicated, when something like that happens, the presence of an ultimate term is likely.

Based on Drucker's texts, we have seen the image of the manager move from a leader of workers, to a leader of managers, to a leader of leaders (such as top management), finally culminating in the position of the CEO. The 'superhero CEO' signals a 'folding back' (Carter, 1992) of language upon itself because it has already reached its 'end'. In other words, the term 'CEO' has become a 'god-term'. The term 'leader' however, has not become a 'god-term' as yet because the word 'leader' is tied to the notion of 'leadership'. And I would argue that 'leadership' is still progressing towards its own 'end' in the following section.

The term 'leadership' follows a similar path of progression, in terms of social significance, to that of the manager which I have just covered. However, rather than tracing leadership's deepening social positioning, I looked for the widening of 'leadership' as a central concept and the accumulation of meaning under its umbrella. In logological terms, 'leadership' would become a 'god-term' if it had developed 'a religious tradition' (Burke, 1961). In other words, it would have transcended its original meaning.

Leadership was first introduced as management in *The Practice of Management* (1955). 'Management' as an expression of work implied 'divine appointment' (Monin, 2001) and stewardship of resources. Like the manager, 'management' also represented a distinct social class. In the text 'Leadership as Work' (1988), the term 'leadership' appeared to be similar to management on the surface level, but at the critical level, there was an implied difference between leadership and management. Leadership had come to include 'effectiveness', 'vision' and 'subordinates'. Moreover, by titling the piece as 'Leadership', Drucker was also setting the term apart from management – knowingly or not. With the naming of the CEO as the pre-eminent leader,

leadership became synonymous with top management. The association added more power, authority and prestige than its previous usage. As an indicator of 'class', leadership was a class within the class of management. Alongside leadership and management, Drucker also raised 'knowledge' as a new concept and context for leadership. Although leadership does not incorporate knowledge under its covering of meaning, the association certainly enlarges the scope of leadership.

Hence, I saw the beginnings of leadership being 'set-apart' and suspect it will eventually develop its own 'religious tradition' (Burke, 1961). However, I cannot say that 'leadership' has transcended its original meaning to the extent that it has become a 'god-term'. For example, should 'knowledge' be fully incorporated into the context of leadership, one could argue that leadership is all set to become a 'god-term'. Knowledge, in its broad usage and social desirability, would widen leadership's significance especially when considered in relation to the place knowledge occupies. In biblical terms, 'knowing' has transcendent implications. In time, leadership could come to mean omniscience, or vice versa, but for now, and within Drucker's writings, the two entities are still perceivably separate. I would argue instead that 'leadership' is in the process of becoming a 'god-term'. The incorporation of spirituality to leadership is an indication that the notion of leadership is expanding. Perhaps ethics would be the next concept that follows knowledge in its association with leadership[6]. Then perhaps, divinity would not be far away, as reflected in Mintzberg's (1999) wry prediction that only 'gods will redeem'.

The table below summarises the findings discussed in this chapter. At the dominant reading level, I see the image of the manager gradually changing in the descriptions of the manager's role and task. At the critical level, I see the 'leader' emerging from the depiction of the manager and management. When 'knowledge' is included in the context of leadership, it raises the significance of leadership and its position in society. With the CEO named and placed at the apex of business and social

[6] Time magazine, in its 2002 issue on Persons of the Year, proclaims 'whistle blowers' as the new heroes and heralds the coming of 'leaders with integrity'.

importance, there is no alternative but to create the analogy of a 'CEO superman' in order to move the leader up the scale. However, as I have argued, such an occurrence indicates a term has reached its end-point. 'Leadership', on the other hand, is still advancing towards a 'god-term'. When it will finally 'achieve' that status will have to be the focus of another study.

Table 5.1: Summary of findings

	Dominant level		**Critical Level**	
Selected texts	Manager	Task	Leader	Challenge
The Practice of Management, 1955 The Role of Management	Dynamic, life-giving	Steward of resources	Leader at work	Make resources productive
The Essential Drucker, 2001 Leadership as Work, 1988	Effective	Set goals, gain trust	Visionary, benevolent	Create human vision
Emergence of the Knowledge Society, 1995	Skilled in 'liberal art'	Manage society of organisations	Forms core of society	Make knowledge productive
Managing in the Next Society, 2002 The CEO in the New Millennium, 1997	Executive	Balance demands	CEO – leader of top management	Manage complexity
The Next Society, 2001			CEO - superman	Unsustainable

CONCLUSIONS

> The turn I have just taken, the turn that I was making;
> I might be just beginning, I might be near the end.
>
> Enya, 1995

Looking back on the entire research process and the findings, several milestones emerged. In the literature review of leadership, I discovered a lack of critical inquiry on the writing of leadership theory. It struck me as remarkable that leadership texts remained largely unquestioned while much research was carried out based on the theories espoused in the texts. Further study into leadership theories also revealed two interesting and related trends. Firstly, the image of the manager/leader was gaining increasing significance and secondly, the term 'leadership' was accumulating more meaning as more leadership theories were developed. If these trends were the result of several decades of leadership writing, a closer look would indicate the future directions leadership writing would take. Hence I decided to begin a critical inquiry of leadership texts and to look more closely at the trends in leadership writing.

The second milestone was discovering Burke's theory of logology within the larger methodology of rhetoric. Logology offered an explanation for the trends I had earlier noticed. In addition, it offered an alternative perspective on leadership studies which had not been previously explored. Unlike qualitative and quantitative studies that have dominated (and still do) leadership research, logology approached leadership from a textual point of view and the results have, I believe, opened another avenue towards the understanding of leadership.

The next milestone was finding a method of text analysis that was accessible and flexible. 'Scriptive reading' as pioneered by Monin (2001) proved to be extremely useful as it took me through Drucker's texts clearly and thoroughly. The reflexive phase in particular made me very aware of the process of interpretation. It also

increased the level of transparency in the research process which I felt was very important to the inter-disciplinary nature of this thesis.

These milestones provided focus as I examined Drucker's texts and they led me to several observations on the topic of leadership. Firstly, from a logological perspective, the 'ultimate leader' has already arrived in Drucker's writing with the 'CEO', in terms of name and position, being the entelechial destination. Any movement beyond 'CEO' would require either an additional analogy, as seen in the coining of 'CEO-superman', or a complete name change[7]. Secondly, leadership as a term is progressing towards its own 'end' with its increasing accumulation of meaning. The proliferation of leadership theories emphasizing spirituality, for example, could be an indication of 'leadership' establishing its own 'religious tradition' as it moves towards the pinnacle of perfection which is divinity, as argued by Burke in the theory of logology. At this stage however, the term 'leadership' has not become a 'god-term' but it certainly seems to be moving in that direction. Finally, the topic of 'knowledge' was observed to be closely related to leadership. The implications of such an association were not thoroughly explored but it represents an area for further research.

In summary, I have begun a critical inquiry on leadership texts. I have examined the trends in leadership writing and by applying logology, discovered a possible direction in which leadership writing is heading. Collectively, logology and scriptive reading present a unique approach that can be applied to other topics and other texts. The alternative perspectives such an approach brings to leadership theory and future research is exciting.

[7] For example, Fortune's (2002) special issue on CEOs has labelled CEOs who want to distance themselves from recent scandals 'The New Breed'.

LIMITATIONS & FUTURE DIRECTIONS

Although the theory of logology brings a novel approach to leadership studies, it is also limited. As this thesis is one of the first attempts to apply the theory to leadership texts, it is not known if the theory is also applicable to other texts or topics. Furthermore, the term 'leadership' lends itself easily to the tenets of logology as hierarchy is inherent in the term itself. Should logology be applied to other terms that have less positive connotations, such as 'poverty', the results might disprove the theory altogether.

Nevertheless, these are limitations that can be verified (or otherwise) in future studies. For instance, tracing the literature surrounding 'knowledge' could reveal directions and implications for the 'knowledge-intensive' industries. Alternatively, logology could be applied to other disciplines where trends are an important aspect. Even within leadership studies, it would be interesting to continue tracking the development of 'leadership' and its attendant terms. Given the interest in spirituality and its links to leadership, one could perhaps argue that leadership is becoming the religion of the secular. Again, it is a proposition that could be taken up in future studies.

Finally, I believe the combination of method and methodology utilised in this thesis produces a potent tool for examining other texts in other fields. It is my hope that having presented an alternative approach to critically analysing leadership texts, more attention will be paid to the writing of theory.

REFERENCES

April, K. & Hill, S. (2000). The uncertainty and ambiguity of leadership in the 21st century. *South African Journal of Business Management, 31*, 2, 45-52.

Alvesson, M. & Willmott, H. (1996). *Making sense of management: A critical introduction*. Great Britain: Sage Publications Ltd.

Alvesson, M. (2001). Knowledge work: Ambiguity, image and identity. *Human Relations, 54*, 7, 863-886.

Barker, R.A. (2001). The nature of leadership. *Human Relations, 54*, 4, 469-494.

Barthes, R. (1977). Introduction to the structural analysis of narratives. In B. Ashley (Ed.), *Reading popular narrative: A source book*. Great Britain: Leicester University Press.

Bartol, K., Martin, D., Tein, M. & Matthews, G. (1998). *Management: A Pacific Rim focus*. (2nd ed.). Australia: McGraw-Hill Book Company.

Bass, B.M. (1985). *Leadership and performance beyond expectations*. New York: Free Press.

Beatty, J. (1998). *The world according to Peter Drucker*. USA: Free Press.

Blake, R.R. & Mouton, J.S. (1964, 1982). Management by grid principles or situationalism: Which? *Group and Organization Studies, 7*, 207-210.

Block, P. (1993). *Stewardship: Choosing service over self-interest*. San Francisco: Berrett-Koehler.

Blunt, P. & Jones, M.L. (1997). Exploring limits of western leadership theory in East Asia and Africa. *Personnel Review, 26*, 1 / 2, 6-23.

Boje, D.M. & Rosile, G.A. (1997). Restorying reengineering: Some deconstructions and postmodern alternatives. *Communication Research, 24*, 6, 661-669.

Bowman, M.A. (1997). Popular approaches to leadership. In P. Northouse (Ed.), *Leadership: Theory and practice*. USA: Sage Publications.

Boyacigiller, N.A. & Adler, N.J. (1991). The parochial dinosaur: Organizational science in a global context. *The Academy of Management Review, 16*, 2, 262-290.

Boyle, M. (2001). Gurus' Guru. *Fortune, 143*, 10, 254.

Brown, E. & Kirkpatrick, D. (2002). The reverse brain drain. *Fortune, 146*, 8, 19.

Bos, R. T. (2000). *Fashion and utopia in management thinking*. Amsterdam: John Benjamin Publishing Co.

Burke, K. (1961). *The rhetoric of religion: Studies in logology*. USA: Beacon Press.

Calás, M.B. & Smircich, L. (1999). Past postmodernism? Reflections and tentative directions. *The Academy of Management Review, 24*, 4, 649-671.

Case, P. (1999). Remember re-engineering? The rhetorical appeal of a managerial salvation device. *Journal of Management Studies, 36*, 4, 419- 452.

Carter, C.A. (1992). *Logology and religion: Kenneth Burke on the metalinguistic dimension of language*. USA: University of Oklahoma.

Clark, T. & Fincham, R. (Eds.). (2002). *Critical consulting: New Perspectives on the management advice industry*. Cornwall: Blackwell Publishers Ltd.

Clark, T. & Salaman, G. (1998). Telling tales: Management gurus' narratives and the construction of managerial identity. *Journal of Management Studies, 35*, 2, 137-142.

Collins, D. (2000). *Management fads and buzzwords: Critical-practical perspectives.* London: Routledge.

Covey, S. R. (1991). *Seven habits of highly effective people*. New York: Simon & Schauster.

Conger, J.A. (1990). The dark side of leadership. *Organizational Dynamics*. Autumn, 44-55.

Conger, J.A. (1994). *Spirit at work: Discovering the spirituality in leadership*. San Francisco: Jossey-Bass.

DePree, M. (1987). *Leadership is an art*. Lansing: Michigan State University Press.

Drucker, P. (1950). *The new society: The anatomy of industrial order.* USA: Harper & Brothers.

Drucker, P. (1955). *The practice of management*. London: Heinemann.

Drucker, P. (2001). *The essential Drucker*. Great Britian: Butterworth-Heinemann.

Drucker, P. (2002). *Managing in the next society*. USA: St. Martin's Press.

Dubrin, A.J. (2001). *Leadership: Research findings, practice, and skills.* (3rd ed.). Boston: Houghton Mifflin Company.

Easton, G. & Araujo, L. (1997). Management research and literary criticism. *British Journal of Management, 8,* 99-106.

Eccles, R.G. & Nohria, N. with Berkley, J.D. (1992). *Beyond the hype.* Harvard: Harvard University Press.

Eco, U. (1990). *The limits of interpretation.* USA: Indiana University Press.

Elkin, G. & Inkson, K. (2000). *Organizational behaviour in New Zealand: Theory and practice.* Auckland: Prentice-Hall.

Fairholm, G.W. (1998). *Perspectives on leadership.* USA: Quorum Books.

Fiedler, F.E. (1967). *A theory of leadership effectiveness.* New York: McGraw-Hill.

Furesten, S. (1999). *Popular management books.* London: Routledge.

Foss, S.K. & Foss K.A. & Trapp, R. (2002). *Contemporary perspectives on rhetoric* (3rd ed.). USA: Waveland Press Inc.

Hershey, P. & Blanchard, K.H. (1988). *Management of organizational behaviour: Utilizing Human Resource.* New Jersey: Prentice Hall.

House, R.J. (1977). A 1976 theory of charismatic leadership. In J.G. Hunt & L.L. Larson (Eds.), *Leadership: The cutting edge.* Carbondale: Southern Illinois University Press.

Greenleaf, R. K. (1970, 1991). *The servant as leader.* Indianapolis: The Robert K Greenleaf Center for Servant Leadership.

Grint, K. & Case, P. (1998). The violent rhetoric of re-engineering: Management consultancy on the offensive. *Journal of Management Studies, 35,* 5, 557-268.

Grint, K. (1995). *Management: A sociological introduction.* Cornwall: Polity Press.

Grint, K. (Ed.). (1997a). *Leadership: classical, contemporary and critical approaches.* Oxford: Oxford University Press.

Grint, K. (1997) *Fuzzy management: Contemporary ideas and practices at work.* New York: Oxford University Press.

Gusfield, J. (1989). *Kenneth Burke: On symbols and society*. USA: University of Chicago Press.

Hatch, M.J. (1996). The role of the researcher: An analysis of narrative position in organization theory. *Journal of Management Inquiry, 5*, 4, 359-375.

Hart, R.P. (1997). *Modern rhetorical criticism* (2nd ed.). USA: Allyn & Bacon.

Hassard, J. (1999). Postmodernism, philosophy and management: Concepts and controversies. *International Journal of Management Reviews, 1*, 2, 171-196.

Holmes, L. (1995). HRM and the irresistible rise of the discourse of competence. *Personnel Review, 24*, 4, 34-50.

Huczynski, A. (1993). *Management gurus: What makes them and how to become one.* London: Routledge.

Jackson, B. (2001). *Management gurus and management fashion: A dramatistic inquiry.* London: Routledge.

Karmel, B. (1978). Leadership: A challenge to traditional research methods and assumptions. *The Academy of Management Review,* July, 475-482.

Kets de Vries, M.F.R. (1994). The leadership mystique. *Academy of Management Executive, 8*, 3, 73-89.

Kirkpatrick, S.A. & Locke, E.A. (1991). Leadership: Do traits matter? *Academy of Management Executive, 5*, 2, 48-60.

Klenke, K. (1994). Meta-analytic studies of leadership: Added insights or paradoxes? *Current Psychology, 12*, 4, 326-344.

Kotter, J.P. (2001). What leaders really do. *Harvard Business Review, 79*, 11, 85-91.

Lacayo, R. & Ripley, A. (2002, December 22). Persons of the year: The whistle-blowers. *Time*, p. 8.

Lewin, K. & Lippitt, R. (1938). An experimental approach to the study of autocracy and democracy: A preliminary note. *Sociometry, 1*, 292-300.

McGill, M. & Slocum, J.W. (1998). A little leadership please? *Organizational Dynamics*. Winter, 39-49.

Micklethwait, J. & Wooldridge, A. (1996). *The witch doctors: What the management gurus are saying, why it matters and how to make sense of it.* London: Heinemann.

Mintzberg, H. (1973). *The nature of managerial work*. New Jersey: Prentice Hall.

Mintzberg, H. (1999). Managing quietly. *Leader to Leader*. Spring, 24-30.

Monin, N. (2001). *Management rhetoric as performance, perspective and persuasion: A scriptive reading of management theory texts*. Unpublished doctoral dissertation, University of Auckland, New Zealand.

Moxley, R. (2000). *Leadership and spirit: Breathing new vitality and energy into individuals and organizations*. San Francisco: Jossey-Bass.

Nirenberg, J. (2001) Leadership: A practitioner's perspective on the literature. *Singapore Management Review, 23*, 1, 1-34.

Northouse, P. (2001). *Leadership: Theory and practice*. (2nd ed.). California: Sage Publications.

Owen, H. (1999). *The spirit of leadership: Liberating the leader in each of us*. San Francisco: Barrett-Kohler.

Parker, M. (2002). *Against management*. Great Britain: Polity Press.

Rosen, R.H. (1996). *Leading people: the eight proven principles for success in business*. New York: Penguin.

Sellers, P. (2002). The new breed. *Fortune, 146*, 9, 48.

Takala, T. (1998). Plato on leadership. *Journal of Business Ethics, 17*, 785-798.

Taylor, F.W. (1911). *The principles of scientific management*. New York: Norton.

Tichy, N. & Cohen, E. (1997). *The leadership engine: How winning companies build leaders at every level*. New York: Harper Business.

Tourish, D. & Pinnington, A. (2002). Transformational leadership, corporate cultism and the spirituality paradigm: An unholy trinity in the workplace? *Human Relations, 55*, 2, 147-172.

Vroom, V.H. & Yetton, P.W. (1973). *Leadership and decision-making*. Pittsburg: University of Pittsburg Press.

Wallis, T. (2001). *Different perspectives on leadership in the New Zealand public sector: The curious case of Christine Rankin.* Dunedin, New Zealand: Department of Economics, University of Otago.

Washbourne, N. & Dicke, W. (2001). Dissolving organization theory? A narrative analysis of water management. *International Studies of Management and Organization, 31*, 3, 91-112.

Yukl, G. (1998). *Leadership in organizations*. (4th ed). USA: Prentice Hall.

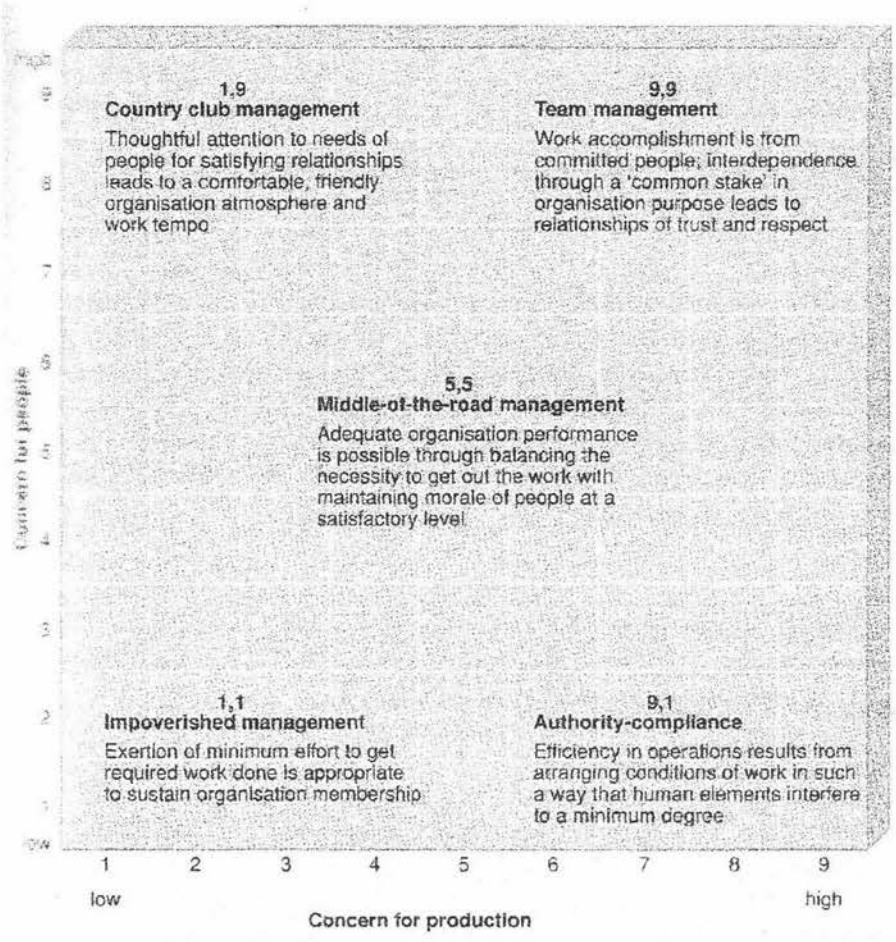
Yukl, G. (1999). An evaluative essay on current conceptions of effective leadership. *European Journal of Work and Organizational Psychology, 8*, 1, 33-48.

Zaleznik, A. (1977). Managers and Leaders: Are they different? *Harvard Business Review*. May-June, 67-78.

APPENDIX

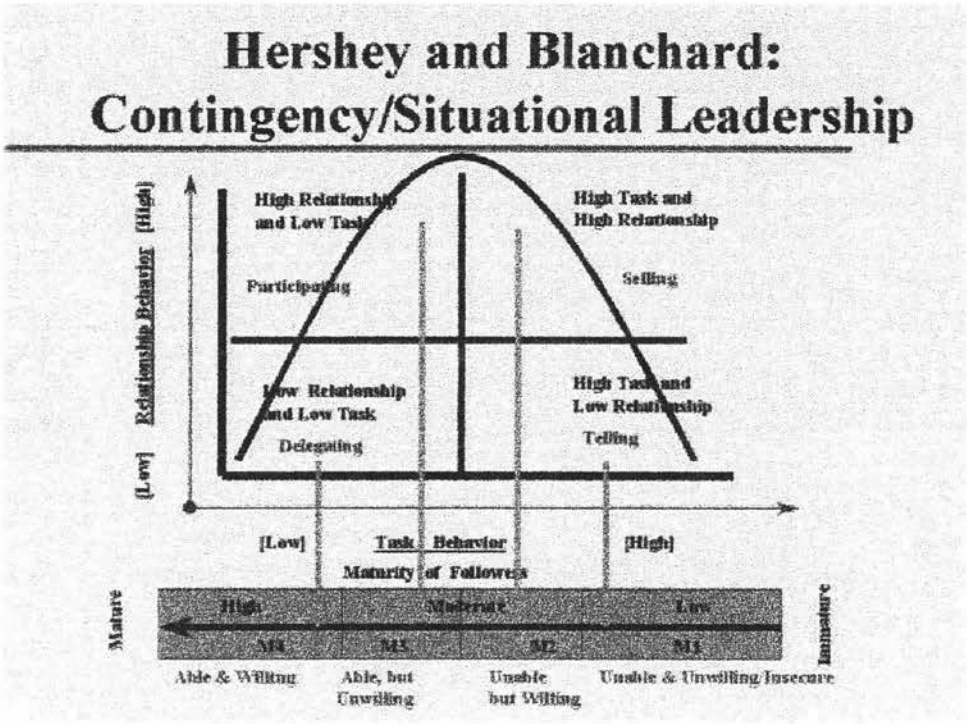
MODELS OF LEADERSHIP THEORY

1. Blake & Mouton Managerial Grid (1964, 1982)



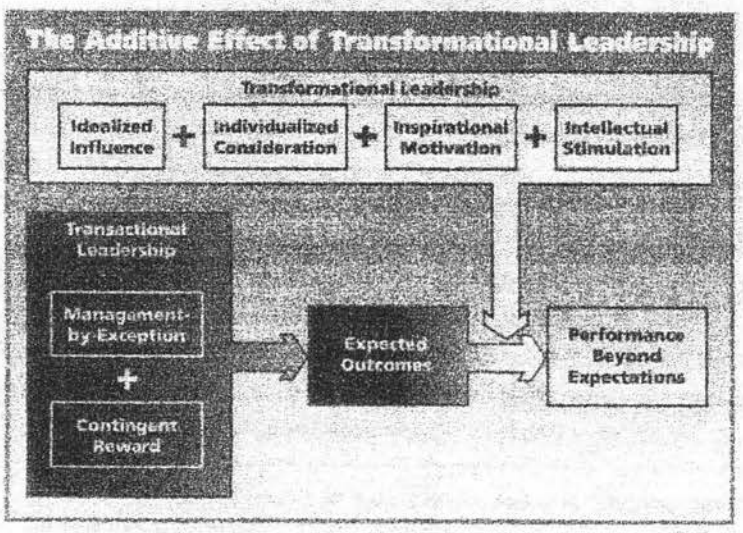
Source: Bartol, Martin, Tein & Matthews, 1998, p. 535.

2. Hershey & Blanchard Situational Leadership Chart (1977)



Source: Adapted from Bartol *et al.*, 1998, p. 544.

3. Transformational Leadership Process (Bass, 1985)



Source: Northouse, 2001, p. 148.

Paper submitted to Workshop on Leadership Research
16-17 December 2002
Saïd Business School
University of Oxford, United Kingdom
By
Ms Grace Teo & Dr Nanette Monin
Department of Management & International Business
Massey University, New Zealand

GURU OF GURUS

PETER DRUCKER, LOGOLOGY AND THE ULTIMATE LEADER

> Years ago, Peter Drucker wrote that the administrator works within the constraints; the manager removes the constraints. Later, Abraham Zaleznik claimed that managers merely manage; real leaders lead. Now we seem to be moving beyond leaders who merely lead; today heroes save. Soon heroes will only save; then gods will redeem. We keep upping the ante as we drop ever deeper into the morass of our own parochialism.
>
> Mintzberg, 1999, p.27

INTRODUCTION

In 1955, Drucker declared that managers, 'the dynamic, life-giving element in every business', were the new 'leading group', 'an essential, a distinct and a leading institution' (p.1). At that time, he made no distinction between managers and leaders. In the half century of management theorising since then, we have seen a trend emerge that clearly separates this 'leading group' into a hierarchy of manager-leaders: 'leaders' are now perceived as 'higher order' managers (Wallis, 2001); and Nirenberg (2001) has noted that bad managers are now called 'managers' and 'good managers' leaders.

As Mintzberg has wryly observed, 'we keep upping the ante' on leadership until its logical end. Our paper, supported by Burke's theory of logology, suggests that it is language itself that propels the drive towards hierarchy, even within the upper echelons, until it arrives at an ultimate position. When we explore the rhetoric of leadership from the perspective of logology, we see that it spells out the direction in which leadership theory will inevitably evolve.

Logology tells us that language inherently reaches for 'an ultimate', a 'god-term' that covers every other category within its domain of meaning. By a 'sheerly linguistic route' (Burke, 1961), we can move from the idea of a supreme term, to the idea of a supreme being and back again. If, as logology suggests, the nature of language is 'a process of entitlement leading in the secular realm towards an over-all title of titles' (Burke, 1961, p.25), then the naming of 'leaders' (and attendant leadership terms) will move in this same direction. In order to test Burke's theory, we determined to analyse a series of texts authored by the same theorist over a period of time on the subject of management or leadership. In this respect, the writings of Peter Drucker stood out as the most suitable for analysis.

Peter Drucker has been writing about managers and leaders for more than 50 years. In our paper, we explore texts authored by him - texts that are considered to have had a major impact on the development of management theory. We selected *The Practice of Management*, published in 1955, as a starting point from which to make connections and comparisons. Then we moved through the decades by examining some of Drucker's essays on management in the book, *The Essential Drucker* (Drucker, 2001). Two chapters from this book were of particular interest to us: Chapter 19 on 'Leadership As Work' and Chapter 23, which is grandly titled 'A Century of Social Transformation – Emergence of Knowledge Society'. The topics of leadership and the 'knowledge society' are again discussed in Drucker's latest publication, *Managing in the Next Society* (Drucker, 2002). Again we selected two chapters from this book on the above topics for comparison: Chapter 6 on 'The CEO in the New Millennium' and Chapter 15 'The Next Society'. Reading both chronologically and topically across Drucker's writings, we sought to discover horizontal (standard) meaning that both

set in place, and revealed, the foundations of the hierarchical terminology that emerges in the vertical (embedded) meaning of later texts (Barthes, 1982).

We suggest that management and leadership theory has already moved from the naming of 'managers' to the designation of the select few as 'leader of managers', and that a 'leader of leaders' or an 'ultimate leader' will debut. However, before we run ahead of ourselves, we would like to share the process of discovery we have experienced as we believe it offers an alternative approach to leadership research.

CONTEXT OF OUR INQUIRY

The texts of leadership theory are extensively cited and paraphrased in academic research and teaching, and in business practice. They have only been rarely subjected to critical interpretation. We sought to enter this space in leadership research and ask how critical reading might effectively explore text-making in leadership theory. In addition, we wanted to know if text analysis would discover previously unrecognised meaning in leadership theory and the implications of these 'unrecognised meanings'.

Hence, our approach is interdisciplinary. Drawing from our background in literary theory, we have transported relevant theory across the disciplinary divide that would support explorations of text-making in leadership. Our method of text analysis is called 'scriptive reading' and it is a method that is underscored by the larger methodology of New Rhetoric.

New Rhetoric

Like its classical predecessor, the critical practices of New Rhetoric sought to identify and analyse those elements within the text that were used primarily to effect certain responses in a reader. They explored the rhetorical resources available to the writer as he/she tried consciously or unconsciously to impose his/her fictional world upon the reader (Foss, Foss & Trapp, 1991; Gill & Whedbee, 1997). Unlike Classical Rhetoric, however, New Rhetoric moved us beyond the mechanical routines of persuasion that had long defined traditional rhetoric. For instance, in I.A. Richards' (in Foss *et al.*, 1991) proposal for the development of

New Rhetoric, he advocated that the study of rhetoric should begin with words, the smallest units for conveying meaning. In Classical Rhetoric, studies had traditionally maintained a focus on the text as a whole, on its argument and on its elaboration (Foss *et al.*, 1991, p.31). Kenneth Burke (1969) expanded on Richards' proposal by building into it the notion of identification, and we see this as an important component of critical analysis.

Burke saw rhetoric as 'rooted in ... the use of language as a symbolic means of inducing co-operation in beings that by nature respond to symbols' (Burke, 1989, p.88). In this sense, rhetoric includes all of the semantic and syntactic elements of a text which may be instrumental in bringing about the identification of the reader with the writer and/or the text. It is 'the art of discovering warrantable beliefs and improving those beliefs in shared discourse' (Booth, 1974, p.xiii). When Burke argued that we should think of 'persuasion' in rhetoric as 'identification', he understood that the reader actively participates in his/her own meaning-making as he/she responds to the text. He pointed out, 'You persuade a man only insofar as you can talk his language ... identifying your ways with his' (Burke, 1969, p.55).

Burke also expanded traditional views of rhetorical theory (Gaonkar, 1990, pp.349-350) when he noted that rhetoric persuades 'to attitude' rather than to 'out-and-out action'; that rhetoric seeks to have a formative effect upon attitude when the devices of rhetoric are seen to have the 'power to induce or communicate states of mind to readers' even where the 'kinds of assent evoked have no overt, practical outcome' (Burke, 1969, p.50). He pointed out that persuasion 'involves choice, will; it is directed to a man only insofar as he is free'. As we understand it, Burke's perception and explanation of identification expanded Aristotle's notion of persuasion. A 'persuaded' person is passive: a reader allows his/her thoughts and feelings to be directed by a text, perhaps by an author's voice speaking from within the text. A reader who 'identifies' chooses to see, in the text, messages that are in tune with what he/she is disposed to believe and/or act on.

Leadership theory texts are often purposive to the extent that they are intended to persuade readers of the substantiveness of a logical, researched argument. At the same time they

assume a perspective that is dependent upon the world view of the writer, and this may well be primarily carried by the root metaphors in the text. If rhetoric is understood as language that persuades the reader to identify with the world view of the writer, then the root metaphors that both create and circumscribe this world view are arguably rhetoric's most powerful device.

So, even while readers are discovering the character of the writer (*ethos*) through his/her performance in the text, and establishing the progress of the argument or the story or the creed around which it is built (*logos*), they may also be responding to the emotive impact of strategies designed to persuade (*pathos*): 'For we do not give the same judgement when grieved and rejoicing or when being friendly or hostile' (Aristotle, 1991, cited in Gill & Whedbee, 1997, pp.159). The means by which this identification of reader, text and author are achieved are as infinite as the authors, texts and readers engaged in rhetorical text-making.

Hence, moving on from the general thrust of rhetorical theory as established by New Rhetoric and Kenneth Burke in particular, we read Drucker's texts rhetorically and followed the 'scriptive reading' (Monin, 2001) process.

Scriptive Reading

> Scriptive reading is a form of rhetorical analysis that acknowledges the role of dominant (standard) readings in textual interpretation; moves on to a critical reading that explores aspects of performance (author-reader relationships), perspective (world views) and persuasion (persuasive rhetorical strategies) in the text; and, in a final reflexive reading, considers the potential impacts of a particular reading experience on reading outcomes. In keeping with reader-response theory the shift is from the writer to the reader of the text. (Monin, 2001, p. x)

In other words, each Drucker text was first read sequentially and its 'dominant' meaning summarized. In doing so, we covered the 'what' of the text. The same texts were then read again critically, with some portions given more attention, others less and some left out altogether. The intent of this second phase of reading was to uncover previously 'unrecognized meaning' in the text. By paying close attention to the language used in the text, 'how' the text communicates was analyzed according to the rhetorical strategies employed in the text. The third or reflexive phase, essentially questioned our own findings in terms of the assumptions we brought to bear on our interpretation of the texts. It was at this 'concluding' stage that we applied Burke's theory of logology to the direction of leadership writing based on the findings of the previous three phases.

The table below summarises our approach to Drucker's texts.

Table 1: Approach to reading selected texts

	Reading Approach			
Selected texts in chronological order	Dominant	Critical	Reflexive	Logological
The Practice of Management, 1955 The Role of Management				
The Essential Drucker, 2001 Leadership as Work, 1988 Emergence of the Knowledge Society, 1995				
Topic	LEADERSHIP			
Managing in the Next Society, 2002 The CEO in the New Millennium, 1997 The Next Society, 2001				
Topic	KNOWLEDGE			

Logology

Burke's theory of logology is based on a series of observations on the nature of language drawn from his study of theology. He states from the outset that he is 'concerned not directly with religion, but rather with the *terminology* of the religion; not directly with man's relationship to God, but rather his relationship to the *word* 'God' (author's italics)' (Burke,

1961,p.iv). He links his study of theology with rhetoric because 'religious cosmogonies are designed, in the final analysis, as exceptionally thoroughgoing modes of persuasion' (p.iv). For example, Burke sees the notion of 'God', or faith or doctrine, as possible only because language creates such a possibility. In other words, the existence of 'God' is derived from the existence of 'god-terms' (Carter, 1992). Hence theology, by using language to represent 'an ultimate supernatural being' (Foss, Foss & Trapp, 2002, p.204) presents the perfect model of how language primarily works. Burke makes this fundamental assumption because the theory of logology posits an explicit conclusion as to where language will head.

> In being words about so 'ultimate' or 'radical' a subject, it (theology) almost necessarily becomes an example of words used with thoroughness. Since words-about-God would be a far reaching as words can be, the 'rhetoric of religion' furnishes a good instance of terministic enterprise in general. Thus it is our 'logological' thesis that, since the theological use of language is thorough, the close study of theology and its forms will provide us with good insight into the nature of language itself as a motive. Such an approach also involves the tentative belief that, even when men use language trivially, the motives inherent in its possible thorough use are acting somewhat as goads, however vague. (Burke, 1961, iii, iv).

'The motive', he later claims, is a drive towards 'perfection' in a hierarchical sense. The implications of this theory for a rhetorical analysis of leadership writings are as follows.

Burke's argument is highly conceptual and Foss, Foss & Trapp (2002) help explain it by breaking it down according to Burke's notions of 'the negative', 'hierarchy', 'perfection' and 'mystery' (p.205). There is also another notion of 'pollution-purification-redemption' but as it has little relevance to this study, it has been set aside.

One of the first observations Burke makes about language is that there are four realms to which words refer. There are words for the natural, such as things or nouns, words for the socio-political realm, words about words and words for the supernatural. The first three realms 'cover the world of everyday experience' (or the empirical) but the fourth necessarily borrows from the other three because 'the supernatural is by definition the realm of the

"ineffable"' (Burke, 1961, p.15). For example, when 'King of Kings' is used to describe the sovereignty of God, the word 'king' is borrowed from the natural and socio-political realms. Words in the empirical realm can be used literally to indicate natural things, 'every natural condition being positively what it is' (Burke, 1961, p.19). Only in the linguistic 'realm' is there a notion of the negative. For instance, when we use language, we recognize that a word for something is that thing itself:

> Quite as the word 'tree' is verbal and the thing 'tree' is non-verbal, so all words for the non-verbal must, by the very nature of the case, discuss the realm of the non-verbal in terms of what it is not. Hence to use words properly, we must spontaneously have a feeling for the principle of the negative (Burke, 1961, p.18).

In other words, 'the principle of the negative developed inevitably out of language' (Foss *et al.*, 2002, p.205). As a result of this principle, commands such as 'thou-shalt-not' are possible, which in turn gives rise to moral action (or the ability to distinguish its lack). 'The ability to distinguish between right and wrong thus is a consequence of the concept of the negative. Without the negative implicit in language, moral action based on conceptions of right and wrong behavior (such as law, moral and social rules and rights) would not exist' (*ibid.*, p.205).

If the principle of the negative leads to moral action, then moral action leads to hierarchy because it is a 'human impulse to build society around ambition or hierarchy on the basis of commandments derived from the concept of the negative' (Foss *et al.*, 2002, p.206). Consider for example the connotations of social status when one is labelled 'law-abiding citizen' or 'criminal'. Inherent within these two labels is the implication that those on the 'higher' rungs of society need to distinguish themselves from those who have contravened the law (hence they are criminals). Burke considers this 'hierarchic principle' inevitable, which essentially means that the 'human impulse' is ever towards the 'top of the heap', or perfection.

Similar to Aristotle's concept of entelechy, Burke's notion of perfection contends that everything tries to bring itself to completion 'according to the perfection (that is finishedness) of which that kind is capable' (Foss *et al.*, 2002, p.206). Like 'negativity', the

principle of perfection is also inherent in language. For example, 'the mere desire to name something by its 'proper' name, or to speak a language in its distinctive ways is intrinsically "perfectionist"' (Burke, in Foss *et al.*, 2002, p.206). Carter (1992) calls this tendency of language 'Burke's theory of linguistic entelechy: all linguistic strictures tend toward the perfection of their forms' (p.5). One observable result is the drive towards a 'Title of Titles', a 'god-term' under which other categories derive their meaning. As theology has shown, words about God are about as far reaching as words can aspire.

Within the notions of hierarchy and perfection there is also the sense that there is disparity among those in different positions on the hierarchy because 'hierarchy, while unifying its members through the perfection embodied in its ideal, is also characterized by division' (Foss *et al.*, 2002, p.207). As a result of the differences among individuals, be it from lack of knowledge about others or different perspectives or ways of living, there is a gap of knowledge between individuals - which Burke calls 'mystery'. Mystery, according to Burke, is a major source of persuasion.

> Endow a person, an institution, a thing with the glow or resonance of the Mystical, and you have set up a motivational appeal to which people spontaneously ('instinctively', 'intuitively') respond. In this respect, an ounce of 'Mystery' is worth a ton of 'argument'' (Burke, in Foss *et al.*, 2002, p.209).

One example Burke cites is that people will obey those they consider authoritative once they accept the 'mystery' between themselves and their authority. At the same time, mystery also allows those who 'obey' to identify and communicate with each other and with the one whom they obey. Foss, Foss & Trapp (2002) likens this aspect to fans of a rock star. Although fans and the star have little in common, mystery 'cloaks their differences' to some degree such that fans are able to identify with the star by adopting the star's style of dress or singing the songs or buying products endorsed (Foss *et al.*, 2002, p.209).

In summary, Burke's theory of logology begins with the assumption that theology provides a model wherein all the resources of language have been exhausted. Theology thus shows us the end-result of language when used rhetorically. Several principles of language are

revealed through theology. Firstly, the principle of the negative allows commandments or laws to be enacted such as 'thou shalt' and 'thou shalt not'. Secondly, the principle of hierarchy can be observed through human impulse to distinguish themselves through moral action. Following the principle of hierarchy is that of perfection, as the final goal of hierarchy is to achieve the pinnacle of perfection – each after its own kind. The same drive toward perfection is apparent in language: supreme terms, like those for God, such as 'King of Kings and Lord of Lords', reflect the need for language to achieve its 'final destination' after which language folds back on itself (Carter, 1992). Finally, the principle of mystery, based on the disparity inherent in hierarchy, permits both obedience and identification to occur. Belief in God, for example, demands obedience to his commandments. Yet at the same time, believers can identify with God and transcend their human-ness to become more like God by emulating His characteristics such as compassion, gentleness and so on.

As much as logology is about the 'metalinguistic dimension of language' (Carter, 1992), in theoretical terms, it is also about 'motivational systems and orientations through the examination of words' (Foss *et al.*, 2002, p.204). Taking into account both our dominant and critical readings, we looked for the 'principles' explicated by Burke to determine whether or not Drucker's texts displayed the inclinations that the theory of logology asserts. Specifically, we looked for two trends that Burke had already pointed out. One trend we looked for was whether the word 'leadership' had become or is becoming a 'god-term'. One indication would be the word 'leadership' taking on 'religious tradition' because,

> along with historical trends whereby religious modes become secularized, there is also the contrary trend whereby symbols that begin secularly can gradually *become* 'set apart' through the development of a religious tradition (Burke, 1961, p.36).

Another trend we looked for was the 'ultimate leader' appearing in leadership writing, or whether such a 'personality' was in the process of being created. The clue, Burke suggested, was to trace the assumptions embedded in the terms for 'supreme beings' in the natural world:

> The terms for the supernatural, themselves derived by analogy from the empirical realm, can now be borrowed back, and reapplied – in analogy atop analogy – to the empirical realm as when human personality here and now is conceived *in terms* of 'derivation' from a transcendent super-personality (Burke, 1961, p.37).

Therefore, if Burke's theory can be substantiated, we would see two distinct trends emerging in leadership writing. Firstly, the manager or leader would progressively move up the social ladder towards the highest position it can attain. Secondly, leadership would also gradually expand to include multiple meanings. In the paragraph which introduces this paper, Mintzberg's succinct summary of leadership development hints at the logological drive of leadership in the context of management. Yet, in critical analysis, Burke's theory has yet to be demonstrated. Logo-logically, we turned to the 'guru of gurus' in order to put Burke's theory to the test.

PETER DRUCKER

Drucker has often been described as the 'gurus' guru' (Fortune, 2001), but to him the label 'guru' is an anathema: 'I ascribe the popularity of this hideous word to its fitting more easily into a headline than its older synonym – charlatan' (Clutterbuck & Crainer, 1990, p.235). Perhaps his acerbic words are not surprising given the negative view of popular gurus that academic management theorists tend to have (Jackson, 2001), for Drucker also holds assured recognition in the canons of management theory, and if any one work firmly holds his place in foundational management theory, it is his book, *The Practice of Management* (Drucker, 1955).

The Practice of Management, 1955

Drucker's book is 355 pages long, and consists of 29 chapters, with an additional 'Conclusion' and a 'Preface'. In the 'Preface', Drucker says this book is a 'practical book', based on years of management experience, that aims to: guide leaders to an improvement in their performance; provide novice managers with a vision of what management is, as well as a guide to the management performance that will enable them into a successful management

career; and 'enlighten the citizen without direct management experience' as to what management is, what it does, and what to 'rightfully expect from it' (p.vii).

He concludes by sharing his assumption that since all his readers are 'more concerned with what is right than with who is right' they will not be upset by the absence of an 'appeal to authority', Drucker's phrase for the footnotes, acknowledgements and other references that he warns have been omitted from this work.

We read chapter one, a short, two and a half page chapter within a larger section titled 'Introduction: The Nature of Management'. It provides a good first look at the manager and management.

Dominant Reading

Drucker's first point is that management is the 'dynamic element in every business' (Drucker, 1955, p.1). He explains that by this he means that managers determine business outcomes. His second point, that management is 'a distinct and leading group', he places, briefly, in an historical context, in order to emphasise that this is a new and developing role for management, and his third point, 'the emergence of management' builds on this historically contextualised claim as he writes of the rapidity with which this 'new institution' has arrived.

Drucker's fourth and final point in this chapter, that the free world has a vital and extensive stake in management, is elaborated on in the following ways. His first claim is that management 'expresses the basic belief[s] of modern Western society'; that is, that economic control of resources will lead to the betterment of humankind. This belief, he then says is not materialism as it has previously been understood, but quite new in that resources are seen as an opportunity to exercise control over nature.

In the remaining five paragraphs of Chapter One, he goes on to say of management that it is indispensable and fast-growing, that the survival of the 'free world', militarily and

economically, will depend on it, and that maintaining the pre-eminent economic and social position of the United States will depend on 'continuously improved management performance'.

Critical Reading

The manager is introduced in a grand gesture by Drucker's opening: 'The manager is the dynamic, life-giving element in every business' (Drucker, 1955, p.1). The words 'dynamic' and 'life-giving' project a sense of energy and an image of the manager being the source and impetus of business. The two words also collectively suggest a more philosophical usage of 'inspiration'. Beatty (1998) says the words suggest that the manager is 'a bringer of life'. The philosophical and theological implications of Drucker's description of a manager also indicate an underlying assumption that the manager is a moral and upright person, as the manager 'leads by integrity of character' (Beatty, 1998, p.105). With integrity also comes responsibility and Drucker defines a 'Responsible Worker' as one who is not only 'accountable for specific results but also who has authority to do whatever is necessary to produce these results and who, finally, is committed to these results as a personal achievement' (Drucker, in Beatty, 1998, p. 79). The same sense of accountability and authority over resources is also evident in Drucker's description of management.

Management is presented as a 'distinct and leading group' and is 'explicitly charged with making resources productive' (Drucker, 1955, p.2). 'Charged' is an extraordinarily powerful word because the word 'charged' is invested with the notion of 'received', or at least inherited, passed-down, authority, a divine contract to deliver. But 'charge' also suggests electrical energy, the power to energise and make something happen, as well as a legal challenge, 'charged with' in the sense of an accusation that a person (or group of persons, managers in this case) is responsible for a particular outcome. When management, in the same paragraph, is said to 'reflect the basic spirit of the modern age', and is presented in biblical language, 'begotten', there is a relentless build towards acceptance of the 'divine right' of managers to manage. In the one word, 'charged', read contextually, managers are

assumed to possess power over 'resources' (which include workers), that is divine, legal and physical.

In other words, managers are a group set-apart, much like priests, to be stewards of the resources they have been given. By setting management apart from work, Drucker implies there is a 'class' of workers who are above other workers. 'Class' denotes social, not organisational, hierarchy, and the group of people who are to be led by management – 'a leading group in industrial society' (p.1) – has here been classified into the social stratum. By positioning management in the social stratum rather than outside of it (as opposed to the separation of business and government), Drucker also positions management as a social aspiration.

In summary then, a critical reading of Drucker's text reveals that he presents management, the 'dominant institution' of our time, and for the foreseeable future of Western civilization (p.1), as, in addition to its economic role, the rightful proprietor of inherent physical, social, political and spiritual power. Managers, a new leading group, are the possessors of this enormous power; workers and their work are classified into a lower order.

The Essential Drucker (Drucker, 2001) is a collection of Drucker's writings on management beginning with essays from *The Future of Industrial Man*, 1942 and ending with selections from *Management Challenges for the 21st Century*, 1999. The book itself is categorised into three sections: Management, The Individual, and Society. Each essay however, stands alone in its content and form, which results in quite a bit of repetition across the book. In this book, 'Leadership As Work' (Chapter 19) is placed in the section under 'The Individual'. It was first published in the *Wall Street Journal* in 1988 and though relatively short (compared to the book's other chapters), it is a tightly written essay.

Leadership as Work, 1988

Dominant Reading

The essay starts with Drucker relating a request he received to run a seminar on 'acquiring charisma' by a 'human resources VP of a big bank'. He goes on to talk about how 'leadership is all the rage just now' and cites the proliferation of books, articles and conferences on the topic. He then focuses on charisma and claims that charisma is not leadership. He mentions numerous political leaders such as Stalin, Hitler and Mao as examples of 'misleaders', and Eisenhower, Truman and Lincoln as examples of leaders who possessed no more charisma 'than a dead mackerel'. In contrast to the glamour associated with charisma, he argues that leadership is 'mundane, unromantic and boring' (Drucker, 2001, p.268). 'What then,' he asks, 'is leadership if it is not charisma and not a set of personality traits?' (p.269). He answers his own question by stating that leadership is work and then goes on to outline the characteristics of an effective leader.

An effective leader, Drucker claims, is one who 'sets the goals, sets the priorities, and sets and maintains standards' (p.270). He (the leader, as Drucker uses only the masculine form of reference) makes compromises only after he has thought through what is 'right and desirable'. The effective leader also sees leadership as 'responsibility rather than as rank and privilege' (p.270). In other words, when things go wrong, effective leaders do not blame others. And because an effective leader knows that 'he and no one else, is ultimately responsible, he is not afraid of strength in associates and subordinates' (p.270). If an effective leader is willing to take 'the risk' of being overshadowed by his subordinates, he would not suffer the 'gravest indictment of a leader' which is leaving behind an organisation that would collapse without him. The 'ultimate task' of leadership would therefore be to 'create human energies and human vision' (p.271). Finally, an effective leader 'earns trust', without which he would have no followers. In order to earn trust, the leader must have integrity and be consistent in his actions.

The essay ends with a comment by the human resources VP that the characteristics of an effective leader are 'no different at all from what we have known for years are the requirements for being an effective manager' (p.271); to which Drucker replies: 'Precisely'.

In summary, a standard reading of this essay tells us that there is no real difference between an effective leader and an effective manager. Moreover, leadership is not based on charisma or prominence but is something far more mundane like everyday work. It would be pointless therefore to try and acquire charisma when leadership is based on old fashioned qualities such as integrity and consistency.

Critical Reading

On the surface, Drucker makes a well-reasoned case against the 'fad' of pursuing 'leadership qualities' or 'leadership personality' (p.269). He systematically breaks down the assumptions that support charismatic leadership theory through ridicule. For example, he says, 'Every CEO, it seems, has to be made to look like a dashing Confederate cavalry general or a boardroom Elvis Presley'. He also cites charismatic 'misleaders' such as Stalin, Hitler and Mao as examples of how charisma is not related to effectiveness. Drucker keeps building his case against charismatic leadership theories until he gets to his pivotal question: 'What then is leadership if it is not charisma and not a set of personality traits?' which allows him to present his case for leadership.

However, when he goes on to describe what makes an effective leader he describes the characteristics of a leader which are not very different from the personality traits of a charismatic leader. For example, he portrays an effective leader as thoughtful, responsible, trustworthy and upright in word and deed. Charismatic or traits leadership theories also cite the same qualities that a good leader should possess (Dubrin, 2001). Hence, one can see that in presenting his case, Drucker focused only on the glamorous or 'Elvis Presley' side of the theories. In a critical reading of his argument, it seems Drucker's evidence for his case does not fall very far from the original tree.

Another point Drucker argues for is reflected in the title of his essay 'Leadership As Work'. In apparent contrast to the 'dashing Confederate cavalry general', Drucker maintains that leadership is 'mundane, unromantic, and boring'. Yet the composite picture that he draws of a leader is anything but mundane. As mentioned above, Drucker's effective leader is responsible, moral and intelligent. These qualities in themselves are to be admired but all the more when they reside within one person. In addition to these sterling qualities, a leader's tasks are also depicted as high and lofty. For instance, Drucker claims that the leader's first task is to be 'a trumpet that sounds a clear sound'. One could derive many interpretations from the image of a trumpet but it is sufficient to note the 'higher calling' within the image that Drucker presents. When he gets to the 'ultimate task of leadership', which is 'to create human energies and human vision', leadership is certainly not mundane and boring, especially when seen in the company of leaders such as General George Marshall and Winston Churchill, themselves dynamic and colourful personalities. Thus rather than working for his case, the leader who emerges from Drucker's descriptions is precisely the one he wanted to discredit in the dominant reading.

Drucker's leader is also benevolent. For example, when he says that 'But he (the leader) realizes that it is a much smaller risk *than to be served* by mediocrity' (p.271, emphasis ours), there is a very traditional sense of a leader as being like a king and his subjects. The word 'knows' also appears frequently when Drucker refers to the leader. The impression that forms is that of the leader who is not only knowledgeable but also wise, because 'the effective leader has thought through what is right and desirable'. It would seem that Drucker already has a preconceived image of a leader and even though he writes against it, the figure that emerges is one of prominence, significance and importance.

Our third text is published as chapter 23 of *The Essential Drucker*. In it, Drucker proclaims the rise of a new worker and working class.

A Century of Social Transformation – Emergence of Knowledge Society, 1995

Dominant Reading

In his opening statement, Drucker declares: 'No century in human history has experienced so many social transformations, and such radical ones as the twentieth century' (Drucker, 2001, p.299). In similarly dramatic fashion, he goes on to say that society has changed fundamentally, in terms of 'configuration, in their processes, in their problems and in their structures' (p.299). He mentions farmers and domestic servants as the first social group to be established because they made up the largest social group prior to World War I. The next social group to rise was the 'Blue-collar worker' and they became socially dominant because they were the 'first "lower class" in history that could be organized and stay organized'. Although the change from 'farmers and domestic servants' to 'blue-collar worker' was radical, it happened without conflict and violence. This was because industrial work allowed the farmers and servants to 'do substantially better than the generation preceding it' (p.303). However, the change did not mean that the 'blue-collar' worker would endure because another social class rose to replace it, that of the 'knowledge worker'.

The 'knowledge worker' is described as formally educated, has the ability to 'acquire and apply theoretical and analytical knowledge' and has 'a habit of continual learning' (p.305). As a 'class', Drucker claims 'they may not be the *ruling class* of the knowledge society, but they are already its *leading class*' (author's emphasis, p. 307). Moreover, they will dictate the characteristics of society, even if they are outnumbered by other social groups. He surmises that with the acceptance of formal education as 'right and proper', knowledge gained ascendancy as the 'creator of wealth' in contrast to manual work and skills. In the process, the 'knowledge worker' also gained 'his own means of production' (p.310) which according to Marx 'alienated' the factory worker. The result is that employees no longer worked for 'bosses' in the traditional sense, but that in order for knowledge to be used effectively, 'knowledge workers' would require organisations to make use of their skills. In essence then, the 'knowledge society, is a society of organisations in which practically every social task is performed in and through an organisation' (p.308). And because the knowledge

society is a society of organisations, management is its 'central and distinctive organ' (p.311) because only management can keep the society of organisations functioning.

Management, in the knowledge society, is 'to make knowledge productive' (p.313). It is a social function because it brings together people for 'joint performance'. Managers have to know both the discipline and practice of this social function which includes defining objectives, strategising, and instilling 'spirit and culture' within the organisation. As a discipline, management is the fastest growing function that has emerged and as a practice, Drucker says, 'management is truly a liberal art' (p.313).

The final point that Drucker makes about the knowledge society is its mobility and its implications for society at large. Drucker envisions a world where people no longer have 'roots' or neighbourhoods because knowledge, as one's 'means of production', can be moved according to one's job or affiliation. He also predicts that competition would increase dramatically because 'knowledge being universally accessible, there [would be] no excuses for non-performance' (p.307). The fallout from such a society however, would be those who fail to be successful. He dismisses government and business organisations as the answers to looking after these 'social challenges of the knowledge society' (p.316) and instead suggests 'a separate and new *social sector*' (author's italics, p.316). This sector would be organized around values or moral concerns. Drucker does not elaborate much on this new sector but ends on a note of prediction: 'If the twentieth century was one of social transformations, the twenty-first century needs to be one of social and political innovations' (p.320).

Critical Reading

When this chapter first appeared, it was published in Drucker's 1995 book, *Managing in a Time of Great Change*. Not surprisingly, the chapter is about great change and is delivered through the use of many emphatic devices such as superlatives, repetition and dramatic contrasts. The title of this chapter alone heralds the coming of something extraordinary and exciting.

In the first four paragraphs, Drucker paints a picture of massive social upheaval and then contrasts it with the minimal attention the upheaval has received. The contrast is dramatic and counterintuitive. For example, he starts off with a bold statement, 'No century in human history has experienced *so many* social transformations and such *radical ones* as the twentieth century' (our emphasis, p. 299) and goes on to assert that work and society are both '*qualitatively* and *quantitatively* different' (author's italics) from 'anything ever experienced before in human history' (p.299). He immediately contrasts the great changes by highlighting how 'far smaller and far slower social changes in earlier periods triggered violent intellectual and spiritual crises, rebellions and civil wars' (p.299), yet the changes he has mentioned so far have received little or no attention. His argument culminates in a likening of social transformations to 'ocean currents deep below the hurricane-tormented surface of the sea' (p.300). The intent to capture attention is certainly achieved through such a vivid analogy but the final effect is more theatrical than persuasive. In fact, the main point of his opening statements was to set up the stage for the contrast between the social changes and the minimal stir it has caused; but in the midst of the superlatives and the images of wars and storms, the contrast is almost drowned out in the cacophony of words. After such a dramatic opening, Drucker still does not get round to telling us about the 'emergence of [the] knowledge society' but ploughs through a hundred years of social history before finally revealing the coming of the 'knowledge society'. He does this by first describing the 'knowledge worker'.

When compared to the working classes of farmers and domestic servants and the blue-collar workers, the 'knowledge-workers' seem both plebeian and patrician. On the one hand, they are termed 'workers' much like the working groups before them. On the other hand, they seem to be a special group. Drucker differentiates the 'knowledge workers' from their predecessors by calling them a 'challenge' to the blue-collar workers. In addition, they are the 'leading class' even though 'knowledge workers' are not the majority. This is a significant difference from the other working classes who were dominant because of their majority. Moreover, when Drucker described the farmers and domestic servants as the

'foundation of economy and society', he did not credit them with any power – socially or politically. The 'knowledge workers' in contrast, have power both socially and politically.

It is however unclear where the knowledge workers come from. Drucker tell us that blue-collar workers were formed out of the pool of farmers and servants. He also tells us that the transition from farmers and servants to industrial workers was peaceful because industrial work absorbed the farmers and servants and gave them opportunity to 'better themselves substantially' (p.303). However, we are told industrial workers do not become knowledge workers because 'the new jobs require, in the great majority, qualifications the blue-collar worker does not possess and is poorly equipped to acquire' (p.305). This statement is contradicted when Drucker later declares 'with knowledge being universally accessible, there are no excuses for non-performance' (p.307). The implication perhaps, is that knowledge is only 'universally' accessible to those who already inhibit the knowledge society - the industrial worker is excluded.

So which 'class' does the knowledge worker come from? It is not the 'ruling class' as Drucker differentiates them from the knowledge workers. One possibility is that knowledge workers come from the so far unmentioned, but assumed 'class' of managers. For instance, we are told that knowledge workers form themselves into organisations and the 'central and distinctive organ' of organisations is '*management*' (author's italics, p.311). The implication is that managers and management constitute the core of the knowledge society, which is made up predominantly of knowledge workers. The manager, presumably, moves up from the ranks of the knowledge worker. The word 'knowledge' is also repeated in tandem with the manager's role such as, 'In all of them, managers need both the knowledge of management as work and discipline and the knowledge and understanding of the organisation itself, its purposes, its values, its environment and markets, its core competencies' (p.312). In bringing together both knowledge and the manager, and given what has been said about the pre-eminence of the knowledge society, the composite suggestion is that the knowledge worker is part of the managerial workforce and together they would lead the other 'classes'.

In summary then, the above two chapters reflect several characteristics of managers as leaders. In the dominant readings, managers and leaders are the same because the manager is simply the leader at work. An effective leader works hard to earn trust and is consistent, not charismatic. With the rise of a knowledge society, a manager must manage a 'society of organisations' and make the collective knowledge useful. The manager and the knowledge worker must also lead the other classes of workers.

The critical readings however imply more social stratification than the dominant readings. The effective leader is visionary and creates 'human energies'. He is intelligent, moral and benevolent. When compared to the 'dynamic, life-giving' manager in *The Practice of Management*, the visionary aspect of a leader's work is an addition to a manager's work. The difference is significant as it signals a subtle shift from manager and leader being the same, to a leader being slightly different from a manager. With the 'coming' of the knowledge society, the leader/manager gains even more prestige because this 'new' society is better than all previous ones. Furthermore, management forms the core of this new society, hence confirming management's importance and significance. In the next two texts, Drucker further develops his notions of the leader and the knowledge society.

In the preface to his book *Managing in the Next Society* (Drucker, 2002), Drucker argues that 'social changes may be more important for the success or failure of an organisation and its executives than economic events' (p.xi). His book spells out what the 'Next Society' would be like based on the social changes now taking place and in so doing, it purports to help executives 'successfully manage in the Next Society' (p.xii).

Drucker also provides a summary of the book's main precepts. He says:

> Management of an institution, whether a business, a university, or a hospital, has to be grounded in basic and predictable trends that persist regardless of today's headlines. It has to exploit these trends as opportunities. And these basic trends are the emergence of the Next Society and its new, and unprecedented, characteristics, especially the global

> shrinking of the young population and the emergence of the new workforce; the steady decline of manufacturing as a producer of wealth and jobs; and the changes in the form, structure, and the function of the corporation and of its top management. (Drucker, 2002,p.xiii).

The book is thus structured according to the trends that he has mentioned. There are four sections within which are several chapters, published at different times but on the same topic. For example, Part One deals with 'The Information Society', Part Two with 'Business Opportunities' and Part Three with 'The Changing World Economy'. Part Four contains only one chapter and one title, 'The Next Society' and is the only section that has not been published prior to the book. This last chapter will be read as a comparison to the one on the emergence of the knowledge society. However, before we deal with the topic of knowledge and society, we will further explore the topic of leadership by comparing Drucker's essay 'Leadership As Work' with chapter six in this book, 'The CEO in the New Millennium'.

The CEO in the New Millennium, 1997

Dominant Reading

Much like 'Leadership As Work', Drucker starts off by dismissing the current 'talk' about leadership which says that top management is disappearing or weakening. He declares that 'without a decision maker, you'll never make a decision' (p.79) and moves right into his topic at hand – focusing on the new demands facing the CEO (chief executive officer, but Drucker does not bother to spell it out) over the next fifteen years. He presents five key points for discussion and they are each sub-titled as: transforming governance, new approaches to information, command and control, the rise of knowledge work and tying it all together.

In terms of governance, Drucker predicts a 'fundamental change' in corporate ownership structure which in turn affects the governance of organisations. The challenge for CEOs would be to balance the demands of investors with the needs of the organisations. As

investors are increasingly institutional, executives the world over have to re-think governance or find that 'they have little choice but to do so over the next decade' (p.82).

When Drucker talks about 'new approaches to information', he is referring to information technology and not, for example, knowledge. Information technology, says Drucker, has had 'practically no impact on the way we run businesses'. Instead, 'where we have seen a tremendous impact is on the way we run operations' (p. 82). However, information as used by CEOs still needs to change. For example, Drucker points out that CEOs do not use information technology to make decisions about strategy or innovation. This is because the information a CEO receives is about the organisation and not 'what goes on outside the enterprise'. The challenge for the CEO would be to harness the relevant information using information technology.

In the section titled 'command and control', Drucker considers how 'less and less work is being done in the traditional way, in which companies (especially large ones) try to control everything they need and do within a defined power sphere' (p.86). He cites the 'explosive growth' of experts such as management consultants as a sign of the changing nature of work relationships. He predicts that 'the CEO of tomorrow will have to be able to understand when to command and when to partner' because organisations will require input from people outside of the organisation, 'people whom we cannot command' (p.87).

Although sub-titled 'the rise of knowledge work', Drucker's main concern in this section is the productivity of the knowledge worker. He claims this is the 'one and only comparative advantage a developed country will have tomorrow' (p.87). However, he feels that knowledge workers are currently wasting their time with activities such as 'filling out papers for which nobody apparently has any need' (p.88). The challenge for the CEO is thus to make the knowledge worker 'more appropriately productive' (p.89).

In the final section, Drucker literally spells out the CEO's job but in very broad terms. A CEO has to 'set a clear direction' and 'provide a clear understanding' of when to do what.

'Tomorrow's leader won't be able to lead by charisma' but will have to 'think through the fundamentals so that other people can work productively' (p.89). Drucker likens the CEO's job to running an opera where 'you have to make sure all the various groups converge to produce the desired result', adding that running an opera is the 'most complex job I know' (p.90). He admits the job will be demanding but leaves no options for the CEOs as he ends on this note to them: 'You will have to know how to integrate your financial objectives with the need to build and maintain a business' (p.90).

Critical Reading

In a standard reading, this chapter on the CEO does not seem to say very much about leadership. It talks about the demands created by changes in society and its implications for the CEO. However, if one looks 'beneath' the text, Drucker actually has a lot to say about leadership. And because much of what he says is implied, it appeals specifically to his target audience – the CEOs of business organisations.

Firstly, by dismissing the talk of the 'end of hierarchy', Drucker endorses and affirms the place and position of 'top management'. After all, he says, 'as our corporate institutions become increasingly complex...the more we need to know just who the ultimate authority is' (p.79). The 'ultimate authority' is the one who makes the decision as implied in his opening analogy of a crew on a ship: 'when the ship is going down, you don't call a caucus – you give a command' (p.79). CEOs are the 'ultimate authority' because they make the decisions. However, as Mintzberg (1999) and others have observed, attributing organisational importance and significance to one person is misleading because there are many factors that affect success. Nonetheless, Drucker maintains this assumption through the rest of chapter and writes as a leader advising other leaders. He uses the inclusive 'we' and 'our' in his appeal to the CEO-reader and when he talks about how his projections about the future will affect 'an executive's career', he directly appeals to the (assumed) reader's self-interest and in the process, gains the reader's 'buy-in'.

Another basic assumption Drucker makes about CEOs is that they are knowledgeable and competent. For example, he uses business-related terms such as 'yesterday's Dow Jones Industrial Average', 'activity-based accounting', 'economic-chain accounting', 'institutional investors' and so on with the assumption that the reader knows what he is referring to. In addition, when he talks about the 'critical jobs ahead for the CEOs', Drucker does not elaborate on the 'how' of these challenges, implying that he expects the CEOs to be able to accomplish the jobs on their own ability. In 'Leadership As Work', Drucker spelled out what an effective leader was. In this chapter, he does not even refer to effectiveness but merely assumes that with the position of CEO, one is naturally able and competent already. However, like the leader that emerges from the essay on 'Leadership As Work', the CEO here is also portrayed as separate and special. The difference this time is that the image is more subtle and 'buried' within the text.

For example, Drucker makes a distinction between 'financial people' and CEOs. To him, 'it is virtually impossible to make a financial person understand business' (p.81). This is said in contrast to 'corporate leaders who wrestle with these (business) issues everyday' (p.81). The implication that comes across is that the corporate leader, or CEO, is not as narrowly focused as the 'financial people'. As a result, one of the CEO's tasks would be to 'educate' these financial people. Embedded within that piece of advice is the assumption that the CEO knows more and knows better than others, hence the CEO is, by implication, superior. Drucker makes the same kind of distinction when he compares the 'chief financial officer' (CFO) and the 'chief information officer' (CIO) to the CEO. Of the former two, he says, 'neither of these officers knows one blessed thing about information' and hence cannot give the CEO 'the information he or she needs most...' (p. 84). CFOs and CIOs are generally in top management as well, but in this case, they report to the CEO and still fall short of the CEO's needs. The CEO thus comes across as clearly superior even though Drucker does not state it.

Comparing the two pieces published almost 10 years apart, Drucker's assumptions about leadership seem to be more deeply embedded in the later piece. In 'Leadership As Work', he

spoke about the characteristics of an effective leader but did not 'name' the leader. Leadership was also not depicted as a position within a hierarchy. In contrast, Drucker names the 'CEO' as the 'ultimate authority' and establishes the CEO's position as firmly at the top of 'top management'. In 'The CEO in the New Millennium' also, he no longer talks about 'trust' or 'followers' but about the decisions CEOs should make for the followers, assuming they will 'enthusiastically follow' (Mintzberg, 1999, p. 26). The distinction between leader and manager also no longer seems to matter. In 'Leadership As Work', Drucker makes the point that effective managers are effective leaders. In the CEO, Drucker conflates the two roles/functions by simply naming the manager/leader 'an executive' (p.80) and when 'chief' is added to that name, it is elevated to a title and position of unquestioned authority. If one also considers what Drucker has said about the knowledge society and management being the 'central and distinctive organ', then the position of CEO is truly the pinnacle of work aspirations.

Nevertheless, the context for 'The CEO in the New Millennium' is largely the business organisation and the industrial world. In the next and final text for analysis, the context is enlarged to include world trends and societal change. Within such a context, leadership takes on broader significance. As the chapter is long and rather detailed about some technical trends, the first reading will summarise the content in terms of its arguments instead of going through each sub-section as was done above.

The Next Society, 2001

Dominant Reading

'The Next Society' pulls together most of the ideas Drucker has previously developed regarding leadership, top management, and the knowledge society. To these he adds demographic and corporate trends and their implications for management.

'The Next Society,' he states, 'will be a knowledge society. Knowledge will be its key resource, and knowledge workers will be the dominant group in its workforce' (p.237). He

goes on to reiterate the characteristics of the 'Next Society' such as mobility and competition which have been discussed in the piece on the emergence of the knowledge society. Similarly, when he says 'tomorrow's top management' will have to balance the demands of investors with that of the business, it is a repeat of what he has already said about the CEO in the new millennium.

The arguments for the 'new demographics' and 'new workforce' that he introduces are inter-related. Drucker cites an aging population, low birth rates and increasing life expectancy as the key trends that will impact businesses. Older people will participate in the workforce and with their pension funds, dictate how and where investments should be placed. In the 'new workforce', older people will become 'majority stakeholders and owners of many large businesses in the knowledge society' (p. 254). Furthermore, in the 'new workforce' made up of knowledge workers, the 'new demographics' will result in 'a society of seniors and juniors rather than of bosses and subordinates' (p.254).

The implications for top management in such a radically different society are two-fold. Firstly, it would face the challenge of establishing a company's social legitimacy. In other words, every company would have to justify its existence not just for economic reasons alone. Secondly, 'top management will, in fact, be the company. Everything else will be outsourced' (p.291). Drucker's argument here is that with knowledge workers being mobile and competitive, they no longer have to be employees in the traditional sense, but can offer their services where required. Hence only the top management really 'belong' to the company.

In a twist (of sorts), Drucker closes this chapter on the 'Next Society' by declaring that the changes he has mentioned are not all that new or radical when compared with the 'unexpected' future. As an example, he compares the impact of the Information Revolution to the First and Second Industrial Revolutions and concludes that the real impacts of the Information Revolution 'still lie ahead' (p.297). He surmises the emergence of new institutions, such as the new economic regions like the European Union, or trans-national

banks that dominate world finance, are indicative of greater changes to come. In summary, Drucker is sure of one thing: 'the central feature of the Next Society, as of its predecessors, will be new institutions and new theories, ideologies and problems' (p.299).

Critical Reading

The one concept that Drucker constantly returns to in this chapter on 'The Next Society' is knowledge. In the very first sub-heading, he declares 'Knowledge is all'. When he goes on to talk about 'new demographics' or the 'new workforce', he still returns to the topic of knowledge. As the dominant notion in his text, it warrants a closer look.

Knowledge, as described by Drucker, is 'borderless, because knowledge travels even more effortlessly than money' (p.237). It is 'available to everyone through easily acquired formal education' (p.238). It is 'non-hierarchical' because its importance is based on its relevance to a given situation (p.259) and 'effective knowledge is specialized' (p.254). However, knowledge can also become 'rapidly obsolete' (p.258) and continuing education is necessary to maintain its relevance. In terms of the knowledge worker, knowledge is a 'great leveller'; 'it has to be acquired anew by every individual, and everyone starts out with the same total ignorance' (p.260). Knowledge bestows 'upward mobility' and 'social standing', which Drucker says is more important than 'financial security'. Knowledge also bestows power because the 'means of production' are in the hands (or heads) of the workers and not in the bosses or factories. Conversely, knowledge 'implies that everybody is now expected to be a "success"' and since 'only a tiny number of people can be outstanding successes' (p.261), personal failure is often seen as societal failure.

At a macro level, what Drucker says seems to make sense. Yet when one tries to pin down what sort of knowledge he is really referring to, it becomes problematic. On the one hand, he defines knowledge as 'theoretical' and the people who use this sort of knowledge are doctors, lawyers, teachers and accountants. He then expands the definition to include 'knowledge technologists' such as computer technicians, software designers and paralegals. This sort of knowledge is usually defined as 'explicit knowledge' (Alvesson, 2001). On the

other hand, when Drucker describes knowledge as 'non-hierarchical', 'borderless' or as bestowing 'social standing', the definition becomes even broader and would include 'tacit...individual and social, ideational and materialized' knowledge (Alvesson, 2001, p.865). The problem does not lie with the definition being too narrow, but rather, if knowledge is defined very broadly, then almost all workers could be considered 'knowledge workers' because every job requires some kind of knowledge.

Alvesson (2001) argues that it is the very ambiguity of knowledge that makes it such an attractive concept. For instance Alvesson observes, 'the emphasis of knowledge work can be seen as a matter of legitimation as much as mirroring what knowledge-intensive organisations and workers actually do' (p. 864). In addition, 'expertise is not just valuable for its technical functions and 'objective results', it also symbolizes rationality, wisdom, intelligence etc.' (p.865). As a result of the ambiguous nature of knowledge, 'rhetorical skills and rhetorical acts become highly significant....' (p.871). Drucker's depiction of the knowledge society, on which the 'Next Society' is based, is thus really only a construct. But the construct of knowledge work and knowledge workers have translated into 'knowledge-intensive companies' and 'knowledge industries' (Alvesson, 2001), a very real phenomenon in the empirical world.

The nature of this phenomenon is however, still a socially constructed one. For 'knowledge does not exist in its own, but is dependent on social recognition' (Alvesson, 2001, p.872). The socially constructed nature of Drucker's knowledge worker is evident in the social hierarchy inherent in Drucker's description of the work they do. Although Drucker claims knowledge is 'non-hierarchical', he mentions 'high-knowledge workers such as doctors, lawyers, scientists, clerics and teachers' (p.256). If there are 'high-knowledge workers', there must necessarily be 'low' or 'lower-knowledge workers'. He also describes these same 'high-knowledge workers' as 'old', again the implication being there must be 'new high-knowledge workers'. Workers can also possess relevant or obsolete knowledge and the relevance of their knowledge is in relation to its usefulness to society. Hence, even within the socially 'dominant group' of knowledge workers, levels of knowledge are required to create identity in relation to other groups.

Nevertheless, 'knowledge' as a concept and entity like leadership is an important element to pay attention to in management writing. Omniscience would be a logological end for knowledge and should it appear alongside leadership writing, or within leadership's frame of meaning, the implications of leadership's position in society would be significant. Having said that, we are aware that it is entirely possible for the reverse to happen. However much we would like to discuss this further, we have to move on with our present discussion.

Reflexive Reading

Looking back on our reading experience, there were two factors we were particularly aware of when we analysed Drucker's text. Firstly, we were aware that while we looked for what Drucker had to say about leadership, it meant other ideas and concerns Drucker raised in his text were not included in our analysis. For example, Drucker's opinions on the role of business in society were very appealing but as they were not directly relevant to the topic, they were set aside.

Secondly, we were aware that our expectations of a Drucker-written text influenced our interpretations. In terms of the concepts and analysis that Drucker presents, Drucker's writing is an interesting and thought-provoking read. However, at the critical level, we found ourselves responding to his writing style more than the content. We also felt an increasing sense of frustration over his decreasing attention to structure and word choice.

For example, in 'Leadership As Work' as well as 'A century of social transformation – emergence of knowledge society', Drucker's arguments are well-structured and he pays attention to word choice and arrangement. However, the same cannot be said of the later writings. In 'The CEO in the New Millennium' for example, Drucker raises five points that would affect 'an executive's career' (Drucker, 2002, p.80). The five points are not placed in any particular order and he offers no links between the points. Similarly, Drucker tends to ramble and repeat himself in 'The Next Society'. By the umpteenth reading of the superiority of the knowledge society and the knowledge worker, we were quite annoyed. Our

expectation was that writing would improve over time, and yet here, Drucker's earlier works were more rhetorically appealing than his later ones.

The authorial voice Drucker utilizes also grows louder with each text. In 'Leadership As Work', the reader is aware of Drucker's voice but he writes in the third person and only speaks in the first person while relating his anecdote. In presenting the case for the emergence of the knowledge society, Drucker also writes in third person and moves through his case like an advocate, logically, but distanced from the subject matter. In contrast, the later texts resound with the voice of Drucker. For example, when he talked about governance, Drucker declared "I am absolutely certain that fifteen years from now the governance of corporations will be substantially different from the present" (Drucker, 2002, p.80). The rest of that paragraph contains another seven 'I's and many of Drucker's opinions. While on the one hand we recognised Drucker's established reputation and strongly held opinions (Beatty, 1998), on the other hand, we felt that his voice did not need to be projected quite so 'loud' since his previous work had no need of it for impact. As a result, the critical readings of the later texts may have been subject to more 'criticism' (in the negative sense) than the earlier ones. We had sought to disassociate Drucker as author from the analysis of the text but found it increasingly difficult to do so. Drucker's concepts and analyses are still cogent and highly influential to date, but given the expectations set up by his earlier writings, his later writings lack the same incisiveness and clarity.

Having completed the three phases in scriptive reading, we applied Burke's theory of logology to our findings and have arrived at the following conclusions.

LEADERSHIP AND LOGOLOGY IN DRUCKER

Following up on our original intentions, we looked for two trends that would indicate that Burke's theory of logology was well founded. The first trend we looked for was a hierarchically moving image of the manager, specifically up the social ladder. The second trend was to consider whether or not leadership was becoming a 'god-term'. The main

indication of such an occurrence would be the discovery that multiple meanings have been attributed to leadership.

Looking first at the image of the manager, we found Drucker's dramatic and passionate assertions of management's importance were at the beginning of his writings, an effort to justify management and the manager's role (Beatty, 1998). The rise of management as a practice and a discipline has since made management 'an inextricable part of the common sense of [our] world' (Parker, 2002, p.2). In one sense, the context in which Drucker was writing has changed. In another sense, his 'vision' of management's importance has also been accepted and we see this in the image of the manager which has changed with the increasing significance of management.

In *The Practice of Management*, the manager is introduced as a moral, responsible and dynamic person, 'charged' with the task of 'making resources productive'. As a group, managers make up a new social class named 'management'. As a 'class', management is separate, dominant and 'higher' than other classes of workers. The manager was the natural leader at work and no distinction was made between the two.

In 'Leadership As Work', the concept of 'a leader' as being different from 'a manager' emerged in the text although Drucker insisted there was no difference between an effective leader and an effective manager. The image of an effective leader that surfaced was one of prominence, morality and intelligence. In addition, the leader held the power to 'create human energies and human vision'. This was one major distinction between previous descriptions of the manager and the 'effective leader'. Previously, the manager was the essence, 'the life-giving element' of a business and his/her task was to make resources productive. Now, the leader's ultimate task was to 'create' vision – a distinctly higher calling.

In the almost 10 year span between 'Leadership As Work' and 'The CEO in the New Millennium', Drucker heralded the rise of a new social class of 'knowledge workers'. Set

within the context of an intellectually and socially superior workforce, the manager and leader gained a central position in the new 'society of organisations' and their task was now to make 'knowledge productive'. Such a task was greater and more demanding than merely organizing resources (as described previously) because by making knowledge effective, managers had elevated management to 'a liberal art'.

By the time 'The CEO in the New Millennium' was written, Drucker did not even bother to define leadership, leaders, managers or management. Leadership, prestige and power were inherent in the title of CEO. The CEO was the 'ultimate authority' and he/she oversaw large organisations made up of exceptional workers called 'knowledge workers' and made critical decisions for the future. The CEO's task had also become more complex as it now required the CEO to balance multiple demands from various pressure groups. The CEO also had to lead 'top management' but this structure was contained within the organisation. In 'The Next Society', Drucker painted a top management that was 'separate, powerful and accountable' (p.287). In the process, Drucker also moved the CEO and top management out of the organisation, and into society, the 'Next Society'. This is a significant 'move' on Drucker's part when considered in the light of Drucker's initial pronouncement that management would be the 'leading class' because what had originally been a statement at 'surface' level is now an underlying assumption.

The 'Next Society', built upon the foundation of the 'knowledge society', was envisioned as a universal phenomenon. When Drucker first introduced the 'knowledge society' and 'knowledge workers', he noted that the 'knowledge society' would generally apply to the 'developed free-market countries' which was really only 'one-fifth of the earth's population' (Drucker, 2001, p.299). In 'The Next Society', Drucker confidently declared it 'will be with us shortly', applying it almost universally. In doing so, Drucker created a new social context within which management acquired an even higher social standing. Knowledge, 'the key resource', connotes not just intelligence but also rationality, wisdom and wit. As the 'central and distinctive organ' of the knowledge society, management is thus elevated to the top and the CEO as the highest member of 'top management' truly reigns supreme.

The CEO of a large corporation in the knowledge society is thus Drucker's vision of the ultimate leader. He cites the emergence of 'CEO supermen' and mentions Jack Welch of GE, Andrew Grove of Intel and Sanford Weill of Citigroup as exceptions, not the norm. Clearly a 'CEO superman' is 'higher' than just CEO but Drucker does not consider 'supermen' a viable option for leadership ('the supply is both unpredictable and far too limited'). Instead of faulting the CEO, he blames the American system for producing 'impossible jobs' for the CEOs. Logo-logically speaking, the position of CEO can go no further because in order for Drucker to push the term any further, he had to borrow the analogy of 'superman' which in itself is an analogy. As Burke has indicated, when something like that happens, the presence of an ultimate term is likely.

Based on Drucker's texts, we have seen the image of the manager move from a leader of workers, to a leader of managers, to a leader of leaders (such as top management), finally culminating in the position of the CEO. The 'superhero CEO' signals a 'folding back' (Carter, 1992) of language upon itself because it has already reached its 'end'.

The term 'leadership' follows a similar path of progression to that of the manager. However, rather than tracing leadership's deepening social acceptance, we looked for the widening of 'leadership' as a central concept and the accumulation of meaning under its umbrella. In logological terms, we wanted to know if 'leadership' had become a 'god-term' and one sign would be 'leadership' being 'set-apart' (or as Burke calls it: 'developing a religious tradition').

Leadership was first introduced as management in *The Practice of Management*. 'Management' as an expression of work implied 'divine appointment' (Monin, 2001) and stewardship of resources. Like the manager, 'management' also indicated a distinct social class. In the text 'Leadership As Work', the term 'leadership' appeared to be similar to management on the surface level, but connoted a difference at the critical level. Leadership had now come to include 'effectiveness', 'vision' and 'subordinates'. Moreover, by titling the

piece as 'Leadership', Drucker was also setting the term apart from management – knowingly or not. With the naming of the CEO as the highest leader, leadership became synonymous with top management. The association added more power, authority and prestige than its previous usage. As an indicator of 'class', leadership was a class within the class of management. Alongside leadership and management, Drucker also raised 'knowledge' as a new concept and context for leadership. Although leadership does not incorporate knowledge under its covering of meaning, the association certainly enlarges the scope of leadership.

Hence, we saw the beginnings of leadership being 'set-apart' and suspect it will eventually develop its own 'tradition' (Burke, 1961). For example, should 'knowledge' be fully incorporated into the context of leadership, one could argue that leadership is all set to become a 'god-term'. Knowledge, in its broad usage and social desirability, would widen leadership's significance especially when considered in relation to the place knowledge occupies in Genesis. In biblical terms, 'knowing' has transcendent implications. In time, leadership could come to mean omniscience, or vice versa, but for now, and within Drucker's writings, the two entities are still perceivably separate.

We have summarised our findings in the table below. At the dominant level, we see the manager gradually changing in the descriptions of the manager's role and task. At the critical level, we see the 'leader' emerging from the depiction of the manager and management. When 'knowledge' is included in the context of leadership, it raises the significance of leadership. With the CEO named and placed at the apex of business and social importance, there is no alternative but to create the analogy of a 'CEO superman' in order to move the leader up the scale. However, as we have argued, such an occurrence indicates a term has reached its end-point.

Table 2: Summary of findings

	Dominant level		Critical Level	
Selected texts	**Manager**	**Task**	**Leader**	**Challenge**
The Practice of Management, 1955 The Role of Management	Dynamic, life-giving	Steward of resources	Leader at work	Make resources productive
The Essential Drucker, 2001 Leadership as Work, 1988	Effective	Set goals, gain trust	Visionary, benevolent	Create human vision
Emergence of the Knowledge Society, 1995	Skilled in 'liberal art'	Manage society of organisations	Forms core of society	Make knowledge productive
Managing in the Next Society, 2002 The CEO in the New Millennium, 1997	Executive	Balance demands	CEO -leader of top management	Manage complexity
The Next Society, 2001			CEO - superman	Unsustainable

CONCLUSIONS & FUTURE DIRECTIONS

We conclude that the 'ultimate leader' has already arrived in Drucker's writing with the 'CEO', in terms of name and position, being the entelechial destination. Any movement beyond 'CEO' would require either an additional analogy, as we have seen with 'CEO-superman', or a complete name change[1]. Similarly, leadership as a term is also progressing towards its own 'end'. In the wider context of leadership literature, the proliferation of leadership theories emphasizing spirituality,[2] as well as the high expectations placed on leaders, indicates that 'leadership' might have already established a 'religious tradition' of its own. Moreover, the logological drive in the language of leadership has also been noticed by other authors. Bos (2000) for example, in his study of discourses on business leadership, detected the utopian nature of leadership discourse. Bos notes that leadership is presented as 'something so mysterious that it cannot be taught at all and can only be learned by a few'

[1] For example, Fortune's (2002) latest issue has labelled CEOs who want to distance themselves from recent scandals 'The New Breed'.
[2] See four book reviews on spirituality and leadership in The Leadership Quarterly, 2001. 12, 369-378.

(p.78). If this is the case, then leadership already sounds like a priesthood and leaders like its priests.

Yet one could argue that these conclusions we have made are pertinent only to Drucker and that logology does not necessarily apply on a broader level. We hope future studies could be directed towards other areas. For instance, tracing the literature surrounding 'knowledge' could reveal directions and implications for the 'knowledge-intensive' industries. Alternatively, logology could be applied to other disciplines where trends are an important aspect. Even within leadership studies, it would be interesting to continue tracking the 'progress' of leadership and its attendant terms.

The logological drive of language, as explained by Burke's theory of logology, provides an alternative approach to leadership studies, particularly in the context of text-making in leadership theory. We are excited at its possibilities but are at the same time aware:

> The turn we have just taken, the turn that we were making;
> We might be just beginning, we might be near the end.
>
> (Enya, 1995)

Grace Teo / Nanette Monin

Department of Management & International Business
Massey University, Albany Campus
Auckland, NEW ZEALAND

Email: g.t.teo@massey.ac.nz
Email: n.monin@massey.ac.nz

☎ +64 9 443 9799 Ext 9574

Copyright of Teo & Monin. Contents may not be copied or emailed to multiple sites or posted on a listserv without the copyright holder's express written permission.

REFERENCES

Alvesson, M. (2001). Knowledge work: Ambiguity, image and identity. *Human Relations*. 54, 7, 863-886.

Barthes, R. (1982). Introduction to the structural analysis of narratives. In S. Sontag (Ed.), *A Barthes reader* (p.251-295). New York: Hill and Wang.

Beatty, J. (1998). *The world according to Peter Drucker*. USA: Free Press.

Booth, W. (1974). *Modern dogma and the rhetoric of assent*. Chicago: University of Chicago Press.

Boyle, M. (2001). Gurus' Guru. *Fortune*. 143, 10, 254.

Bos, R. T. (2000). *Fashion and utopia in management thinking*. Amsterdam: John Benjamin Publishing Co.

Burke, K. (1961). *The rhetoric of religion: Studies in logology*. USA: Beacon Press.

Burke, K. (1969). *A rhetoric of motives*. Berkeley, LA: University of California Press.

Burke, K. (1989). *On symbols and society* (J.R. Gusfield, Ed.). Chicago: University of Chicago Press.

Carter, C.A. (1992). *Logology and religion: Kenneth Burke on the metalinguistic dimension of language*. USA: University of Oklahoma.

Clutterbuck, D. & Crainer, S. (1990). *Makers of management*. London: Macmillan.

Drucker, P. (1950). *The new society: the anatomy of industrial order*. USA: Harper & Brothers.

Drucker, P. (1955). *The practice of management*. London: Heinemann.

Drucker, P. (2001). *The essential Drucker*. Great Britian: Butterworth-Heinemann.

Drucker, P. (2002). *Managing in the next society*. USA: St. Martin's Press.

Dubrin, A.J. (2001). Leadership: Research findings, practice, and skills (3rd ed.). Boston: Houghton Mifflin Company.

Enya. (1995). Anywhere is. *In memory of trees*. Warner UK Ltd.

Foss, S.K., Foss, K.A. & Trapp, R. (1991). *Contemporary perspectives on rhetoric* (2nd ed.). Prospect Heights, IL: Waveland Press.

Foss, S.K. & Foss K.A. & Trapp, R. (2002). *Contemporary perspectives on rhetoric* (3rd Ed.). USA: Waveland Press Inc.

Gaonkar, D.P. (1990). Rhetoric and its double: Reflections on the rhetorical turn in the Human Sciences. In H.W. Simons (Ed.), *The rhetorical turn: Invention and persuasion in the conduct of inquiry* (pp.341-366). Chicago: University of Chicago Press.

Gill, A.M. & Whedbee, K. (1997). Rhetoric. In T.A. van Dijk (Ed.), *Discourse as structure and process, vol 1,* (pp.157-184). London: Sage.

Mintzberg, H. (1999). Managing quietly. *Leader to Leader.* Spring, 24-30.

Monin, N. (2001). *Management rhetoric as performance, perspective and persuasion: A scriptive reading of management texts.* Unpublished doctoral dissertation, University of Auckland, New Zealand.

Nirenberg, J. (2001) Leadership: A Practitioner's Perspective on the Literature. *Singapore Management Review.* 23, 1, 1-34.

Parker, M. (2002). *Against management.* Great Britain: Polity Press.

Wallis, T. (2001). *Different perspectives on leadership in the New Zealand public sector: The curious case of Christine Rankin.* Dunedin, New Zealand: Department of Economics, University of Otago.

PRESENTATION SLIDES

LEADERSHIP
&
LOGOLOGY

Drucker & the Ultimate Leader

LOGOLOGY

Nature of language is a process of entitlement, leading in the secular realm towards an overall title of title or 'god-term'.

Burke, 1969

- Indications
  - Image of manager
  - Meaning of leadership

INTRODUCTION

- Hypothesis
- Context
  - Management theory texts
  - Rhetorical analysis
- Theory
  - Logology
- Method
  - Scriptive Reading
- Findings

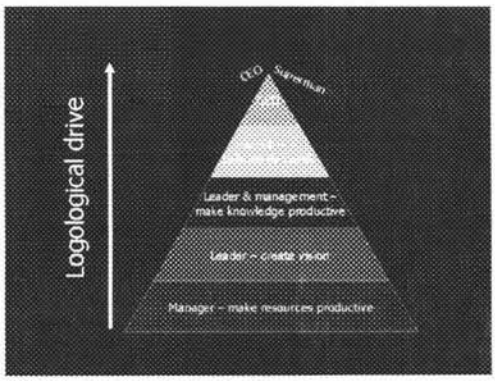
SCRIPTIVE READING

	Phase One	Phase Two	Phase Three	Logology
Practice of Management, 1955	Dominant	Critical	Reflexive	
Leadership in work, 1988	Leadership			
CEO in the New Millennium, 1997				
Emergence of Knowledge Society, 1995	Knowledge			
The Next Society, 2001				

LEADER of LEADERS ?

Years ago, Peter Drucker wrote that the administrator works within the constraints; the manager removes the constraints. Later Abraham Zaleznik claimed that managers merely manage; real leaders lead. Now we seem to be moving beyond leaders who merely lead; today heroes save. Soon heroes will only save; then gods will redeem. We keep upping the ante as we drop ever deeper into the morass of our own parochialism.

Mintzberg, 1999



CONTEXT

- Text making in leadership theory
  - Interdisciplinary
  - Research community
- Rhetoric
  - Classical and New Rhetoric
  - Identification

CONCLUSIONS

- The ultimate leader
- Leadership & knowledge
- Future directions