IMPLICIT ANTHROPOLOGY IN THEORIES OF MANAGEMENT AND OF LEADERSHIP:
a dialogue with Christian Theology.
VOLUME I

by

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The candidate confirms that the work submitted is his own and that the appropriate credit has been given where reference has been made to the work of others.

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ABSTRACT

Increasingly the Christian churches are being encouraged to adopt modern management techniques and leadership styles. The thesis begins from the (tested) assumption that management and leadership theories carry an implicit anthropology and seeks first to identify the range of such anthropologies in the most influential theories and then to construct a critical engagement with Christian theological anthropologies. This thesis tests the apparent supposition that adoption of such theories is neutral and value-free, by focusing on the understanding of the ways in which humanity is understood and valued.

An investigation is undertaken to establish the ways in which management theory is being introduced into churches, and the range of theories being advocated.

Informed by an empirical study, the main management and leadership theories are grouped into types. These are described, analysed and critiqued to create a comprehensive review of the theories. Using representative Christian books, the study identifies the theories and theorists most influencing their writers and establishes how the secular theories are being deployed. Specifically Christian models, especially of leadership, are critiqued. Using criteria developed through a study of Christian theological anthropology, the secular management and leadership theories are also critically assessed in a treatment that extends in addition to issues of power and idolatry.

The study shows that management theories carry underlying anthropologies and exposes other assumptions. All the secular theories are shown to be inadequate from a Christian view of full humanity. At the same time, attempts to articulate theories of management and leadership in specifiably biblical terms are also shown to be unconvincing. Moreover, the study shows selection of management theories for consideration and

uptake by churches to be haphazard, idiosyncratic and otherwise arbitrarily selective. Proposals are made concerning more systematic, thoroughgoing and rigorous use of management and leadership theories in ways that are yet theologically cogent, which does not confuse ideas of management and those of leadership.

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CHAPTER 1 INTRODUCTION

Theme of thesis

The Church is increasingly being urged to adopt modern management techniques and leadership styles. However, there is little comment in the theological press about the growth of such in the Church and concerns about their uncritical adoption. At the same time, much of the work done on the application of management and leadership to the Christian Ministry has tended to be about skills rather than an examination of the theoretical and theological basis of the models. In practice, it appears that these theories are often adopted by the Church by just 'bolting on a bit of theology' (or sometimes not even that). One of the assumptions that seems to be made by the Church is that management and leadership theories are neutral and can thus be adopted uncritically. It is contended here that most of the theories have as their implicit or explicit basis either a particular description and concept of the worth of human beings, an anthropology, or at least a perception of the place of humans in the world of work. Thus the theories are not neutral, although not necessarily detrimental, and need to be examined critically from a theological viewpoint. So, is it possible from the investigation of management and leadership theories and Christian theology to justify some conclusions about the theories and the consequences of their application, and about the current theology of management and leadership?

The thesis is therefore concerned with the use in Christian churches of management and leadership theories and the critique of these using aspects of Christian theology. The thesis undertakes

- an exploration of which theories are being used in Christian churches and literature, and how they are used,
- an examination of management and leadership theories,

- a critical theological engagement with the management and leadership theories and their use in the churches, and
- concludes with theological evaluations.

The thesis begins with the development of some appropriate criteria for this evaluation from the perspective of Christian anthropology.

Context

As noted above, the Church, and particularly the Church of England (C of E), is increasingly being urged to adopt modern management techniques. There has been devised an MBA course specifically for clergy and lay workers in the Church.[1] However, adoption of management techniques and hence theory should not be done uncritically as there may be a conflict between the basis of the management theory and the basic tenets of the Christian Faith, which has itself a specific view of humankind (fallen, made in the image of God, redeemed, etc). With the proliferation of management and leadership texts in the secular arena, management ideas are becoming part of the 'common currency' of everyday life. That it is almost taken for granted that every organization is expected to be 'efficient' in terms of maximizing output for a given input, is but one example. Nor is the Church immune from these expectations.[2]

The work has taken place against the background of debate caused by the adoption by the Church of England of the 1995 'Turnbull Report' and the consequential setting up of the Archbishop's Council in 1999.[3] This latter is "to provide a focus for leadership and

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[1] MBA in Church Management, run by Bishop Grosseteste College, Lincoln.

[2] "We have to think in terms of exceeding customer delight." Quote from Canon Raymond Roger in Overell, S. 'Missionary Statements,' *People Management*, (April 1998), 32-37, at 32.

[3] *Working as One Body: The report of the Archbishops' Commission on the organisation of the Church of England* (London, Church House Publishing, 1995), p. 36. For ease of reference, the report is often referred to as the 'Turnbull Report' after the Rt Revd Michael Turnbull,

executive responsibility", i.e., strategic management.[4] Its functions include vision and direction, priorities, policies and strategies and co-ordination of activities of dioceses where appropriate.[5] This would entail a structure, which would enable the Archbishops to provide effective leadership.[6] The House of Bishops would "at regular intervals develop and articulate a vision for the direction of the Church of England."[7] The proposed Council has on it both elected Synod members and appointees, and would take over various General Synod committees, the Pensions Board, Central Board of Finance, and much of the work of the Commissioners.[8] The report makes mention of leadership as a gift and discusses some issues of power.[9] Essentially, the report is about leadership and management, with the aim to provide a structure that will "get on with the detailed management and day-to-day work," whilst "the Archbishops can and will be personally engaged in the strategic leadership of the Church."[10]

There were mixed reactions. Gill & Burke welcomed the report, its strategic understanding and its revision of structures, the proposals of which are "but a first step."[11] Their book, a second step, builds on the 'Turnbull Report' and suggests some methodologies, based on "obvious parallels" from an examination of "Strategic Leadership in the Acts of the Apostles."[12] Conversely, Richard Roberts sees the Turnbull Report and the proposals of Gill and Burke as introducing 'managerialism' and

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Bishop of Durham, who was the Commission Chairman. (Not to be confused with a 1999 report of the same name by the Institute of Chartered Accountants on Internal Control).

4 *Working as One Body*, para. 12.8 & 12.9, p. 119.
5 Ibid., para. 12.15, p. 121.
6 Ibid., para. 12.19, p. 122.
7 Ibid., para. 12.20, p. 122.
8 Ibid., paras 12.21-12.24, pp. 123-124.
9 Ibid., p. 4-9.
10 Ibid., para. 7.16, p. 78.
11 Robin Gill & Derek Burke, *Strategic Church Leadership* (London, SPCK, 1996), p. 2.
12 Ibid., pp. 4-11.

which represents "the institutional deracination of identity and moral being."[13] Roberts regards the Turnbull proposals as having "a vision of the church as an executive-led, highly unified organization, in many respects similar to a business corporation,"[14] and criticizes its "theological juxtaposition of *comprehensive leadership* and *trusting followership*" being underpinned by organizational theory.[15]

Given the growth of management techniques in the Church and the concerns that have been raised, a brief survey shows little comment in the theological press. Administry have a concern that "... there is a strong temptation to import wholesale the management theories from another culture (e.g. USA) or from outside the Church (e.g. commercial enterprise), commenting that "such an uncritical approach can never be right."[16] Of the few who comment, David Deeks says that the churches need some research into the management of change since, although it is using management models, the Church is <u>not</u> a business. He too is concerned about the effects of using models from other places,

> What new ways of running things might damage or distort the Church's identity and integrity? There are huge questions here, which need researching, about the nature of the Church and the reorganisation of ecclesiastical institutions.[17]

Other authors have expressed concerns. Pattison accepts that the introduction of management methods will probably be useful and productive, but is "very concerned that an insufficiently critical approach is being taken towards the introduction of the

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[13] Richard H. Roberts 'Order and Organization: The Future of Institutional and Established Religion,' in *Managing the Church? Order and Organization in a Secular Age,* ed. G. Evans and Martyn Percy, (Sheffield, Sheffield Academic Press, 2000), pp. 78-96, at 96. Originally delivered as a Gresham College Divinity Lecture in March 1997. A response by Gill to some of the criticism can be found in Robin Gill, *Moral Leadership in a Post-Modern Age* (T&T Clark, Edinburgh, 1997), pp. 109-122.

[14] Richard H. Roberts, *Religion, Theology and the Human Sciences* (Cambridge, Cambridge University Press, 2002), p. 168.

[15] Ibid., p. 170.

[16] Administry, 'Management,' *Church Leadership* 35(Jan. 98), CPAS

[17] David Deeks, 'What the Churches Need and Want in the way of Research', *Crucible* (April – June 1998), 79-88 at 82-83.

mantras of management into the overtly religious sphere."[18] He would therefore like to see a "much more careful theological analysis of the beliefs, metaphors, myths, theories and assumptions implicit within managerial techniques and made explicit in managerial theory."[19] In his thesis on the application of management theory to the local church, Martyn Dunning has done a useful analysis and suggested some criteria in the form of questions to be asked before adopting a theory.[20] One of these is "Is it good theology?"[21] In his book, subtitled *A Christian Approach to Management*, Higginson "is concerned with the practical outworking of Christian discipleship in an increasingly secular world."[22] His book links leadership in the world with biblical themes, e.g. leadership in the Bible,[23] and leadership theories.[24] However, Robin Gill suggests that "... some of the new management concepts, far from being secular notions imported inappropriately into churches, are in reality theological borrowings."[25]

Reasons for Research

It is proposed that most of the Management Theories have at their basis either a particular description and concept of the worth of human beings, or a perception of the place of humans in the world of work. For example, McGregor postulates one view (Theory X) of human beings in the organization as being indolent, lacking ambition, avoiding responsibility, self-centred, having little regard for the needs of the

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[18] Stephen Pattison, *The Faith of the Managers When Management becomes Religion* (London, Cassel, 1997), p. 166.
[19] Ibid., p. 161.
[20] Martyn Dunning, *Applying Management Theory to the Local Church*, Thesis for degree of MA (Durham, University of Durham, 1994)
[21] Dunning, *Applying Management Theory to the Local Church*, Synopsis.
[22] Richard Higginson, *Transforming Leadership*, (London, SPCK, 1996), p. 2.
[23] Ibid., pp. 29-31.
[24] E.g., Myers-Briggs, Meredith Belbin. Ibid., pp. 35-39.
[25] Gill, *Moral Leadership in a Post-Modern Age*, p. 117.

organisation, selfish and resistant to change.[26] This has implications for the way that people are managed. Under this theory, the role of the manager is to organise the use of the elements of production, direct the efforts of the staff to suit the economic needs of the company and to control their actions by promise of reward and threat of punishment. In essence the work force is treated in a similar manner to the machines.

The Christian Faith also has something specific to say about the nature of Human Beings and their worth. For example John MacQuarrie writes of "... some of the distinctively Christian and biblical ideas that have been used to present the understanding of man as he is seen from the Christian revelation."[27] These ideas include such concepts as made in the image of God, having personal identity, being of value as an individual, having freewill and being capable of moral choice, being creative and also liable to sin. There are also implications for the treatment of one person by another (E.g. Jesus' words "Love your neighbour as yourself"[28]) Moreover, as the authors of *Being Human* point out, "The question of human nature is not merely theoretical. All of us act on the basis of some views or assumptions about ourselves and others."[29]

In a book on management and Ministry for MODEM, Archdeacon Malcolm Grundy sets out the group's agenda "A new management science of the theologically resourced

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[26] Douglas McGregor, *The Human Side of Enterprise* (New York, McGraw-Hill, 1960), pp. 33-35.

[27] John MacQuarrie, *Principles of Christian Theology, revised edition* (London, SCM Press, 1977), p. 227.

[28] Mark 12:31, NIV translation.

[29] The Doctrine Commission of the General Synod of the Church of England, *Being Human A Christian Understanding of Personhood Illustrated with Reference to Power, Money, Sex and Time* (London, Church House Publishing, 2003), p. 1. This was published in July 2003 and so late on in the process of producing this thesis. It therefore does not perhaps receive the attention it deserves, influencing only the sections on Humanity and, especially, Power.

practice of management needs to be developed"[30] and "Reflective practice begins with understanding our experiences, moves on to setting them alongside our Biblical traditions, explores church teaching and then moves on to define new ways of operating."[31]

In the spirit of the above, the belief that thinking should be informed by knowledge, the author's 25 years experience as a manager and current employment as an associate lecturer with a Business School, and being a Reader in the C of E, this thesis attempts to undertake some of Grundy's "reflective practice" and to bring insights from Scripture, especially its view of human beings, to bear on management and leadership theories as part of "the discipline of thinking an issue through."[32]

The area of research proposed here is the critical examination of secular Management and Leadership Theories viewed from a standpoint of some core Christian beliefs, and specifically those of people derived from Christian anthropology. The use of a Christian anthropology as a reference is in recognition that the Church is a particular form of organization with a purpose, which is different from other organizations, and especially businesses. Since what is missing from the modern, secular practices is any act of worship, prayer or allowing God's will to be discerned, such practices should not be adopted either uncritically from a theological aspect or unaffected by the reason for the church's existence. Roberts raises the question "can the imposition of 'strategic leadership' and thus admission of managerialism take place without affecting the

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[30] Malcolm Grundy, 'Overview,' in *Management and Ministry*, ed. John Nelson (Norwich, The Canterbury Press for MODEM, 1996), pp. 3-27, at 19. MODEM is an organisation "formed to promote the relevance of sound management to the churches and the mutuality of interest between churches and secular organisations." John Nelson (ed.), *Management and Ministry* (Norwich, The Canterbury Press for MODEM, 1996), Editor's Note, page iii.

[31] Ibid., p. 25.

[32] The Doctrine Commission, *Being Human*, p. 11.

substance of the faith?"[33] Questions also arise as to how the Church can manage the people who are its members, or its employees, without denaturing them as human beings, and how the church can be managed without denaturing it? There is a danger that the uncritical importation of theories and practices from other, different, environments will subtly and unintendedly change the Church in ways that are undesirable. This is partly the province of ecclesiology and these issues have been raised by others under this topic.[34] There is also the question as to whether, without a different viewpoint that theology provides, management theorists and practitioners are able to see the limitations of what they are proposing or doing.

Methodology employed

The work is essentially synthesising in nature, where the suitable work of others is ascertained and assembled within structures devised for this thesis purposely to allow relationships to be uncovered and to provide insights.

The research had four basic components:

- a study of Christian literature to produce a précis of the various themes within Christian anthropology to allow questions to be formulated about management theories,
- Some empirical research asking church organizations, particularly those concerned with education and training, about to which theorists and theories their students were being exposed,
- Using this research as a guide, to explore management and leadership theories in the secular field, to examine how these are being used in the Christian literature and to

[33] Roberts 'Order and Organization' in *Managing the Church?*, p. 93.
[34] In, for example, G. Evans and Martyn Percy (ed.), *Managing the Church? Order and Organization in a Secular Age* (Sheffield, Sheffield Academic Press, 2000)

critique the theories from the stance of Christian anthropology,

- to determine some conclusions about the use of theories and some guidance for practitioners.

Significance

This research intends to provide a critical examination of and insights into some Management Theories from the perspective of views of human beings derived from Christian anthropology. If successful, it should have certain benefits.

For the Church it will

- give a critical Christian view of the theories the Church is being asked to adopt and allow an informed use of these,
- raise questions about the styles and structures of the organisation. Grundy suggests that a pastoral theology needs to be developed wherein management tasks can be carried out. "Such a need has become crucial for the Church of England as it begins to implement its 'Turnbull Report' on restructuring its central activities."[35]

For the manager who is a Christian it should

- give Christian views on theories that he/she is using or being asked to use in the work life. Whilst the choice of not using them may not be available, the manager will at least be more informed in the application of the theory.
- enable informed choices to be made about what theories are to be implemented when choice is an option
- legitimate or suggest changes to the manager's management style

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[35] Grundy, 'Overview,' in *Management and Ministry*, p. 21.

By the reflecting theologically of a mature manager on aspects of his life at work, the thesis should also be a contribution to the development of the dialogue between Christian Faith and the World of Work.

Aims and Outcomes

The aims of the thesis are to

- to undertake an examination of a selection of theories of management and leadership specifically from the viewpoint of themes within a Christian anthropology,
- to determine if there are within those theories an implicit anthropology which is a determinant of managerial and leader behaviour towards people under their direction,
- to discover which authors and theories are being used and suggested by Christian authors for use in the Church or by Christian organizations,
- to investigate how the Christian authors are engaging with the range of management and leadership theory, and especially the extent to which these theories are being subjected to theological critique,
- to determine some of the implications of adopting the management and leadership theories by Christian organizations and the Church,
- to make a contribution to the dialogue between Christian theology and the world of work, especially as to how Christian Theology can illuminate aspects of the nature of human beings,
- to suggest some guidance for Christian managers and leaders with respect to the use of management and leadership models in Christian organizations.

CHAPTER 2 CHRISTIAN VIEWS OF HUMANITY

Introduction

The purpose of this chapter is to try to establish some appropriate judgement criteria for the evaluation of the theories of management and leadership and of the way that such theories are being used in the Church and in Christian literature, and whereby this use may be sensibly regulated. The chapter is not an attempt to develop a new Christian anthropology, but to look at a range of opinions within the topic. It is thus analytical rather than critical and aims to give an overview of the elements that would be included in a reasonably orthodox theology. Whilst these elements may be readily recognized by theologically informed readers and thus delay their engagement with less familiar material, the chapter is necessary to develop the criteria that allow critical reflection as the analysis proceeds in succeeding chapters. It would therefore be possible for the informed reader to use this chapter as a reference.

It is recognised that Christian anthropology is not the sole possible criterion, and that other doctrinal loci, such as ecclesiology, could equally be used. However, the thesis is particularly interested in the effects of management and leadership theories on people and so use of a theology of being human, Christian anthropology, is not only a valid approach, but is an appropriate tool. In order to do justice to the subject, other equally valid aspects of theology could not be contained within the thesis.

The discussion below on the categories that make up the Christian view of humanity draws both on writers of original texts, such as Brunner, and also those who have provided an overview of the subject (Kelsey and Vanhoozer, for example). From the sources is created a list of topics and under each is grouped the various elements which

are deemed to fit there. It will be obvious that there is some overlap (between, as examples, 'created' and 'purpose'; 'personhood' and 'individual') and that the elements could have been considered under more or fewer topics. It is obvious, too, from the references, that the ideas come from a variety of writers who have different starting points and perspectives, but who are generally considered to be typical and orthodox whilst retaining different views of what is a Christian anthropology. This variety of view comes not only from the development of theology through time, but also from tensions within the tradition about what it is to be human. Since these cannot be fully resolved (between rights of individual and group, for example) the development is a dynamic process that is never finalised. The theologians considered also tend to be western and male, although there is an attempt to take into account some insights of feminist theology, especially regarding the male predisposition of classical anthropology. Justification of the inclusion/ exclusion of any particular writer is not given, since the objective is not to produce a definitive evaluation of Christian anthropology, but rather to take a broad view of the subject matter in order to extract topics pertinent to the study of management theories. This is to allow the examination of models of management and leadership, in the light of the insights of Christian anthropology and which might enable each to illuminate the other. Thus the references on any topic are not exhaustive, but indicative.

But why is anthropology important? Brunner outlines the basic case:

> The second point, which gives the doctrine of man its peculiar significance, is the fact that all political, social and cultural development presupposes an "anthropology"; that every political or social theory, and every social or political postulate stems from a definite anthropology. Behind Liberalism, behind Totalitarianism, behind Communism, there is always a certain view of man, each of which is an alternative to the Christian doctrine of man, just as, on the other hand, particular social, political or cultural postulates are deduced from the Christian view of Man.[1]

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[1] Emil Brunner, *The Christian Doctrine of Creation and Redemption, Dogmatics Vol. II,* Trans. Olive Wyon (London, Lutterworth Press, 1952), p. 47.

The problem of the individual and the community, says Brunner, is mainly seen as a problem of ethics.[2] Questions raised include

- individualism or collectivism?
- rights of individuals vs. social entities (State, family, society, ...)
- Individual freedom/independence vs. authority/obedience to the whole

Behind these linked questions are anthropological doctrines and axioms; behind them "... lie definite views of man from which the practical demands derive their power and justification."[3] The point in the thesis about management theories is that behind them too "... lie definite views of man from which the practical demands derive their power and justification." The contention is that management/leadership theories are a particular case of the "social theory" mentioned above by Brunner and thus each presupposes an "anthropology", some of which may be derived, in whole or in part, from Christian values; i.e., there are implicit anthropologies in management theory. The authors of *Being Human* identify that organizations are searching for improvement and that "the large market for management philosophies and techniques shows the desire to shape organizations better."[4] They assert that wisdom needs to be employed here to "bring discussion of Scripture into conversation with whatever is relevant to our topics."[5]

The method adopted to pull together the strands of a Christian anthropology was to survey some general reference works to get an overview of the subject, followed by a

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[2] Emil Brunner, *Man in Revolt - A Christian Anthropology,* Trans. Olive Wyon (London, Lutterworth Press, 1939), p. 278.

[3] Ibid. McFadyen makes a similar point with regard to working within a hospital. Alistair McFadyen, *The Call to Personhood A Christian Theory of the Individual in Social Relationships* (Cambridge, Cambridge University Press, 1990), p. 2.

[4] The Doctrine Commission of the General Synod of the Church of England, *Being Human A Christian Understanding of Personhood Illustrated with Reference to Power, Money, Sex and Time* (London, Church House Publishing, 2003), p. 5.

wider examination of works of a more specific nature to gain a broader and deeper knowledge of the area under discussion. The explanations of each element heed the historical development of the topic, since some designations remain whilst underlying concepts modify.

Development of Christian Anthropology

It became apparent that the topic of Christian anthropology might be considered in two phases, the classical view and the modern view, roughly divided by "The turn to the subject" and the "rise of a distinctive set of root convictions about personhood."[6] Vanhoozer develops this theme further with some comments on the criticisms of the Enlightenment views of human nature, "The rise and fall of the subject", and a consideration of self as speech agent.[7]

For Mediaeval and Reformed theologians anthropology came after the doctrine of God; for them, theological anthropology was an implicit and derivative, not explicit and foundational, doctrine. It has always been a part of classic theology but usually as an element within other topics. Questions of human's ability to know God, Sin, fallenness, Redemption, New being and Destiny tended to be topics in their own right. An explicit theological anthropology is only reached with the affirmation that humans are beings who have to do with God, or rather, that God is the One who has to do with human beings.[8] As a distinct subject Christian, or theological, anthropology, the doctrine of

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[5] Ibid., p. 2.

[6] David H. Kelsey, 'Human Being,' in *Christian Theology. An Introduction to its Traditions and Tasks*, ed. P. C. Hodgson and R. H. King (London, SPCK, 1983), pp. 141-167, at 152. Typified by Descartes ("I think, therefore I am")

[7] Kevin Vanhoozer. 'Human Being, Individual and Social,' in *The Cambridge Companion to Christian Doctrine*, ed. C. E. Gunton (Cambridge, Cambridge University Press, 1997), pp. 158-188, at 167-178.

[8] Ibid., p. 159.

"human nature" or what it is to be a "person", is a recent development.[9]

A common, though not universal, characteristic in modern theology in the wake of the "turn towards the subject" is reversal of the polarities between God and human being into 'there is no knowledge God except through knowledge of self.' This increased the view of the importance of human beings. Thus human subjectivity acquired foundational status, the doctrine of God became an implication of some aspect of human being and anthropology developed into "an 'omnipresent element' correlated with each of the major theological topics."[10] In this, Subjects, as autonomous knowers and doers, could have objectivity and certainty. The 'knowing subject' using categories of theoretical reason orders the world it experiences, whilst the 'moral subject' orders its freedom with practical reason.[11] Human consciousness is seen as self-constituting and human freedom self-determining with humans, as autonomous individuals, transcending nature, history and culture through reason and freedom. Thus "the value and destiny of the human person became in modernity a human affair, a matter of self- transcendence," and independent of the 'divine'.[12] One effect of this is to regard any relationship with God as being an optional extra, to be chosen, or not, by the individual.

Some modern anthropologies combine aspects of the classical view with later ideas of human nature. But in these, according to Niebuhr, the classical elements tend to reduce to rational naturalism, in accord with the Christian idea of Human Beings as 'creatures', but without the view of Humans as 'in the image of God' or as sinners, for practical

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[9] Kelsey, 'Human Being', p. 141.
[10] Vanhoozer, 'Human Being, Individual and Social', p. 159.
[11] Ideas put forward by Immanuel Kant. Kelsey, 'Human Being', pp. 152-153.
[12] Vanhoozer, 'Human Being, Individual and Social', p. 167.

purposes leaving a non-Christian anthropology.[13]

This is not to say that either the separation of the two phases is complete or that they are totally incompatible, although several of the concepts in the classical view are redefined in the modern view to take account of the developing beliefs about human beings. Moreover,

> A great many Protestant and Roman Catholic theologians in the nineteenth and twentieth centuries have refused to share modernity's assumptions about personhood, preferring to conserve the classic theological views of human nature. They view the root assumptions of modernity about personhood as dubious philosophical theses, which they reject.[14]

Conversely, there are theologians who consider the efforts to reject these assumptions as self-deception, viewing the assumptions as proper aspects of modern Christians' identities simply because they live in this culture, and to use these new convictions to answer anew the questions about persons which have always faced theology.[15] Following Kelsey, these questions are

1) what in humans enables them to know an infinite God, and
2) what in humans results in the "fallenness" that makes Christ's sort of redemption necessary.[16]

Even this agenda is not totally shared. Theology which begins by reflecting on human experience seems only to exchange one mystery for another. Furthermore, should Christian anthropology be anthropocentric or theocentric. The 'turn to the subject' has been challenged in twentieth century theology.[17] Barth, in particular, following Calvin,

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[13] Reinhold Niebuhr, *The Nature and Destiny of Man Vol. I Human Nature* (London, Nisbet & Co, 1941), pp. 19-26.
[14] Kelsey, 'Human Being', p. 155.
[15] Ibid.
[16] Ibid.
[17] Vanhoozer, 'Human Being, Individual and Social', p. 159.

takes God as the starting point of personhood as revealed in Jesus Christ.[18] In his anthropology of "real man", Barth's presupposition is that because it is God's free choice to have a relationship with every human being, then each human has a relationship with God, and Barth derives human personhood from this.[19] Hence, for Barth the question is "What is it about GOD which makes it possible for finite subjects know an infinite God and that makes radical fallenness possible?"[20] Barth thus looks at the nature of the human being as encountered in Jesus Christ, and only in the light of this at the nature of other and all humans.[21]

Furthermore, Vanhoozer submits that the modern idea of the autonomous, rational self is increasingly seen as a questionable invention of the Enlightenment.[22] There are objections to the idea of the rationality of a knowing subject from the evidence of history and of the corruption of human freedom. To be 'objective' means to set oneself contra to "the world 'out there'", but this action means that Reason becomes an instrument of the subject's will to power; Understanding a means of gaining control over reality, and Knowledge a form of mastery. So, rationality turns out to be a way to acquire, increase and secure power over others and, through a 'dominating' scientific knowledge, to appropriate the world to oneself. Criticism has also been directed at modernity's concept of the 'self-constituting' subject in charge of its own freedoms and actions by Behavioural and Freudian Psychologists who see humans being neither

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[18] Ibid., and Wolf Krötke, 'The Humanity of the Human Person in Karl Barth's Anthropology' in *The Cambridge Companion to Karl Barth,* ed. J. Webster (Cambridge, Cambridge University Press, 2000), pp. 159-176, at 161. According to Vanhoozer John Calvin developed Augustine's insight that 'our hearts are restless until they find their rest in thee', into a methodological first principle: 'Without knowledge of God there is no knowledge of self.'

[19] Krötke, 'The Humanity of the Human Person in Karl Barth's Anthropology', p. 161.

[20] Kelsey, 'Human Being', pp. 162-163.

[21] Krötke, 'The Humanity of the Human Person in Karl Barth's Anthropology', p. 163.

[22] Vanhoozer, 'Human Being, Individual and Social', p. 161-167.

autonomous nor rational, and by socio-biologists for whom human values and freedoms are reduced to the effects of their gene pool.[23] Questions about an 'autonomous self' come from the areas of cultural studies and social anthropology. These fields of study see the self, born into cultural systems that pre-determine how the world is experienced and interpreted, as neither independent nor 'self-constituting'.[24]

Additionally, Vanhoozer describes how views of humans derived from the Trinitarian doctrine that God is three persons-in-communion and one being in threefold relation provide a different basis for thinking about human personhood and relationships.[25] Thus, persons are not autonomous individuals, but understood in their relationships with other persons, some freely chosen, others involuntary. Hence, persons are essentially social individuals, not merely components of a social structure, who are 'embodied' and thus partly constituted by their relations with others. This does not mean that Trinitarian-based theological anthropology defines person as relations. "The person is rather an irreducible ontological entity that cannot be defined in terms of something else."[26] Human relations take place mainly through language, so humans are beings in communication. The model of the self as speech agent specifies the nature of personal relatedness (namely, being-in-communication) without collapsing the person into the process. In this model, human beings are the agents, who can both initiate

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[23] It is, of course, possible that this is incorrect or only correct at one level. The history of science is strewn with theories either discarded because they turned out inadequate (e.g., caloric theory, phrenology, the Ether) or which have had to be modified in the light of later discoveries (Newton's laws of motion, ...) Jack Cohen (a reproductive biologist) and Ian Stewart (a mathematician) argue that the reductionist methods of science produce answers that are accurate at the level of the reduction, but which are too simplistic and misleading when scaled back up to higher, everyday levels. Jack Cohen. and Ian Stewart, *The Collapse of Chaos; Discovering Simplicity in a Complex World* (Harmondsworth, Middlesex, Penguin Books, 1995)

[24] Vanhoozer, 'Human Being, Individual and Social', pp. 170-172

[25] Ibid., p. 173-175.

[26] Ibid., p. 175.

communication and respond to it, and language is the means and medium of the personal-relationships that ensue from the communication. Persons are thereby neither determined by language nor self-constituting. The concept of person as speech agent allows a reconsideration of the issues raised by the idea of person as autonomous, knowing, moral subject to provide new insights. The theme, and some of its implications for Christian anthropology, of persons as individuals in webs of relationships and communications with God and others, the constituting of the person through unique exposure to these, and the effect this has on the community, has been argued by McFadyen.[27]

Themes in Christian Anthropology

Based on this summary of anthropology, the following is a outline of themes that could be considered to constitute a Christian view of Humanity or Christian anthropology. The choice of headings, etc, is as a result of general reading on the subject. The phases of development are included, since the evolution of management theory may not have been informed by the latest thinking on what it is to be a person. It is also recognised that as this anthropology is of its time, emphases and themes would be different in other ages.

[27] He defines communication as "Any interaction in which there is change and exchange and in which information is transformed and transferred." McFadyen, *The Call to Personhood,* p. 313. This is much broader than merely speech or writing, and includes interactions not only between people, but "between any relatively discrete entity or system and another." Ibid., p.7. A recipient is said to be informed by the communication if it has relevance and meaning and it changes the recipient in some way.

Created

For many, the doctrine of human beings begins with a doctrine of creation.[28] In the more classical views, the starting point has been the creation narratives in Genesis 1 & 2, originally regarded as historical narratives. These narratives, whilst no longer necessarily seen as historical, provide a theological reflection on human origins and nature. Use of these as the primary source needs to be tempered by a recognition that the narratives are both temporally and culturally conditioned, not only in their origins, but in their interpretations. However, the story of creation is not solely about origins, but is concerned with the on-going relationship between Creator and Creation. Nor should the relationship of creation to other doctrines such as Salvation be ignored or under-emphasized.

The use of the Genesis narratives as a basis for anthropology is not accepted by all theologians. For Barth, the starting point of a theology of people is not humanity, nor science, nor human experiences, important though these are to understanding. Rather it is "the concrete human person to whom, according to the Christian faith, God bound himself and entered human history."[29] Brunner makes the New Testament, and specifically the first chapter of John's Gospel, his starting point.[30] He then uses the Old Testament account of Creation, which he regards as mythical and introductory in character, "to expand the somewhat scanty statements of the New Testament".[31] He

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[28] Ray S.Anderton, 'Anthropology, Christian,' in *The Blackwell Encyclopaedia of Modern Christian Thought*, ed. A. E. McGrath (Oxford, Blackwell Publishers, 1993), pp. 5-9 at 5; J. E. Colwell. 'Anthropology,' in *New Dictionary of Theology*, ed. S. B. Ferguson and D. F. Wright (Leicester, England, Inter Varsity Press, 1988), pp. 28-30 at 28; William Hordern, 'Man, Doctrine of,' in *A Dictionary of Christian Theology*, ed. A. Richardson (London, SCM Press Ltd, 1969), pp. 202-205 at 202; Vanhoozer, 'Human Being, Individual and Social', p. 159.

[29] Krötke, 'The Humanity of the Human Person in Karl Barth's Anthropology', p. 159.

[30] Brunner, *The Christian Doctrine of Creation and Redemption*, pp. 6-7,52-3.

[31] Ibid., p. 7.

thus starts from what the revelation of God in Christ as a source shows about being human, and uses this to interpret other Old and New Testament statements about humankind.[32] In Brunner's previous book the same concept is present, and in both Brunner abandons the historical form of the doctrine of Adam and Eve.[33] Many of his anthropological elements (humanity as created, in the image of God, embodied spirit, nature and consequences of sin) are similar to those of the classical view, though differently derived.

Thus humans are "creatures", created by God and not "pre-existing", thus a part of the total created order.[34] Nor are humans 'emanations' from God but are wholly distinct from God.[35] Brunner, in a passage on God's continuing creation (*creatio continuo*), regards each human being both a product of their ancestors and a new creation of God.[36]

One aspect of humanity is in having an "animal" part and being an animal among animals in both having a body and in having certain desires/emotions/needs (e.g.

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[32] Ibid., p. 53. Brunner accepts that this method of looking at humans *in the light* of Christ is not Christology, although, it has a Christological foundation, and, like Barth, one could start with Christology. However, Brunner believes that the two do not give contradictory results.

[33] Brunner, *Man in Revolt,* p. 86; Brunner, *The Christian Doctrine of Creation and Redemption,* pp. 48-52. Brunner is quite scathing about those "orthodox apologists" he believes are attempting to combine the Adam and Eve in Eden story with a scientific view of the history of the earth as millions of years old, and even with what is known about Neanderthal Man. This latter, says Brunner produces " an impossible bastard conception, composed of the most heterogeneous and inconguous views." Ibid., p. 50. Because of Karl Popper's concept of falsifiability, where positive proof is regarded as ever beyond scientific theory, to link a theology to a particular current scientific hypothesis makes it vulnerable.

[34] Anderton. 'Anthropology, Christian', p. 5; Brunner, *Man in Revolt,* p. 89; Brunner, *The Christian Doctrine of Creation and Redemption,* pp. 53-55; Colwell. 'Anthropology', p. 28; The Doctrine Commission. *Doctrine in the Church of England. The Report of the Commission on Christian Doctrine appointed by the Archbishops of Canterbury and York in 1922* (London, SPCK, 1962), p. 60; John Habgood, *Being a Person, Where Faith and Science Meet* (London, Hodder & Stoughton, 1998), p. 43; Hordern, 'Man, Doctrine of', p. 202. Hordern uses 'cosmos' rather than 'creation'.

[35] Brunner, *Man in Revolt,* p. 90; Brunner, *The Christian Doctrine of Creation and Redemption,* p. 149; Colwell. 'Anthropology', p. 28;

[36] Brunner, *The Christian Doctrine of Creation and Redemption,* pp. 34-35.

hunger).[37] These, however, are (or should be) modified by culture, since Human Beings are distinct from animals by virtue of not being limited to an environment determined by heredity or to instinctive behaviours, and their 'drives' are created more by choice, habit, education and custom and not controlled by instinct.[38] This lack of natural environment and instincts, requiring construction of the first and learning of the second, makes a human being into "a biologically defective creature and, at the same time, a culture-making creature".[39] Thus biological life is a necessary, but insufficient, condition of being human.[40] Since human beings are a part of a good God's creation, the human body is also good.[41] Neither is the body the source of evil.[42] This latter is a point emphasised by Christian hope being described in terms of the resurrection of the body.[43]

That humanity is located in time and space implies limitations in both physical and temporal spheres.[44] The realisation of this limitation, especially that of the end of life, death, is a cause of insecurity and the root of the temptation of humans to seek the power to enable them to deny these limits.[45] These limits create a location with a definite shape, within which interactions and relationships can take place. It enables some things to be achieved, but without the ability, or necessity, to try everything. It also creates a useful limitation of humans' estimate of themselves.

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[37] Brunner, *Man in Revolt,* p. 108; Hordern. 'Man, Doctrine of', p. 202.
[38] Wolfhart Pannenberg, *What is Man?: Contemporary Anthropology in Theological Perspective,*. Trans. Duane A. Priebe (Philadelphia, Fortress Press, 1972), p. 4.
[39] Jürgen Moltmann, *Man. Christian Anthropology in the Conflicts of the Present*, Trans. John Sturdy (London, SPCK, 1974), p. 5.
[40] Anderton. 'Anthropology, Christian', p. 7.
[41] Hordern, 'Man, Doctrine of', p. 202; E. L. Mascall, *The Importance of Being Human* (London, Oxford University Press, 1959), p. 25.
[42] Mascall, *The Importance of Being Human*, p. 25; Niebuhr, *The Nature and Destiny of Man*, p. 13.
[43] Hordern, 'Man, Doctrine of', p. 202.
[44] Niebuhr, *The Nature and Destiny of Man*, p. 179ff.

In addition to being created by God, humans are dependant on God, or God's will, and providence of God for continuing life.[46]

Created for a purpose

As well as being created, human beings are seen as having a role within creation; i.e., there is a purpose for mankind (leading possibly to idea of 'vocation' = 'called by God to be ...') Purpose is also implied in descriptions of humans as communicative agents, since they are communicative agents like God because God enters dialogue first and seeks a response. This is conveyed in the story of Adam, where Adam has the ability to speak to God and names the animals (i.e., has power over them).[47] Several purposes have been suggested:

Firstly, for the worship of God; Mascall expresses this as "For the end for which each man is made is the contemplation of God in heaven. This is a contemplation to be enjoyed by each man not as an isolated individual soul but as a fully integrated human being and a member of the Body of Christ."[48] (See Destiny) Worship is coming into God's presence in right relationships and a total orientation towards God. As a consequence, to be orientated towards anything other than God is to worship that thing and to commit idolatry. Idolatry in the Bible is concerned with orientation of human

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[45] Ibid., p. 201ff.

[46] Brunner, *Man in Revolt,* p. 79; Brunner, *The Christian Doctrine of Creation and Redemption*, p. 149; Colwell. 'Anthropology', p. 29; Doctrine Commission, *Doctrine in the Church of England,* pp. 44-45; Karl Rahner, *Theological Investigations Vol II Man in the Church,* Trans. Karl-H Kruger (London, Darton, Longman & Todd, 1963), p. 239; H. Wheeler Robinson, *The Christian Doctrine of Man* (Edinburgh, T & T Clark, 1911), pp. 68-70.

[47] Vanhoozer, 'Human Being, Individual and Social', pp. 176-177.

[48] Mascall, *The Importance of Being Human*, p. 52.

lives and relationships.[49]

Secondly, for a relationship with God.[50] Humans are called to direct personal communion with God in Christ, personally and inescapably, whether they accept the call in redemption and grace or whether they close themselves to it in guilt (by the guilt of original sin and of personal sin).[51] Both Vanhoozer and McFadyen see this relationship as communicative.[52]

Thirdly, for a union with God, or at least beings made for God and only finding fulfilment in God.[53]

Another purpose is seen as being God's co-worker, in a covenant relationship, for the care, maintenance and stewardship of God's creation.[54] This is related to the Genesis accounts where Adam is firstly put into the Garden of Eden "to work it and take care of it."[55]

Made in the Image of God

Humankind is described as being 'made in the image of God.' There is much discussion

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[49] Alistair McFadyen, *Bound to Sin Abuse, Holocaust and the Christian Doctrine of Sin* (Cambridge, Cambridge University Press, 2000), p. 222.

[50] Colwell, 'Anthropology', p. 28; The Doctrine Commission, *Being Human*, p. 30; Kelsey, 'Human Being', p. 149; Brunner, *The Christian Doctrine of Creation and Redemption*, pp. 55-56; McFadyen, *The Call to Personhood*, p. 18; Hordern, 'Man, Doctrine of', p.203-4, regards this as a covenant relationship.

[51] Rahner, *Man in the Church*, p. 240.

[52] Vanhoozer 'Human Being, Individual and Social', p. 184; McFadyen, *The Call to Personhood*, pp. 19-20.

[53] Habgood, *Being a Person*, p. 223; Brunner, *Man in Revolt*, p. 197; Pannenberg, *What is Man?*, p. 13; Augustine wrote "Thou awakest us to delight in Thy praise; for Thou madest us for Thyself, and our heart is restless, until it repose in Thee." St Augustine, *Confessions*, I. 1, translated by E. B. Pusey. August 2002, The Confessions, St Augustine. 30 October 2002, www.triton.edu/depts/scholars/files/confess.html,

[54] Kelsey, 'Human Being', p. 149; Moltmann, *Man*, pp. 110-112. Moltmann also quotes the rights of nature as incorporated into the 'Earth Charter' at the UN 1992 Rio earth summit. Ibid., pp. 112-113.

about the precise nature of this – is Imago Dei something humans have, do or are? There are, though, some pointers:

Humans are not simply another zoological species, but are unique in having a 'mind' or 'reason'.[56] In Genesis, this is symbolised by God breathing life into Adam's nostrils (Gen. 2:7), which distinguishes humans from other animals that are made by command.[57] Pannenberg accordingly suggests that human beings are distinct from animals by virtue of not being limited either to an environment determined by heredity or to instinctive behaviours.[58] Vanhoozer conveys that the classic view is "Human beings are not only sentient but sapient, able not only to have sensations and experiences but to reflect on and interpret them. What distinguishes Homo sapiens from other creatures is rationality."[59] The communication model of humanity implies that to be in the image of God is to be able to respond to God,[60] to others and to one's own conscience, and that the gospel calls all humans to fulfil freely their proper vocation of faithful speech agency in an 'I'/'Thou' relationship to the Creator, within which they find their truest self; i.e., "human being as vocation".[61]

This distinction between human and animal is further shown (in Gen. 1:26,28) by humans being given 'dominion' over the rest of creation.[62] Note that 'dominion' is not

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[55] Genesis 2: 15, NIV.
[56] Brunner, *Man in Revolt,* p. 22; Mascall, *The Importance of Being Human*, p. 1.
[57] Hordern, 'Man, Doctrine of', p. 202.
[58] Pannenberg, *What is Man?*, p. 4.
[59] Vanhoozer, 'Human Being, Individual and Social', p. 160.
[60] McFadyen, *The Call to Personhood*, pp. 19-20, for example.
[61] Vanhoozer, 'Human Being, Individual and Social', pp. 183-184.
[62] Colwell, 'Anthropology', p. 29; Hordern, 'Man, Doctrine of', p. 202; Mascall, *The Importance of Being Human*, p. 12. There is some difficulty over the word dominion, which is translated differently in different versions of the Bible. So, for example, 'dominion' (AV, RSV), 'rule' (NEB, NIV, CEV), 'power over' (TEV/GNB). That mankind has dominion over the animals is shown in Adam 's naming of the animals (Gen. 2: 19-20), as in the OT to know the name of someone/something was to have power over them. Vanhoozer, *Human Being*, p. 166.

the same as 'domination' or 'dominance'. This is not an independent authority, but rather the authority of a "steward" delegated from, and accountable to, God.[63] Pannenberg suggests that "The world is no longer home for man; it is only material for his transforming activity."[64] Hence, as part of humankind's dominion over creation, models of nature are developed to be used or rejected. That humankind is successful at this transformation, says Pannenberg, shows that its models correspond to reality, at least in part.[65] Pannenberg also considers "language as the first principle form of the human mastery of existence,"[66] since it allows for a broad mental overview, going beyond the present, and an ability to grasp and dominate interconnections by their representation – the essence of any planning.[67] As culture depends on planned, purposeful interaction with one's surroundings, culture too could not exist without language, which is itself an element of culture.

Human beings are not created in isolation but as 'male and female' having an equality of status and being complementary in a unity of relatedness.[68] Thus the two sexes are essentially district, but one in nature and bound together in mutual interdependence.[69] This social aspect of human beings reflects the nature of a Trinitarian God as persons-

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[63] Colwell, 'Anthropology', p. 29.

[64] Pannenberg, *What is Man?*, p. 2.

[65] Ibid. However, is should be noted that Ptolemy's model of the universe (Geo-centricity, spheres and epicycles) lasted for about 1200 years, and was almost totally wrong.

[66] Ibid., pp. 14-15.

[67] Ibid., p. 21.

[68] Colwell, 'Anthropology', p. 30; Anderton, Anthropology, Christian.' pp. 7, 9; McFadyen, *The Call to Personhood*, p. 32; Brunner, *Man in Revolt*, pp. 345-361. Brunner does take a more traditional view with regard to the 'order' of the sexes, maintaining that although man has no right to regard or treat woman as inferior - all such is sinful - he believes that there is an order in this difference, even if it is one of function not value. Brunner, *Man in Revolt*, pp. 358-361. "It is the duty of the man to plan and to master, of the woman to understand and to unite." Ibid., p. 359. This order is of earthly origin and thus "even the most perfect order of the relations between the sexes is only a penultimate and not an ultimate matter." Ibid., p. 361.

[69] P. A. Bird, 'Bone of My Bone and Flesh of My Flesh,' *Theology Today*, 50(4) (1994), 521-534, at 524; D. Bonhoeffer, *Sanctorum Communio*, Trans. R. Gregor Smith (London, Collins, 1963), p. 52.

in-communion. McFadyen makes the point that since Adam could not enter a dialogical relationship with the animals, humanity was incomplete until the creation of Eve, and only as 'dialogue-partners' are they fully in the image of God.[70]

As made in the image of God, humans are capable of being creative, self-expressive, inventive and getting pleasure from these activities. [71]

There is a common assumption that humans are Moral Beings; i.e. capable of knowing right from wrong (but see Fallen): Brunner regards this ability to know good from evil as a knowledge of those who have become sinful (see Gen. 3:5) and that this knowledge disappears in faith.[72] The speech agent model questions the idea of 'an autonomous moral subject'[73], and McFadyen regards the assumption of a capacity to know right from wrong as part of the Fall since, on its own, it is a corruption of the *Imago Dei.*[74]

Humans are capable of Love; i.e. of loving and being loved.[75]

Having Spiritual as well as Bodily Nature

Human beings have a two-fold nature of both spirit and matter with the spiritual being part having spiritual needs as the body has bodily needs.[76] Humans are thus an "embodied soul"[77] (or possibly an "ensouled body"). This idea creates a potential problem of incursive dualism whereby the body and soul are considered as separate entities, and in opposition to each other. Nevertheless, because human beings are a

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[70] McFadyen, *The Call to Personhood*, p. 32.
[71] Colwell, 'Anthropology', p. 29.
[72] Brunner, *Man in Revolt*, p. 266.
[73] Vanhoozer, 'Human Being, Individual and Social', p. 179.
[74] McFadyen, *The Call to Personhood*, pp. 43-44.
[75] Brunner, *Man in Revolt*, p. 75.
[76] Rahner, *Theological Investigations II*, pp. 79, 239; Brunner, *Man in Revolt*, p. 108.
[77] Mascall, *The Importance of Being Human*, p. 25.

whole consisting of body, soul and spirit,[78] the idea that the soul is either separate or separable from the body is not valid.[79] Thus too, "The human person is a 'soul' by virtue of being a 'body' made alive by the 'breath' (or Spirit) of God."[80] The dual composition as embodied soul is complex, in that the body is no different from that of, say, other higher primates, and that the soul, though itself a purely spiritual entity, is made for the specific purpose of animating a particular physical body and cannot function freely and fully on its own.[81] Whilst this creates a tension theologically, separation of the two is not possible without the anthropology becoming less than Christian. Moreover, the link is such that what affects one will also affect the other to some extent.[82] The body is thus neither an encumbrance on the soul nor is the soul unaffected by the body. Indeed, 'spiritual' activities may well be affected by 'bodily' functions – prayer is more difficult when ill, for example, for such activities are a whole body/spirit experience.[83]

The seat of sin in human beings is the soul not the body, for sin comes from the wrong decision of the created will which, though it operates in union with bodily urges and instincts, is a faculty of the soul.[84] As speech agent, the human creature is both animal and spirit, with the distinctively human aspects being those which are communicative.[85]

Although the body is disposed of in death, the essential oneness of soul and body necessitates that after death a 'resurrection body' is required and not the continuance of

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[78] Brunner, *Man in Revolt*, p. 362; 1959: 61-63; Anderton, 'Anthropology, Christian.' p. 7; Vanhoozer, 'Human Being, Individual and Social', p. 164; McFadyen, *The Call to Personhood*, p. 155-157.
[79] Pannenberg, *What is Man?*, p. 47; Mascall, *The Importance of Being Human*, p. 25; Anderton, 'Anthropology, Christian.' p. 7.
[80] Colwell, 'Anthropology', p. 28.
[81] Mascall, *The Importance of Being Human*, p. 25; Habgood, *Being a Person*, p. 80.
[82] Mascall, *The Importance of Being Human*, p. 25.
[83] Ibid.
[84] Ibid.
[85] Vanhoozer, 'Human Being, Individual and Social', p. 179.

a disembodied soul.[86] - see Destiny

Having Personal Identity and Personhood

Each human is a separate individual (individuality), not just an instance of the universal (particularity),[87] but unique with a valid independent existence,[88] which does not coincide solely with a spatio-temporal existence.[89] Human society provides the means whereby an individual can express individuality whilst developing and exercising the essential social side of human nature. "It is this dual character of individuality and sociality that is implied when we describe the human being as a *person.*"[90] So, as an individual, separate, distinctive, recognisable and within a network of social relationships, each human being is a person; a concept which denotes more than mere existence, and includes status, dignity, worth, communications, continuity, identity, rights and obligations.[91]

The classical notion of personhood was as an individual who relates to others in social situations[92] and was expressed by early Christian writers.[93]. This idea tended to get entangled with beliefs on sexuality and the role of women, and with Neoplatonist

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[86] Habgood, *Being a Person*, p. 80; Brunner, *Man in Revolt*, p. 363, n.2. Although Mascall, for example, would disagree. He says that writers who don't believe this continuing existence of the soul "... are simply discarding the understanding of the primitive tradition to which the Church has been led by the Spirit and are substituting for it a doctrinaire primitivism which treats the tradition itself as a kind of fossil." He does accept, though, that "... although the soul continued to exist after death, the man for the time being did not, and that he would not exist again as genuinely man until soul and body were reunited." Mascall, *The Importance of Being Human*, pp. 26-27.

[87] Brunner, *Man in Revolt*, pp. 278, & 318-344; Habgood, *Being a Person*, p. 62.

[88] Habgood, *Being a Person*, pp. 18, 62.

[89] Rahner, *Theological Investigations II*, p. 239.

[90] Mascall, *The Importance of Being Human*, p. 38.

[91] Habgood, *Being a Person*, p. 12; McFadyen, *The Call to Personhood*, p. 317.

[92] Kelsey, 'Human Being', pp. 146-147.

[93] Alistair E. McGrath, *Christian Theology, An Introduction, 2nd Edition* (Oxford, Blackwell Publishers, 1997), p. 244.

influences which privileged the soul over the body in a form of dualism.[94] In the modern period, the person is viewed an autonomous subject, historical and self-constituting, who is both knower of objects and knower and enactor of the moral law.[95] This, says Kelsey, deprives theologians who share these convictions of the assumptions underlying the classical view.[96] Whilst not denying the social dimension, this view tends to over-emphasise the rational, autonomous individual, which tends to obscure the relatedness of humans one to another.[97] The person-as-relationship view is a corrective to the autonomous-individual view which retains individuality whilst stressing the social dimension. From this too, because all humans are persons and fulfil personal existence by expressing themselves to themselves, they seek to communicate themselves to others and communication is essential to personhood and shaped by it.[98] Without communication the characteristics that are distinctly human would not exist.[99]

To be a 'person' means to be responsible for one's actions as an individual,[100] and "a communicative agent in a web of communicative relationships with others."[101] This latter model finds personal identity in a self-consistent faithfulness in communicative relations.[102] Schwöbel asserts that human beings as relational is a common element in contemporary anthropology.[103] McFadyen's definition combines individuality, social and communicative aspects with unique identity through interactions history, including

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[94] Kelsey, 'Human Being,' p. 147; Vanhoozer, 'Human Being, Individual and Social', pp. 164-165.
[95] Kelsey, 'Human Being, , p. 152.
[96] Ibid., pp. 154-155.
[97] Habgood, *Being a Person*, p. 101.
[98] Mascall, *The Importance of Being Human*, p. 40; Habgood, *Being a Person*, pp. 22-23, 47, 66.
[99] Habgood, *Being a Person*, p. 96.
[100] Habgood, *Being a Person*, p. 100.
[101] Vanhoozer, 'Human Being, Individual and Social', p. 176.
[102] Ibid., p. 181.
[103] Christoph Schwöbel, 'Human Being as Relational Being Twelve Theses for a Christian Anthropology,' in *Persons Divine and Human*, ed. C. Schwöbel and C. Gunton (Edinburgh, T & T Clark, 1991), pp. 141-165, at 141.

with God.[104] Thus personhood is expressed as the dual character of individuality and in relationships.[105] Habgood quotes Barth as saying that the idea of humans without fellow human beings is intolerable.[106] He follows this with the ideas that not only is humanity shaped by relationships with others, but that sharing and communicating is what makes possible the capacity for thought.[107] According to Mascall there is a distinction between personality and individuality, each of which though is a part of each human.[108] Individuality is common to both humans and all other corporeal beings. It is rooted in the body and is that property which marks out one being as distinct from another – as 'I' in contrast to 'those' or 'this' in contrast to 'that'. Personality is rooted in the soul and is unique to human beings. It is essentially a 'self-giving' focussed not on any qualities of the recipient but on the person that she or he is. Because personality involves self-giving, it is essentially social.[109]

It is a part of God's purposes that humans have personhood in principle, in that each person is created as unique. The reality of personhood is found in its image in the reality of God.[110] However, humans also have personhood in reality as each person is unique and individual as others perceive it. Brunner describes each human being as "not only individual, but a person."[111] At any point in time, all the qualities of full personhood may not be developed and full personhood is found only in Christ.[112] There

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[104] McFadyen, *The Call to Personhood*, p. 317.
[105] Mascall, *Being Human*, p. 38; Habgood, *Being a Person*, p. 65; cf: Barth who has the imago Dei in these relationships.
[106] Habgood, *Being a Person*, p. 65. "This is what makes the idea of man without his fellows, in any form, quite intolerable." citing Karl Barth, *Church Dogmatics III*, 2, p. 227.
[107] Habgood, *Being a Person*, p. 94.
[108] Mascall, *Being Human*, p. 40.
[109] Ibid., pp. 39-40.
[110] Habgood, *Being a Person*, p. 101.
[111] Brunner, *The Christian Doctrine of Creation and Redemption*, p. 35.
[112] What, for example is the status of a human foetus? Habgood says that a growing foetus has "increasing degrees of personhood", which implies different moral obligations at different stages. Habgood, *Being a Person*, p. 295. Habgood also puts forward the view that to be even a rudimentary person, there has to be a minimum physiological identity – he proposes

is a question of what is the minimum needed to be regarded as a human being. Habgood suggests that it is "being conceived and born of human parents",[113] Arendt requires both action and speech.[114] Finally, there is personhood in potential, i.e., that all should reach their full stature as an individual (and as measured against Christ - see Destiny)

Humans are capable of knowing and being aware of self as a person (i.e. as "I") and as a subject,[115] or as a responding and responsible communicative agent.[116] Hence the knowing of 'objects' (I-it) and of other subjects (I-You) is also part of being human.

Of Value as an Individual

Humans have, as well as a nature, what Rahner calls a dignity, realised in its relations to others and to itself, which demands both respect and protection.[117] That individuals matter is because of their being together children of the one heavenly Father, which precludes individualism.[118] Further, any recognition and acknowledgement of another as a person carries the implication that they matter and hence is the basis of moral obligations towards them.[119] In particular, following Kant's "foundation principle" that morality should be universal, Habgood affirms that as persons value their own ends, so others' ends should be respected, and people must not be treated as means to an end, but ends in themselves.[120]

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that in the time before there is any distinction between cells destined to become the embryo and those to be come the placenta, i.e., before 14 days, there is no personhood. Ibid., p. 251.

[113] Ibid., p. 294.

[114] Hannah Arendt, *The Human Condition* (Chicago, University of Chicago Press, 1958), p. 176, quoted by Vanhoozer, 'Human Being, Individual and Social', p. 175.

[115] Bonhoeffer, *Sanctorum Communio*, p. 52.

[116] Vanhoozer, 'Human Being, Individual and Social', p. 181.

[117] Rahner, *Theological Investigations II*, p. 239. Also Habgood, *Being a Person*, p. 12.

[118] Habgood, *Being a Person*, p. 37.

[119] Ibid., p. 287.

[120] Ibid., p. 292.

Each human is a separate individual, which means that one person is not exchangeable for another. Thus, each human, as individually created by God. is irreplaceable; i.e. unlike spare parts, humans are not capable of being substituted.[121] However, humans can be represented, "For substitution is a final exchange of dead, impersonal or depersonalised being, whereas representation is the provisional intervention of persons on behalf of persons."[122]

Nature and dignity, being interdependent, are threatened by external creaturely influences – material situations or other created persons – which menace free decisions towards God, - and by seeing dignity as something other than what it is, and thus degrading it.[123] To deprive a person of the possibility to exercise freedom, even the scope for making morally wrong decisions, is to degrade the person and cannot be part of the dealings with one person or community with other persons.[124]

However, because all persons exercise their freedom in a common space with others, there may be a justified limitation of the scope for freedom, where one person's exercise of freedom might unjustifiably restrict or deny the freedom of others. Examples include imprisonment for crime, democratic rights, and educational compulsion.[125] Difficulties arise in the case of someone, on the grounds of conscience, refusing to do something which is objectively justified and hence legitimately enforceable, by maintaining that conscience forbids the performance of this task.[126]

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[121] Dorothee Sölle, *Christ the Representative An essay in theology after the 'Death of God'*, Trans. D. Lewis (London, SCM Press, 1967); Brunner, *Man in Revolt*, p. 319ff.
[122] Sölle, *Christ the Representative*, p. 23.
[123] Rahner, *Theological Investigations II*, p. 242.
[124] Ibid., 248.
[125] And presumably the rules that any organisation has to regulate the conduct of their employees to ensure compliance with the law (Health & Safety, Contracts, Employment, Discrimination, etc.) and those to secure obedience to authority, prevent unwarranted use of the organisation's resources, support acceptable conduct between employees and relating to dealing with customers, i.e., to control.
[126] Rahner, *Theological Investigations II*, pp. 250-251.

With this essence and this dignity of human beings there is given a plurality of human existential dimensions which must be distinguished, though they and their realization cannot be divorced from each other.[127] Rahner describes these dimensions as:

> a *corporeal-material* living being, in a biological community of life with its material surroundings,
>
> a *spiritual-personal,* cultural being with a diversity of personal communities and with a history,
>
> a *religious, God-centred* being (by nature and grace), with a ' Church', in a history which either damns or saves, and
>
> a *Christ-centred* being, i.e. the being possesses an ontic and spiritual-personal capacity for communicating with Jesus Christ.[128]

Each one of these existential dimensions is really dependent on the other. The lowest dimension is determined by the highest and vice versa . Every attempt by a dimension to make itself independent and self-sufficient, even merely in its own realm, contradicts the fact that a human, is first and last, originally and by destination, one person. On the other hand, humans in their self-knowledge can never perceive themselves adequately from one principle. Because this plurality possesses in its turn a structure and a superior and lower order, the claim of the higher dimension takes precedence over that of the lower one in any case of conflict.[129]

Humankind, created by and having value to, God,[130] is 'immortal' and "the subject of an eternal destination and destiny."[131] Brunner would ground this 'immortality' not in

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[127] Ibid., p. 240.
[128] Ibid.
[129] Ibid., p. 241.
[130] Mascall, *The Importance of Being Human*, p. 24.
[131] Rahner, *Theological Investigations II*, p. 239.

human nature, but in the eternal will of God.[132] Human beings are loved by God, and since humans are not as they might be or should be, then they are loved for themselves. Finally, humanity has been redeemed by Christ, which in itself proclaims that human beings have value and this value is not destroyed by the Fall as even sin cannot break the ontological contract with the Creator.[133]

Member of Community

A human has a social nature[134] and is a culture[135] or community-building person:[136] so humans are intended for community with other persons (God, others) and community only exists where there are protected persons.[137] The creation story shows a basic need of Adam and Eve for each other, which is a expression of the fundamental communal nature of human existence[138] and dependence on each other.[139] The need of humans to have relationships reflects the Trinity as Community, and a human being is only fully a person in these.[140] Relationships are also a form of creative self-expression.[141] Each human being in community is also part of the children of God; i.e. all others are "brothers and sisters". This is a general concept when used about all humankind, but which is made specific instruction when applied to members of the body of Christ, i.e.

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[132] Brunner, *Man in Revolt*, p. 77.
[133] Mascall, *The Importance of Being Human*, p. 84. Mascall maintains that the view of traditional Protestantism is that man as fallen is destroyed beyond repair and thus without value. He cites Kierkegaard and Niebuhr on Barth as examples. Ibid., pp. 84-85.
[134] Doctrine Commission, *Doctrine in the Church of England*, p. 62; Mascall, *The Importance of Being Human*, p. 38.
[135] Moltmann, *Man*, p. 5.
[136] Rahner, *Theological Investigations II*, p. 239.
[137] Rahner seems to mean here that the person does not become absorbed into community in such a way that individuality is lost. See also Bonhoeffer, *Sanctorum Communio*, p. 52.
[138] Bird, 'Bone of My Bone and Flesh of My Flesh,' p. 524.
[139] Brunner, *Man in Revolt*, p. 108 – he uses procreation and birth as example.
[140] Ibid., p. 106.
[141] Colwell, 'Anthropology', p. 28.

the Church (in a widest sense).[142]

As part of this human membership of community, Pannenberg describes what he calls 'The Social Process' as the interaction between human beings in their relation with each other and their involvement with the material world. "Through it men are united with each other and with all nature by their co-operative subjection of nature."[143] As they know it more, they change it and by this are they and their knowledge of themselves are changed too. Thus, work is not independent of human existence since it is a manifestation of the nature of human beings and because it brings something into being or changes something. Moreover, diversification of roles can cause disconnection between their activity and their enjoyment of product. Even the activity itself may be alienated as it is less for one's own life and more controlled and demanded by others. The emergence of money exacerbated this by further separating activity and product, reducing the various needs of human beings to that of the need for money and the actual activity becomes immaterial. Where greed sets in, all-powerful money becomes god, and idolatry results.[144] Genuine tensions exist where a balance has to be struck between personality (or community) on one human level (economics, Church, State) and the same sort of community (or personality) on another level.[145]

Transcendence

Transcendence is the capacity of human beings to be able to step outside themselves and see the world as a whole and their place in it. This capacity to transcend, to stand outside the physical realm and contemplate from "above", is often cited as "proof" of

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[142] E.g., Jesus' words "Love one another"(John 13:34), Paul's "Be devoted to one another in brotherly love" (Rom. 12:10), Peter's "love as brothers" (1 Pet. 3:8).
[143] Pannenberg, *What is Man?*, p. 110.
[144] Ibid., pp. 114-115.

the spiritual nature of human beings.[146] Thus humans have an 'open-endedness' as living organisms[147] or 'openness to the world'[148] which allows them to transcend nature and they can always have new experiences that are different in kind, and the possibilities for responding to the reality perceived can vary almost without limit.[149]

Taylor, following Rahner, adds that humanity is always reaching beyond its horizons towards fulfilment in the limitless of God.[150] Human beings are also capable of being studied[151] and of self questioning[152] or self study (e.g. by science), thus discovering things about self and others; i.e., humans are capable of seeing themselves as 'objects' by being able to stand outside themselves and the world and to know themselves from that viewpoint. Humanity therefore cannot understand itself except outside of itself and the world, which produces a "homelessness" of the human spirit that is common to most religions.[153] Habgood suggests that humans have a quest for this self-transcendence.[154]

Free Will

Human beings are free to choose, i.e. are capable of making a moral decision; indeed freedom of choice is a basic condition of being a person and without this freedom, possible only in those also having a spiritual nature, a person cannot stand before God as a responsible agent, be in dialogue or partnership with God, cannot be guilty and neither be proffered, nor be the recipient of, redemption and pardon.[155] This "freedom of the

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[145] Rahner, *Theological Investigations II*, p. 239.
[146] Mascall, *The Importance of Being Human*, p. 34.
[147] Habgood, *Being a Person*, p. 223.
[148] Pannenberg, *What is Man?*, p. 3; Moltmann, *Man*, p. 7.
[149] Pannenberg, *What is Man?*, p. 5.
[150] John V. Taylor, *The Christ-like God* (London, SCM Press, 1992), p. 114.
[151] Hordern, 'Man, Doctrine of', p. 202.
[152] Moltmann, *Man*, p. 2.
[153] Niebuhr, *The Nature and Destiny of Man*, p. 14.
[154] Habgood, *Being a Person*, p. 223.
[155] Rahner, *Theological Investigations II*, pp. 246-247.

of the will"is central to Christian teaching.[156] Given this, the ultimate outcome of the modern trend to determine an underlying cause for all behaviours (genetics, environment, nurture, society, etc.) would be to strip away responsibility and hence free will, and to thus depersonalise humanity. As Rahner says also, because human beings are 'spirit-in-matter', one can distinguish between the initial act of free will (i.e., a decision to do something) and the materialisation of that will in concrete action, which is subject to the restrictions of nature.[157] These two are linked, so will can not be totally 'creative'. Doubt has been cast on this view of humans as moral subjects in recent times (see above) and especially in the stance of some behavioural geneticists who implicate genetic factors in all aspects of human behaviour, thus effectively destroying free will.[158]

Other aspects of free will are that although humans can do "good" there is a tendency to do "evil" (see Fallen), and that they are free even to deny, disobey or ignore God.[159] In his discussion of Augustine's theology of 'will', McFadyen makes the valuable reminder that will is never exercised in "some neutral sphere outside that of God's saving grace."[160] Truly free will is therefore only exercised in relation to an orientation towards God, and the freedom to disobey is thus freedom corrupted by sin.[161] Pelagius' view that humans have freedom to choose good and thus save themselves, is generally attacked (e.g., Augustine, Luther, Calvin, Niebuhr, Barth) as seeing sin as a series of

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[156] The Doctrine Commission, *Being Human*, p. 31.
[157] Rahner, *Theological Investigations II*, p. 80.
[158] This is a continuation of the Enlightenment view of a mechanical universe where cause and effect are simply and directly linked, and predictable. Genetics, and especially the genome project, seems to be the biological equivalent of what physisists would regard as a search for the *Theory of Everything* (TOE); a simple theory linking the basic process in the universe.
[159] McFadyen suggests that because of humans' constitution as 'beings-in-response', "there is no freedom *not* to respond." McFadyen, *The Call to Personhood*, p. 22.
[160] McFadyen, *Bound to Sin*, p. 184.
[161] Ibid., p. 185.

moral actions and ignoring that sin is basically an alienation from God.[162]

Fallen

The Genesis story of Adam and Eve's temptation and disobedience of God's command[163] is been the basis for the doctrine of the Fall, expressed in several different ways;

- that Adam's disobedience was a grasping of moral autonomy and an independent authority in moral decisions,[164]
- that human beings are drawn away from God by inordinate desires,[165]
- Brunner sees a conflict in humans between their origins and the 'contradiction', i.e., something against their own nature at the centre of their being.[166] This is due to human rebellion against God and a desire for their own 'freedom' and control over their life and destiny. This is against human beings' created nature and is the source of the contradiction. This rebellion/ contradiction/ conflict is not merely a part of the human condition - which may be discarded or corrected given the right circumstances or by progress or development in human nature - but, because the act of rebellion cannot be undone, human nature itself is now

[162] Hordern, 'Man, Doctrine of', p.205.
[163] "You must not eat from the tree of the knowledge of good and evil, ..." (Gen. 2:16, NIV; also 3:3) This is not to suggest that the Genesis 'story', is taken literally, but to be a tale which carries some important truths about the human condition.
[164] Colwell, 'Anthropology', p. 29.
[165] The Doctrine Commission, *Being Human*, p. 31.
[166] Brunner, *Man in Revolt*, pp. 168-204. Pannenberg also uses the term 'contradiction'; in his case to mean a tension between openness and self-centredness, shared with all life in that all plants, animals and humans are closed bodies that are open to the environment. To be inside and outside oneself at the same time involves a contradiction. It is less clear that he means this in the same as the way the term is used by Brunner. Pannenberg, *What is Man?*, pp. 56-57.

perverted.[167]

- Theologically, the tension is between what men and women were originally created and destined to be and what they have actually become. Theological anthropology is thus critically related to the gospel message that human life has meaning.[168]

- In the relationship/communications model, the Fall is seen as a distorting and fracturing of the pattern of relationships and exchanges that define a person, and an attempt by humans to self-constitute in isolation from God.[169]

Hence, humans are no longer the "perfect" persons desired by God, since the unity of the God created components - body, soul, spirit - instead of being in harmony are in conflict thus breaking their created integrity.[170] This is also at the base of divisions between body and spirit, whereby the human view tends to either Materialist (humans are only a highly developed animal) or Idealist (the spirit is part of the divine and the body corrupt and worthless).[171]

There are other effects of 'the Fall':

The mutual interdependence of Adam and Eve becomes one where man and woman are set against each other, with the subordination of the woman. In this is presented a prototype of the estrangement within the human race, in which difference breeds suspicion and hostility, dividing individuals, families, communities and nations.[172]

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[167] Brunner, *Man in Revolt*, pp. 135-138.
[168] Vanhoozer, 'Human Being, Individual and Social', pp. 162-163.
[169] McFadyen, *The Call to Personhood*, pp. 42-43.
[170] Brunner, *Man in Revolt*, pp. 114, 168ff; Anderton, 'Anthropology, Christian.' p. 8.
[171] See Brunner, *The Christian Doctrine of Creation and Redemption*, pp. 62-63.
[172] Mascall, *The Importance of Being Human*, p. 83; Bird, 'Bone of My Bone and Flesh of My Flesh,' p. 524. Bird goes on to make the point that Biblical anthropology has a distorted and deficient view. By seeing God as male and being written from a male viewpoint (think, for example, of the 10th Commandment – 'You shall not covert house, wife, ...' (Exod. 20: 17) – which is plainly addressed to the male) it not only skews the representation of

Habgood proposes that by being disfigured by sin, part of human nature is to be in competition with others,[173] a view shared by Brunner who refers to the perversion of relationships between humans.[174]

A further effect of this estrangement is the desire for security in things and control, rather than in the providence of God. For this latter, trust is required, but the act of trusting places persons at the mercy of the objects of trust; they literally have to abandon themselves. There is thus a dependence on the faithfulness and reliability of the one trusted to act as anticipated. With the breakdown of the relationship between humanity and God, trust is replaced by a desire to control. This probably also creates a desire for control, hence the desire for law, rules and government. Pannenberg suggests that for people in the Modern Technological Age all worldly things are, in principle, transparent and controllable and thus trustable, but not persons. Only people are still mysterious. "In the moment when we would come to understand man as totally capable of being manipulated, we would cease to regard him as a person."[175]

Humans are condemned to sin, unlike 'mere' animals which cannot sin.[176] Brunner suggests that the Biblical revelation is that humanity is not only sinful, i.e. sins occasionally, but also whose very being is defined by sin.[177] This implies that humans are fully responsible for the sin they do and for their sinful nature. Sin is thus both

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humankind, but silences other voices and excludes others' visions. Ibid., p. 533. She also suggests that the Bible might, through its bias to the poor and outcast, raise the question of exclusion but cannot itself answer that question because " It speaks out of a patriarchal past and attempts from one side of the gender gap to comprehend human life in its totality and complexity as created and addressed by God." Ibid., p. 534. In order to show the fullness of the human nature God created, it is necessary to consider every voice and example; thus our view of that nature must always be incomplete. Ibid.

[173] Habgood, *Being a Person*, p. 66.

[174] Brunner, *Man in Revolt*, p. 138. Also Anderton, 'Anthropology, Christian.' p. 7; McFadyen, *The Call to Personhood*, p. 42.

[175] Pannenberg: *What is Man*, p. 33.

[176] Hordern, 'Man, Doctrine of', p.203. C.f., St Paul "I don't do the good I want to do; instead I do the evil that I do not want to do." Romans 11.15. TEV translation, American Bible Society, 1976.

fatefully inevitable (human beings are 'slaves of sin') and wholly personal. This is one of the areas to which modernity has objection, in that how can one, as an individual autonomous (i.e., free) subject, be morally responsible if, in effect, sin is unavoidable and pre-existing?[178] A modern response to this objection, understood in terms of persons in social relationships, is described by McFadyen.[179]

There is a distorting or destroying of persons as the "imago Dei". A divergence of opinion is found in theologians about whether the "imago Dei" remained in humans after the Fall. One view, locating the "imago" in humanity's rational nature, is that if there was no rationality left then humans could no longer be sinners. But as they are, then there must be some "imago" remaining.[180] Aquinas taught that there were two natures – a lower and a 'supernatural endowment'. It was this latter lost by Adam.[181] Although Luther believed that all was lost in the Fall, Calvin did not, but that it was so corrupted as to be deformed. Later Reformed tradition distinguished between an "imago" that is a lost original righteousness and 'broader' one that is those aspects which differentiate between humans and animals and which is now deformed.[182] Barth saw the "imago" as relationships; God as Trinity is not alone and so humans as woman and man are created not alone, thus are able to enter a covenant relationship, which is made manifest in Christ and a hope for His Church. Brunner sees a relationship of ability to love and be loved in formal (the nature which makes people human and is not lost) and material (lost, but restored by grace through Christ) aspects.[183] Hordern

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[177] Brunner, *Man in Revolt*, pp. 116-117.
[178] Note, though, that sin is not a condition of human nature, but rather is a distortion of it and "a contingent (not necessary) consequence of human freedom; ..." McFadyen, *Bound to Sin*, p. 16.
[179] Ibid., pp. 34-42.
[180] Hordern, 'Man, Doctrine of', p.203.
[181] Ibid.
[182] Ibid.
[183] Brunner, *Man in Revolt*, p. 105 & Brunner, *The Christian Doctrine of Creation and Redemption*, pp. 60-61.

suggests that "Those who locate the *imago* in terms of the relationship with God seem to stand on more solid scriptural ground."[184] Hence if the relationship is destroyed, so is the "imago". In the speech agent model, the effect of 'The Fall' was to retain the *imago dei* as the capacity to communicate with God and others, but to deform it so that it does not function correctly, even in communication with ourselves. All patterns of communication are distorted (which is called sin) and can lead to a deformed self. Ultimately this can result in an inability to communicate with anyone other than oneself, and that in a distorted way.[185]

A modern view is that humans are the current end of the evolutionary chain and that the Adam/Eve story as historical has been discredited by 19th century Biblical criticism.[186] Some Liberal theology has tended to see humans not as sinners but as essentially good and destined to become better.[187] Contemporary theology thus regards the Genesis story of the Fall as relevant, not as history, but as saying something about the condition of humankind as found. The Doctrine Commission states that "the doctrine of a universal tendency to evil in man is not bound up with the historical truth of any story of a Fall."[188] It is also the case that Adam has commonly been seen as a type or general example of humanity, even when believed to be historical.[189] In Genesis (3: 1-7), the word of God is questioned (unbelief) and then disobeyed in an attempt to 'be like God'

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[184] Hordern, 'Man, Doctrine of', pp. 203-4.
[185] Vanhoozer, 'Human Being, Individual and Social', p. 177.
[186] Though there is a small but organised resistance to the whole field of evolution which retains belief in the Genesis Creationist theory either absolutely or in a form modified to take account of some scientific insights. Alan Hayward describes three possible Christian views: *Recent-creationists, Ancient-creationists* (Hayward's stance) and *Theistic-Evolutionists*. Alan Hayward, *Creation and Evolution. The Facts and Fallacies* (London,SPCK, 1985), pp. 6-8. For an example of 'Bible believing Christianity', which 'is consistent with modern science and historical study', see R. Foster, and V. P. Marston, *Reason and Faith* (Eastbourne, England, Monarch Publications, 1989), especially Chapters 11 (pp. 203-246), 14 (pp. 343-366) and 15 (pp. 367-398).
[187] Hordern, 'Man, Doctrine of', p.204.
[188] Doctrine Commission, *Doctrine in the Church of England*, p. 69.

(pride). In unbelief and pride lie the basis of sin; fallen humanity is 'man in revolt'.[190] Brunner declares that both man and woman are sinners, but in different ways; man as mainly in the area of freedom (domineering, brutalising, arrogance, forceful, destroying, violent), woman in passivity and acceptance.[191] Several woman writers and theologians have published articles on sin in women which makes a similar point. For example, Daphne Hampson says that masculine theology characterises sin as being the domination of others on behalf of an isolated self to gain security.[192] But women's relationships have been less hierarchical than those of men at work, and so this definition of sin would seem a less accurate depiction.[193] Perhaps, too, the sins of man are those mainly of transcendence and those of women of immanence.

Reformation theologians regarded mankind as totally depraved, i.e. that there is no area of life or reason free from the effects of sin/ disobedience to God. This does not say that humans can do no good at all – one can be charitable, a good neighbour, etc., - but that whatever the intention of a deed (good or evil) it is affected by sin and thus motivation itself is depraved, i.e., one may perform good deeds for selfish reasons.[194]

Human beings are incapable of saving themselves or of being saved by their own efforts,[195] since any act that humans do to achieve this is by its nature self-centred and thus reinforces the self-centredness that is their sinful condition.[196] In the

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[189] C. Crowder, 'Humanity,' in *The Oxford Companion to Christian Thought*, ed. A. Hastings, A. Mason, and H. Pyper (Oxford, Oxford University Press, 2000), pp. 311-314, at 312.
[190] Hordern, 'Man, Doctrine of', p.204.
[191] Brunner, *Man in Revolt*, p. 353.
[192] Daphne Hampson, 'Luther on the Self, A Feminist Critique,' in *Feminist Theology A Reader*, ed. A. Loades (London, SPCK, 1990), pp. 215-225, at 220.
[193] McFadyen has a useful discussion of feminist theologies of sin, which includes a review of the appropriateness of pride as a paradigm for sin. McFadyen, *Bound to Sin*, pp. 131-166.
[194] Hordern, 'Man, Doctrine of', p.204; Doctrine Commission, *Doctrine in the Church of England*, p. 60; Mascall, *The Importance of Being Human*, pp. 89-90. The Doctrine Commission does not accept the term total depravity and says that every human can do good things. Doctrine Commission, *Doctrine in the Church of England*, p. 60
[195] Brunner, *Man in Revolt*, pp. 152-3.
[196] Hordern, 'Man, Doctrine of', p.204.

communications model, communication has become so distorted that any attempted reconstitution apart from God merely repeats that Fall.[197] Hence, all humans are under God's Judgement and Wrath.[198]

Alienated from God

Sin is a fact: it is anything that is contrary to God's will and blocks communion between God and humanity. Thus, ethically, sin is bad dispositions and actions when viewed in relation to God. It may be either doing wrong or failure to do right.[199] Through sin, humans become self-centred and disobedient, and thus idolatrous; i.e., oriented towards the worship of anything other than God.[200] The idolatry/worship may be of people, things or ideas. This results in the breaking of the relationship with God, from which comes the loss of the immortality which that relationship sustained, hence sin is the cause of death.[201]

As God is totally good, anything that has sin cannot be in perfect communion with God and is therefore separated from and alienated from God. Humankind is capable of knowing the actuality of that alienation, because the law is known and so breaking the law is also known, which prompts guilt and alienation. However it is argued that humankind is so alienated that even recognition of moral wrongdoing, does not lead to knowledge of being a sinner. Only when confronted by Christ can humans learn of their

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[197] McFadyen, *The Call to Personhood*, p. 43.

[198] A term denoting the total aversion of God towards sin which means that sin cannot exist in His presence. In dealings with humans, this is tempered by redemption bought by Christ and by God's mercy. See A. T. Hanson, 'Wrath of God' in *A Dictionary of Christian Theology*, ed. A. Richardson (London, SCM Press, 1969), pp. 362-363.

[199] Doctrine Commission, *Doctrine in the Church of England*, pp. 56-58.

[200] See comment by McFadyen in 'Created for a Purpose' above.

[201] Colwell, 'Anthropology', p. 29. Similarly, Anderton, 'Anthropology, Christian.' p. 5, but see Destiny.

true status before God and repent.[202]

The irony of humans' revolt against God is the tendency then to be "enslaved" to things of own creation (e.g. economics, market forces, totalitarianism, racism, etc). Indeed, in attempting to control by technology, mankind then needs to trust the machines and thus becomes enslaved to them.[203] As Luther said "man must worship, and if he does not worship God he will worship the devil."[204]

A consequence of The Fall is a sense of guilt because of mankind's estrangement from the righteousness of God. Rather than being a legal guilt of lawbreaking, this is more akin to the guilt felt from causing a broken relationship.[205] Since all are equally far from God, there is equal guilt. There is current little support for the view that guilt can be inherited.[206] In another sense there is an awareness of being "guilty" of disobedience to God, and therefore doomed to punishment.[207]

Represented and Redeemed by Christ

There are various theories of Atonement and its effects (Satisfaction, Redemption, Substitution, Exemplary, Justification, etc) dealing with the salvation of humanity through Christ, who as God's Son was sent to reconcile human beings to God and

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[202] Hordern, 'Man, Doctrine of', p.205.

[203] Pannenberg, *What is Man?*, p. 36. For an interesting view of a society entirely dependent on machines, in this case robots, see the Elijah Baley novels of Isaac Asimov, e.g., Isaac Asimov, *The Naked Sun* (London, Panther Books, 1960) In principle the effect on a society of dependence on technology is little different from a society dependent on slaves. And look what happened to Rome.

[204] Hordern, 'Man, Doctrine of', p. 204.

[205] W. Hordern, 'Guilt,' in *A Dictionary of Christian Theology*, ed. A. Richardson (London, SCM Press, 1969), pp. 149-150, at 150; Doctrine Commission, *Doctrine in the Church of England*, pp. 66, 69; Brunner: *Man in Revolt*, p. 135.

[206] Hordern, 'Man, Doctrine of', p. 204.

[207] Brunner, Man in Revolt, pp. 128-129.

deliver them from sin,[208] and who sanctified them through grace.[209] Through grace, "repentance and the forgiveness of sins are both a real possibility and an actuality."[210]

Justification (the reconciling of humankind to God) is, in the Protestant view, by faith alone in Christ alone, i.e., by no effort of human will or activity, nor any merit, can make a human being deserving of justification. Thus it is a free gift of the grace of God. Yet, theologians agree with James that "faith without deeds is dead", (Jas. 2:26; NIV) and accept that one result of justification is a regeneration of the person and hence more good deeds.[211]

Destiny

There is general agreement that humankind has a destiny, i.e., that as created by God but fallen (see above), humanity is not abandoned. This destiny is both individual and communal. There is less agreement on exactly this destiny comprises, and who will be beneficiaries.

One destiny of humankind is a new relationship with God, not because it is deserved, but because God seeks it and refuses to abandon this prodigal creation. The Bible is the story of God's continuing search for sinful mankind.[212] According to Rahner, because the Word of God became flesh (Incarnation), then all humanity is called to share in the supernatural life of God. Consequently, each decision by each man and woman as a spiritual being about himself or herself takes a position for or against this calling to

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[208] Hordern, 'Man, Doctrine of', p. 205.
[209] Rahner, *Theological Investigations Vol II*, p. 82.
[210] The Doctrine Commission, *Being Human*, p. 31.
[211] P. S. Watson, 'Justification,' in *A Dictionary of Christian Theology*, ed. A. Richardson (London, SCM Press, 1969), pp. 184-185, at 184.
[212] Hordern, 'Man, Doctrine of', p. 205.

participate in the life of God.[213]

There will be a re-creation (new heaven and new earth) and a general resurrection of the body (inc. mind, soul, spirit) betokened by the resurrection of Jesus Christ, together with the promise of eternal life or (possibly) final rejection.

Another part of human destiny is the realisation of potentialities.[214] The modern scientific concept of "emergence" – that at higher levels of complexity in a system there can emerge new properties that are different in kind from properties of a lower level– is one way to explain the development of both human nature and the difference between humans and animals.[215] These might also suggest that, through the communication webs of which all humans are a part, some further properties could emerge.[216]

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[213] Rahner, *Theological Investigations Vol II*, p. 81.
[214] The Doctrine Commission, *Being Human*, p. 31.
[215] Habgood, *Being a Person*, p. 144.
[216] This is not to suggest anything like Teilhard de Chardin's proposal of the ascent of humankind towards the 'omega point', which presumes that evolution moves upwards towards perfection. Pierre Teilhard de Chardin, *The Phenomenon of Man* (London, Fount Paperbacks, 1977), pp. 283ff. Rather, with Habgood, it is an observation that levels of greater complexity produce different properties that are not present in less complex levels. For more on Emergence see, Cohen and Stewart, *The Collapse of Chaos*, pp. 231-234.

Christian Anthropology and Management/ Leadership models.

The above discussion on the basics of a Christian anthropology is done to establish criteria for an examination of management/leadership models from a Christian anthropology viewpoint. Some of the aspects covered will be more applicable than others, but it may be valuable to identify whether a management theory disregards (or appears ignorant of) a particular facet of the anthropology, and what effect this omission might have on the theory. As a parallel feature of the dialogue, are there aspects of management theory which present an alternative view of human beings that should at least be considered by Christian anthropology as a helpful insight?

Whilst reviewing the subject of Christian anthropology to write this summary, some general thoughts emerged of issues with which this study might be concerned. In addition, certain statements from particular writers prompted specific questions. These general issues and specific questions, as set out below

1. Each person is an individual and, unlike an inanimate object or other species, not merely a representative of mankind who can be exchanged for another.[217] Brunner makes an interesting point that the idea of inexchangeability is lacking from many ideas in business.

> To the manufacturer, it is true, it is a matter of indifference who tends the machine, if only the person who does so does his job properly; he is exchangeable. The manufacturer, as manufacturer, has no personal relationship with the man who tends the machine; for him, this workman is simply - to use the honest English phrase - a 'hand'. But while the workman may possibly accept this position so far as his labour-relation is concerned, yet, so long as he still has a spark of human dignity, as a human being he does not admit in the slightest that he could be 'exchanged' for anyone else ... 'no one is indispensable' is the language of impersonal thinking. 'No one can be replaced' is the language of personal thinking. As person man is unconditionally and exclusively this particular person and no other.[218]

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[217] Brunner, *Man in Revolt*, p. 319ff.
[218] Ibid., p. 282.

Sölle also makes this point, but adds that in modern times there is manifested an antithesis to the idea of irreplaceability whereby everything, including human beings, seems to be regarded as replaceable. So it does not seem to matter what is done, what position occupied or what personal qualities possessed, each could be substituted by someone else.[219] How far management theories accept the idea that one 'worker' is replaceable by another is a key question for determining their anthropologies.

2. Pannenberg makes the statement that "In the moment when we would come to understand man as totally capable of being manipulated, we would cease to regard him as a person."[220] This is another key point: it is important as a variety of agencies are trying to do this in a variety of ways – geneticists, advertisers, politicians, ... Do management models also try to do this?

3. "The relations between men are human relations only to the extent that each person allows the other man to be a person."[221] The relationships between people employed and the organisation is thus also a key question about management theories.

4. Given a definition of a worker as 'a person who is contracted to work for this company',[222] does this for practical purposes make non-employees into non-persons? If so, this has an effect of minimising the social conscience of the organisation (its effect on the local and wider environment) and responsibility for people who leave – especially those made redundant – as they then become non-persons.

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[219] Sölle, *Christ the Representative*, pp. 39-43.
[220] Pannenberg, *What is Man?*, p. 33.
[221] Ibid., p. 84.
[222] Legally the contract may be a contract of employment (employee), or a contract for personal services. Tom Harrison, *Employment Law 4th edition* (Durham, Harrison Law Publishing, 2000), pp. 49-50. The law refers to 'an individual' rather than 'a person.'

5. Is there also a danger that management theories create different levels of personhood with sub-classes; which is what Taylor's scientific management for practical purposes does with the workers.[223]

6. In Niebuhr's analysis he writes that humans assume that they can gradually transcend finite limitations until their minds become identical with universal mind. All intellectual and cultural pursuits, therefore, become infected with the sin of pride, which, with the will-to-power, disturb the harmony of creation.[224] Thus the ego that falsely makes itself the centre of existence in its pride and will-to-power inevitably subordinates other life to its will and thus does injustice to other life. This raises the question, was the background thinking which led to many of the management theories this belief that humankind is becoming, and can become, better by its own efforts (a form of Pelagianism). In Maslow's hierarchy, for example, the pinnacle is seen as a state of "self-actualisation", the achievement of which must equate to some form of salvation theory.

7. McFadyen says that "When institutions over-rigidify (usually by becoming procedurally bureaucratic), they limit participation and freedom by reproducing themselves, by enforcing stereotypical interactions or by encoding some kind of particular power relationship and the dominance of certain interests over others. This represents a distortion of the proper function and orientation of institutions as they become self-legitimating and idolatrous."[225] It is possible that management theories and leadership models contribute to this distortion of organisations by their particular anthropologies ossifying structures and practices. Certainly, the power distribution inherent in some models is not conducive to free communication and is

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[223] See 'Management Theories'
[224] Niebuhr, *The Nature and Destiny of Man*, pp. 190-191.
[225] McFadyen, *The Call to Personhood*, p. 232.

thus a diminution of personhood through a reduction in the "dialogical norm" of God's communications, which is normative.[226]

8. In Vanhoozer subject-centred rationality is questioned. Specifically, the technological thrust of instrumental reason treating all areas of life as subject to rational management then values individuals in terms of function.[227] So, rationality becomes a way to acquire, increase and secure power over others. Similarly, through a 'dominating' scientific knowledge the world is appropriated to ourselves. Hence, another key thought when comparing management theories to Christian anthropology is: are employees valued in the Theory only by and for their function?

9. "A purely objective attitude where human beings are concerned is not only impossible; it is not right, and is therefore forbidden."[228] This concept, if accepted, could have consequences for any discussion of management theories from a Christian anthropology viewpoint, especially as some (F. W. Taylor, for example) treat people exactly as objects in the same manner as machines.

10. "Man does not exist for the sake of culture or civilization , he is not a means to an end, but he is an end in himself, precisely because, and in so far as, he, as person, is a self which is related to and bound up with a 'Thou'."[229] "... the individual man, who is now, and may never be forcibly sacrificed, in as manner which destroys him, for the future of 'humanity', of the others who come after him. The present is never just the material for a utopian intramundane future."[230] This perception was possibly aimed by Rahner at both fascism and communism, both of which regarded their citizens as expendable for a better future. The idea that individuals should not

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[226] Ibid., pp. 206 & 17-44.
[227] Vanhoozer, 'Human Being, Individual and Social', p. 168.
[228] Brunner, *Man in Revolt*, p. 19.
[229] Ibid, p. 24.

be means to an end applies today and, to a lesser extent, to business use (or misuse) of employees, especially managers.

11. There is always present a "system of ends and purposes" which gives life its human distinctiveness and direction - whatever name (happiness, meaning, destiny, ...) it may be called. Though one may believe that one knows whatever is the "highest point in this hierarchy" or dominant, need, "... we must not be led into thinking that the conscious, so to speak official, dominant must be the actual one."[231] It is interesting that Brunner uses the concept of a 'hierarchy of ends and purposes' Although there is a difference between 'ends and purposes' and 'needs', there is an obvious similarity between Brunner's concept and that of Abraham Maslow who suggested that people are driven/motivated by a 'Hierarchy of Needs' - even to the idea of a 'highest need', which Maslow calls "self-actualisation."[232] Writing in 1937, this idea of Brunner's precedes Maslow's work by nearly 20 years. Management creates ends and goals which it claims are the objective of the company and those in it. These should not become the ultimate goals in life (but may tend to be seen so).

12. Community is a human phenomenon, in contrast to herd, flock, etc., and is based on free association. However, human communities are imperfect as they tend to be exclusive or are groups of people come together to further a cause.[233] One definition of a group in management theory is " a set of people come together with a common purpose." A wider one is "any collection of people who perceive themselves to be a

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[230] Rahner, *Theological Investigations II*, p. 239.
[231] Brunner, *Man in Revolt*, p. 31.
[232] See Abraham Maslow, *Motivation and Personality*, (New York: Harper & Row, 1954)
[233] Brunner, *Man in Revolt*, p. 289.

group" [234] Both these are examples of groups being exclusive. Of course, a community is larger than a group (usually) but has many of the same characteristics - especially the "perceive" aspect - look what happens if someone is regarded as an outsider (not a member of our community). This can be especially the case in a company or institution in "competition" with others.

13. Given the depiction by Hampson of women as tending "to think in terms of (and to have as their ideal) a 'web'-like participatory structure of human relationships",[235] might it be said that models of management, leadership and organisation structures in the Western world tend to be masculine, and thus overemphasise the 'individual' and the competitive aspects, and to ignore the 'relationship' aspects of personhood. This is unbalanced. Some of the more recent theories might be moving to correct this imbalance.

14. Pannenberg submits that the basic form of personal community is "an I with a thou", with its purest form being in free association, i.e., friendship or love.[236] Further, personal existence is limited neither to two persons nor to private life and, because of sin, no community is perfect and cannot form the final configuration for human destiny. Sin, self-centredness, brings the individual into conflict with community/society and vice-versa. Individuals use society for their own ends (e.g., power) and society usurps human destiny and imposes absolute demands on its individual members – it becomes authoritarian and denies personhood. This may be a tendency in management theories and organisations which demand total commitment from the employees (either overtly through reward or covertly by

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[234] Derived from Edgar Schein and from Charles Handy, *Understanding Organizations 2nd edition* (Harmondsworth, Middlesex, Penguin Books, 1981), p. 145.
[235] Hampson, 'Luther on the Self', p. 219.
[236] Pannenberg, *What is Man?*, p. 89.

manipulation). Organizations also sometimes have a belief that they are in some way 'perfect'.

15. In the speech agent model outlined by Vanhoozer, the 'spirit' of the individual is the particular form of that person's communication, the "underlying pattern of response that emerges in communicative action ... If the body is the field of communication, spirit is communication's guiding force."[237] Thus if speech is denied, so too is spirit. There is an aspect of management theories which, regarding the role of management as to direct and control (E.g., Fayol, Taylor), requires the employee to be silent with regard to his/her work, thus denying the spirit of a person and making them less than human.

16. "For every civilization, for every period in history, it is true to say: 'Show me the kind of god you have and I will tell you what kind of humanity you possess.' A purely secular civilization will always lack this deeper kind of humanity; and the converse of this statement would be that the purest humanity is to be found where God, not a human, is the centre of all."[238] This may have a direct bearing on the examination of management theories, since it is this lack of God-centredness which is a troubling aspect of importing the theories into the Church context. It is exactly the view of human beings in these theories, and how this might differ from the Christian view, which is one main thrust of this thesis.

17. Niebuhr looks at how modern anthropologies actually destroy individuality in various ways.[239] Particularly he comments that the rise of the sense of individuality in the Renaissance coincided with the rise of the bourgeois classes, starting with the Italian cities and continuing in the thought of the Enlightenment and the emergence

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[237] Vanhoozer, 'Human Being, Individual and Social', p. 179.
[238] Brunner, *Man in Revolt*, p. 34.

of the businessman. The businessman developed economic power not from heredity, but from the resourcefulness and initiative of the individual. This group sees human history as a series of human decisions, and nature as an instrument of human will. The development of science, assisting in human mastery of nature, stimulates notions of human self-sufficiency and God-like power. In essence it creates a 'this-worldly' secular version of the Christian idea of the significance of each individual by leaving God out of the picture. The result is the destruction of individuality by mechanisation and commercial/industrial pressures and the subordination of the person to the processes of economic interests. This is exactly the picture of industrialisation, and the theories of Fayol and Taylor, and McGregor's Theory X - what Gareth Morgan calls the machine images of organisation,[240] - against which the social scientists such as McGregor, Argyris and Herzberg were reacting.

18. The basis of a Christian anthropology is the concept of 'God'. The extent to which this concept is imbedded in any management theory will be an area of interest, but so also will whether the discussion of this concept would constructively and fruitfully inform both the secular models and anthropology.

19. Pannenberg proposes that left to themselves, humans tend to indolence, arrogance, greed, envy, hatred, anxiety and despair.[241] (But also that they are not left to themselves as God from time to time leads them beyond their egos towards their destiny). This first sounds like McGregor Theory X. (See Chapter 5.1, pp. 131ff)

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[239] Niebuhr, *The Nature and Destiny of Man*, pp. 69-72.

[240] Gareth Morgan, *Images of Organisations* (London: Sage Publications, 1986)

[241] Pannenberg, *What is Man?*, p. 65. A hand-written note in the margin said "true for men – not women." Which might be true.

20. A key point that Vanhoozer makes is that it is theologically inappropriate merely to add a few Christian elements to a non-theological understanding that is left essentially untouched.[242] This is a very good point and should provide a starting place to compare the anthropologies of 'secular' management theories and the theological Christian Anthropologies. An alternative approach is for theologians critically to appropriate non-theological anthropologies. Secular descriptions are provisional versions of human reality that need to be deepened, or perhaps disciplined, by explicitly Christian beliefs.

21. Vanhoozer also says that one should not follow Nietzsche or postmodernists in their view of humans as having a will-to-power. "From the perspective of Christian faith it is more accurate to see the human creature not as a centre of power but of communications. The purpose of communicative agency is to relate and to participate with others, not to appropriate or possess them."[243] Is this another aspect where there is a connection with management theory and especially with the concept of power in them. (See section on Leadership and Power)

22. With the breakdown of the relationship between mankind and God, trust is replaced by a desire to control. How far is this reflected in the management theories?

Most of these issues will be examined further in the later sections of the thesis.

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[242] Vanhoozer, 'Human Being, Individual and Social', p. 160.
[243] Ibid., p. 182.

CHAPTER 3 RESEARCH INTO USE OF MANAGEMENT AND LEADERSHIP THEORIES IN THE CHURCH

Introduction

Purpose of research

The purpose is to examine which management theories are being used in the Church (esp. the C of E), and which are not. This will then suggest who are the most popular management experts used in Church and what are their main contentions. It was also the intention to examine the support from the sources sampled for the proposition that the Church is in fact being urged to adopt management theory. Lack of substantiation from these sources would not invalidate the assertion, which is made on the basis of other evidence. Confirmation, or lack of it, could then say something about the knowledge of the theoretical underpinning of these management techniques and theories and the breadth of the theological scrutiny which is undertaken of them. In order to gather data for in this research, a simple questionnaire was devised and sent to bodies involved in the training or administration of the Church of England. The intention was to use the results as an indication of current practice and to guide the selection of the theories to examine in more detail.

How the research fits into Thesis

One part of the research involves a bringing together of Christian anthropology with aspects of management and leadership theories, as it is proposed that these are influenced by implicit anthropologies within the theories. From the long list of possible theories, it would be advantageous to see what are actually being used in the church, and what not, so as to be able to make helpful comments on the models actually applied and suggest some that might be of use. As leaders (and managers) of the church the clergy are a key group who might use the methods. So, an exploration of what exposure clergy have to the theories is important data.

Information needed

Thus, what is needed is some information on

a) which specific management or leadership theories are being taught or recommended? It might also be useful to distinguish between knowledge (being told about a management/leadership model) and practice (having some training in the application of the model),

b) are there particular widely known theorists who have had an influence on theories and on practices used,

c) there are also some writers on particular aspects of management theory, either as devising/ espousing a specific theory or as a general, popular writer on the topic, and who are well known and widely read and cited (Peter Drucker, for example. Charles Handy is another, who is also known for his Christian views.) How much notice is taken of these?

d) a literature search shows there are several books on the subject of Christian management/leadership (e.g., Richard Higginson – who also teaches on the subject), some of which are specifically aimed at the application of these techniques within the church (Rudge, Finney, Nelson). Those chosen for the questionnaire are a mixture of practical/theoretical, evangelical/moderate and academic/practitioner. Some idea of the usage of these books, and what others are being used, would also help to narrow the theories to be discussed in the main research.

e) in which, if any, of the two stages in ministry are these theories taught to clergy; in the initial training (pre- and post-ordination) or as part of later CME (Continuing Ministerial Education),

f) as well as courses, does the variety of consultancies who deal with aspects of management / leadership within the church, have influence (E.g., the Teal Trust has the aim "... to encourage Christian leadership..." [1])

Methodology

Why use a questionnaire?

There are several possible methods of collecting data. The data to be gathered here is both specific ("Do you use X theorist?") and non-specific ("What other books do you recommend?") and is thus a combination of both numerical and verbal. It is original in that it has not been collected in this form before. There are two basic ways to collect such data: interviews (personal or telephone) or questionnaires (mail or email). Because to the quantity generated from the actual data required and the potential number of collection points (see choice of recipients below) it was decided that interview was too time-consuming and thus the data would be collected using a specifically constructed questionnaire. Mailing was chosen over email because generally the addresses of the recipients were known better than email address and it was felt that a better response might be forthcoming with a physical document and reply envelope.

Choice of recipients

There are several possible sources for data. At one level there could be data held by the central bodies of the C of E (Archbishop's Council, Church House, etc.) This would be usually found in published statistical reports.[2] As there is some guidance from the centre, a request might be useful to there (e.g., some of the Boards of General Synod). Questionnaires were sent to The House of Bishops, the Boards of Education and Social Responsibility, and to the Theological Education and Training Committee.

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[1] John Preston, 'Don't duck it!', *The Reader*, 96(2) (1999), 58-60, at 58

[2] Such as *Church Statistics* published by The General Synod of the Church of England

At a local level, one could ask individual parishes about their experiences and usages of models. As there are some 13,000 parishes in the C of E this was considered too great a number.[3] Some statistical sampling might be possible, but the basis on which this might be done was not clear. There are 44 Dioceses, which is a more manageable number.[4]

It was therefore decided to pitch the questionnaire at Diocesan level. Each Diocese has a Diocesan Office, and a person in charge of post-ordination training and clergy CME. For education of ordinands, there are 11 Theological Colleges and 12 Regional Ordination courses; in addition there are theological colleges for the Episcopal Church of Scotland and the Church in Wales. Questionnaires were sent to the Principal of each. In addition, the head of each of 8 University Departments of Theology were asked for a response. A sample of the better-known consultants and research organisations were also selected for a mailing.

Design of questionnaire – information

To gather the data, some 26 questions were devised, spread across the various questionnaires and dealing with:

Knowledge and Training given or proposed

Reports produced on management, leadership, restructuring, etc.

Theories and Theorists being used or taught

Books recommended from a given list, with opportunity to add others.

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[3] Dave Rowland, *Church Statistics 2000*, June 2002, The Archbishops' Council, 10 September 2002, <http://www.cofe.anglican.org/about/churchstats2000.pdf>, *Church Statistics 2000* (London, Church House Publishing), p. 3.

[4] *The Church of England Year Book 2000 116th edition* (London: Church House Publishing, 2000), p. 389. These are all the Dioceses in England. The Diocese in Europe and Diocese of Sodor and Man were excluded as they are not within England and are relatively small (Europe = 128 clergy, Sodor & Man = 22 clergy) therefore likely to be atypical. Ibid., pp. 108 & 178.

Research that has been or is being undertaken in to management/leadership.

Other, which allows the recipient to make other comments.

The questions under each heading are listed in Appendix A.[5]

Data and Analysis

The analysis of sends and returns is given in Appendix B:

There was a gross return of 62%, 84 returns from 136 sent, which is high for a 'cold' questionnaire and might reflect the interest shown in the research, certainly several respondents expressed a desire to be informed of the outcome.[6] In terms of individual categories of response, there were some differences in response rates with Directors of Education high (71%) and Universities lowest (38%; 3 from 8). Ordination Courses at 75% return were much higher than Theological Colleges at 43%. Whilst the lower results could not be used individually with confidence, collectively the results are significant.

Topics taught

This part of the questionnaire is intended to research what knowledge of, or training in, either management or leadership is given. The difference is that knowledge is largely in

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[5] Two other topics were included; Myers-Briggs and how it is used, and Structures and restructuring e.g. following the Turnbull report. These are not used in this thesis.

[6] There seems to be wide variation in response rates to postal questionnaires generally, as shown by the comments by DSS, an American commercial survey company and some University of Surrey researchers. Based on these, a 62% response would seem high.
"Mail response rates of 1% to 2% can mean a highly successful mailing for some credit card offers. Market research surveys are usually much higher, but 10% to 15% response rates are common. Surveys covering high involvement products or socially relevant issues typically have response rates of 30% to 35%, with little extra effort." Author unknown, *Mail Survey Response Rates*, publication date unknown, DSS Research, 20 February 2002, <http://www.dssresearch.com/library/general/mailresp.asp>
"Indeed, early quantitative studies seem to indicate that 'electronic' questionnaires had a very favourable response rate when compared to the typical 20-50 per cent response rates usually achieved by conventional mail surveys (Frankfort-Nachmias & Nachmias 1996)." Neil Selwyn & Kate Robson, 'Using e-mail as a research tool,' *Social Research Update Issue 21* Summer 1998, Department of Sociology, University of Surrey. accessed 20 February 2002, <http://www.soc.surrey.ac.uk/sru/SRU21.html>.

terms of being told about a topic whereas training requires some practical work and experience of the topic. The question was addressed to **Theological Colleges, Ordination Courses, Diocesan Directors of Training** and **University Departments** with the intention of seeing at what stage this knowledge/training might be given - graduate, pre-ordination or post-ordination. The range of options was for Knowledge of Authority, Power, Leadership, Management, Motivation, Group Behaviour or None of these, and for **Training** given in Leadership, Management, Motivation, Group Behaviour or None. - as training in Authority or Power is unlikely. As a second question, all except Directors of Training were asked, "How is this knowledge or training given? (e.g., Lecture, guided reading, structured exercises, etc.)"

Summary of all responses

	Authority	Power	Leadership	Management	Motivation	Group Behaviour	None
Knowledge of:	37	30	39	33	25	24	2
As proportion of responses	77%	63%	81%	69%	52%	50%	4%
RANK	2	4	1	3	5	6	7
Training in	N/A	N/A	32	30	22	21	1
As proportion of responses			67%	63%	46%	44%	not sig.
RANK			1	2	3	4	5

Table 3.1 Topics taught - Summary

It had been anticipated that little would be done pre-ordination and the result from the **University Departments** was not surprising - with the proviso that the response rate was low and as a generalisation this must be regarded as having high uncertainty. The responses from the **Colleges** and **Courses** were unanticipated with all the respondents saying that some form of knowledge was given in one or more of these topics. The response from the **Diocesan Directors of Training** was also encouraging with only one diocese saying that in none of the topics was Knowledge given.

Not unexpectedly, Leadership was the most "popular" topic the second was Authority, with Management and Power as 3 and 4. There may be some confusion about the difference between leadership and management.[7] The relatively low showing of Motivation and Group Behaviour was interesting as these are topics about which there is both a wide amount of material and which are applicable in many parish situations. There were only a small number of Dioceses doing anything on Group Behaviour (33%), and this mainly with established clergy.

On reflection, the distinction between knowledge and training might not have been appreciated by all the respondents. Generally, though, there was less training than knowledge given. Leadership was again the most "popular", with the other topics following the same pattern as with Knowledge. The **Diocesan Directors of Training** actually gave more training in Management and Motivation than they gave Knowledge.

The Colleges tended to deal with the topics from a theoretical angle (Lectures, reading seminars/tutorials and reflection) whereas the Courses have a more equal mix of these with practical work (Group sessions, Exercises/Case Studies, Modelling and Videos). The University replies were insufficient to include.

For the **Diocesan Directors of Training** there was a supplementary question asking at whom the training was aimed, whether in Post Ordination training (curacy), Established Clergy, Laity or Others (this latter to pick up specific groups, e.g., Archdeacons). This referred to Authority, Leadership Management, Motivation, and Group Behaviour. (Power was not considered to be an issue that was likely to be taught in these circumstances)

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[7] One respondent did question this - another questioned the difference between Leadership and Motivation.

DIOCESAN TRAINING DIRECTORS	Authority	Leadership	Management	Motivation	Group Behaviour
Taught to:					
Post Ordination Training	16	17	16	17	7
Established Clergy	17	22	21	14	10
Laity	10	11	12	14	4
Other	3	5	3	3	

Table 3.2 Topics taught to:

There is a fair spread across the categories, which suggests that training is given equally to the three main groups.[8] The "Other" category produced a brief list with Readers, Ministry Teams, Rural Deans, Lay Chairs and Lay Pastoral Ministers being identified as specific groups for whom training was given. One Diocesan office commented that there was little or no training of priests/ incumbents in any form of management – indeed mention "Manager, Leader, Supervisor" and this is regarded as not much to do with the job of clergy.

Bishops

Newly consecrated suffragan bishops are offered two 'consultations' as part of an induction process, at which one topic is leadership/management. There is also work done on leadership style and learning style. Topics such as power, conflict, decision making were introduced to new bishops, along with Myers-Briggs and Maslow's hierarchy.

Although there is no formal training for established bishops, any bishop may request such training and bishops are 'free' to go on management courses. The Advisor is trying to develop a range of resources on pastoral and management skills. Part of this makes reference to *The Industrial Society* range of courses on management and

[8] One person questioned if there could be an "other" given that both Clergy and Laity are mentioned already.

leadership.[9] Study days are planned for established bishops specifically on the topic of leadership. Other bodies cited as useful were The Leadership Trust at Cambridge and the Windsor Leadership Trust.[10]

Theories taught

The main purpose of the next section of the questionnaire, on the major theories of leadership/management taught, was to see what was being suggested as models in the Church and to try to narrow down the number of theories to consider in the thesis. A list of 9 major theories was given, together with an option to add any others that were being used.

To the 4 groups surveyed above was added **Organisations**, people who were either researching and/or acting as consultants to the Church and who might be advocating particular models or theories as being appropriate to the groups they advised. Few of the organisations advocated particular theories.

	Maslow	Mc Gregor	Hertz berg	Blake	Leader-ship	Empow -erment	Learning Org	Group Dyn.	TA	Other
Theories taught	24	6	4	3	34	23	19	27	14	15
As proportion of responses	42%	11%	7%	5%	60%	40%	33%	47%	25%	26%
RANK	4	9	10	11	2	5	6	3	8	7

Table 3.3 Theories taught

Leadership was taught most widely, followed by Group Dynamics. Few of the respondents use any of the suggested theories such as Maslow (43% ranked 3rd), McGregor (9%), Hertzberg (7%) or Blake (11%) and none of the academics used them.

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[9] Now called *The Work Foundation*. The *Industrial Society* Learning and Development is now part of The Capita Group Plc and provides books, courses and consultancy.

[10] **The Leadership Trust** was founded in September 1975 by David Gilbert-Smith MC as an independent, self-financing, non-profit-making Charity, dedicated to the enhancement and promotion of leadership, for the benefit of society as a whole.
The Windsor Leadership Trust aims "is to develop top leaders across all sectors of society." and its mission "To inspire individuals from across society to develop their leadership qualities". Windsor Leadership Trust, accessed 23 May 2002, <www.windsorleadershiptrust.co.uk>. No other information available.

A significant minority used the theories of Empowerment (38%) and Learning Organisations (32%). Of the "Other Theories" there were 4 mentioned (Industrial Society, Kotter, AVEC and Belbin) of which 6 responses mentioned the work of Meredith Belbin, who developed a theory of Team Roles (see also Theorists).[11]

Theorists taught

Another way to look at what models and theories are being espoused is to ask what theorists are used or taught. Again a list was given of some major theorists and there was an option to add any "Others".

	Drucker	Handy	Kanter	Taylor	Mintz-berg	Adair	Vroom	Others
Theorists taught	9	29	1		2	11		10
As proportion of responses	19%	60%	2%		4%	23%		21%
RANK	4	1	6		5	2		3

Table 3.4 Theorists taught

This was quite interesting, more that so few of the respondents used any particular theorist. The most used was Charles Handy (60%), a prolific easy-to-read and well-known writer on management topics. Few others were used, with only Peter Drucker and John Adair of significance in terms of response.[12] Academics do not on the whole mention other academic theorists.

Books recommended

A further way to examine what is being used is to ask which books people are being recommended, as these will contain theories and models. It will also help to narrow down the books to be examined for the thesis. A list of well-known books on leadership

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[11] Meredith Belbin, *Management Teams - Why they Succeed or Fail* (London, Heinemann, 1981)

[12] There were several "others" mentioned : S Pattison, J E Means, R Higginson, A Berry, M Belbin, P Senge, S Covey and W Bennis. Of these Belbin (1981), Senge (1990) and Pattison (1997) were most popular.

and management in the church was given, with the opportunity to indicate any others being used.

	Avis	Bunting	Finney	Gill, & Burke,	Grundy	Higginson	Nelson,	Rudge, Ministry.	Rudge, Church.	Other books rec'd
TOTAL	24	17	24	9	22	15	18	6	5	96[13]
As proportion of responses	41%	29%	41%	16%	38%	26%	31%	10%	9%	
RANK	1=	5	1=	7	3	6	4	8	9	

Table 3.5 Use of suggested books

Whilst there was a long list of other books suggested by the respondents, few of the main texts are used. The most popular were Paul Avis (1992) on authority and John Finney (1989) on understanding leadership, but with fewer than half the respondents using them. Grundy (1998), at 40%, was almost as well used, although less than a third (32%) of the respondents used either Bunting (1996) or Nelson (1996), the next most popular two. Neither of the Rudge (1968, 1976) books was much used, possibly as they were the oldest of those suggested.

There was a large diversity in the "Other" books used, with additional references added in the 'Other Comments', in the additional papers appended to the replies, and in courses used and from suggested websites. In all, 78 additional titles were mentioned, several more than once.[14] (See Bibliography for list of Other Books). Handy has 4 books mentioned, Greenwood and Higginson three, and six other authors have two books recommended other than those initially proposed in the questionnaire.[15] Given that Belbin is mentioned as a theorist/authority several times by Directors of Training, Organisations, some Theological Colleges and Courses, it is slightly surprising that his

[13] Actual titles 78; some recommended by more than one respondent – see text.

[14] J. Nelson (1998), Pattison (1997) four times each, Handy (Understanding Voluntary Organisations, 1990), Johnson & Johnson (1975) three times, and eleven authors' works twice. Belbin, Brierley (2), Croft, Greenwood (2), Handy, Higginson, Hughes, Katzenbach, Lovell, Reed and Widdicombe.

[15] Adair, Beasley-Murray, Belbin, Brierley, Finney, and Means.

books are not recommended more.[16] This might be because respondents have come across Belbin's theories as a reference in other books read; Handy, for example, mentions Belbin's work,[17] as does Higginson.[18] Another source mentioned by some respondents is an encounter in team role exercises, either those provided by the Belbin Organisation, on courses, by other consultants or training organisations.[19]

In addition to listing the 'other' books, some analysis has been carried out. The books were searched for, with basic details (Author, Date, Full Title, Publisher), and a brief description of each obtained. Five books for which no description was found despite an extended search were excluded from the analysis.[20]

The books were categorised using several criteria: [21]

Date of Publication:[22]	1971-80; 1981-90; 1991-95; 1996-2000
Subject:	Church, Leadership, Management and Other
Basis:	Christian or Non-Christian basis
Recommended by:	Theological College, Course, University Dept[23], Diocesan Directors of Training (DDOT), Bishop's Advisor or Organisation.
Type:	Practical or theoretical i.e. which predominantly shows how to do something, or mostly theory.

[16] Following on from Belbin's initial work in the late 1970s to early 1980s, there is now an organisation, BELBIN®, of "Belbin Associates" carrying on the work, and " headed by Dr R. Meredith Belbin, one of the world's leading gurus on team building." Belbin has also written several more books on the topic:

[17] Charles Handy, *Understanding Organisations, 4th edition* (Harmondsworth, Middlesex, Penguin Business Books, 1993), pp.160-61.

[18] Higginson, *Transforming Leadership*, pp.36-39.

[19] Belbin provides analysis and training material both in the traditional form and on-line from the website.

[20] See bibliographies.

[21] By inspection and use of brief description. The categories are thus broad and suggestive rather than absolute.

[22] The earliest recommended was W. F. Beveridge, *Managing the Church* (London, SPCK, 1971), the latest were 4 books published in 2000.

[23] The Cambridge Theological Foundation and Manchester were the only ones to recommend other books.

A note was also made of the number of times a book was recommended and by whom. 17 titles (23.2% - about a quarter) were recommended more than once.

Given these categories for each book, various analyses and cross-referencings are possible.

Basic Analyses:

Some 70% of the books recommended have been written in the last 10 years, which shows some keeping up with latest thoughts.[24] The most frequently referenced were Nelson (1999) and Pattison (1997)[25], with the next most frequent Handy (1990b, - effectively a re-write of his 1985 book) and Johnson & Johnson (1975).[26] Of those recommended twice, only one (Reed, 1978) was written in the 1970s and 6 are since 1995.[27] One potential difficulty of recommending books written before 1996 is that many are out of print.

Because the primary purpose of the questionnaires was to examine the topics of leadership and management in the Church, the books specified in the questionnaire were on these topics. Although there was no specific restriction on the subject of the "other" books that were recommended, there are a large number (29%) that could be considered

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[24] Although one recent book, C. Widdicombe, *Meetings that Work* (Cambridge, Lutterworth Press, 2000), is an unaltered reprint of her earlier work C. Widdicombe, *Group Meetings that Work* (Slough, St Paul's, 1994)

[25] John Nelson (Ed.) *Leading, Managing, Ministry* (Norwich, Canterbury Press (for MODEM), 1999)
Stephen Pattison, *The Faith of the Managers* (London, Cassell, 1997)

[26] Charles Handy, *Understanding Voluntary Organisations* (Harmondsworth, Middlesex, Penguin Business Books, 1990)
D. Johnson, & F. Johnson, *Joining Together* (Eaglewood Cliffs & London, Prentice-Hall, 1975)

[27] Greenwood, 1996; Higginson, 1997; Hughes, 1998; Katzenbach, 1998; Croft, 1999; and Widdicombe, 2000.

to be not on leadership or management, although might be that these books, whilst being more general, contain material on leadership or management. It is not surprising, given the recipients of the questionnaires, that there is a predominance of books by Christian authors or with a Christian bias.

There is a fair spread of recommendations across the groups, but some respondents contribute more books to the list than others. So, of the recommendations by organisations, one, the Teal Trust which has the objective of improving leadership skills in the church, was responsible for recommending half (13) of the books, none of which were recommended by any other body. Similarly, all but three of the 13 books recommended by the Bishops' Advisor were mentioned only by him. Of those recommended by the DDOTs, 17 were recommended by the Oxford Diocese, mainly as a result of the use of BA and MA courses at Oxford Brookes University,[28] of which only 5 were suggested by others. The effect is that these three bodies contribute over half the recommended 'other' books (43 out of 73 = 59%), of which 35 are the sole recommendations (= 63% of the 56). Whilst this skews the sample, it does not invalidate the analysis, as these are still books that are being recommended. Another point of note is the extent to which the organisations tended to recommend the books produced by their own staff or establishment.[29] Again, this does not invalidate their entry in the list, as most are reasonable recommendations.

There appears to be no strong consensus either about the use of books listed in the

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[28] Various modules entitled "Exercising Christian Leadership".

[29] So, for example, RBIM (Leader P Beasley-Murray) recommend two books by P. Beasley-Murray; Ridley Hall (Director R Higginson) four books by R Higginson; and MODEM their published books edited by John Nelson and written by members of MODEM. This is similar to the situation found in the secular world where consultants often make use of one specific model or a limited range of techniques which they have devised and/or for which they are well known. The two additional books by Bishop John Finney in the list are recommended by the Bishop's Advisor.

questionnaire, nor in the list of 'Other' books - only 17 books out of 96 (18%) recommended more than once. This suggests little agreement across the various bodies as to the sort of models and theorists that are suitable for use, or especially applicable, in the Church context. This finding could reinforce the view that there has been little theological reflection on the models.

Leaving aside the 'Other or not available' (books where it is not possible to ascertain the type), the majority of the books suggested are Practical, i.e. give instruction on how to rather than a theoretical basis of action.

Cross-reference Analyses:

In addition to the straight reporting of the figures, additional information may be extracted by cross-referencing the data.

With 37 (71%) out of the 52 books on leadership and management written in the last 10 years, of which 22 (42%) in the last 5 years, there is a good representation of the newer publications, which is also reflected in the Christian books of which 37 out of 46 (80%) are in the last 10 years. Colleges, University Depts and the Directors of Training tend to recommend older books. Organisations tend to suggest their own, recent, publications or to have a frequently updated list of publications that they recommend.[30]

There is an even spread across the subjects by the different bodies, with only the higher proportion of leadership and Other books recommended by Organisations. There is a quite low number of books on either leadership or management recommended by the academic bodies (College, Course and University), and surprisingly few on leadership

[30] Teal Trust for example seems to update its list on a monthly basis.

suggested by the DDOTs, compared with the number on management.[31]

Christian books predominate across the recommendations by the bodies. The Colleges/ Courses keep mainly to Christian books, as, surprisingly, do the Organisations. This latter is probably influenced by their being Christian Organisations and recommending their own books (only Christian Research and Teal Trust recommended non-Christian books). The Bishop's Advisor and the DDOTs suggest Non-Christian books. Whilst non-Christian authors are not ignored, the selection suggests that there is little agreement on which gurus to follow. Of the 8 "non-Christian" books on leadership, six could be considered mainstream and well known. [32]

Most bodies are recommending books at roughly two practical to one theoretical. The key point from this analysis is the preponderance of Practical Books in the areas of leadership and management. Even the books deemed 'theoretical' do have a practical side.[33]

Two other useful, if less defined, analyses were carried out on the list of books.

Books in Print

Online bookstores provide an accessible and extensive source of books in print (and a few for out-of-print books). Three of these were used to assess the current ready availability of the recommended books.[34] This simple research suggested that about

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[31] And the three Boddy & Buchanan (1992), Covey (1992) and Harvey-Jones (1988), are neither recent nor Christian as a basis.

[32] Adair (1988), Barna, (1997), Bennis & Townsend (1995), Covey (1992), Harvey-Jones (1988) and Drucker Foundation (1996)

[33] Such as Higginson (1996) *Transforming Leadership*, Marshall (1991), *Understanding Leadership*, and Croft (1999) *Ministry in Three Dimensions*.

[34] SPCKonline, Blackwell's Online Bookshop and Amazon. Whilst it is recognised that these will not reference all possible books, the combination should cover most of the books

half (54%) of the books recommended are still in print in original or reprinted/revised form. Beyond about 4 years old, only books by the more popular authors seem to stay in print. This has implications for the type of books and authors to be recommended, especially if a course of study is to be run for several years.

Primary and Secondary Sources

Some books, those by the authors of a particular theory, may be regarded as primary sources. Examples would be Drucker, Handy, Covey and Bennis. Where an author either refers to or uses primary sources in a work, these may be said to be secondary sources. Secondary sources are especially useful as a means of appreciating a field of work, or bringing together different ideas that are applicable to the topic being discussed. These do, though, tend perforce to be selective and, unless it is the specific aim of the author to provide a wide overview, give a restricted view of the range of ideas or uses to which they may be put. As with books in print, a simple review of the recommended books as to whether they are primary or secondary suggests that few (about 15) of the books on management and leadership may be regarded as primary. The analysis above indicates that not many of the main writers/theorists on management or leadership are being used. Taken together, these two imply that there is little direct engagement with the range of original theory.

Usefulness of Leadership and Management to Ordinands

Question 6 to the Theological Colleges and Courses was "Why is management/leadership useful to ordinands?" 13 responded to this question.

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recommended. Occasionally during the research to identify the books the publishers lists were consulted and some books were available there but not in the online bookshops.

Leadership:

Generally, there was a view that some consideration of leadership was important to ordinands, as they will in the future be in a leadership role and they should have had some reflection on what this will mean and on the style that they might adopt. There is a desire that this must be in response to the mission and needs of the Church and especially for pastoral leadership, and awareness of the dangers of leadership that feeds the ego. Some mentioned that modern leadership is both pluralistic and collaborative. The need for theological/biblical reflection on leadership was also a concern, with Paul's approach to leadership as exemplified in his correspondence to the Corinthians picked out as a model. There is a comment that "leadership is a theological and pastoral (both together) matter. It's about God's work in Christ through the Spirit." Discussion of the issues of leadership is seen as better than the unconscious desire for, or avoidance of, the power involved in the role of leader. There is a useful recognition that leadership is different from management.

Management:

There is wide appreciation that clergy will also have a management role, not only in being efficient themselves, but in managing the resources of God in the Church. This links to spirituality as well as to ministry. Some courses exclude management as being more suited to post-ordination training. As with leadership, there is the recognition that management ideas need to be subjected to theological/ biblical criticism. One perceptive comment says that is a need for the "ability to critique secular assumptions infiltrating the church in the guise of managerial tools." Similarly, another, stating the many ordinands are already experienced managers, identifies that the scope for transferable skills is a key issue and makes the point that part-time courses are often used by more mature people who continue in secular employment whilst studying.

Respondents were given the opportunity to add any other comments that they felt would be useful. There were two comments that suggested it was a good idea to introduce management theory/practice into the Church and two on the resistance to doing so. One asked for reflection on Rudge's book on *Management and Ministry* as applying to leadership of a diocese.

Discussion

The purpose of the research was to gather some empirical information from the Church, specifically the C of E, to examine what modern management techniques and theories, are actually being used. It is also the intention to examine the support from the sources sampled that the Church is being urged to adopt management theory. Lack of substantiation from these sources would not invalidate the assertion, which is made on the basis of other evidence. Confirmation, or lack of it, could then say something about the knowledge of the theoretical underpinning of these management techniques and theories and the breadth of the theological scrutiny that is undertaken of them.

Topics being taught

The questionnaire sought information on the teaching, in theory and in practice, about six topics: Authority; Power; Leadership; Management; Group Behaviour and Motivation.

Of these **Leadership** is generally seen as the most important topic, coming, with one exception, first in both knowledge given and training. Some knowledge and training in leadership are given at both initial training stage (Colleges, Courses, though less in Universities) and later in ministry; DDOTs report training in both POT and for

established clergy.[35] Two dioceses (at least) use local universities to provide a part of their POT and both syllabuses contain some consideration of leadership and management; another's POT handbook also had a section on the topic. Some other bodies are picking up the topic: for example, the MA in Pastoral Theology at the Cambridge Theological Federation has a module on 'Christian Leadership', which includes sessions on Biblical Models of Leadership, Effectiveness, Management and Change. The topic has also been introduced into training for new bishops and is planned to be available for established bishops. External bodies are also suggested as suitable discussion arenas for experienced bishops.

Thirteen Theological Colleges and Courses responded to the question "Why is Management/ Leadership useful to ordinands?" There was a general view that some consideration of leadership was important to ordinands, as they will in the future be in a leadership role and they should have had some reflection on what this will mean and on the style that they might adopt. Some awareness of the dangers of leadership that feeds the ego is also said to be useful. The need for theological/biblical reflection on leadership was a concern of several respondents. One mentioned the use of Paul's Corinthian correspondence as a basis for the biblical examination of leadership.

This prominence of the topic of leadership might not be surprising as it corresponds with a more general view of a minister as the leader in the parish.[36] The leadership role

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[35] Post Ordination Training – first 2 years after ordination. One Diocesan handbook for incumbents training assistant curates has several sections on training for leadership.

[36] The 2002 draft report on Professional Conduct of Clergy has a section (Para. 6) on 'Lead' as a role. In this it says "6.1 The clergy are called to leadership within the church and the wider community." GUIDELINES FOR THE PROFESSIONAL CONDUCT OF THE CLERGY *Draft Document for discussion purposes,* Published 2002 for the Convocations of Canterbury and York © The Convocations of Canterbury and York
Although the C of E Ordination service does not mention priests being a leader, rather talks of "servant and shepherd" and "messengers, watchmen, and stewards of the Lord", there is a view of the Good Shepherd as leading the flock and carrying out such leadership functions as

is also recognised in a recent interim report on the training of ordinands where it is said "Our consultation exercise has left us in no doubt about the *range* of priorities for the training of the clergy. These include ... leadership, communication and other practical skills."[37]

The topic of **Authority** was second most important knowledge topic overall (it was not listed in 'training'), although with greater variation. Authority is linked with leadership as to be a leader is to have some form of authority. There is less agreement in general about the nature of that authority. Fayol defines it as "Authority is the right to give orders and the power to exact obedience"[38], Avis as "*authority* as *a form of power where compliance is willingly given* because it is accepted that that will has the right to be complied with"[39] and Lukes as a form of influence.[40] Sykes suggests that "One may identify four major types of power as force, manipulation, persuasion and authority."[41] The C of E is both a hierarchical organisation and an established church, and thus has an interest in the issue of 'legitimate' authority, which is perceived as being devolved downwards. This is seen at any ceremony of licensing where an oath of obedience to the Bishop is used, which proclaims his authority in the C of E and grants a restricted measure of that authority to the person being licensed. Like leadership, the survey suggests that authority is taught at all levels of experience.

"teach", "admonish", "to feed and to provide", "search for" and "guide". 'The Ordination of Priests,' in *The Alternative Service Book 1980* (Cambridge, Cambridge University Press; Colchester, Willian Clowes (Publishers) & London, SPCK, 1980), pp. 356-7.

[37] Para. 4.6 *The structure and funding of ordination training. The interim report of the working party set up by the Archbishops' Council.* February 2002, Archbishops' Council, 27 February 2002, <http://linkup.c-of-e.org.uk/ministry/safwp/report/report.htm>

[38] Henri Fayol, 'General Principles of Management', *General and Industrial Management,* Trans. Constance Storrs (London, Pitman, 1949), reprinted in *Organisation theory - selected readings, 4th edition,* ed. D.S. Pugh (Harmondsworth, Middlesex, Penguin Books ,1997), pp. 253-274, at 255.

[39] Paul Avis, *Authority, Leadership and Conflict in the Church* (London, Mowbray, 1992), p. 25

[40] Steven Lukes, *POWER - A Radical View* (London, Macmillan Publishers, 1974), Fig. 1, p. 32.

[41] Stephen Sykes, *The Identity of Christianity* (London, SPCK, 1984), p. 54

Knowledge of **Management** was the third topic in importance, but with significant variation across the different groups surveyed. It forms an important part of training for established clergy and is being introduced as a topic for established bishops. It was equal top with leadership for DDOTs, second with Authority for Colleges, but least important for the Courses. This may be because some courses exclude management as being more suited to post-ordination training.[42] One Course put this explicitly "Our present judgement is that management issues may be more appropriately handled at transition to incumbent status as part of CME."[43] There is appreciation that clergy will also have a management role, not only in being efficient themselves but in managing the resources of God in the Church. Part-time courses are often used by more mature people who continue in secular employment whilst studying and many ordinands are already experienced managers with transferable management skills. The scope for this transferability is a key issue, with the recognition that management ideas too need to be subjected to theological/ biblical criticism and clergy need the "ability to critique secular assumptions infiltrating the church in the guise of managerial tools."[44] There is some suggestion of resistance in church circles of "a generally baleful attitude among the clergy and some laity" to the adoption of modern management theories and practice although good management can bring beneficial results. DDOTs varied in their reaction to the use management techniques: some were wary[45], others looked to introducing suitable training.[46] There were comments on the model of clergy training, likening it to

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[42] As was suggested by more than one of the Ministerial Training Courses.

[43] Continuing Ministerial Education: a requirement for established clergy to undertake regular education and training throughout their ministry and for which an annual grant is available. The GUIDELINES FOR THE PROFESSIONAL CONDUCT OF THE CLERGY say "8.4 The clergy should participate fully in continuing ministerial education."

[44] This perceptive comment is from the response of a Ministerial Training Course. Respondents were promised anonymity in any reports on the research.

[45] "I am easier with an understanding of community leadership than management."

[46] "Hope to develop work on leadership and group dynamics and future work on authority in the church."

apprenticeship and thus management training was not often undertaken.[47] Reading the other comments from the DDOTs, it appears that any management training given after ordination is 'on demand' or 'ad hoc' rather than a systematic programme.[48] That said, one Course Director suggested that "some ordinands need to be encouraged to take good management (and the theory of management) seriously as part of their ministry. Others need to have managerial assumptions exposed as inappropriate – even as false gods."

Treatment of the topic of **Power** is interesting, in that whilst most of the colleges and courses (87%) said that they taught the topic of power, only half the DDOTs did so. The survey gave evidence that issues of power, conflict, decision making were introduced to new bishops. There is a fairly extensive secular literature on the topic, but much less in the theological arena. (It also tends to be put together with Authority).[49] The results of the survey tend to support a view that there is a belief that discussion of Power is somehow regarded as unsuitable for Christians. One DDOT, though, said "conscious understanding of how groups and individuals work is a good deal better than unconscious desire/avoidance of power!"

Theories being espoused

With the responses to the questions on Topics, that the theories of leadership are embraced is unsurprising. On the whole, support for the other theories mentioned in the

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[47] "Its model of training clergy is more (after initial theological education) that of apprenticeship. Those to whom they are apprenticed are mostly not likely to be aware of secular management models in any detail."

[48] For example: "We run day Training events 'ad hoc' rather than have a coherent leadership/management Training programme." and "Whilst individuals might encounter secular management models on some courses, systematic exposure to then is not (in my experience) used by the church." and "Some of the management/leadership material is taught to only a few clergy on an opt-in basis."

[49] Campbell does this in his article on Authority. J.Y. Campbell, 'Authority,' in A *Theological Word Book of the Bible*, ed. A. Richardson (London, SCM Press, 1950), pp. 26-27.

questionnaire is low with few other theories suggested. It could be that McGregor and Blake were not used, as, though they are largely about leadership, the titles of their best-known works do not include the word.[50]

Of the responses to the question about other theories, those of Meredith Belbin were mentioned six times, with only three others named (Kotter[51] and Lovell, and Industrial Society which is not a theory). In all Belbin gets 10 mentions as theory, theorist and books. His original work was on management teams and how a well-constructed team, covering ten key roles, will perform better than other teams. This has been developed into Team Building.[52] From the responses to the questionnaires, two interesting issues are raised. Firstly, as eight DDOTs cite Belbin as a theory or theorist that they use, why does only one refer to Belbin's book? It is possible, of course, that the DDOTs are using some of Belbin's testing and training material. This suggests that the respondents tend to deal with the practical side of team building and may be less concerned to introduce the participants to the theorists. Nevertheless, an understanding of the theory behind Belbin's work is important when using it because much of his original work was done with students on management courses and the application of the team roles to, say, a parish situation should be approached with this knowledge. Secondly, the use of Belbin is interesting given the growth of team ministries. It raises a question as to whether Belbin is the most appropriate model to use in the particular circumstances of parish ministry.

The other main theory for the DDOTs (i.e. post ordination) was the Learning Organisation, of whom the best-known exponent is probably Peter Senge although only

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[50] McGregor, "The Human Side of Enterprise" and Blake, "The Managerial Grid".

[51] John P. Kotter is Professor of Leadership at Harvard Business School and author of six best-selling books, including *A Force for Change: Leadership Differs from Management.*

[52] And testing materials, books, consultancy, on-line analysis, software, videos, training, management games, conferences, etc. See Belbin website <http://www.belbin.com/>

three DDOTs mention him specifically.[53]

A similar pattern can be seen in the responses to a question about leadership and management theorists. Only Charles Handy has any significant response[54], with even John Adair mentioned by fewer than 25% on the respondents.[55] Other theorists named by DDOTs are Covey and Bennis.[56]

Overall the impression is that there is little or no agreement on the theories or theorists that should be taught at any level. Given the emphasis by the Church on leadership (see above), this may be regarded as possibly concerning, especially as it might imply that there is inadequate theological reflection being undertaken on leadership and management. This was raised by some of the respondents, and participants explore these issues in some depth on the North East Ordination Course (NEOC) Workshop on Ministry and Management. In particular the course requires the participants to examine what might be the implicit or undeclared values within such managerial models and techniques, and then at what levels, and to what extent, can business learn from the church and the church learn from business? These are important issues for the church, but ones that do not seem to be much addressed elsewhere.

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[53] See Peter Senge, *The Fifth Discipline* (New York; London, Doubleday/Currency, 1990)

[54] Handy is a general and prolific management writer who has books on both for-profit and voluntary organisations and is a Christian.

[55] Another writer on Leadership with a Christian bias. He has recently published a book on Jesus' Leadership. John Adair, *The Leadership of Jesus* (Norwich, The Canterbury Press, 2001)

[56] Bennis also makes a distinction between Leadership and Management. One of Bennis' most quoted phrases is, "Managers are people who do things right and leaders are people who do the right thing". He also refers to management as like trying to herd cats. Covey is about personal effectiveness.

Books recommended

Another aspect of learning about leadership/management is being directed to particular books on the topic. So one strand of the research was to indicate a few of the books which are on the subject of Christian management/leadership, some of which are specifically aimed at the application of these techniques within the church, and ask which are recommended. Some idea of the usage of these books, and what others are being used, would also help to narrow the theories to be discussed in the main research. Out of many possible titles, nine were chosen (see Q14 in Appendix B) to give a spread of authors and topics which are considered to be fairly well known. The books by Rudge (1968, 1976) are now quite old, but still give a good theological basis for considering management in the church. Rudge, together with Avis and Finney are currently out of print, although available from libraries. All others can still be obtained readily.

From the analysis it can be seen that, although all the books are used, this use is not extensive. The most used, Avis, Finney and Grundy, are recommended by a fair spread of respondents, but each author by only about 40% of respondents. None of the rest is more than a third, and Rudge hardly used at all. Courses use Avis significantly – nearly 80% or 4 in 5 use the book, which might be because the book covers Authority in the Church of England and is by a well-known Anglican author. The DDOTs largely prefer Finney, another Anglican who was writing from a church context (and is now a bishop). The survey indicates that there is not much agreement on the books to recommend. It is accepted that another selection of suggested books would have had a different response, but, given the results, it seems unlikely that there would be any better agreement.
The questionnaire also gave an opportunity for respondents to record any other books which they recommend on the subjects of management and leadership. Generally there

was a positive, although not total response. Although there were 98 suggestions (78 books – some recommended more than once) these came from only 21 of the 57 who responded. Some suggested several books (see analysis above), and further suggestions were gleaned from responses to other questions and more general comments. These recommended books were analysed in several different ways to examine how old were they, bias towards Christian authors, proportion of leadership/management books and whether they were Practical or Theoretical.

From the analysis of the books used or recommended by the respondents, the following (somewhat tentative) inferences may be drawn:

1. Of the books suggested as main texts, few are used by any of the respondents. Whilst this is undoubtedly affected by the initial selection of books cited in the questionnaire, these do represent a span of leadership/management books within the church. This suggests either there is no strong agreement on the sort of books that should be used, or that there is not a strong emphasis on the topic. From other replies, this latter might be the case.

2. There was some diversity in the "Other" books used, with 78 different titles mentioned. These tend to be fairly recently written (70% in last 10 years), although books recommended by Colleges, University Depts and the Directors of Training are more frequently older than this. Of the leadership and management books (71%), those on leadership are more recently written. This suggests that the study of leadership and management is developing and the church leaders should at least be aware of more recent thinking in the subject. On the other hand, the topic is inclined to vogues and trends and the church should not adopt any theory without subjecting it to both theological scrutiny and the test of sustainability.

3. There is a predominance of books by Christian authors or with a Christian bias. These are generally more recent, and are more recent than the Non-Christian

books recommended. There remains the question of whether the Christian authors reflect the latest thinking in the subject and have sufficiently scrutinised the theories from a theological standpoint. Whilst non-Christian authors are not ignored, the selection suggests that there is little agreement on which secular gurus to follow.

4. There is some support for the view that the majority of the books suggested are Practical, i.e. give instruction on 'how to' rather than a theoretical basis of action. Given that many of these books are recommended for POT and for established clergy CME, the practical nature is understandable. It is important to have books which allow for the ready application of tools or techniques within the area of ministry. The advantage of the theoretical books is that their basis allows the application of the theory to be worked out appropriately in that ministry area. This is likely to be difficult in the busy life of the average minister.

5. The organisations tended to recommend the books produced by their own staff or establishment.[57] This is perhaps understandable, but, as bodies that stand outside the busy ministry, the organisations should be in a good position to evaluate other books and make informed recommendations. It was therefore disappointing that this was not done more widely.

6. Overall, there appears to be no strong consensus either about the use of books listed in the questionnaire, nor in the list of 'Other' books. This suggests little agreement across the various bodies as to the sort of models and theorists that are suitable for use in the Church context. This finding could reinforce the view that there has been little theological reflection on the models.

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[57] The Teal Trust was an exception and had a good selection of books together with a helpful commentary on each.

7. Although the books recommended are, on the whole, fairly readily available, over half are still in print, there are few that might be regarded as 'primary' sources, that is by the authors of a particular theory. Whilst secondary sources are especially useful as a means of summarising a field of work, or bringing together different ideas applicable to the topic being discussed, they tend perforce to be selective. Unless the specific aim of the author is to provide a wide overview, the selectivity often gives a narrow view of the ideas and of uses to which theories may be put. This inclination towards a limited view of the theories gives a false picture of the breadth of the subject of management and leadership and of the alternative views about it.

8. Although across the totality of the books being recommended there is a good selection of theories, within any individual course, college or diocesan training there are only one or two books being studied. Nor is there currently any central teaching authority for the colleges and courses to ensure that a suitable range of theories/theorists is covered. This situation may be relieved or exacerbated by the establishment of one or two national colleges for ordination training as proposed by an Archbishops' Council working party recently.[58]

9. A further issue from the list of Other Books is that of the number of books recommended by individuals. Of the books on the final list, Teal Trust, Bishop's Advisor and Oxford Diocese through the Oxford Brookes University course, contribute over half the recommended 'other' books (43 out of 73 = 59%). In addition, 36 respondents did not recommend any other books. Given this, the books recommended suggest that the different bodies are not engaging well with the field of leadership and management, as they tend to have a one/two book

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[58] *Interim report of the working party on the Structure and Funding of Ordination Training*, date unknown, Archbishops' Council, 24 September 2002, <http://linkup.c-of-e.org.uk/ministry/safwp/index.htm> Chairman: Rt Revd John Hind.

approach. The question is then raised whether one or two books can cover adequately the complexity and diverseness of the topic, and is the effect of this approach to cause the church to engage with the subject in a too simplistic way. Whilst it is understandable in an already packed syllabus within a course to limit the books, it is not satisfactory as recommendations for CME, for example. The difficulty is that of believing that the topic of management and leadership is a scientific subject such as Physics, where there is an agreed body of facts, together with some areas of current discussion, about which there is no value judgment required. $\mathbf{E=mc^2}$ just is. In reality, leadership and management theory is more like a series of discussions, where various thinkers in each field put forward in books and lectures the results of their researches and inferences from them for the assistance of practitioners. These thinkers tend either to have one significant contribution, which is then expanded and amplified over the years (Belbin, for example), or have made contributions in several areas. In the latter case these are often in different books or publications over a period of time and these would not be picked up by the one/two book approach. A few authors do usefully bring together and make critical comment upon several areas (Handy 1985 is a good example of this).[59] Whilst several of the recommended books are of this latter type, few of them are recommended more than once.[60]

10. This lack of agreement on the books to be used may be reinforced by the doubts that were expressed about the suitability of management especially as a topic for clergy. Leadership is seen as an important topic as the role of incumbents and bishops is seen as partly one of leadership. Thus all Colleges and Courses, and

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[59] Handy, *Understanding Organisations.*

[60] Handy (1985, 1990b) and Nelson (1999) are the main two multiple recommendations. Of the books cited in the Questionnaire, Bunting (1996), Finney (1989), Grundy (1998), Higginson (1996), Nelson (1996) and Rudge (1968 & 1976) are of this type. Because of this, the questionnaire list is a better balance taken as a whole.

over 75% of DDOTs provide some knowledge of leadership, with a lesser proportion providing training in leadership skills. Management is less taught or training given but over half of DDOTs provide some for POT and established clergy. The question of take-up of this training could be an issue. The actual conditions of running a parish suggest that management is as important as leadership, since there is a significant administration workload, often staff are employed and there is a need for time management skills.[61] Further, the incumbent chairs the PCC[62] and may be Chair of Governors at a Church School.[63]

11. There are several models in the Bible of a leader (Moses, Joshua, David, Nehemiah, Jesus), many of which have been used as examples by writers.[64] This raises the question as to whether leadership is seen as 'the right role' for clergy, or somehow 'purer', whereas, despite administration being seen by Paul as a spiritual gift, 'management' is seen as somehow below them or even 'soiled'.[65] The two obvious NT examples of administration skills in the disciples are Matthew, a tax collector,[66] and Judas, in charge of the disciples' money and betrayer.[67] However, fishermen with their own boat (Peter, Andrew [68]) or with hired labour (James, John [69]), a tent maker (Paul [70]) or even a carpenter (Jesus [71]) would need to have

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[61] The situation of rural clergy might be considerably more complex. An example is a Vicar of a rural group consisting of 12 parishes, with two assistant clergy and three lay workers, plus vergers and organists.

[62] Parochial Church Council. The Church Representation Rules of the C of E (Rule 15 contained in Appendix II) stipulates: "1 (a) The minister of the parish shall be chairman of the parochial church council." *Church Representation Rules* (London, Church House Publishing, 1996)

[63] In 2000, the C of E had 9707 parochial clergy and 4774 church schools. Thus just over half of the parochial clergy are likely to be school governors, often chair. *The Church of England Year Book 2000*, pp. 222 and 232.

[64] E.g., Adair; C. Thom, *Moses: the making of a leader* (Eastbourne, Kingsway Communications, 1996); John White, *Excellence in leadership The pattern of Nehemiah* (Leicester, Inter-Varsity Press, 1986)

[65] 1 Corinthians 12:28

[66] Matthew 9:9

[67] John 13:29 and 18:2-5

[68] Luke 5:3

[69] Mark 1:19-20

basic management skills. The view that leadership and management are different is proposed by several writers and the impression could be gained that leadership is 'better.' [72] In practice, given the roles required of the incumbent of a parish, both activities are needed. A better model is probably that leadership and management are ends of a common spectrum and a mix of skills of each need to be applied in different situations.[73] This suggests that knowledge and training in both is required.

Meaning of Research for Thesis

The research has produced some helpful information, especially about the range and type of books, and consequently models, of leadership and management being recommended to those training for and in the C of E. The information gives some direction to the research being undertaken and allows the researcher to concentrate on a reduced number of sources. It has also pointed towards other areas that might be investigated with benefit.

There were comments from some of the DDOTs on the assumptions behind the research, both favourable and less so.[74]

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[70] Acts 18:2-3

[71] Mark 6:2-3

[72] Warren Bennis, for example, says "To survive in the 21st century, we're going to need a new generation of leaders – *leaders*, not managers." He then lists 11 key differences between managers and leaders. Warren Bennis, *Leading People is like Herding Cats* (London, Kogan Page, 1998), p.63. Other writers make the same point (E.g., John Kotter), but there is no general agreement on the issue.

[73] Richard Higginson cites the work of Craig R. Hickman who describes management and leadership as "metaphors representing opposite ends of a spectrum" Richard Higginson, *Transforming Leadership: a Christian Approach to Management* (London, SPCK, 1996), p. 34.

[74] "Because in organisational learning practices and structures tend to be implicit, I wonder whether a connection between particular theories and practice in the church can be sustained in the causative way you appear to be hypothesising?" and "It has always seemed to me that the church is a very different kind of organisation from a commercial company, and that one

Conclusions

From analysis of the responses, the following conclusions have been drawn:

1. **Leadership** is generally seen as the most important topic for learning, being taught both in initial training and in CME for experienced clergy. There was a general view that some consideration of leadership was important to ordinands, as they will in the future be in a leadership role and they should have had some reflection on what this will mean and on the style that they might adopt. This prominence of the topic of leadership might not be surprising as it corresponds with a more general view of a minister as the leader in the parish
2. The need for theological/biblical reflection on leadership was a concern, and some awareness of the dangers of leadership that feeds the ego is also said to be useful.
3. **Authority** was also an important knowledge topic, although with greater variation in response but less agreement in general about the nature of that authority.
4. Knowledge of **Management** forms an important part of training for established clergy and is being introduced as a topic for established bishops. Generally it was felt that that management issues should be part of CME. There is some resistance to the introduction of management ideas into the church, but well-tried techniques, critically examined from a biblical/theological stance, were seen as having potential benefits.
5. The results of the survey tend to support a view that there is a belief that discussion of **Power** is somehow regarded as unsuitable for Christians.
6. Overall the impression is that there is little or no agreement on the theories or theorists that should be taught at any level. Given the emphasis by the Church on leadership, this may be regarded as possibly concerning, especially as it might

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has therefore to be a good deal more subtle in applying insights from the one to the running of the other than enthusiasts for secular management practice commonly recognise."

imply that there is inadequate theological reflection being undertaken on leadership and management.

7. Of the books suggested as main texts on leadership/management, few are used by any of the respondents, which may suggest that there is not a strong emphasis on the topic.

8. There is a predominance of books by Christian authors or with a Christian bias, and whilst non-Christian authors are not ignored, the selection suggests that there is little agreement on which secular gurus to follow.

9. There is some support for the view that the majority of the books suggested are Practical, i.e. give instruction on 'how to' rather than a theoretical basis of action.

10. Overall, there appears to be no strong consensus either about the use of books listed in the questionnaire, nor in the list of 'Other' books. This suggests little agreement across the various bodies as to the sort of models and theorists suitable for use in the Church context. This finding could reinforce the view that there has been little theological reflection on the models.

11. The books recommended by respondents suggest that the different bodies are not engaging well with the field of leadership and management, as they tend to have a one or two book approach. Unlike a scientific subject, with an agreed body of facts, leadership and management theory is more like a series of discussions, where various thinkers in each field put forward in books and lectures the results of their researches and inferences from them for the assistance of practitioners. The question is then raised whether one or two books can cover adequately the complexity and diverseness of the topic, and is the effect of this approach to cause the church to engage with the subject in a too simplistic way?

12. There is a view that leadership and management are different and the impression could be gained that leadership is 'better'. In practice, given the roles required of

the incumbent of a parish, both activities are needed. Another model suggests that leadership and management are ends of a common spectrum and a mix of skills of each need to be applied in different situations. This suggests that knowledge and training in both is required.

CHAPTER 4 CONSIDERING LEADERSHIP AND MANAGEMENT

This chapter forms an essential link between the foregoing chapters and those succeeding. Its purpose is, firstly, to use experience and the research described in a previous chapter to select a reduced but representative set of theories, theorists and sources to examine. Secondly, to establish definitions of leadership and management because the use of the words in the literature is neither consistent nor stable.

Selection of Representative Theories, Theorists and Sources

There are many possible theories of leadership and management, theorists, gurus and methodologies, which have been applied to the Church and to Christian management. It is certainly not possible to consider every single one in a thesis; there would neither be the space, nor would this allow a consideration in depth. Those considered in this thesis are determined from three principal sources:

1. Some preliminary literature searches pointed towards the sort of books available on the topics being explored in the areas of management theory and its application to church leadership and management. This showed that there were a wide variety of such books, many initially from America.
2. The empirical research that was done provided some indication of the theories, theorists and authors/ books which have been used or recommended in the past few years to those in training for, or occupying, leadership roles in the Church of England (trainee clergy, parish clergy, bishops). The data were compiled from the answers to a questionnaire sent to training colleges and ordination courses, diocesan directors of training, organisations involved in management consultancy in the church and to university theological departments, i.e., to groups and individuals likely to be influencing the theories and understanding of management and leadership by those in a leadership position.

3. The author of this thesis was a manager in a large company for some 25 years, six of which as a Management Training manager, is an Associate Lecturer with a Business School, a member of the Chartered Management Institute, a company director and a Reader in the Church of England. This combination of experience enables him to suggest with a little authority some theories, theorists and authors that might be of use and are being used within the Church.

Topics

Of the topics suggested,[1] leadership in the Church was the most commonly taught, with 81% of respondents giving knowledge of the subject and 67% some training in it. Authority in the Church (knowledge of 77%) and management of the church/parish (knowledge 69%; training 63%) were also widely taught. More Diocesan Directors of Training gave training in management (80%) than in leadership (63%), probably reflecting the people at whom this was aimed, with over 70% of the recipients being established Clergy or Post-Ordination Trainees (newly ordained). There is also work done on leadership style for all newly appointed bishops. These proportions suggest that the topics of management and leadership are seen to have some relevance and importance at all stages of the clerical vocation.

Theories

Although several theories of management and leadership were proposed in the empirical research questionnaire,[2] few were used by the respondents. The topic of leadership

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[1] Authority in the Church, Power, leadership in the Church, Management of the Church/Parish, Group Behaviour or Group Dynamics, Motivation

[2] Maslow's Hierarchy of Needs, McGregor's Theory X /Theory Y, Hertzberg's Hygiene Factors/Motivators, Blake's Managerial Grid, leadership Style, Empowerment, Learning Organisations, Group Dynamics, Transactional Analysis.

Style was taught by 60% of those asked.[3] None of the rest of the theories was taught by more than 50% of respondents, with only two achieving more than 33%. Respondents were given the opportunity to add other theories that were taught. The significant additional theory was that of Belbin's Team Roles, mentioned by 6 respondents. Of the others, two were organisations rather than theories and one was a theorist (John Kotter). This suggests that, whilst the topics are regarded as important, there is much less concern for their theoretical bases.

Theorists

There is a similar pattern with the use of particular theorists. Several, whose work and books are widely available, were suggested.[4] Handy (60%) was the most used, with few others (Adair 23%, Drucker 19%) of any significance. Again the option of citing other theorists was given and several were mentioned, although only Belbin and Senge (Learning Organisations) occurred more than once.[5] This leads to a similar sort of conclusion to that for the theories.

Books

A further way to look at what is being used, was by asking what are the books that people are being recommended, as these will contain theories and models. It would also, hopefully, help to narrow down the books to be examined for the thesis.

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[3] Theological colleges, Ordination courses, Diocesan Directors of Training, Organisations and University Theology Departments.

[4] Peter Drucker (Effective Management), Charles Handy (General Management), Rosabeth Kanter (Empowerment), F W Taylor (Scientific Management), Henry Mintzberg (Management Roles and Power), John Adair (leadership) and Vikor Vroom (leadership Style). These are indicative and cover a wide spread rather than being a total coverage of theorists. Several other similar lists could have been constructed.

[5] Also mentioned more than once was Stephen Pattison, *The Faith of the Managers* (London, Cassell, 1997), but he would not be considered a management theorist – although the book contains some interesting ideas, and cites Drucker, Handy (described as a 'spiritual guide' Pattison, *The Faith of the Managers*, p. 140), Kanter, Mintzberg and Taylor, amongst others.

As with the other questions, a list of well-known books on leadership and management in the church was given, with the opportunity to indicate any others being used. (See Questionnaire, Appendix A) This section of the questionnaire provided the greatest amount of data, partly because the suggested books were endorsed by many of the respondents (all were commended by at least 5 respondents, with an average of 16 (28%) per book).

A further 78 titles were suggested as helpful books. However, these 78 titles came from only 21 out of the 57 respondents, and 3 respondents were responsible for nearly 60% of the recommendations.[6] Whilst this number (21 = 37%) is significant, it gives the list source of possible bias. Some of these suggestions were from websites put forward as a source of information.[7] Others came from booklists on courses.[8] An attempt was made to locate each of the 78 books, either in current stockists' lists or in libraries.[9] There were five books for which no description was found despite an extended search. The other 73 were provided with a brief description to allow some analysis.

The main difficulty with this list of 'Other Books' is the diversity. Of the 73 identified titles, a relatively high proportion (56, or over 75%) was suggested only once. Of the others, 13 were suggested twice, 2 three times and 2 four times. This implies little agreement across the respondents as to suitable books or authors, and hence of the models and theories to be espoused. It also presents the researcher with a rather large list of books to be examined in detail.

Two other aspects of the list, though, make selection simpler.

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[6] Teal Trust, Bishop's Advisor and Oxford Diocese through the Oxford Brookes University course.

[7] E.g., the Teal Trust website contains a list of commended books on leadership.

[8] So, as examples, a leadership course by Oxford Brookes University used by the Oxford Diocese, the Cambridge based leadership Trust, the Windsor Trust.

[9] Principally the British Library and British University libraries (via the COPAC system).

1) The specific topics of investigation are management and leadership. Although the questionnaire asked respondents for other books on "Management or Leadership", not all the books were on these topics. In all, 21 were on other topics, leaving 52 on management or leadership. Of these, only 11 were recommended more than once (and only 3 more than twice). Of the 52, there were 37 newer books (published in the last 10 years).
2) Other distinguishing factors included Christian/Non-Christian bias and practical/theoretical basis.

The selection of theories, theorists and authors for possible in-depth consideration is made on the basis of the information above. It includes the most 'popular' theories and theorists, the books suggested in the questionnaire, less Rudge's *Church Management* (1976) as there was least support for this work and much of the theory behind it is contained in the previous (1968) book. (There was little support, either, for Rudge (1968), but this is retained as a good example of the application of management theory to the Church). A selection of the Other Books is made based on achieving a mixture of Christian and non-Christian, practical/theoretical and more the recent (i.e., likely to be in–print) and readily available books, based on familiarity with the subject area. Theorists and books recommended more than once have a higher probability of selection. The justification is assisted by the reality that, given the derivation of the selection, a random sample of books on the list might not be totally unreasonable.

The selection is as follows:

Theories: Management, leadership,

Theorists: Handy, Adair, Belbin; Drucker is sufficiently widespread to be included in various places of the research; Senge is an organisational theory.

Books: Original selection (less Rudge 1976)

Paul Avis, *Authority, leadership and Conflict in the Church* (London, Mowbray, 1992)

Ian Bunting, *Models of Ministry* (Cambridge, Grove Booklets, 1996)

John Finney, *Understanding leadership* (London, Daybreak, 1989)

Robin Gill & Derek Burke, *Strategic Church leadership* (London, SPCK, 1996)

Malcolm Grundy, *Understanding Congregations* (London, Mowbray, 1998)

Richard Higginson, *Transforming leadership, a Christian Approach to Management* (London, SPCK, 1996)

John Nelson, ed., *Management and Ministry* (Norwich, The Canterbury Press for MODEM, 1996)

Peter F. Rudge, *Management and Ministry* (London, Tavistock Publications, 1968)

Selection from Other Books recommended by respondents:

John Adair, *Effective leadership a modern guide to developing leadership skills* (London, Pan, 1983)

Meredith Belbin, *Management Teams – Why They Succeed or Fail* (Oxford, Butterworth Heinemann, 1981)

W. F. Beveridge, *Managing the Church* (London, SPCK, 1971)

Stephen Croft, *Ministry in Three Dimensions* (London, Darton, Longman & Todd, 1999)

G. Evans, & Martyn Percy, eds, Managing *the Church?* (Sheffield, Sheffield Academic Press, 2000)

Leighton Ford, *Transforming leadership* (Downers Grove IL, InterVarsity Press, 1991)

Robin Greenwood, *The Ministry Team Handbook* (London, SPCK, 2000)

Charles Handy, *Understanding Organizations* (Harmondsworth, Middlesex, Penguin Business Books, 1985)

Charles Handy, *Understanding Voluntary Organisations* (Harmondsworth, Middlesex, Penguin Business Books, 1990)

Charles Handy, *The Hungry Spirit* (London, Hutchinson, 1997)

Bryn Hughes, L*eadership Tool Kit* (Eastbourne, Kingsway Publications, 2002; originally pub. Monarch Books, 1998)

Gordon Kuhrt, *An Introduction to Christian Ministry* (London, Church House Publishing, 2000)

Tom Marshall, *Understanding Leadership* (Tonbridge, Sovereign World, 1991)

John Nelson, ed., *Leading, Managing, Ministry* (Norwich, Canterbury Press for MODEM, 1999)

Stephen Pattison, *The Faith of the Managers* (London, Cassell, 1997)

Derek J. Tidball, *Builders and Fools,Leadership the Bible's Way* (Leicester, IVP, 1999)

Defining Management and leadership

Before considering the topics of management or leadership *per se*, there is an issue to be considered; is there a difference between management and leadership? Both these concepts are used in literature aimed at, or by members of the Christian Churches, and in sources to which Christians might turn as being examples of the 'secular' authorities on the subject, often in ways which are confusing or contradictory. In some texts the two words seem to be treated as interchangeable, or at least one uses 'leadership' where another uses 'management'. Crainer, for instance, uses Blake & Mouton's **Managerial** Grid as an example of a Behavioural Theory of **leadership**.[10]

Malcolm Grundy clearly distinguishes the two roles. "Leading the work of a local church is different from managing it"[11] and believes that both abilities are needed and that the roles and hence the required skills are changing. However, the suggestion that "Good management requires able and intelligent leadership" implies that the separation is not total.[12] Finney, too, distinguishes management and leadership, saying "... Christian ministry today requires managerial, professional, administrative and leadership skills."[13] In making a distinction between management and leadership functions, Grundy and Finney are supported by some secular writers. Bass says that "Leaders manage and managers lead, but the two activities are not synonymous."[14] Higginson quotes the work of Craig Hickman who also regards the characteristics of leaders and managers to be quite different, but complementary, ends of a spectrum. [15] Although writers on management and leadership, in both secular and church circles, have quite definite views on which is the most important function, there is little

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[10] Stuart Crainer, *Key Management Ideas* (London, Pitman Publishing, 1996), p. 184.
[11] Malcolm Grundy, 'Overview,' in *Management and Ministry*, ed. J. Nelson (Norwich, The Canterbury Press for MODEM, 1996), pp. 3-27, at 7.
[12] Ibid., p. 26.
[13] John Finney, *Understanding leadership* (London, Daybreak, 1989), p. 7.
[14] Bernard M. Bass, *Handbook of leadership*, 3rd edition (New York, The Free Press, 1990), p. 383.
[15] Higginson, *Transforming leadership*, p. 34.

consensus. Since most writers are, in their own works, quite persuasive, the views of whether management or leadership is the principal activity might well depend on which book is read.

In order to progress the thesis, working definitions as follows will be adopted, based on an understanding of some of the more modern texts:[16]

> **Management** is the process of the achievement of the goals of an organisation by the development of the skills of, and co-ordinating of the efforts of, people and through the efficient use of resources.

> **Leadership** is the process of determining the goals and direction of an organisation and influencing people to be committed to achieve them.

These definitions encompass many of the points made in the above discussion, but specifically

a) both take place within an organisation (which might be formal or informal), which may be founded by the leader,
b) that both involve other people, but in different ways and in different relationships, e.g., that managers have staff and leaders have followers,
c) that both are processes, i.e., that they involve activities taking place over time,
d) both necessitate using power,
e) they both require the use of skills, but these may be different,

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[16] And guided by factors including reflection on 25 years as a practicing manager and reflective practitioner, concentrated reading and teaching management for a Business School. The definitions owe a debt to the description of the two topics by Mark Fenton-O'Creevy of the Open University Business School. Mark Fenton-O'Creevy, 'leadership in the new Organisation,' in *Open University Diploma in Management,* Block 2, Book 1 (Milton Keynes, The Open University, 2001), p. 5.

f) both might entail the development of people in various ways.

Another way to see it is as overlapping circles:

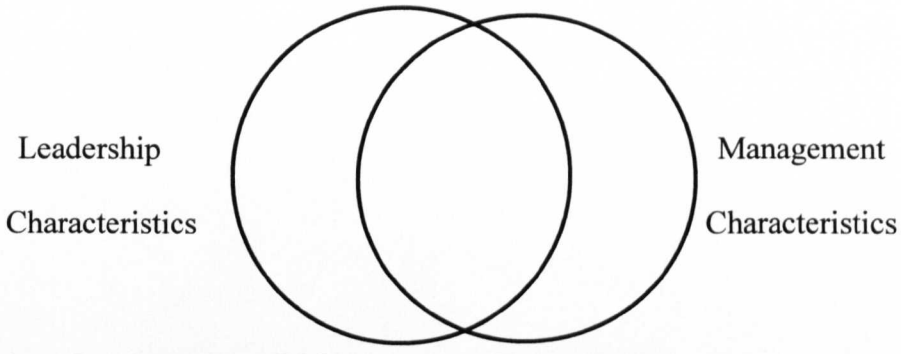

Figure 4.1 Leadership and Management Characteristics

In this there are some 'pure' leadership and 'pure' management characteristics, but there are also many in common, the characteristics are complementary and neither is a 'subset' of the other. The extent of each of the characteristics depends on position in the organization, with more management-type skills required in the lower and middle management positions, and more of the leadership characteristics at the top.[17] This may be represented by the diagram below.

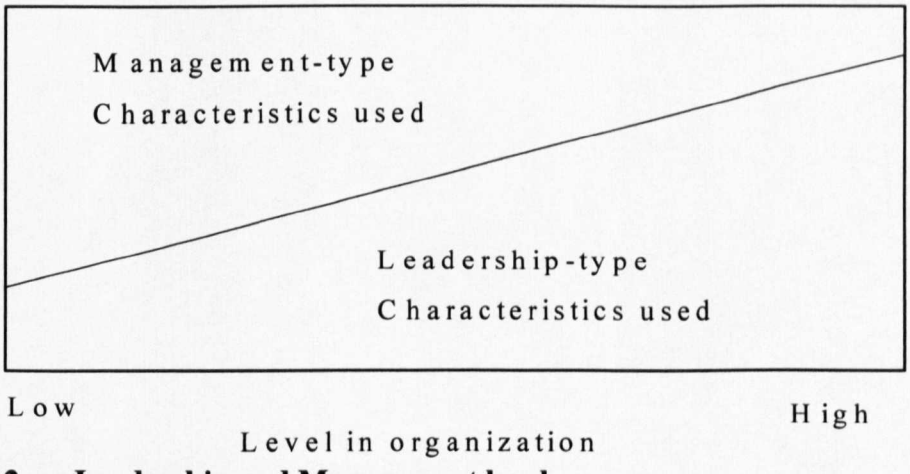

Figure 4.2 Leadership and Management levels

[17] Which might explain some of the differences between writers noted above, if it depended on what part of the organization they were examining.

Moreover, which set of characteristics is needed will depend on the circumstances, sometimes management skills, other times leadership, and mostly a mixture. In later sections, which discuss management and leadership separately, the overlap needs to be kept in mind. The definitions also suggest that the right person in one set of circumstances might not be the best in another.[18]

In June 2002, a discussion was being held in the Church of England about the qualities required in the next Archbishop of Canterbury. A report (2001) on the work of the Archbishop of Canterbury suggested, among other recommendations, that the leadership role be strengthened by the appointment of a (possibly lay) Chief of Staff to be responsible for overall staff and resource management, oversight of Metropolitical business and for the management of the Archbishop's diary. This person should have considerable management experience and would allow the Archbishop to "conduct a strategic distancing from the current degree of his day-to-day involvement in the detailed administrative affairs or management of the Church of England in England."[19] This suggests a belief that leadership can be enhanced by reducing the management role within it. Regarding leadership the report recognises that the Archbishop is a spiritual leader, and though he may have many skills (administrative, political, diplomatic,) he is not the chief executive officer of a national or international corporation. Rather, he is a chief pastor, whose role is to give leadership in the Church's prophetic task of proclaiming the purposes of God in the affairs of nation and world. The *Church Times*

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[18] For example, as a personal observation, the type of manager/leader for an expanding, successful organisation is different from that required for a downsizing one.

[19] See recommendation a), section 10 on 'Organization and Support at Lambeth Palace.' *To Lead and to Serve, The Report of the Review of the See of Canterbury*, December 2002, Archbishop of Canterbury, 14 October 2003, <http://www.archbishopofcanterbury.org/carey/leadserve.htm>. Also referred to as 'The Hurd Report' after the chairman, Rt Hon. the Lord Hurd of Westwell CH CBE.

pressed for implementation before Archbishop Carey's successor is in post and "... to allow the next Archbishop to be chief pastor, and not chief executive, ..."[20]

In church groups there might well be a preference for 'leadership', brought about by exposure to particular biblical models of leadership or a feeling that somehow management is to do with manipulation and power, and so is 'unchristlike', whereas leadership is what Jesus showed and thus is somehow 'purer'.

It is suggested that the difference in views between management and leadership has parallels to, and may be related to, the potential for an incursive dualism whereby the body and soul are viewed as separate entities in opposition to each other in some Christian anthropology (see above). Where biblical models are paramount, the various descriptions by St Paul about the body compared to the soul or spirit could influence how these are seen. It is true that Paul saw the body as the expression of the whole person (Rom 12:1), and warned against the misuse of the body (1 Cor. 6:13ff.), since for the believer it is the temple of the Holy Spirit (6:15, 19). Thistleton comments that "Paul's language about the body has been utilized in some circles to encourage aesthetic practices, but more often to refute negative attitudes towards the body."[21] However, Paul's descriptions of the body as a "body of sin" (Rom. 6:6), "body of death" (Rom. 7:24), awaiting redemption (Rom. 8.23), sown perishable and natural, raised imperishable and spiritual (1 Cor. 15.42-44), and reference to lowly bodies (Phil. 3.21), could result in the body been seen as inferior.

As indicated above, and to anticipate the discussion on leadership, a leader is seen as one concerned with vision, often from God; a manager with efficiency and the agenda

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[20] 'The next Archbishop: our recommendations,' *Church Times*, 11 January 2002, p. 8. Archbishop Carey announced his retirement in January 2002, with effect from 31st October.

[21] Anthony C. Thistleton, *The First Epistle to the Corinthians A Commentary on the Greek Text* (Grand Rapids, Mich./ Cambridge, UK, Eerdmans Publishing, and Carlisle, Paternoster Press, 2000), p. 479.

of cuts, restructuring, and decline. This might suggest that the God-visioned leader is of a spiritual nature whereas the manager of a more earthly/bodily orientation. Leadership is thus perceived as higher than management, and there is talk of 'spiritual leadership', but rarely of 'spiritual management'.[22] The danger is that leadership becomes 'disembodied' and the essential concerns of management (achieving goals, co-ordinating, using resources well, doing things right) become lost.[23] The implication of both Paul's theology of the body, and the body/spirit discussion in Christian anthropology, is that, like body/spirit, leadership and management are not competing entities but complementary disciplines. It is difficult to imagine an organization being all managers or all leaders, both are needed. Similarly, as noted above, in most directive positions in an organization both leadership and management skills are required. The suggestion that an Archbishop needs to be more of a 'spiritual leader', is to say that the balance needs to be more one way, than that he needs to be somehow 'more holy.' Given that all life is to be under the rule of Christ, for Christians, both leadership and management should be spiritual activities.

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[22] But there are now books on the topic, and websites (e.g., <http://www.workplacespirituality.info>)

[23] There is a saying that one can be "so spiritually minded that one is no earthly use."

CHAPTER 5 MANAGEMENT THEORY

5.1 VARIETIES OF MANAGEMENT THEORIES

Introduction

The discussion below examines various theories of management that have developed, especially in the Western world of business. Management is a large subject and can cover such diverse topics as structure of organizations, finance, culture, managing resources, relationships with customers, marketing, production, logistics, change, technology, politics, economics, decision making and strategy. This thesis is concerned primarily with the connection between Christian anthropology and those features of management that involve an implicit view of people. Since management may be defined as 'Achieving an objective by means of people', then, in principle, all aspects of management involve such a view. Moreover, having an implicit anthropology, means that there is a claim that all of life is not only manageable, but should be managed, and thus management can be applied to the whole of life and becomes all encompassing. A part of this examination is to discover some of the limitations of this claim and to reveal underlying assumptions. To cover all topics would be both immense effort and could be too superficial. The study is limited to an examination of those aspects of management theory that have the most direct impact on people; namely organization of the workforce to meet objectives. The initial sections (on management theories) are largely descriptive and analytical, listening to what theorists are saying and to the observations of other authorities in the field. The sections describe the main management theories, grouped into types, together with some critiques. This will create a comprehensive review of theory against which, in a later section, will be undertaken a critical assessment from the viewpoint of Christian anthropology.

Although the common use of management refers to formal organizations, such as companies, firms, public bodies and charities, the principles discussed below are

applicable to any directed, functional activity, be it paid employment, payment for services or voluntary activities. Any task whose completion entails the involvement of several people requires some form of management, even if it is as simple as agreeing who does what. The larger and more complicated the task, the greater the degree of skills and experience required, the more managing is needed and the likelihood increases that there will be the need for some form of manager (a person set aside for the purpose of directing and controlling the process, as opposed to completing the task). Large-scale tasks, such as the control of an army or large labour-intensive civil engineering project (e.g., building a pyramid), need forms of organization to allow efficient accomplishment. If, in addition, there is a division of labour where the process is broken down into a series of tasks undertaken by people who are in some way specialised in each task, then management becomes essential as no one worker has control or oversight of the whole process.[1] This leads on to the 'classic' view that management consists of five essential areas of activity: planning, organising, co-ordinating, motivating and controlling.[2] Max Weber regarded the split into management and workers to be an economic division of labour.[3]

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[1] There are in effect three types of division of labour.
The first, especially found in pre-industrial or agricultural societies, is the loose distribution of tasks, often based on gender, within a family or related social group. Each person may well be able to undertake several of the tasks.
The second, characteristic of societies that are pre-industrial but more economically advantaged and having a surplus of produce beyond that required for bare subsistence, consists of specialisation, i.e., some people concentrate on one job alone (scribe, priest, warrior, builder, etc.) and are rewarded for their work by a portion of the surplus produce of others (in the form of goods or money).
The third, an extension of the second, is where particular tasks are separated into component sub-tasks and specialisation applied to each sub-task. The reward for each specialist (unless produced by slave labour) is a share in the proceeds from the trading of the goods produced.

[2] This is a fairly generally accepted classification, based on the writings of Henri Fayol (1841-1925). See, for example, Andrew Kakabadse, Ron Ludlow and Susan Vinnicombe, *Working in Organisations* (Harmondsworth, Middlesex, Penguin Books, 1988), p. 7. Other groupings are used; the activities of 'co-ordinating' and 'motivating' are sometimes replaced by 'leadership' (see chapter on leadership)

[3] Max Weber, *The Theory of Social and Economic Organization*, trans. A. M. Henderson & T. Parsons; with introduction by Talcott Parsons (Glencoe, Illinois, The Free Press, 1947), pp. 218ff.

Management was a practice like a craft before becoming a theoretical subject, and still bears some of the characteristics of a craft. It is not possible to be a manager in theory, only in practice. Throughout history organizations such as countries, armies, churches and commercial enterprises undoubtedly undertook these activities in varying degrees of efficiency.[4] Adam Smith (1776) observed that job specialisation – the use of workers to concentrate on one or two specific tasks – increases efficiency and leads to increased output.[5] However, the study of management *per se* and the development of theories of management did not really appear until the 19th and 20th centuries. Since then, several 'schools' of management thought have developed. These have influenced not only the thinking of managers, but also beliefs about employees and hence the structures of the organizations, styles of leadership and what are appropriate methods of motivation and uses of power.

Any consideration of management theories developed in the past 100 or so years needs to bear in mind two key points:

1. That generally the practices of management, on which early theories were formulated, were developed in Western society influenced by aesthetic Calvinist and Puritan ideas, which Max Weber described as the "Protestant Ethic."[6] This, Weber proposed, asserts that
    a) work is more than just a means of sustaining individual and community, but is a calling (or vocation) from God for all individuals to act as 'Stewards' of God's creation,

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[4] There were, of course, various developments. For example, Fra. Pacioli described double entry bookkeeping in his *Summa de Arithmetica* (1494).

[5] Adam Smith, *Wealth of Nations* (1776) Book 1, Chapter 1. He extolled the merits of this division of labour and essentially described the production line method. *Adam Smith - An Inquiry into the Nature and Causes of the Wealth of Nations*, September 2001, The Adam Smith Institute, 22 November 2002, <http://www.adamsmith.org/smith/won-b1-c1.htm>.

[6] Max Weber, *The Protestant Ethic and the Spirit of Capitalism, Chapter 5,* 11 February 1999, The University of Virginia, USA, 25 November 2002, <//xroads.virginia.edu/~HYPER/weber/WeberCH5.html > So, Taylor, the Gilbreths, Gantt, were all American; Weber a German Protestant. Henri Fayol, a French Catholic, was one of the exceptions.

b) there are callings to varieties of work, hence a justification for division of labour and the emergence of the business man,

c) thus unwillingness to work, even if one has sufficient wealth to make work unnecessary, is the sign of a lack of grace,

d) the rewards (both moral and physical) are as a consequence of, and in proportion to, obedience to God's calling,

e) wealth is a sign that God's will is done and is only immoral if it tempts to idleness or uncaring attitudes,

In *The Protestant Ethic and the Rise of Capitalism*, Weber suggested that these theological ideas influenced the rise of capitalism and gave an economic advantage to Protestant countries. Since its publication in 1904-05, there has been debate on this proposal, with arguments for and against the thesis.[7] Although disputed, Weber's theory was influential in the first few decades of the 20th century at the time that early management theories were being formulated, and would thus have been a part, possibly subconscious, of the mindset of the early theorists. This will be less of an influence on later theorists as the idea became less fashionable.

2. That most of the theories originate in America, in a largely free-market, capitalist economy and democratic, bureaucratic political system, which forms the data on which theories were developed and out of which the underlying assumptions about

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[7] The idea still appears in economic textbooks. For example: "Max Weber offered the hypothesis that nations adhering to the 'Protestant ethic' of hard work and frugality have an enormous advantage in economic development, but this view, too, is now in dispute." Richard G. Lipsey, *Positive Economics 4th edition* (London, Weidenfeld and Nicholson, 1975), p. 743. Weber's thesis is related without criticism by Pugh and Hickson (Derek S. Pugh & David J. Hickson, *Writers on Organizations 5th edition* (Harmondsworth, Middlesex, Penguin Books Ltd), p. 8), and in Alan Richardson. (Alan Richardson, 'Vocation,' in *A Dictionary of Christian Theology*, ed. A. Richardson (London, SCM Press, 1969), pp. 358-359, at 359) Although not Weber's thesis, the principles of each person having a calling to stewardship and a responsibility to work is found in, for example, Donald Hay's Christian critique of economics (Donald A. Hay, *Economics Today A Christian Critique* (Leicester, Apollos, 1989), pp. 71-76) and John Stott's writings (John Stott, *Issues Facing Christians Today* (Basingstoke, England, Marshalls Paperbacks, 1984), pp. 155-156).

what is success were crystallised. Thus many of the theories reflect the American situation and background. As Hofstede has shown, the translation of these (American) models into different cultures and environments is neither simple nor straightforward.[8]

The theorists and management models described below are representative of key ideas rather than being a comprehensive, detailed description of each school or individual theorists. As with much in the whole area of management, there is a variety of opinions about what are the different groups (schools) of management theory.[9] As an initial grouping, five headings are used which seem to represent best the main thrust of the particular theories.

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[8] Hofstede's study of national culture and its effect on management is found in G. Hofstede, 'Motivation, Leadership and Organization: Do American Theories Apply Abroad?' *Organizational Dynamics* (Summer, 1980), 42-63, reprinted in *Organizational Theory Selected Readings 4th edition*, ed. D. S. Pugh (Harmondsworth, Middlesex, Penguin Books, 1997), pp. 223-249. His ideas were expanded in G. Hofstede, *Culture's Consequences: International Differences in Work-Related Values* (Beverley Hills, CA, Sage Publications, 1980).

[9] As examples:
Charles Handy refers to the six "schools" of Scientific Management; Human Relations; Bureaucratic; Power, Conflict and Decisions; Technology; Systems and Institutional. Charles Handy, *Understanding Organizations 4th edition* (Harmondsworth, Middlesex, Penguin Books, 1993), pp. 20-23.
Andrew Kakabadse et al consider the "angles of" rational manager; functions of management; scientific management; data processing manage; manager's roles; and Demand, Choices and Constraints. Kakabadse, et al, *Working in Organisations*, pp. 9-30.
Koontz defined six schools: Management Process School; Empirical School; Human Behaviour School; Social System School; Decision Theory School and Mathematical School. H. Koontz, 'The Management Theory Jungle', *Academy of Management Journal,* 4 (3) (1961), 174–188.
Henry Mintzberg reviews "eight schools of thought on the managers job": Classical; Great Man; Entrepreneurship; Decision Theory; Leader Effectiveness; Leader Power; Leader Behaviour; and Work Activity. Henry Mintzberg, *The Nature of Managerial Work* (New York, Harper & Row, 1973), pp. 8-26.
Jones *et al.* categorise "management theory concerning appropriate management practices" into Scientific Management Theory; Administrative Management Theory; Behavioural Management Theory; Management Science Theory and Organizational Environment Theory. G. R. Jones, J. M. George & C. W. L. Hill (eds), *Contemporary Management* (Boston Mass, Irwin McGraw-Hill, 1998), pp. 52-53.

Scientific Management[10]

F. W. Taylor (1856 – 1915)

With the growth of the principles of science in the 18th and 19th centuries, the question arose as to whether scientific methods could be applied to the management of a company. Frederick Taylor was an engineer and manager who developed methods of achieving greater efficiency and productivity of labour on the shop floor. He then tried to spread the ideas by means of writings and consultancy.[11] This early work has had a continuing influence on view of work and of management. According to Drucker, Taylor "started out with a burning social concern and was deeply troubled by what he saw as a suicidal conflict between 'capital' and 'labour'."[12] Taylor thought that breaking a job down into its basic components, analysing these and determining the one best way to carry them out, and then getting the worker to follow directions exactly, would increase productivity. His objective was to secure the maximum prosperity for the employer, coupled with the maximum prosperity for each employee. Taylor held that these two were possible because scientific measurement could determine precisely what was a 'fair day's work for a fair day's pay' and there would then be no cause for argument. Without this, he believed, workers undertook "soldiering", that is, deliberately working slowly so as to avoid doing a full day's work. Soldiering, Taylor wrote, proceeds from two causes: first, from the natural instinct and tendency of men to take it easy, and second, from fear of job losses if productivity increased, poor controls

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[10] Information from F. W. Taylor, 'Scientific Management' in *Organizational Theory Selected Readings*, ed. D.S. Pugh, pp. 275 – 295; David Buchanan & Andrzej Huczynski, *Organizational Behaviour, 3rd edition* (Hemel Hempstead, England, Prentice Hall Europe, 1997), pp. 335-341; G. A. Cole, *Management Theory and Practice, 5th edition* (London, Letts Educational, 1996), pp. 14-17; Jones, et *al.*, *Contemporary Management*, pp. 35-38; Pugh & Hickson, *Writers on Organizations*, pp. 102-106.

[11] Frederick W. Taylor, *The Principles of Scientific Management* (New York, Harper Bros., 1914). This and testimony to a House of Representatives Committee were brought together after Taylor's death into one, better known, volume as Frederick W. Taylor, *Scientific Management* (New York, Harper & Row, 1947).

[12] Peter Drucker, *The Age of Discontinuity Guidelines for Our Changing Society* (London, Heinemann, 1969), p. 254. On the whole, Drucker is an enthusiast for Taylor's concepts, although he recognises their limitations.

allowing workers to attain maximum pay for minimum effort and letting workers determine their own "rule-of-thumb" methods of working.

Taylor stated four principles of Scientific Management:

1. 'scientific methods' should replace the 'rules-of-thumb' and be used to design the 'best' way to carry out each job, which involves management gathering all the data, undertaking the analysis, providing the correct tools and codifying standard operating procedures for optimum execution,
2. there should be 'scientific' selection, training and progressive development of each person to perform the job exactly as specified,
3. the "bringing together" of the science of work and the selected workers, by workers performing as required and management, accepting the essential 'mental revolution', applying the scientific management results properly,
4. co-operation between management and workers to their mutual benefit with a clear division between the tasks and responsibilities of management (planning, co-ordinating and controlling) and those of workers (to train and work as requested).

Taylor regarded scientific management as a way to increase overall prosperity, which is then shared between workers in higher wages and management/owners by way of profits. By following orders the worker was rewarded with higher pay, not do so was to invite penalties. Scientific management took away any control by the worker and placed it in the hands of management. It focused on the individual as a rational economic animal and effectively treated workers as a part of the process in the same way as machinery; the process of selection being akin to choosing the right machine for the job.

Taylor also believed that these principles of scientific management were applicable to all kinds of human activities, from the simplest individual acts to the work of great corporations.

Although Taylor demonstrated his method profitably at the Bethlehem Steel works (increasing tonnage of pig iron handled per man per day by 270%, reducing manpower by 70% and increasing workers' wages by 60%), other application was more equivocal as in some cases productivity gains were accompanied by negative reactions.[13] Some managers introduced the methods but didn't share the rewards, others simply increased production for the same pay. Workers found that more production meant fewer jobs and increasing layoffs. Through the work of the Gilbreths on Time and Motion study, and Henry Gantt on planning, Taylorism was developed further.

Using similar methods and with the introduction of single purpose tools and an assembly line production system, Henry Ford revolutionised car manufacture. Two key features assisted this: the integration of the assembly process into a logical sequence, and the creation of a moving assembly line with components fed by conveyors to workers. Through this latter, the speed of production could be imposed and Ford sought to make his workforce as uniform and interchangeable as the parts they handled.[14] One result was an increase in work induced stress and employee turnover.[15]

Breaking down of the job into simple tasks, an individual then undertaking only one task and the division of labour (especially in scientific management) deskills the work and reduces craft to assembly. The issues of Taylor's Scientific Management method overworking employees and of turning them into automatons were raised – and refuted – quite near the beginning of its introduction.[16]

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[13] Application of scientific methods of management at the US Government Watertown Arsenal in 1911 caused a strike. The subsequent House of Congress enquiry concluded that scientific management had merit, but following more unrest, Congress banned time and motion studies in its defence establishments. Buchanan & Huczynski, *Organizational Behaviour*, pp. 343-345.

[14] Buchanan & Huczynski, *Organizational Behaviour*, pp. 350 - 352.

[15] In 1914 levels were at 300-400% per year. To combat this Ford reduced the working day and doubled wages (from $2.5 to £5.0/day) The price was an increase in control, even outside the workplace through the Ford "Sociological Department." Jones, *et al.*, *Contemporary Management*, p. 39.

[16] These criticisms are discussed in Horace B. Drury. *Scientific Management A History and Criticisms 2nd edition* (New York, Colombia University, 1918), pp. 211-230.

Taylor's ideas, building in those of the Gilbreths, are still found on the various Productivity Bonus schemes, Work Measurement, Method Study and Process Charting.[17] The various methods of management science (operational research, quantitative management, Total Quality Management (TQM), Benchmarking, Kaizen (Continuous Improvement) and Management Information Systems) are also descendants of Taylor's methods, as, to some extent, are Management by Objectives and Business Process Re-Engineering.[18] It is claimed that the 'Just-In-Time' techniques are a continuation of Taylor's philosophy.[19] It is also true that some of the more modern methods, contra to Taylor, attempt to integrate the tasks, create teams and to 'empower' the workers to take decisions whilst maintaining a 'scientific' methodology in terms of measuring and controlling.

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[17] These, and other techniques are described and used by members of The Institute of Management Services, which "is the primary body in the UK concerned with the promotion, practice and development of the range of methodologies and techniques for the improvement of productivity and quality, known collectively as 'Management Services'. This embraces the disciplines of industrial engineering, work study, organization and methods, systems analysis, and a wide range of management information and control techniques." Exactly Taylor's first principle.
Introduction to the Institute of Management Services, June 2002, The Institute of Management Services, 14 March 2003,
<http://www.lmu.ac.uk/lis/imgtserv/prodweb/institute/intro.htm>

[18] Bonus schemes reward achievement beyond a 'norm'. Although developed for 'manual processes', some form of bonus scheme has been extended to most groups in business. Management by Objectives (MbO, a phrase coined by Peter Drucker) involves setting agreed goals for employees and measuring them against success criteria, in a similar way to Taylor and, like Taylor, assumes often that there is one right way to complete a task. In it the ends justify the means. See Stuart Crainer, *Key Management Ideas* (London, FT Pitman Publishing, 1996), pp. 86-87. MbO is often linked to appraisals and salary increases. The definition of Business Process Re-Engineering (BPR) is "The fundamental rethinking and radical redesign of business processes to bring about dramatic improvements in performance." Michael Hammer and Steven A. Stanton, *The Reengineering Revolution, A Handbook* (New York, Harper Business, 1995), p. 3. Hammer and Champ who 'invented' BPR, advocate a redesign of the business concentrating on the processes. This goes beyond Taylor's ideas by integrating tasks into processes and requiring the empowerment of employees. It has been criticised as being used as a damaging cost cutting tool, which ignores or overlooks the human implications. See Crainer, *Key Management Ideas*, pp. 155-156, and Cole, *Management Theory and Practice*, pp. 166 –167.

[19] Norman Jackson and Pippa Carter, 'The "Fact" of Management', *Scandinavian Journal of Management*, 11(3) (1995), pp. 197-208 at 200.

Administrative Management

Principles of Management - Henri Fayol (1841 – 1925)

One of the first influential books on management was that by Henri Fayol, who trained as a mining engineer, progressed into general management and ended as Managing Director of a large French mining and metallurgical company. In 1916 he published *Administration Industrielle et Générale*, a book setting out his thoughts on management.[20] Fayol described six activities present in any commercial organization in varying degrees. One of these is management, emphasised as being universal to organizations. In Fayol's classification, management consists of five basic components:[21]

a) forecasting and planning; to examine the future and make a plan of action to achieve goals,

b) organising; to build the structure, both material and human, of the organization that will allow the activities to be carried on in the most efficient manner,

c) commanding; to direct and utilise the human resources of the organization so as to maintain high levels of performance.

d) co-ordinating; to ensure that activities individually and severally work together towards the attaining of the organization's overall aims, and

e) controlling; seeing that everything occurs in conformity to recognized rules and specific commands.

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[20] H. Fayol, 'Administration Industrielle et Générale' (*Bulletin de la Société de l'industrie minérale (3e livraison de 1916)*) Translated into English as H. Fayol, *General and Industrial Management.* Trans. Constance Storrs (London, Pitman, 1949) Pugh and Hickman suggest that there was some debate over the translation of 'administration' as 'management' since this might imply that Fayol was concerned only with managing of industrial concerns, whereas, 'administration' can also be translated as 'government' and his interest was wider - he wrote also about public services and lectured at the École Supérieur de la Guerre. See Pugh & Hickson, *Writers on Organizations,* p. 97. In the Forward to the English edition Lyndall Urwick wrote that it was "a pity that Mrs. Storrs and Messrs Pitman have decided to translate Fayol's word '*administration*' by '*management*'." Fayol, *General and Industrial Management*, p. xii

[21] In French: Prévoyance, Organization, Commandement, Coordination & Contrôle.

From his experience, Fayol outlined 14 'flexible' general principles of management that he used most frequently, but which he did not regard as necessarily universal rules, rather as a contribution to the development of some codes of conduct for managers.[22]

1. Division of work; since specialisation is part of the natural order and produces better and more work with the same effort. Applies to all jobs.
2. Authority of management; the right to give orders and power to enforce obedience. Accompanied by responsibility.
3. Discipline; the obedience of and respect to the agreements made between workers and the firm. Sanctions may be judiciously applied, provided superiors have done all things correctly and the agreements are clear.
4. Unity of command; each employee has only one superior to avoid a source of conflict.
5. Unity of direction; only one head and one plan for a group of activities having one objective.
6. Subordination of individual employees' interests to the general interest of the concern; this might require constant supervision.
7. Remuneration fair to employer and employee; reward effort and not pay beyond reasonable limits. Piece rates and bonuses for workers; pay and profit sharing for managers.
8. Centralisation; to a greater or lesser extent
9. Scalar chain of authority; extending from top to lowest rank, with communication passing through every link. However, subordinates may be given permission to deal directly with managers at the same level, provided some safeguards are in place.
10. Order i.e., materials and people in the right places; this also implies a social order.
11. Equity; a combination of kindliness and justice towards employees.

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[22] See Pugh & Hickson, *Writers on Organizations*, pp. 97-101; H. Fayol, 'General Principles of Management' in *Organizational Theory Selected Readings*, ed. Pugh, pp. 253-274, and Jones, *et al.*, *Contemporary Management*, p. 43.

12. Stability of tenure of personnel; to allow workers and managers time to get to know and do their jobs well.
13. Initiative encouraged at all levels of staff;
14. Esprit de corps and teamwork.

Many of these principles have passed into management thinking, although often in modified form, and some writers regard the principles as being outmoded.[23]

Regarding why the "Decalogue and Commandments of the Church" are insufficient for managers, Fayol comments that the "higher laws of religious or moral order envisage the individual only, or else interests that are not of this world, whereas management principles aim at the success of associations of individuals and at the satisfying of economic interests."[24]

As may be seen from the principles, Fayol's management is paternalistic, with a genuine regard for the welfare of the employees, but so that they may better serve the interests of the firm. There is a very formal structure which itself dictates the way that management act and the requirements from the employees for specialization, obedience to the orders of legitimate authority, and subordination of their objectives to those of the organization. Fayol had read some of Taylor's papers and, whilst appreciating the efficiency of the methods, appears to be aware of the dangers of a too mechanistic approach to organization and of the benefits of fairness, teamwork and initiative.[25] Without these the business becomes rigid and oppressive.

Whilst Fayol's ideas and language are very much of his time, the idea of a set of principles to guide a manager has attractions. More recently, research by Peters and Waterman led them to identify 8 attributes of excellence possessed by successful

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[23] Cole, for example, says "Present day theorists, however, would not find much of substance in these precepts." Cole, *Management Theory and Practice*, p. 13.

[24] H. Fayol. 'General Principles of Management' in *Organizational Theory Selected Readings*, ed. Pugh, p. 274.

[25] One of the parts of Fayol's book is titled 'The Taylor System' and makes specific reference to a paper by Taylor. Fayol, *General and Industrial Management*, pp. 66-70.

(American) companies. In effect they have suggested a new set of principles that mirror those of Fayol, making them his modern descendants.[26]

Bureaucracy - Max Weber (1864-1920)

The other influential writer on administrative management was the academic sociologist Max Weber in his work on the theory of authority structures.[27] Weber made an analysis of organizations and from this he identified three forms of "legitimate authority", which is the exercise of power within limits agreed by those who are subject to the effects of the use of that power. Weber distinguished between "three pure types of legitimate authority" depending on what basis the authority claims to be legitimised. These are

traditional: founded on a natural right, either God-given, by descent, or some other long-established custom,

charismatic: based on the devotion or loyalty to a specific person, by virtue of real or perceived qualities in and the norms revealed or ordained by that person,

and

rational-legal: rooted in an 'office' or position which rests on the accepted formal rules and procedures of the organization.

Although not the originator of the term *bureaucracy*, Weber used it to describe the third type of organization. A bureaucracy is characterised by: -

a) job specialization into clearly defined tasks,

b) an authority hierarchy with clear chain of command and control,

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[26] Thomas Peters and Robert Waterman, *In Search of Excellence* (New York, Harper and Row, 1982), pp. 13-16, expanded as Part 3, pp. 89-325. This correlation is suggested in Buchanan & Huczynski, *Organizational Behaviour*, p. 408.

[27] Max Weber, *The Theory of Social and Economic Organization*, Trans. A. M. Henderson & T. Parsons (Glencoe, Illinois, The Free Press, 1947) from the German Max Weber, *Wirtschaft und Gesellschaft* (1922, 2nd Vol. 1925). Weber's initial interest was in Power and Authority and he also discussed the use of power in such organizations.

c) formal written rules, regulations and administrative decisions, applied uniformly and impersonally, to direct and monitor the employees,

d) formal selection and career promotions for managers based on merit,

e) separation of management from the ownership of property and assets of the business.[28]

Weber regarded the bureaucratic organization as superior to all others in efficiency, stability, reliability and rationality and the only method to carry out continuous administrative work.[29]

The concept of the organization as rational, hierarchical, controlled and professionally managed, with rules, division of labour, standardization and working to a plan, is thus common to both Weber and Fayol. Both, in essence, see management as coming from the structure of the organization and the processes it devises to complete its tasks. Any management model which uses organization structure and the development of processes as its basis, is thus a successor to Fayol and Weber.[30]

Human Relations Management

Theorists such as Taylor, Fayol and Weber concentrated on the structure of the organizations and the mechanics of how to improve efficiency. A later group of theorists studied management from a psychological and motivation perspective, i.e., human behaviours at work.

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[28] M. Weber. 'Legitimate Authority and Bureaucracy' in *Organizational Theory Selected Readings*, ed. D.S. Pugh, pp. 3–15; Buchanan & Huczynski, *Organizational Behaviour*, pp. 365-366; Cole, *Management Theory and Practice*, pp. 23 – 24.

[29] Weber in *Organizational Theory Selected Readings*, ed. Pugh, p.12.

[30] In their work on the culture of organizations, Deal and Kennedy regard a bureaucracy as what they describe as a "Process Culture", where results are achieved by getting the process right i.e., by how things are done rather than what. Typically, financial institutions, government, utilities and regulated industries follow a process culture. (This is not necessarily unsuitable behaviour, as it is important for these sorts of organization not to get things wrong – as several high profile cases have shown: e.g., Barings Bank, Foot & mouth, Enron, Railtrack) Terrence Deal and Allan Kennedy, *Corporate Cultures: The Rites and Rituals of Corporate Life* (London, Penguin Books, 1988), pp. 108, 119-123. First published in USA by Addison-Wesley, 1982.

Informal Work Groups - Elton Mayo (1880-1949)

Through analysis of the initially puzzling results of experiments at the Hawthorne plant of Western Electric,[31] Professor Mayo established that social behaviour continued at work with the formation of informal groups within the formal work structures. These informal groups were often more important to the members than was organizational structure. Mayo's concluded that the existence of these social groups and the apparent interest taken by managers in the groups' well being was contributing to the increases in productivity seen in the experiments. In other experiments the group studied was shown to set its own norms for rate of production and to impose sanctions on members of the group who exceeded a maximum (rate-busters) or failed to achieve the minimum (chiselers). Hence, there was a need for managers to consider the human factors at work and to establish effective communications between workers and management.[32]

Job-centred and Employee-centred Management - Rensis Likert (1903 -1981)

The 'Human Relations School', which emerged in the US in the 1950s, capitalized on Mayo's work. Likert's researches showed him that supervisors (managers) who focused attention on the human aspects of their subordinates, building effective work groups and setting high achievement goals (employee-centred'), were more effective than supervisors who concentrated on tasks and how they were completed ('job-centred').[33] Likert proposed that the ideal structure of an organization should be designed round effective groups rather than individuals, with the senior member of each group being a

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[31] An investigation into the effects of comfort on the productivity of two groups, an experimental and a control group, showed that when lighting levels were varied for the experimental group, production rose in both groups. Mayo tried several similar experiments and again found increases in productivity. Moreover, when the conditions were returned to pre-experiment levels, production still rose. Pugh & Hickson, *Writers on Organizations*, pp. 137-138.

[32] Crainer, *Key Management Ideas*, p. 109, and Pugh & Hickson, *Writers on Organizations*, pp. 158 – 160.

[33] Pugh & Hickson, *Writers on Organizations*, pp. 161-162.

subordinate member of a superior group. This would facilitate communication and increase participation. In practice Likert and fellow researchers described four types of organization, which Likert called Systems:[34]

System I: Exploitive Authoritarian; power from the top, commands, little or no communication, use of threat and coercion to achieve results. Productivity poor.

System II: Benevolent Authoritarian; power from the top, instructions, some communication, uses rewards as well as threats. Productivity fair but absenteeism high.

System III: Consultative; trust, some involvement of subordinates in goal setting, shared discussion before instruction/decision, teamwork encouraged. Productivity good, though moderate absenteeism.

System IV: Participative; trust, much employee involvement in decisions and goal setting, good communications and teamwork. Productivity excellent with low turnover and absenteeism.

The Systems move from job-centred (System I) to employee-centred (System IV).[35] In his Systems Likert, like McGregor (see below), was describing what he observed as happening in industry rather than suggesting what was an ideal organization. The exception is his System IV, which he regarded as the organization towards which management should aspire. In this, Likert envisages a feature of modern management to be the creation of effective groups characterised by: -

- the motivation to work fostered by modern principles and techniques, and not the old system of rewards and threats,

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[34] Rensis Likert, *New Patterns of Management, International Student edition* (Tokyo, McGraw-Hill Kugakusha, 1961), pp. 223-233.

[35] Later, Robert Blake and Jane Mouton concluded that job-centredness and employee-centredness were distinct aspects of management and used these as the two axes on their Managerial Grid. (See chapter on Leadership)

- employees seen as people who have their own needs, desires and values, with their self-worth being maintained or enhanced,
- an organization of tightly-knit and highly effective work-groups which are committed to achieving the objectives of the organization, and
- supportive relationships, characterised by mutual respect, existing within each work-group.[36]

He also envisaged a System V where all formal management had disappeared.[37]

Theory X and Theory Y - Douglas McGregor (1906 – 64)

Another very influential writer from this 'school' was Douglas McGregor who proposed that there were two theories espoused by managers.

The first, which he called 'Theory X' relates to Direction and Control, which McGregor depicts as the traditional view of management. He said that Theory X has a significant influence on the actions, behaviours and strategies of American managers (in 1960). He suggested that this theory is not stated explicitly within management literature, but is implicit in how managers behave and in how organizations are structured. Moreover the principles of organization, which comprise the bulk of the literature of management, could only have been derived from assumptions such as Theory X. Other assumptions about human nature would have led inevitably to quite different organizational principles.[38]

McGregor stated the main assumptions of Theory X as follows:[39]

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[36] Likert, *New Patterns of Management*, pp. 166-169.

[37] Crainer, *Key Management Ideas*, p. 184. Likert proposed this in a book later in his life and written with his wife. See Rensis Likert & Jane Gibson Likert, *New Ways of Managing Conflict* (New York: London, McGraw-Hill, 1976). Likert also developed the 'continuum' scale used in social science research e.g., a scale of "strongly agree... agree... disagree... strongly disagree."

[38] Douglas McGregor, *The Human Side of Enterprise* (New York, McGraw-Hill, 1960), p. 35.

[39] McGregor, *The Human Side of Enterprise*, pp. 33-35.

1. The average human being has an inherent dislike of work and will avoid it if he can.
2. Because of this human characteristic of dislike of work, most people must be coerced, controlled, directed, threatened with punishment to get them to put forth adequate effort toward the achievement of organizational objectives.
3. The average human being prefers to be directed, wishes to avoid responsibility, has little ambition, and wants security above all.

McGregor asserted that the assumptions in the theory were deep rooted both in managers and in the world of work and it was a theory that materially influenced managerial strategy in a wide sector of American industry. He suggested that the first assumption goes back to the story of Adam and Eve being cast out of the Garden of Eden and having to work for a living as a punishment.[40] McGregor doesn't quote this story as the reason for dislike of work but rather as a background to the work ethic and the deep rootedness of the belief that humans would rather not work. Theory X, said McGregor, provides an explanation for some of the human behaviours exhibited in the workplace and there is evidence to support them, or they would not have persisted. However, there is also contrary evidence: many readily observable phenomena that suggest that human nature is not like this. McGregor likened the situation to that of science where different theories may run together until one is shown to be a more adequate representation of reality and the other lapses. He proposed that Theory X is thrown into doubt by the research done on motivation that showed that there were a series of needs that humans try to satisfy.

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[40] In contrast to the Protestant Ethic of Weber which (point a) regards work as God-given. (See above). Jeremy Bentham too held that work was a painful disbenefit. The 'punishment' view of work comes from what Alan Richardson calls "distortions of the meanings of the myths of Gen. 1-3." (Alan Richardson, 'Work' in *A Theological Word Book of the Bible*, ed. A. Richardson (London, SCM Press, 1957), pp. 285-287, at 285) The case against work being a punishment is also well argued in Doug Sherman and William Hendricks, *Your Work Matters to God* (Colorado Springs, Navpress, 1987).

> Man is a wanting animal - as soon as one need is satisfied another appears in its place... Man continually puts forth effort - works if you please - to satisfy his needs.[41]

These needs start with the most basic for food, shelter and security, but include others such as the needs for love, status, recognition and self-fulfilment. They form a sort of hierarchy, the importance of which to an individual depends on those needs lower in the hierarchy being satisfied. This idea was derived from research done in the social sciences into motivation and human behaviour. The basis of this idea of a hierarchy of needs is the work done by Abraham Maslow (1954), although McGregor does not acknowledge this specifically, only mentioning him in a list of references at the end of chapter 3.[42] A fundamental finding to come out of Maslow's researches is that people are not motivated by a need that is satisfied. McGregor submits that this is not recognised in behaviour based on Theory X.[43] Indeed, he said, Theory X managers continually try to use basic, but satisfied, needs as motivators, resulting in a lack of relationship between reward and performance, a greater perceived need for discipline and a proof in the minds of managers of the tenets of Theory X. McGregor acknowledged that there have been improvements in the management of, the concern for and the treatment of the work force over the years and that management now paid attention to the human component of work. However, he regarded these as having taken place without any change in the fundamental assumptions comprising Theory X. So, management has adopted generally a far more humanitarian set of values; it has successfully striven to give more equitable and more generous treatment to its employees. It has significantly reduced economic hardships, eliminated the more extreme forms of industrial warfare, provided a generally safe and pleasant working

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[41] McGregor, *The Human Side of Enterprise*, p. 36.
[42] Ibid., p. 44.
[43] Ibid., p. 36.

environment, but it has done all these things without changing its fundamental theory of management.[44]

Any significant further improvements would be impossible without a new theory being accepted. This second theory McGregor called Theory Y. Along with the needs theory of Maslow, McGregor stated some assumptions for Theory Y. These may be summarised as:[45]

1. The expenditure of physical and mental effort in work is as natural as play or rest.
2. External controls and the threat of punishment are not the only means for bringing about effort towards organizational objectives. Humans will exercise self-direction and self-control in the service of objectives to which they are committed.
3. Commitment to objectives is a function of the rewards associated with their achievement.
4. The average human being learns, under proper conditions, not only to accept but to seek responsibility.
5. The capacity to exercise a relatively high degree of imagination, ingenuity and creativity in the solution of organizational problems is widely, not narrowly, distributed in the population.
6. Under the conditions of modern industrial life, the intellectual potentialities of the average human being are only partially utilised.

McGregor claimed that under Theory Y managerial strategies need to be different and recognise human potential. Theory X is a get-out for managers in that it blames the work force for lack of performance. According to Theory Y, the causes for uncooperative, lazy and undisciplined workers lie with management's methods of organization and control. So, the central principle which derives from Theory Y is that of integration: the creation of conditions such that the members of the organization can

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[44] Ibid., p. 45-46.
[45] Ibid., p. 47-48.

achieve their own goals best by directing their efforts towards the success of the enterprise. McGregor argued that unless this principle (of integration) is applied, the organization will suffer and it will not achieve its objectives in the best manner. McGregor applied Theory Y to various aspects of management, e.g. performance appraisal, salaries, participation, leadership (see section on leadership) and management development programmes.

Both Theory X and Theory Y are assumptions about the behaviour and nature of human beings. As McGregor states explicitly "Behind every managerial decision or action are assumptions about human nature and human behaviour,"[46] and "Other beliefs about human nature would have led inevitably to quite different organizational principles ... which are not consistent with this view of human nature."[47] Whilst he clearly wishes for management to adopt different practices to conform to the Theory Y view, this is not for purely altruistic reasons. McGregor does not challenge the purpose of work or the need to manage the organization. His objections to Theory X stem largely from what he perceives as the ineffectiveness of the traditional methods of influence and control. These traditional methods he sees as being derived from organizations such as the Church and the military. Both of these he regards as inappropriate to business as they are based on the concept of authority as the sole method of control. The purpose of espousing Theory Y is that it will allow managers to manage better for the benefit of the firm and the achievement of its objectives. Thus, referring to the examination of assumptions about human behaviour, McGregor says that

> While this reformulation is, of course, tentative, it provides an improved basis for prediction and control of human behaviour in industry.[48]

There are critics of McGregor's work and, because of the wide influence of the theory, it is worth seeing how other management theorists regard McGregor's ideas. Daniel Wren

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[46] Ibid., p. 33.
[47] Ibid., p. 35.
[48] Ibid.

maintains that "In short, Theories X, Y and beyond were sets of assumptions about human nature and represented a re-emergence of the ideas of earlier philosophers such as Robert Owen and Jean-Jacques Rousseau."[49] Charles Handy, linking him with Likert (see above), identifies McGregor's idea as an "intrinsic theory", which he defines as those derived from general assumptions about human needs put forward in the work of Maslow.[50] He suggests that these theories may not actually work well under certain circumstances; where technology restricts the control of the individual (e.g. on an assembly line), where the individual does not want or need self-fulfilment in the work situation or where the individual likes to be under authority and does not want to have responsibility.[51] Implicitly, Handy is suggesting, rather than the human nature being always such that Theory Y applies, that there is a range of responses that may be linked to the satisfying of Maslow's needs hierarchy. In a section on the assumptions underlying the various motivation theories, Handy says

> These theories all stem from some underlying theories about man. To a large extent unproven, they tend to represent the dominant mood or climate of opinion at that time.[52]

According to Handy, managers who believe the intrinsic theories will concentrate their efforts on developing individuals, creating the right climate and providing suitable work. Hodson and Sullivan suggest that Theory Y replaces economic techniques with socially oriented ones to manipulate the worker, and add that "It still perceives the worker as a passive object to be manipulated by management..."[53] Clutterbuck and Crainer submit that Drucker suggests that followers of McGregor see things too simply and that McGregor himself realised later that putting the responsibility on the worker and aiming

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[49] Daniel A. Wren, The *Evolution of Management Thought 4th edition* (New York: Chichester, John Wiley & Sons, 1994), pp. 375-376.
[50] Handy, *Understanding Organizations 4th edition*, p. 33.
[51] Ibid., p. 33-34.
[52] Ibid., p. 34.
[53] R. Hodson & T. A. Sullivan, *The Social Organization of Work* (Belmont, CA, Wadsworth Publishing, 1990), p. 190.

at achievement puts very high demands on both worker and manager.[54] Similarly Maslow is noted as criticising Theory Y for making inhuman demands on the weak members of the organization.[55]

However, Clutterbuck and Crainer also quote Warren Bennis, a protégé of McGregor, as writing "The McGregorian chant is still profoundly true. If you look at the work of Peters, Waterman and others, they all grow out of that initial McGregor theory."[56] Peters and Waterman, though, do criticise Theory X/Y on the basis that managers are not either X or Y but can be both at the same time.[57] Whilst agreeing that the legacy of theory of humans as social actors is immense and that some of their research findings are consistent with McGregor, Peters and Waterman also say that the ideas of Mayo and McGregor were discredited "when naive disciples perverted their ideas..."[58] by regarding Theories X and Y as mutually exclusive and by "failing to balance the excesses of the rational model."[59]

The work of McGregor has had a pervasive and persuasive influence on the thinking of managers since its publication in 1960. It is now a part of the set of basic assumptions having been taught extensively on management courses and in management textbooks. It is quoted beyond the realm of the organization, for example in Beverage's book on *Managing the Church.*[60] In the book by MODEM, Malcolm Grundy in his overview states "People will only commit themselves to new tasks if they can be excited by the prospect of what they are contributing."[61] This is Theory Y in action. McGregor's work has been developed beyond X and Y; for example both Lyndall Urwick and William

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[54] D. Clutterbuck & S Crainer, *Makers of Management; Men and Women who Changed the Business World* (London, Macmillan, 1990), p. 120.
[55] Ibid.
[56] Ibid., p. 118.
[57] Peters and Waterman, *In Search of Excellence,* p. 96.
[58] Ibid., p. 99. They include the works of Chester Barnard and Philip Selznik with those of Mayo and McGregor.
[59] Ibid., pp. 95-96.
[60] W. E. Beveridge, Managing *the Church* (London, SCM Press, 1971), pp. 48-49.
[61] Malcolm Grundy, 'Overview' in *Management and Ministry*, ed. J. N. Nelson (Norwich, Canterbury Press for MODEM, 1996), p. 16.

Ouchi have produced "Theory Z"s, which in their different ways amplify Theory Y and attempt to address some of what they perceive as its deficiencies.[62]

McGregor's assumptions about human nature are based on little evidence, although McGregor claims that there is some empirical support. His suggestion that Theory X is inadequate is probably correct, but inadequacy does not mean totally wrong. The Christian doctrine of Humanity, for example, would accept that, due to its fallen condition, humanity may act in the ways suggested by Theory X, it would also insist that, "made in the image of God", humanity has aspects of Theory Y also.[63]

In what can be seen as an extension of McGregor's second principle in his Theory Y, Rosabeth Kanter took the concept of delegation a step further with the idea of empowerment. Empowerment is "an approach to managing people which permits team members to exercise greater decision making in the day-to-day matters in their work."[64] Although not using the term, empowerment is implicit in McGregor's Theory Y and, as a concept, also addresses to some extent Hodson and Sullivan's criticism about perceiving the worker as a passive object to be manipulated by management. (See above)

Whilst Mayo's insights have generally been recognised as valuable, there have been critics of the Human Relations School. Peters and Waterman describe the

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[62] See Lyndall F. Urwick, 'Theory Z', Advanced *Management Journal* 35 (Jan 1970), pp. 14-21, and William G. Ouchi. *Theory Z: How American Business can meet the Japanese Challenge* (Reading, Mass., Addison-Wesley, 1981)

[63] The point about fallen humanity explaining some behaviours is also made by Stephen Pattison regarding Taylor's view of the workforce. Stephen Pattison, *The Faith of the Managers When Management becomes Religion* (London, Cassel, 1997), p. 46. He also suggests that appraisal systems may have been influenced by the ecclesiastical discipline of confession.

[64] Cole, *Management Theory and Practice*, p. 186. This is Cole's definition, but he cites Clutterbuck as referring to a number of different definitions and empowerment being applied at different levels in the organization. Cole says that empowerment "is best seen as a qualitative approach to the delegation of authority throughout an organization, combining both practical and idealistic values about the best use of people at work." Ibid., pp. 190-191. Citing D. Clutterbuck, *The Power of Empowerment: Release the Hidden Talents of your Employees* (London, Kogan Page, 1994)

understanding as being discredited when naive disciples perverted their ideas.[65] Peter Drucker is also doubtful about the overall effects, since he believes that Human Relations ignores the work element, the economic aspects and the political realm within the organization. Drucker regards its 'the happy worker is an efficient and a productive worker' slogan as at best a half-truth since "It is not the business of the enterprise to create happiness, but to sell and make shoes." The achievement of the Human Relations, whilst great, is not adequate since it is not "the concepts that underlie the actual management of worker and work."[66]

Systems Approach to Management

Organization as a System

The Systems Approach starts by looking at the organization, and how it is managed, as a 'system' that takes *inputs* and by means of a *process* (a series of activities) converts these into *outputs*. A system is thus "a collection of interrelated parts which form some whole."[67] The other feature which might be present in a system is *feedback*, where the effects of, or response to, some activity is in turn communicated as information to the system and influences its future actions. There are two types of system: a *closed system* is one which is self-contained and does not interact with its environment, whereas an *open system* is exposed to and influenced by the environment. An open system thus acquires inputs across a *boundary* from the environment (and from within) and releases outputs across the *boundary* to that environment. Cole notes that social, biological and information systems are all open,[68] a view also expressed by Katz and Kahn.[69] Based on

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[65] Peters and Waterman, *In Search of Excellence*, p. 99.
[66] Drucker, *The Practice of Management* (London, Mercury Books, 1961), pp. 246-247.
[67] Cole, *Management Theory and Practice*, p. 70.
[68] Ibid.
[69] D. Katz and R. L. Kahn, 'Common Characteristics of Open Systems' in *Systems Thinking Selected Readings*, ed. F. E. Emery (Harmondsworth, Penguin Books, 1969), pp. 86-104, at 91. (Reprinted from D. Katz and R. L. Kahn, *The Social Psychology of Organizations* (New York, John Wiley, 1966), pp. 14-29)

biological systems, the main common characteristics of open systems are seen as an importation of energy, a transformation process, output to the environment, the cyclical character of activities, taking in more energy than it uses so having some available for transformations and growth, information and feedback, a dynamic equilibrium, movement towards differentiation and elaboration, and 'equifinality' – the ability to reach the same terminal state via different starting conditions and routes.[70] This latter characteristic is missing when systems are regarded as closed, with the view that there is 'one right way' to achieve the organization's goal. In open systems, there is more than one way to produce a given outcome.

In essence all organizations are open systems in some way, although sub-systems within them may be either open or closed. One criticism of previous models of management is that they tended to regard the organization as a closed system, or rather, to have a close-fitting boundary, little regard for the effect of or on the environment and a management concentration on control of the processes. Open-systems thinking enables managers to see how to influence the environment beyond the narrow confines of the organization, and particularly how managers can obtain and control scarce and valuable resources.[71]

The disciplines of Total Quality Management (TQM) are based on viewing the organization as a series of inter-reacting systems, which includes both internal systems and those of the environment (such as suppliers and customers). Another key concept is that of *synergy*, the idea that by processes and systems working together in ways that are only possible in an organised system, the organization can be better than just the 'sum of its parts'. Recent developments include the use of teams comprising people from different departments coordinating their actions to increase efficiency and effectiveness.[72]

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[70] Ibid., pp. 92-100. Though the concept of energy flows is more a physics metaphor than a biological one.

[71] Jones, *et al.*, *Contemporary Management*, p. 48.

[72] Ibid., p. 49.

Socio-Technical Systems - Eric Trist

Work by Trist and Bamforth at the Tavistock Institute in the 1950s introduced the concept of a *socio-technical system*, which describes effective systems as an interdependence between technology (machines, working environment and task requirements) and the social needs of the group.[73] Later work by Trist suggests that, when the environment is changing rapidly, the human side of the socio-technical system is important, with humans being seen as complementary to the machines rather than an extension of them. It is also found that task grouping, multiple skills, self-regulation, collaboration and commitment need to replace the task simplification, single skills, strict management control, competition and alienation of the Scientific Management.[74] Handy comments that a problem with the Systems Approach is that "In systems thinking everything affects everything else, everything is part of something bigger and nothing can stand on its own or be understood on its own. Rather like economics, systems thinking explains everything but predicts little, ..." However, he adds "... although writers like Peter Senge, building on Jay Forrester's model-building in Industrial Dynamics, are helping to make it more practically useful."[75]

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[73] Cole, *Management Theory and Practice*, p.75. Trist describes open socio-technical systems in F. E. Emery and E. L. Trist, 'Socio-technical Systems,' in *Systems Thinking Selected Readings*, ed. Emery, pp. 281-296. (Reprinted from C. W. Churchman and M. Verhulst (eds), *Management Science, Models and Techniques, Vol 2* (London, Pergamon, 1960), pp. 83-97) Much of Trist and Emery's work was done on a coalface where labour and machinery were well integrated. With the proliferation of IT machines and systems within the office environment, these too might well now be described as 'socio-technical systems' (although how 'open' these are could be a matter for investigation and debate).

[74] Pugh & Hickson, *Writers on Organizations*, pp. 182-183.

[75] Handy, *Understanding Organizations 4th edition*, pp. 22-23.

Learning Organizations - Peter Senge

Senge advocates that in continuously changing environments, organizations need to become *learning organizations*.[76] A learning organization is one that enables its members to learn and continually transforms itself as a result. Senge believes that organizations suffer from a series of barriers to learning (centred round issues of power, trust, uncertainty, risk and responsibility) which result in only slow change in the right direction and thus lack of success in a complex world. He identifies two types of learning: 'adaptive learning' which allows the organization to modify its behaviour and products to cope with the changing world; and 'generative learning' that enables creativity and the generation of new ways of looking at the world.[77] Senge promotes the use of five "disciplines" that companies need to practice to enable them to become 'learning organizations'. These are:[78]

1. *Personal Mastery*: knowledge of self, of one's vision and a deepening realistic view of current actuality. This involves personal learning (and includes spiritual growth). There is a creative tension between the vision and the reality that encourages more learning,
2. *Mental Models*: to recognise and challenge and review non-aggressively the established forms of thinking (e.g., stereotypes about customers, employees, methods of working, possibilities of change, etc.)
3. *Shared Vision*: to communicate what is the 'visualization' of the future and enable it to be accepted by all members of the organization such that each wishes to help bring this about, (Senge's illustration is a hologram where even when divided, each

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[76] Senge's first work on this topic is Peter Senge, *The Fifth Discipline: The Art and Practice of the Learning Organization* (New York, Doubleday, 1990).

[77] Peter Senge, 'Building Learning Organizations,' in *Organizational Theory Selected Readings*, ed. Pugh, pp. 486-514, at pp. 487-488. (Reprinted from Peter Senge, 'The leader's new work: building learning organizations,' *Sloan Management Review*, (Fall 1990), pp. 7-23).

[78] From Crainer, *Key Management Ideas*, p. 202 and Pugh & Hickson, *Writers on Organizations*, pp. 204-205.

part shows the whole picture but from a different perspective.[79] This has some characteristics associated with charismatic leadership - see later).

4. *Team Learning*: to promote dialogue and co-operation between different groups to agree a range of mutually acceptable alternatives (rather than competition and 'turf-wars'),
5. *Systems Thinking*: (this is the fifth discipline from which Senge takes the title of his book, and the basis for the other disciplines) to see the underlying patterns of forces and relationships, and the consequent inbuilt limitations or persistent dilemmas. Senge helps this process by suggesting a series of 'systems archetypes' - systemic structures that occur frequently.[80]

Contingency Approaches

The contingency approach has developed out of the findings of the systems approach. Whilst the systems approach examines interdependent components of organizations within equally complex environments, the contingency approach suggests that organization design and management style depend on choosing the best combination of technological factors and human skills and motivation to fit the external environment.

Mechanistic and Organic Systems - Tom Burns and G. Stalker

At a similar time as Trist was discussing socio-technical systems, Burns and Stalker were studying the management of innovation which suggested that in some circumstances (e.g., R & D) the bureaucratic model was limited by an inability to cope

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[79] Senge, 'Building Learning Organizations, in *Organizational Theory Selected Readings*, ed. Pugh, p. 497.

[80] Such as limits to growth – growth restricted by some resource reaching a limit; shifting the burden - creating short-term solutions at the expense of long-term viability; escalation – esp. of conflict as one group sees its welfare as having an advantage over another group; Ibid., p. 504.

with change.[81] Based on an examination of the tasks and environment of an organization, they argued that there are two forms of management system; the *mechanistic* and the *organic*.

The *mechanistic* management system is most appropriate to stable conditions and is characterised by

- differentiation of task,
- precise definitions of roles and responsibilities,
- operations governed by instructions and decisions made by superiors,
- improvement of means rather than accomplishment of ends,
- hierarchical control systems,
- insistence on loyalty and obedience to organizations goals, values and authorities,
- vertical interactions, and
- knowledge located at the top.[82]

Conversely, an *organic* management system is suitable to changing conditions that bring about unforeseen problems and activities that do not fit readily into a functionalised hierarchy. This form of management is exemplified by

- continual adjustment of tasks through interaction with others to meet new conditions,
- specialist knowledge and experience,
- wide, shared responsibilities,
- network structure of control and authority,
- commitment to tasks,
- horizontal communication of advice and information, and

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[81] Tom Burns and G. M. Stalker, *The Management of Innovation, 2nd edition* (London, Tavistock Publications, 1966 - 1st edition 1961)

[82] Ibid., pp. 119-120. A description typical of Weber's bureaucracy and organization under Taylor's scientific management.

- knowledge spread throughout the organization.[83]

The organization is stratified (positions differentiated by seniority e.g., in experience or expertise) and authority is established by consensus. The high commitment means that individuals are less concerned about which are their tasks and more about helping to achieve the goals. Formal and informal structures are less distinguishable.

Burns and Stalker do say that the two forms are a polarity not a dichotomy; with intermediate stages and an elastic relationship with organizations able to oscillate between the two forms as external conditions are stable or unstable. They add that concerns might operate with a system of management that contains both forms.[84]

Moreover,

> We have endeavoured to stress the appropriateness of each system to its own specific set of conditions. Equally, we desire to avoid the suggestion that either system is superior under all circumstances to the other. In particular, nothing in our experience justifies the assumption that mechanistic systems should be superseded by organic in conditions of stability. The beginning of administrative wisdom is the awareness that there is no one optimum type of management system.[85]

This conclusion has led to management theories of this type being referred to as "Contingency Theories of Management". Typically, the mechanistic system is linked to Taylor's scientific management, Weber's bureaucracy and McGregor's Theory X assumptions. Conversely the organic system is linked to McGregor's Theory Y assumptions. Burns and Stalker's proviso about there being no one right system should not be forgotten.

The Burns and Stalker model has been used as an example of the contingency approach. Similar work was carried out in USA by Lawrence and Lorsch.[86] Both these are

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[83] Ibid., p. 121.
[84] Ibid., p. 122.
[85] Ibid., p. 125.
[86] Paul R. Lawrence and Jay W. Lorsch, *Organization and Environment: Managing Differentiation and Integration.* (Cambridge, Mass., Harvard University Press, 1967). In this study, Lawrence and Lorsch used the elements of technology and environment to examine the effect of differentiation (differences in structure, practices and attitudes) and integration (co-operation and corporate identity) on the culture and hence performance of organizations. Kakabadse, *et al., Working in Organisations,* pp. 437-438.

deterministic models as the organization is reacting to changes in the environment. Another form of the contingency approach proposes that organizations can create and shape the environmental conditions for success.[87] Consideration of the relationships between environment and the organization have led to other theories being proposed, although these tend to be theories of organization rather than of management.[88]

Managerial Work - Henry Mintzberg

In another examination of management, Mintzberg of McGill University in Canada studied managerial behaviour, i.e., what managers actually do whilst carrying out their work.[89] Mintzberg defines a manager as " – those people formally in charge of organizations or their subunits. This excludes many of those in "middle management," but includes people with titles such as president, prime minister, foreman, dean, department head, and archbishop."[90] He reported that the work of managers is distinguished by some common characteristics:[91]

- the work is at an unrelenting pace,
- its is characterised by brevity, variety and fragmentation,
- there is a preference for action, which gives immediate feedback, over planning,
- an attraction for verbal communication rather than for documentation,

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[87] Buchanan and Huczynski cite the work of Pfeiffer and Salancik as an example of this strategic choice model. Buchanan & Huczynski, *Organizational Behaviour*, p. 445.

[88] So, Resource Dependence Theory (Pfeiffer and Salancik), Population Ecology Theory (Hannan, Freeman & Aldrich), Institutional Theory (Selznick). Mary Jo Hatch, *Organization Theory Modern, Symbolic and Postmodern Perspectives* (Oxford, Oxford University Press, 1997), pp. 78-86.

[89] As opposed to what most management literature said that they do. Mintzberg maintained that although there had been much written on the topic of management, "we know so little of what he does." Mintzberg, *The Nature of Managerial Work*, p. 2. He used exclusively empirical studies of managerial work, both his own research (his doctoral thesis based on 5 managers) and studies by others, to arrive at his conclusions. Amongst his other works are studies of organization structures. Henry Mintzberg, *The Structuring of Organizations: A Synthesis of the Research* (Englewood Cliffs, N.J., Prentice-Hall, 1979), and power in organizations. Henry Mintzberg, *Power In and Around Organizations* (Englewood Cliffs, N.J., Prentice-Hall, 1983)

[90] Mintzberg, *The Nature of Managerial Work*, p. 3.

[91] Ibid., pp. 29-53.

- maintains a complex network of relationships outside organization,
- is a blend of duties and rights which limit freedom but enable some control

These characteristics are present in different degrees in managerial activities at all levels of an organization.[92]

Mintzberg also proposes that there are ten roles performed by managers in three main activities:[93]

Interpersonal roles: a manager's dealings with others and comprising

Figurehead - representing the organization

Leader - combining needs of organization and staff

Liaison - networking with others at the same level

Informational roles: concerned with information flows:

Monitor - collecting information affecting the organization,

Disseminator - transmitting information to others

Spokesperson - giving information about the organization.

Decisional roles: related to making decisions:

Entrepreneur - changing organization's methods,

Disturbance Handler - handling unpredicted events beyond manager's control

Resource Allocator - scheduling organization's resources,

Negotiator - trading resources

Mintzberg puts forward that different managers have different mixes of the roles and he therefore positions his theory within the Contingency models.[94] Whilst comprehensive, the roles are more descriptive than useful, although this model of management highlights

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[92] Ibid., p. 29.

[93] Role = "an organized set of behaviours belonging to an identifiable office or position" Ibid., p. 54.

[94] Ibid., pp. 102-122; and 129, summary point 1. Mintzberg also maintains that "There is no science in managerial work ... The management scientist has almost no influence on how the manager works." Ibid., p. 5.

the importance of relationships and information (= power) in the manager's job.[95] Cole makes the observation that not only are the roles defined rather generally, but that some are equally applicable to non-managerial jobs.[96] Handy sees the ten roles being underpinned by another role, that of problem identifier.[97]

Team Roles - Meredith Belbin

Whilst Mintzberg concentrated on the roles of the individual manager, Belbin observed roles within teams.[98] Although Belbin's work at Henley began with an Executive Management Exercise (EME), he and his fellows began to use the EME and successors as a research tool to examine why some teams performed better than others. Using the "well-researched scales of introversion and anxiety/ stability" which produced "four broad types which are also associated with well-known executive occupations."[99] Much further research suggested that to be successful; teams need a mix of 8 different types of people, each with different characteristic strengths, called team roles.[100]

Company Worker	- Conservative, dutiful, predictable.
Chairman	- Calm, self-confident controlled.
Shaper	- Highly strung, outgoing, dynamic.
Plant	- Individualistic, serious- minded, unorthodox.
Resource Investigator	- Extroverted, enthusiastic, curious, communicative,
Monitor-Evaluator	- Sober, unemotional, prudent.
Team Worker	- Socially orientated, rather mild, sensitive,

[95] Ibid., pp. 4-5.
[96] Cole, *Management Theory and Practice*, p. 5.
[97] Handy refers to this role as being akin to that of a medical GP who has to identify problems (symptoms), diagnose the issues (disease) and decide on strategies (treatment). This process then determines the correct role(s) for the manager to adopt. Handy, *Understanding Organizations 4th edition*, pp. 325-330.
[98] Meredith Belbin, *Management Teams – Why They Succeed or Fail* (Oxford, Butterworth Heinemann, 1981)
[99] Belbin, *Management Teams*, p. 20. The broad types were Stable Extroverts, Anxious Extroverts, Stable Introverts and Anxious Introverts. Ibid.
[100] Team role = A tendency to behave, contribute and interrelate with others in a particular way.

Completer-Finisher - Painstaking, orderly, conscientious, anxious.

In later work, Belbin changed some of the names so that Company Worker => Implementer, Chairman => Co-ordinator, and added 'Specialist' who provides the team with rare knowledge and skills. The roles can also be grouped into:

action-oriented roles - Shaper, Implementer (Company Worker), and Completer-Finisher

people-oriented roles - Co-ordinator (Chairman), Teamworker and Resource Investigator

cerebral roles - Plant, Monitor-Evaluator and Specialist.[101]

Belbin noted that people can adopt more than one role, but have a preferred one.[102] Belbin's conclusion was that "Teams are a question of balance. What are needed are not well-balanced individuals, but individuals who balance well with one another. In this way human frailties can be underpinned and strengths used to full advantage."[103] There is no ideal team size, although below 5/6 a team is vulnerable to people leaving and causing the break-up of the team. Belbin holds that "The point about a team is that it has a life of its own. Its membership might change but it still continues."[104]

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[101] See Belbin Associates website: *BELBIN: Belbin Team Roles*, December 2002, Belbin Associates, 3 January 2003, <http://www.Belbin.com/belbin20%team-roles.htm >

[102] Belbin used to take the two strongest roles as a determinant of someone's team function.

[103] Belbin, *Management Teams*, p. 75.

[104] Ibid., p. 113. Other writers (e.g., Tuckman or Hersey and Blanchard) would disagree and say that if a well-established team lost and gained members it would have to re-establish itself and would then be a different team.

5.2 MANAGEMENT THEORIES IN CHRISTIAN WRITING

Introduction

In the piece examining management theories various classes of theory, with typical examples, were used. The section did not look at which theories were being used by Christian writers. This part of the thesis performs that function, using a selection of specifically Christian books aimed at clergy and church readers. The objective is to discover which theories and theorists are most influential and how, whether Christian authors, and through them the Church more widely, are using secular management theories, which ones and how they are being used.

Books selected

To select the books to be included in this brief study of the use of management models, the empirical research was a starting point. This had suggested a list of well-known books on leadership and management in the church, with the opportunity given to indicate any others being used. From an analysis of the results a list of books to be considered was created which included the books suggested in the questionnaire (but excluded Rudge on Church Management (1976) as there was least support for this work), plus a selection of the Other Books which are based on achieving a mixture of Christian and non-Christian, practical/theoretical and more the recent (i.e., likely to be in–print) and readily available books.[105] For this piece, some books were excluded as they were secular in origin (i.e., not specifically aimed at Christian readers); others excluded were primarily on leadership, so that such books did not dominate the selection. Yet others were excluded as they dealt with subjects that were felt to be too

[105] There was little support, either, for Rudge's first book (1968), but this was retained as a good example of the application of management theory to the Church. Peter F. Rudge, *Ministry and Management* (London, Tavistock Publications, 1968)

peripheral to this part of the study.[106]

Some books or articles were added to the list, as they were considered typical.[107] In books that are collections of contributions, items were considered individually, as these are generally written separately and, whilst to a common specification, are independent of each other. Contributions from these sources were excluded if their topic was not particularly about management.[108]

The final list consists of 40 items (from 25 books), having publication dates spanning from 1968 (Rudge) to 2001 (Kuhrt, Stackhouse), and with 70% published since 1995. This represents 33 authors, as 6 are included more than once.[109] A full list is given in the Bibliography.

It is recognised that the listing is not exhaustive and that any analysis can be indicative only. However, it is felt that the exercise was useful and produced some interesting information.

The analysis

A first pass through the list separated out those which contained no references to secular writers on management or management theories/models.[110] There were 9 of these, 23%

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[106] Robin Greenwood, *Transforming Priesthood* (London, SPCK, 1994), for example.

[107] E.g., Gerald A. Arbuckle, *Refounding the Church Dissent for Leadership* (London, Geoffrey Chapman, 1993), and Max L. Stackhouse, 'Business, Economics and Christian Ethics,' in *The Cambridge Companion to Christian Ethics,* ed. R. Gill, pp. 228-242. (Cambridge, C. U. P., 2001)

[108] For example: only 6 out of the 14 contributions to *Leading, Managing, Ministering.* Ed. John Nelson, were included.

[109] Malcolm Grundy 3 times.

[110] By "secular writers" is meant any writer who is not aiming at a religious, and expressly Christian, readership. So, Charles Handy, whilst having Christian sympathies, is a secular writer under this definition as he writes for a general circulation. Similarly, to describe Peter Drucker as 'secular' does not mean that he is an atheist.

of the total. This sub-group was examined to see if there were any particular reasons for the exclusion of secular writers.

The remaining items were searched for references to management ideas or management writers. These latter were collected into a second group. There were a considerable number of these, 75 distinct references in total covering 54 management writers.[111] These were analysed for both frequency of reference and how the authors of the books selected engaged with the secular writer's ideas. The 18 references made to other Christian writers were collected and considered separately.

a) References to management writers

A first breakdown of the 75 references shows the following.

Referenced	No.	%		**Date**	No.	%
Once	49	65		Pre 1965	10	13
Twice	12	16		1965-80	10	13
Three times	10	13		1981-90	29	39
Four Times	2	3		1991-95	21	28
Five times	1	1.5		1996-2000	5	7
Six times	1	1.5		>2000	0	
Total	75	100		Total	75	100

Table 5.1 References to management writers

That one in 3 is referenced only once, and fewer than 1 in 5 more than twice, suggests that whilst Christian authors are in touch with a wide spread of secular writers, there is little agreement about who are the key ones. That the 75 references are made by 32 authors, i.e., a mean of just over 2 per author, is indicative that there is only a narrow scope of reference by any one author. In several cases an author would reference the same secular writer, even the same

[111] Two books by Charles Handy, *The Gods of Management* and *Understanding Organizations*, were each referenced in two different editions. Although each book is considered as one reference in the analysis, they are identified separately in the Bibliography. Hence there are 77 books cited in the Bibliography. In other cases where there are different editions of a reference, but insufficient evidence to identify which is being used, the latest edition prior to the publication of the listed book is assumed.

book, in two different pieces. For example, McGregor's *The Human Side of Enterprise* is cited by John Finney in both his 1989 and 1992 books,[112] and he further cites McGregor's, *Appraisal* in his 1992 book.[113] This results from later books repeating or developing ideas in previous works.

The dates of the referenced works tend to be fairly recent, although a quarter (26%) are from before 1980. This suggests that the authors are picking up the more recent writings, although these may contain theories and models from previous eras as secular writers also rework and develop previous ideas.

There are a few secular writers whose works are cited more frequently. Five writers who are each referenced three times are:

1. Woodcock and Francis, *The Unblocked Manager*, is a self-development manual designed to help managers improve their effectiveness by identifying and tackling "blockages" that prevent managerial competence.[114] The need for and use of 'Development Training' for ministers is picked up from Woodcock and Francis by Finney (in both 1989 and 1992).[115] He takes Woodcock & Francis's basic ideas and substitutes the word 'minister' for the word 'manager'.[116] *The Unblocked Manager* is recommended as a "good textbook." by Cormack and the ideas of Woodcock and Francis for team development are appropriated into his book in the form of a Team

[112] Douglas McGregor, *The Human Side of Enterprise* (New York, McGraw-Hill, 1960)
[113] Douglas McGregor, *An Uneasy Look at Performance Appraisal* (1957; other details of source unknown)
[114] Mike Woodcock and David Francis, *The Unblocked Manager* (Aldershot, Gower, 1982), (now available in a revised 1996 edition)
[115] E.g., in John Finney, *Church on the Move Leadership for Mission* (London, Daybreak, 1992), pp. 147-153.
[116] Ibid., p.148.

development skills checklist.[117]

2. Belbin's *Management Teams* deals with team roles and how to make a team successful.[118] In a section on managers and leaders needing self-understanding, Higginson outlines the need to work in teams and introduces the idea of Team Roles devised by Meredith Belbin, but without developing the idea into something specific for Christian management.[119] Under section on special awareness about groups, Kilroy mentions Belbin's roles which he describes as straightforward, but perhaps too reminiscent of the board room.[120] Bryn Hughes' book, a "Biblically based management practice for your church", refers to 'tools' not 'chapters'.[121] In the 'Teamwork' tool, he emphasizes the importance of different contributions, based on Belbin's work, and shows how these apply at different stages in the decision making process.[122]

3. *The Seven Habits of Highly Effective People,* Stephen Covey's successful book, is referenced by Greenwood, although the note is by no means clear as to why.[123] Grundy cites Steven Covey on the difference between management and leadership being that management being about doing things right and

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[117] David Cormack, *Team Spirit* (Bromley, England, MARC Europe, 1987), pp. 49, 199-201.
[118] Meredith Belbin, *Management Teams – Why They Succeed or Fail* (Oxford, Butterworth Heinemann, 1981)
[119] Richard Higginson, *Transforming Leadership* (London, SPCK, 1996), pp. 36-37.
[120] Bernard Kilroy, 'A New Spirit in Leadership,' in *Leading, Managing, Ministering*, ed. John Nelson (Norwich, The Canterbury Press for MODEM, 1996), pp. 107-130 at 123.
[121] Bryn Hughes, *Leadership Toolkit* (Eastbourne, Kingsway Publications, 2002; originally pub. Monarch Books, 1998), p. 23. He mixes 'management' and 'leadership'.
[122] Hughes, *Leadership Toolkit*, pp. 187-191.
[123] Steven. R. Covey, *The Seven Habits of Highly Effective People* (London, Simon and Shuster, 1992) See Robin Greenwood, 'Understanding New Patterns of Management in Ministry,' in *Management and Ministry*, ed. John Nelson (Norwich, The Canterbury Press for MODEM, 1996), pp. 99-108, at 106 and note 4, p. 108.

leadership about doing the right things.[124] This has, though, been said before Covey by, for example, Peter Drucker. Stephen Croft, in a book which criticizes of the use of management theories in the church, is quite prepared to pick out single ideas by Covey, as well as others, and to use secular management ideas as justification for his views.[125]

4. Gareth Morgan's book *Images of Organization* gets mention in bibliographies of Avis and Kilroy's 1996,[126] and is referenced for one idea, that consensus building might be a "female style of management", in V Roberts.[127]

5. The *mechanistic* and *organic* organization models of Burns and Stalker attract some attention.[128] Beveridge uses them as two of the three types of organization that he describes in detail (the other is a human relations organization).[129] Peter Rudge also uses Burns and Stalker, comparing their *mechanical* organization to a 'Classical' organization, and their *organic* to his 'Systemic' one.[130] Rudge too prefers the Systemic/ organic model, concluding not only that "there is a high degree of affinity between organizational theory and theological doctrines" but "The inquiry has shown that the systemic way of thinking has the greatest weight of biblical support

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[124] Malcolm Grundy, 'The Challenge of Change,' in *Leading, Managing, Ministering*, ed. John Nelson (Norwich, The Canterbury Press for MODEM, 1998), pp. 159-178, at 174.
[125] Steven Croft, *Ministry in Three Dimensions Ordination and Leadership in the Local Church* (London, Darton, Longman & Todd, 1999), pp. 112 & 182.
[126] Gareth Morgan, *Images of Organization* (London, Sage Publications, 1986); (new edition 1997).
[127] Vaughan Roberts, 'A Body of Consensus? The Church as Embodied Organization,' in *Managing the Church? Order and Organization in a Secular Age*, ed. G. R. Evans and M. Percy, pp. 153-173, at 153. Citing Morgan, *Images of Organization*, p. 193.
[128] Tom Burns, and G. M. Stalker, *The Management of Innovation.* London (Tavistock Publications, 1961)
[129] W. E. Beveridge, *Managing the Church*, (London, SCM centrebooks, 1971), pp. 51-79.
[130] Rudge, *Ministry and Management*, pp. 26-30.

and is nearest to the central stream of Christian thinking; and so the systemic theory of management is supremely suitable for use in the church."[131]

Gerald Arbuckle describes two types of church organisation – growing and ageing which, he says, are similar in many ways to organic and mechanistic organizations as described by Burns and Stalker.

> Within organic cultures there are few rules and regulations; the emphasis is on innovation, creativity and evaluative feedback in order that the organization may keep responding adequately to a changing world. The leadership fosters in organic cultures a participative and transformative atmosphere in which people feel they can create and be supported by others in the group... In mechanistic cultures, on the other hand, the tasks of the organization are considered predictable or unchanging; the leadership's role is to ensure that these long-established and neatly set out rules of operation are being followed. Creativity is unnecessary and to be discouraged because it threatens a predictable way of acting. Such cultures are totally unsuited for a world in change. Before Vatican II the Church had become a mechanistic culture, the very culture that Paul and Peter told the Council of Jerusalem was alien to Christ's missionary message. This mechanistic culture affected all levels of Church life.[132]

Arbuckle sees management in this ageing culture as being "Primarily administrators; priority given to detailed planning/status quo."[133] He regards the church, both historically and pastorally, as over-managed with a mechanistic culture being imposed on it and ecclesiastical officials chosen primarily to be managers.[134] Arbuckle clearly wishes for an organic organisation, and having settled that a mechanistic organisation is only appropriate for a stable environment, implies that leaders (in this case Popes and senior clerics) who wish for a stable environment try to generate one by establishing a mechanistic management structure. In a section on structure, Ryan suggests that the early church was "an *ad hoc* organic structure," with "a predisposition to organisational learning, and the ability to be highly

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[131] Rudge, *Ministry and Management*, p. 66.
[132] Arbuckle. *Refounding the Church*, pp. 56-57.
[133] Ibid., Fig. 2.3, p. 57.
[134] Ibid., p. 104.

responsive to environmental conditions."[135] These ideas, whilst not taken from their works, are reminiscent of Burns and Stalker's organic organisation which is "is suitable to changing conditions that bring about unforeseen problems and activities that do not fit readily into a functionalised hierarchy." – just the conditions that Ryan describes as being those of the early church.[136]

There are then five management writers who are referenced more than three times.

Douglas McGregor

McGregor is drawn on by Finney to urge church leaders to think about their tasks because "'every managerial act rests upon assumptions, generalisations and hypotheses – that is to say on theory.'"[137] He also uses McGregor to explain why senior clerics are uncomfortable with carrying out appraisals, because they "dislike playing God" and prefer to treat subordinates "as professional colleagues."[138] Finney also discusses McGregor's Theory X/ Theory Y.[139] Finney criticises it because

a) people do not behave in the same way all the time,

b) Theory Y is "bad news for the vulnerable." Maslow is stated as criticising McGregor's theory for its " 'inhumanity to those who cannot achieve the self-discipline and ability to take responsibility for their own self-command,

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[135] Catherine M. Ryan, 'Towards Redefining the Role of Ministry,' in *Management and Ministry*, ed. John Nelson (Norwich, The Canterbury Press for MODEM, 1996), pp. 91-98, at 94.

[136] Ryan, 'Towards Redefining the Role of Ministry' in *Management and Ministry*, p. 93. And also possibly suitable for churches starting up (house churches) or breaking away (schismatic churches or, to a lesser extent, church plants). It might also be suitable for where an established church is attacked by a hostile government (Soviet communist or fascist, for example) or where the environment becomes more chaotic, e.g., for the Church of England currently facing falling church attendances, financial difficulties, post-modernist view of authority and a generally benign but uninterested populace, and for which a bureaucratic management is unsuited.

[137] Finney, *Church on the Move*, p. 10. Quoting McGregor, *The Human Side of Enterprise.*

[138] Finney, *Church on the Move*, pp. 144-145. Citing McGregor, *Performance Appraisal.*

[139] John Finney, *Understanding Leadership* (London, Daybreak, 1989), pp. 21-23.

which is required by Theory Y."[140]

c) both Theory X and Theory Y are manipulative – Y possibly covertly.[141]

Finney then suggests a 'Theory Z'[142] in which

- people need different encouragements at different times,
- sees people as variable and worthwhile,
- is optimistic about human nature as redeemed by Christ
- is "not manipulative for his or her own ends..." [143]

Peter Rudge identifies McGregor's Theory Y with his 'human relations' management, one of the five "theories of management in terms of which organizational behaviour may be described and understood."[144] Although Rudge bases his study largely on the works of Max Weber (Traditional, Charismatic and Bureaucratic organizations) and Burns & Stalker (Mechanistic and Organic organizations), he makes use of Douglas McGregor's Theory X/Theory Y in *The Human Side of Enterprise* as an example of the issue of the doctrine of man implicit in theories of management.[145]

Beveridge, one of the earliest books, discusses McGregor's X/Y models and

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[140] Finney, *Understanding Leadership*, p. 22. In Abraham Maslow, *Eupsychian Management* (New York: Irwin, 1965)

[141] This also suggests that Finney regards 'manipulation' as one of the forbiddens for the use of management theories in the church. See his Preface.

[142] Finney, *Understanding Leadership*, p. 22. It is not clear whether Finney has heard of the 'Theory Z' devised by William Ouchi (Ouchi, W. 1981. *Theory Z: How American management can Meet the Japanese Challenge.* New York: Perseus Books Publishers.) Whilst Ouchi certainly will have known of Theory X/ Theory Y, his Theory Z is not an extension of McGregor's work. A Theory Z has also been ascribed to Maslow and to W. Edwards Deeming. Various others have also used this description for some combination of X and Y; most are some form of participative management. There is also a Theory R Management (called 'Value the Person')

[143] presumably manipulation is OK if it is for God's ends?

[144] Rudge, *Ministry and Management*, p. 21.

[145] Ibid., pp. 62-63.

suggests that not only are they two contrasting views of people, but that the way an organization is structured depends on which view of people is espoused.[146] Beveridge equates structures designed by a manager who believes Theory X with the classical or mechanistic organization or, in a milder form, the human relations organization. Belief in Theory Y produces an organic structure. Beveridge analyses these three structures in a later chapter.

Hence, although McGregor seems to have a significant number of references, three are by the same author, although in different books. The only author to treat McGregor's ideas in any depth is Beveridge, whose book is little used any more.

Tom Peters

Tom Peters has been described as "the pre-eminent contemporary management guru" whose book *In Search of Excellence*, co-written with Robert Waterman, is "the best-selling management book of all time."[147] This was followed by, among others, Thriving *on Chaos*, *Liberation Management* and a recent series of books about *Reinventing Work.*[148]

In his chapter on Industrial Relations, John Stott cites *In Search of Excellence* as requiring "'shared values' which unite and motivate the entire workforce" to create a common vision and goals of which co-operation is a by-product.[149] The '7-S Framework' has six outer interdependent variables together with 'shared values' which Stott describes as "the nucleus at the centre round which all these

[146] Beveridge, *Managing the Church*, pp. 48-49.
[147] Stuart Crainer, *Key Management Ideas* (London, Pitman Publishing, 1996), p. 112, referring to Tom Peters and Robert Waterman, *In Search of Excellence* (New York, Harper and Row, 1982). Peters insists that very few of the buyers actually read the book.
[148] Tom Peters, *Thriving on Chaos: Handbook for a Management Revolution* (London, Pan Books, 1989); Tom Peters, *Liberation Management: Necessary Disorganization for the Nanosecond Nineties* (New York. Alfred A. Knopf, 1992).
[149] John Stott. *Issues Facing Christians Today* (Basingstoke, England, Marshalls Paperbacks, 1984), p. 189.

revolve" and goes on to say that one of the most important of these shared values is respect for people.[150]

Grundy acknowledges Peters and Waterman *In Search of Excellence* as one of the inspirations behind his 'Understanding New-shape Congregations', although there is no precise mapping between his ideas and theirs.[151] Although not quoted in the book, Grundy's bibliography includes Tom Peters, *Liberation Management.*[152] In 'The Challenge of Change' Grundy declares the need for leaders to have more open lifestyles and cites in evidence the comment by Peters and Waterman that for successful companies the organisational values and purposes are defined by what executives do rather than what they say.[153]

Cormack also cites *In Search of Excellence* using it to suggest that small groups are the basic building blocks.[154] This is a single idea from a large section on Bias for Action and the sole quote in Cormack's book.

Higginson suggests that in the business arena there is "a genre of modern writing with which the Christian community ought to be interacting rather more than is currently the case." He considers this writing in its more sophisticated form, i.e., from "writers like John Adair, Charles Handy, Tom Peters and Peter Drucker", to contain " penetrating analysis of current trends and prophetic identification of new

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[150] Ibid.

[151] Malcolm Grundy. *Understanding Congregations* (London, Mowbray, 1998) chapter 8, pp. 131-143. In a note to the chapter he cites Peters & Waterman's eight characteristics of organisational excellence. Ibid., n. 1, p. 143.

[152] Ibid., p. 147, referring to Tom Peters. *Liberation Management: Necessary Disorganization for the Nanosecond Nineties* (New York: Alfred A. Knopf, 1992)

[153] Grundy. 'The Challenge of Change' in *Leading, Managing, Ministering,* pp. 159-178, at 175.

[154] Cormack, *Team Spirit,* p. 14.

ones"[155] Higginson also cites Peters' work *Thriving on Chaos* which advocates learning from failure, but not to necessarily agree with the thesis that firms should encourage "thoughtful failures."[156] Whilst saying that pleasure can be taken in success, Higginson develops the theme of failure with a look at Jesus' failure in worldly terms. He regards recognition of the misery, demoralization and shame of failure as being missing from Peters' book.[157]

Arbuckle cites both Peters & Waterman's phrase 'hands-on, value-driven' and Deal & Kennedy's 'rites and rituals of leaders in corporate cultures' as examples of "an array of new terms and catch phrases leaving the average worker in the Church utterly bewildered."[158]

In his book *The Faith of Managers*, Pattison is highly critical of the sort of management thinking typified by Peters and Waterman, "whose work was very influential in public sector management" and who represent a 'new-wave' management "characterized principally by forward-looking optimism."[159] The message is sold in 'revival-style' meetings that companies must be obsessed with service and quality to achieve customer-focussed perfection.[160] Peters has been described as "evangelizing people".[161] Pattison designates Peters as being a charismatic prophet, indebted to Christian religious language and style, whose book *Thriving on Chaos* is "a work full of religious style, insights and

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[155] Higginson, *Transforming Leadership*, pp. 3-4.
[156] Higginson, *Transforming Leadership*, pp. 106-107, from Peters, *Thriving on Chaos*.
[157] Ibid., p. 115.
[158] Arbuckle, *Refounding the Church*, p. 99. Referencing Terrence Deal and Alan Kennedy, *Corporate Cultures: The Rites and Rituals of Corporate Life* (London, Penguin Books, 1988).
[159] Stephen Pattison, *The Faith of the Managers When Management becomes Religion* (London, Cassel, 1997), p. 38.
[160] Ibid., pp. 49 and 75.
[161] Crainer, *Key Management Ideas*, p. 111.

language."[162] He analyses Peters' "theology", but is unsure if Peters is "a religious man who uses classic theological resources and styles to directly inform his management discourse" or just uses themes that permeate American society.[163] Similarly, although Pattison references *Liberation Management* in the bibliography, Peters is dismissed as a writer of one of the "popular paperbacks produced by 'new wave' management gurus..."[164]

Tom Peters is a source of ideas used by some Christian authors and criticised by others. The only author in this survey to address Peters' ideas theologically is Pattison, who is seeking confirmation for his view that management is a form of faith. He believes that Peters is selling a kind of religion which "cheers and enlightens the lives of managers at a time of great social change and uncertainty."[165] Pattison questions Peters' underlying assumptions, at least in *Thriving on Chaos*, that the world is chaotic and unpredictable and that the past and present are of little value.[166] Certainly Peters' ideas need to be tested theologically and his definition of success should not be transferred uncritically to churches. However, his views in *Thriving on Chaos* that organisations will move from the mechanistic to the organic-type structure and that failure can be the springboard to something better have helpful resonances with Christian theological ideas of openness to God's will and the concept of forgiveness. They may also be a useful counter to the somewhat Fayol-like management rules advocated in *In Search of Excellence*.

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[162] Pattison, *The Faith of the Managers*, p. 135.
[163] Ibid., pp. 137-140.
[164] Stephen Pattison, 'Some Objections to Aims and Objectives,' in *Managing the Church? Order and Organization in a Secular Age*, ed. G R Evans and Martyn Percy (Sheffield, Sheffield Academic Press, 2000), pp. 128-152 at 128.
[165] Pattison, *The Faith of the Managers*, p. 147.
[166] Ibid., p. 148.

Peter Senge

Peter Senge is linked most firmly with the concept of a 'Learning Organization', one that enables its members to learn and continually transforms itself as a result.[167] This concept has been examined in the section on management theories. The phrase 'learning organization' became the management buzzword in the 1990s with a rash of books and articles to assist companies to become one. Crainer comments that "The expression has since gone on to rival excellence, vision, and empowerment as useful phrases that have now been almost completely stripped of any consistent meaning."[168] Crainer also described the learning organization as "one of the fads of the early 1990s." and suggests that there has been "something of a backlash with attempts at implementing Senge's theories proving disappointing."[169] However, the idea of a learning organization is one that seems to appeal to Christian writers, with 9 references and two parallel ideas (Ryan and Gonin) in the sample.

Greenwood, using systems thinking (Senge's Fifth Discipline – see below), identifies that there is much interconnection between issues in an organisation (he identifies 18) and that changing one – management theory input for example – causes changes in others.[170] He relates that the 1995 Turnbull Report invites the church to become a learning organisation and then looks at what this might mean for the church.[171] As often in American writing, Jayme Rolls provides no

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[167] Advocated in Peter Senge, *The Fifth Discipline: The Art and Practice of the Learning Organization* (San Francisco, Doubleday, 1990)

[168] Crainer, *Key Management Ideas*. p. 201.

[169] Ibid. pp. xiv, 241.

[170] Greenwood, 'Understanding New Patterns of Management in Ministry', *Management and Ministry*, p. 103.

[171] Greenwood, 'Understanding New Patterns of Management in Ministry', *Management and Ministry*, p. 104. 'Turnbull Report' is the short description for *Working as One Body: The report of the Archbishops' Commission on the organisation of the Church of England* (London, Church House Publishing, 1995), Chair: Rt Revd Michael Turnbull.

references, but in the bibliography she includes *The Fifth Discipline* and certain of the ideas she puts forward are reminiscent of Senge's thinking; e.g., responsive models, shared communication, acceptance of contrary views, commitment to new learning and emergent views.[172] Kilroy in his short bibliography in *Management and Ministry* recommends *The Fifth Discipline Fieldbook*,[173] which he cites again in his piece in *Leading, Managing, Ministering* to advocate a "systemic understanding of our situations."[174]

Gill & Burke propose that "There has recently been a radical shift of understanding about leaders in organizations. Church leaders might learn much from this"[175] which picks up the work of Senge saying that the Western model of leaders as *heroes* is (or should be) changing to one of people who are responsible for *building organizations*.[176] Roberts describes this citation of Senge by Gill & Burke to justify the move to "a strategic, vision-led and 'owned' style of leadership" as "very selective" since their "misleading and merely decorative" allusion is neither what was imposed on the universities nor envisaged for the churches.[177] Croft, whilst being generally critical of the use of management models by churches, nevertheless cites Peter Senge's Learning Organization idea as an important insight into listening and learning and "incorporating *diakonia* into its culture" and suggests "There has been a significant interest in the relevance of the learning

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[172] Jayme Rolls, 'Transformational Leadership' in *Leading, Managing, Ministering*, ed. John Nelson (Norwich, The Canterbury Press for MODEM, 1999), pp. 65-84, at 68-69.
[173] Bernard Kilroy and John Nelson, 'Short Bibliography' in *Management and Ministry*, ed. John Nelson (Norwich, The Canterbury Press for MODEM, 1996), pp. 231-233, at 233.
[174] Kilroy, 'A New Spirit in Leadership' in *Leading, Managing, Ministering*, p. 121.
[175] Robin Gill & Derek Burke, *Strategic Church Leadership* (London, SPCK, 1996), p. 85.
[176] Ibid., p. 86; quoting Senge, *The Fifth Discipline*, p. 340.
[177] Richard H. Roberts, 'Order and Organization: The Future of Institutional and Established Religion,' in *Managing the Church? Order and Organization in a Secular Age*, ed. G R Evans and Martyn Percy (Sheffield, Sheffield Academic Press, 2000), pp. 78-96, at 85.

organisation theory to the life of the church."[178]

Cundy & Welby quote Senge's use of Robert Greenleaf's view of servant leadership.[179] This concept of servant leadership in a learning organization is compared with the "biblical pattern of authority, taken up in the Ordinal", hence leaders as designers, teachers and stewards.[180] The servant leader example is Christ washing the disciples feet (John 13), and a bishop is someone "called to hold authority while rejecting the normal pattern of using it."[181] The concept of a 'Learning Organization' is espoused, and Cundy & Welby mention that it is elaborated in a General Synod document which itself draws on the work of Peter Senge's *The Fifth Discipline*.[182]

Grundy in *Management and Ministry* applies, briefly, the ideas of Peter Senge on learning organisations to the church by taking the 5 disciplines and saying how each might relate to a church.[183] In *Understanding Congregations* he takes this further and devotes two pages to describing the characteristics of Senge's learning organisation model, which "have definite parallels with life in our congregations."[184] He observes that "In this completely secular book, with

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[178] Steven Croft, *Ministry in Three Dimensions Ordination and Leadership in the Local Church* (London, Darton, Longman & Todd, 1999), p. 74.

[179] Ian Cundy and Justin Welby, 'Taking the Cat for a Walk? Can a Bishop Order a Diocese?' in *Managing the Church? Order and Organization in a Secular Age*, ed. G R Evans and Martyn Percy (Sheffield, Sheffield Academic Press, 2000), pp. 25-48, at 45, citing Peter M. Senge. 'The Leader's New Work: Building Learning Organizations', *Sloan Management Review* (Fall 1990), 7-23, at 12, quoting from R. K. Greenleaf, *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness* (New York, Paulist Press, 1977).

[180] Cundy and Welby, 'Taking the Cat for a Walk?' in *Managing the Church?*, p. 44.

[181] Ibid., pp. 45, 46.

[182] Ibid., note 10, p. 29. The report is *Working as One Body: Theological Reflections* (GS Misc 491)

[183] Malcolm Grundy, 'Overview,' in *Management and Ministry*, ed. John Nelson (Norwich, The Canterbury Press for MODEM, 1996), pp. 3-27, at 22-23.

[184] Although without saying exactly what these parallels are. Malcolm Grundy, *Understanding Congregations* (London, Mowbray, 1998), pp. 115-116.

references to spirituality, Senge ends up by talking about *metanoia* - a shift of mind" and that "In biblical terms *metanoia* has come to be understood as repentance."[185] Whereas Senge may well not have had this meaning in mind, it does provide an instance where theological concepts might usefully be fed back into the business environment. Senge is also acknowledged, together with Peters and Waterman, as the inspiration behind Grundy's chapter on 'Understanding New-shape Congregations'.[186] One of the "seven marks of effective survival" in this latter is "Be a learning congregation."[187] Whilst the parallels are not perfect, Grundy effectively applies Senge's five disciplines:

Senge[188]	Grundy
Personal Mastery: knowledge of self, of one's vision and a deepening realistic view of current actuality.	A learning congregation will strive continually for a clarifying and a deepening of its personal understanding. Also strive to improve on the standards offered in worship and in service.
Mental Models: to recognise, challenge and review established forms of thinking	The learning congregation will never be satisfied with the concepts or 'models' that it has accepted for itself.
Shared Vision: communicate the 'visualization' of the future and enable it to be accepted by all organization members	There will be an energetic desire to build a shared vision.
Team Learning: to promote dialogue and co-operation between different groups to agree an range of mutually acceptable alternatives	Team learning will be a cumulative bonus for the integrated congregation. The interaction of believers will produce … secure individuals willing to suspend their own assumptions in order to be willing to think together … workers on the journey through a particular task are enabled and supported
Systems Thinking: (basis for the other disciplines) to see the underlying patterns of forces and relationships, and the consequent inbuilt limitations or persistent dilemmas.	Questions will keep on being asked about whether or not the agenda of the world is shaping the agenda for the church and whether the churches and their congregations can influence, by their behaviour, the ways in which local and national communities understand themselves.

Table 5.2 Senge and Grundy 5 disciplines

Here Grundy has taken Senge's model and applied it to the church situation.

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[185] Ibid., p. 116.
[186] Ibid., pp. 131-143.
[187] Ibid., pp. 137-138.
[188] See section on Management Models for description

Ryan's suggestion that the early church had "a predisposition to organisational learning", whilst not referencing him, parallels the learning organisation formulated by Peter Senge.[189] Similarly, Gonin wants the church "to be a learning people in a learning organisation as the way of managing in a world of change and especially as the resourcing of the church changes."[190]

In addition, two authors (Kilroy and Rolls) include in their bibliographies a different book on the learning organization by Mike Pedler, *et al.*[191].

The acceptance of a 'learning organization' is quite widespread in the authors. It does open the question as to whether the phrase means the same to the Christian authors as it does to Senge, especially regarding the acceptance of the systems thinking which Senge deems a key component of the process. It appears sometimes that a learning organization is a 'good idea' that is being adopted without duly considering what Senge is saying. This might be done with most of the model (e.g., Grundy), partially (Gill & Burke) or without much acknowledgement (Rolls), and even by one normally a critic of management theory (Croft). There is a tendency to 'bolt on' some theology either by comparison with biblical events or other church concepts. There may be a willingness to accept the model since the word 'learning' is generally perceived as being connected to church activities (e.g., teaching) and that anything which suggests that an organization (e.g., the church) is a 'learning organization'

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[189] Ryan, 'Towards Redefining the Role of Ministry,' in *Management and Ministry*, p. 93.
[190] Chris Gonin, 'Churches as Places of Learning,' in *Management and Ministry*, ed. John Nelson (Norwich, The Canterbury Press for MODEM, 1996), pp. 133-139, at 134.
[191] Mike Pedler, John Burgoyne and Tom Boydell, *The learning company : a strategy for sustainable development* (London. McGraw-Hill, 1991)

connects well with other assumptions about the nature of the church. Which leads to the Turnbull Report.

Two authors (Cundy/Welby and Greenwood) specifically mention the use of 'learning organization' in the Turnbull Report. Cundy & Welby quote the report as saying that with the four classic marks of the church (to be *one, holy, catholic* and *apostolic*)

> ... goes a concealed presupposition, that the Church must be a learning community. It can manifest none of the four attributes unless Christians corporately go to school with Christ, are nourished by teaching and the sacraments, and grow up into his likeness. Thus the Church is a school in which the gift of teaching is acknowledged, but in which all the teachers are themselves pupils, enjoying mutuality of encouragement and correction.[192]

This looks more like an educational organization, which again raises the question 'is this what *Senge* means by learning organization?' Note too the change to learning *community*. There is little in the rest of the report that suggests how the church might become a learning community. Senge's recommended use of Mental Models might be helpful here to clarify purposes.

Bruce Reed is concerned not with learning organizations, but with transformations in both organizations and people in them.[193] However, Reed looks at 'systems thinking' which, picking up ideas from Peter Checkland, he divides into open systems having defined boundaries, and sustaining systems whose boundaries are diffuse or nonexistent.[194] How one sees the boundary has an effect on how one sees one's organizational role and what are seen as relevant items to consider. (In

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[192] Cundy and Welby, 'Taking the Cat for a Walk?' in *Managing the Church?*, p. 29, citing *Working as One Body*, para. 1.8, p. 3.

[193] Bruce Reed, 'Organizational Transformation,' in *Leading, Managing, Ministering*, ed. John Nelson (Norwich, The Canterbury Press for MODEM, 1999), pp. 243-262.

[194] Reed, 'Organizational Transformation,' in *Leading, Managing, Ministering*, p. 249, referring to Peter Checkland, *Systems Thinking, Systems Practice* (New York, Wiley, 1981)

effect, managers operate within a clear boundary, leaders operate across boundaries.) Systems thinking is the 5th discipline that Senge says is required to become a learning organization.

Peter Drucker

Drucker has been described as "the guru grandfather of modern management from the USA"[195] and "the century's most influential management thinker."[196] His books with most immediately impact on management practice are *The Practice of Management* and *Management: Tasks, Responsibilities, Practices*, the ideas from which have been reiterated in others of his works.[197] As such he is the second most referenced writer in the sample, perhaps indicative of his widespread reputation as a management writer, his influence on other writers and the number of his books on the topic.[198] As with other writers, there is a mix of views on his application in the religious arena.

Some authors are basically favourably inclined towards Drucker's ideas. Beveridge, for example, advocates enthusiastically the "style of management which is called *management by objectives*" and the consequent appraisals, which "has been developed by a number of management writers..." among whom he cites three works by Drucker.[199] He doesn't, though, include Drucker in the list for further reading.

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[195] By Kilroy and Nelson, 'Short Bibliography' in *Management and Ministry*, p. 231.
[196] Crainer, *Key Management Ideas*, p. 34.
[197] Peter F. Drucker, *The Practice of Management* (New York, Harper & Row, 1954) and Peter F. Drucker, *Management: Tasks, Responsibilities, Practices* (London, Heinemann, 1974). Also influential has been Peter F. Drucker, *Managing the Nonprofit Organization* (New York, Harper Collins, 1990).
[198] Some 20 on management and economics between 1939 and 1999.
[199] Beveridge, *Managing the Church*, pp. 82-95. He refers to *The Practice of Management*, *Managing for Results* (London, Heinemann, 1964) and *The Effective Executive* (London, Heinemann, 1967).

Finney uses Drucker's ideas on several occasions in both his books. In *Understanding Leadership* Finney discusses Management by Objectives (MbO), "generally held to have been introduced by Peter Drucker..." whereby an organisation sets itself *goals* to describe its ultimate purpose, *objectives* as steps on the way and *policies*, the ways in which the objectives are to be attained.[200] "'Goals' answer the 'why' questions; 'Objectives' answer the 'what' questions; 'Policies' answer the 'how', 'where', 'when' questions."[201] Goals need to be both quantifiable and attainable. However, Finney does say that management theorists have criticised MbO and it is no longer in fashion and so MBO is a flawed answer. Finney suggests that "those who are unfamiliar with management studies might well begin with P. F. Drucker"[202] and his references include Drucker's *Management* (1977) and Innovation *and Entrepreneurship* (1985).[203]

In *Church on the Move*, which reiterates some of the ideas from *Understanding Leadership*, Finney says "Peter Drucker is right when he says, 'managers can improve their performance . . . through the systematic study of principles, the acquisition of organised knowledge and the continuing analysis of performance'."[204] Finney quotes Drucker's view that 'knowledge workers' are likely to have a spiritual crisis in mid-career, often associated with 'plateauing',

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[200] Finney, *Understanding Management*, p. 117. MBO has an influence on the Bible Society and Church Growth Association methods – see Croft, *Ministry in Three Dimensions*, p. 24.

[201] Finney, *Understanding Management*, p. 118.

[202] Ibid., p. 210.

[203] Peter F. Drucker, *Innovation and entrepreneurship: practice and principles* (London, Heinemann, 1985)

[204] Finney, *Church on the Move*, p. 8. citing Peter F. Drucker, *Management* (London, Pan Books, 1977). Finney in a note says that Drucker does not distinguish management from leadership, and that "No one has drawn any meaningful distinction between the two, and modern management theory draws no distinction between them." Finney dismisses Bennis's differences as not standing up to close examination. Finney, *Church on the Move*, n. 8, p.171. Cites Drucker also on p. 20, p.22,

then applies it to church ministers, but also to those in positions in the church, suggesting that guidance into a different/new ministry may be appropriate.[205] Also uses the seven questions that Drucker poses to leaders as being as applicable to church leaders as to MDs.[206] This is in a section on 'middle-management', but Finney, following Drucker, doesn't distinguish between leaders and managers. Finney refers to one of his sources as "He distinguishes efficiency which is 'doing things right' from effectiveness - 'doing the right things'" which has been said also by Drucker.[207]

Bemrose outlines the similarities between the church and non-Profit organisations (esp. charities). He cites Drucker's definition of the purpose of a non-profit organisation – "a changed human being" and suggests that the purpose is similar to those of churches.[208] He then says that "The characteristics of management have parallels in both fields" pointing to seven characteristics identified by Mike Hudson that make management in a non-profit organisation demanding and which Bemrose submits also apply to the church.[209] However, he concludes that the church also needs to realise its distinctiveness.[210]

Grundy cites Steven Covey as saying that the difference between management and leadership is 'Management is doing things right; leadership is doing the right

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[205] Finney, *Church on the Move*, pp. 117-120.
[206] Finney, *Church on the Move*, pp. 122-123, from Peter F. Drucker, *The new realities : in government and politics, in economy and business, in society and in world view* (Oxford, Heinemann Professional, 1989)
[207] Finney, *Church on the Move*, n. 3, p. 178.
[208] Chris Bemrose, 'The Church as a Voluntary Non-Profit Organisation,' in *Management and Ministry*, ed. John Nelson (Norwich, The Canterbury Press for MODEM, 1996), pp. 111-118, at 112, citing Drucker, *Managing The Non-Profit Organization.*
[209] Bemrose, 'The Church as a Voluntary Non-Profit Organisation', in *Management and Ministry*, pp. 112-113, citing Mike Hudson, *Managing Without Profit: The Art Of Managing Third Sector Organisations* (Harmondsworth, Penguin, 1995).
[210] Bemrose, 'The Church as a Voluntary Non-Profit Organisation', in *Management and Ministry*, p. 117.

things', which has been said before by Drucker.[211] Grundy also cites Drucker as the basis of the view that congregations and dioceses need innovative new solutions to problems arising from what Grundy sees as four discontinuities.[212] Although Grundy's discontinuities do not match Drucker's, both have four. Grundy refers to Drucker's *The Age of Discontinuity* in the bibliography in *Understanding Congregations*, but doesn't quote his ideas.[213]

Cundy & Welby describe Drucker as "one of the best known and influential writers on management in the post-war era."[214] They use Drucker's *Post-Capitalist Society* to say that now the successful companies manage knowledge and this has a profound effect on organizations which have the character of social beings.[215] They then apply this to a diocese in terms of "what makes an organization be seen as successful, to be joined and to be imitated."[216] Cundy & Welby suggest "Drucker's knowledge-based organization is long preceded in the New Testament metaphor of the Church as a body in which every part is an active contributor."[217] Finally "Peter Drucker's work has clear links with the concept of *koinonia*, an the metaphor of the Church as body, with every part contributing to the common life."[218]

Higginson has a more judicious view; he has Peter Drucker as one of his list of

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[211] Grundy, 'The Challenge of Change' in *Leading, Managing, Ministering*, p. 174, quoting Covey, *The Seven Habits of Highly Effective People*.

[212] Grundy, 'The Challenge of Change' in *Leading, Managing, Ministering*, p. 175 & 176, referencing Peter F. Drucker, *The Age of Discontinuity: Guidelines to Our Changing Society* (London: Pan Books, 1968).

[213] Grundy, *Understanding Congregations*, p. 146: Drucker. *The Age of Discontinuity.*

[214] Cundy and Welby, 'Taking the Cat for a Walk?' in *Managing the Church?*, p. 40.

[215] Peter F. Drucker, *Post-Capitalist Society* (London, Butterworth, 1993)

[216] Cundy and Welby, 'Taking the Cat for a Walk?' in *Managing the Church?*, p. 41.

[217] Ibid., p. 43. They also say that "In the same way, de Geuss's learning organization was implied centuries earlier by the Church as the people of God collectively led by the Spirit of God." Ibid. See Arie de Geus, *The Living Company: Growth, Learning and Longevity in Business* (London, Nicholas Brealey Publishing, 1997)

[218] Cundy and Welby, 'Taking the Cat for a Walk?' in *Managing the Church?*, p 47.

writers who provide a " penetrating analysis of current trends and prophetic identification of new ones."[219] However, he disagrees with Drucker that there is no difference between a leader and a manager, preferring to follow the distinctions suggested by James Burns and developed by Warren Bennis.[220]

Pattison in *The Faith of the Managers* employs two approaches to achieve an understanding of management. Firstly "to look at a prescriptive pronouncement from a management theorist like Peter Drucker, one of the inventors and codifiers of the modern management function" who, with a similarity to Fayol, believes that managers aim to improve organizational performance by setting objectives, organizing, motivating and communicating, measuring and developing people.[221] The ideas of Drucker have, says Pattison, been imported into public sector management, though tempered by "new-wave" thinking about 'excellence', motivation and 'getting close to the customer'.[222] Pattison reiterates Drucker's view of management in *Objections* citing Drucker as the sources of the idea that "A main function of management is to control activity by setting objectives and measuring performance against them."[223] This is the only use of Drucker here, and the other writers are used in equally, if not more, perfunctory ways.[224]

John Stott cites Drucker as saying that "Strong people always have strong

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[219] Higginson, *Transforming Leadership*, pp. 3-4.

[220] Ibid., pp. 25-27. Works cited are Peter Drucker, *Managing for the Future* (Butterworth-Heinemann 1992), p. 103; Warren Bennis and Burt Nanus, *Leaders: Strategies for Taking Charge* (Harper & Row 1985); James McGregor Burns, *Leadership* (Harper & Row 1978)

[221] Pattison, *The Faith of the Managers*, p. 11. Taken from Drucker. *Management: Tasks, Responsibilities, Practices*, pp. 20-21.

[222] Pattison, *The Faith of the Managers*, p. 22. He also suggests that these might be 'neo-Taylorism'. The 'new-wave' thinking is typified by ideas in Peters and Waterman, *In Search of Excellence*.

[223] Stephen Pattison, 'Some Objections to Aims and Objectives' in *Managing the Church? Order and Organization in a Secular Age*, p. 129.

[224] See Pattison's comment on Tom Peters above.

weaknesses too." i.e., Stott's only use of a well-known management writer is in the negative.[225]

Similarly, Paul Avis' one mention of Peter Drucker is to compare MbO and its goals and objectives somewhat unfavourably with the "vocabulary of vision" since vision "suggests the unquantifiable symbolic loading of community purpose" and that the leader articulates "the deepest aspirations of a faith community."[226]

There are also mentions of Drucker's works without reference, without attribution or in bibliographies but not in the text. Kilroy & Nelson's Short Bibliography in *Management and Ministry*, intended to be a "core list of two dozen titles widely spread over the field...", includes *Managing the Non-Profit Organisation.*[227] This is repeated in *Leading, Managing, Ministering.*[228] In the same book, Collinson describes management (or leadership, sometimes the difference is not clear) without really applying it to the church. He cites Drucker without a reference, as he does with Fayol, etc., in the idea that "managers plan, organize, control and motivate."[229]

Whilst giving specific references to bible verses, Hughes in *Leadership Tool Kit*

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[225] John Stott, *Issues Facing Christians Today* (Basingstoke, England, Marshalls Paperbacks, 1984), p. 337, citing Drucker, *The Effective Executive*, p.72

[226] Paul Avis, *Authority, Leadership and Conflict in the Church* (London, Mowbray, 1992), pp. 112-113.

[227] Kilroy and Nelson, 'Short Bibliography' in *Management and Ministry*, p. 231 referencing Drucker, *Managing the Non-Profit Organisation.*

[228] Bernard Kilroy, 'Bibliography: a Personal A-Z Selection,' in *Leading, Managing, Ministering*, ed. John Nelson (Norwich, The Canterbury Press for MODEM, 1999), pp. 314-326, at 315.

[229] Leonard Collinson, 'Management isn't mysterious, it's just difficult,' in *Leading, Managing, Ministering,* ed. John Nelson (Norwich, The Canterbury Press for MODEM, 1999), pp. 22-35, at 26-27.

does not identify ideas from particular management writers, only providing a brief list of references at the end of some chapters. He does say that "Effectiveness means doing the right thing, Efficiency means doing things right" (which is Drucker).[230]

Across the references there is a good cross-section of Drucker's writings with 11 of his 20 books on management/economics being mentioned. Of the 11 books referenced, only 3 appear solely in a bibliography, not in the text, which suggests that authors are using some of Drucker's ideas not just indicating his books. With the exception of Finney and Pattison, there is little engagement with what Drucker is saying in detail – which is not easy as he has written on many topics – but mostly authors take one or two of his ideas from one or two books which they use to justify their views or to rebut Drucker's. Cundy & Welby's use of Drucker to suggest what is a successful diocese is a good example. Moreover, only one of Drucker's books is mentioned by three authors, and most (9) are only referenced by one person, though sometimes in two different books.[231] This indicates that most authors are taking only a small range of Drucker's ideas.

Charles Handy

Handy is a well-known writer from Britain, who is "one of the few European management thinkers to have been elevated to the heady status of guru."[232] After a time with Shell, Handy spent time as Professor at the London Business School and Warden of St George's House, Windsor. Handy has written mainly about current and future of organizations, but has also broadcast on the BBC 'Thought

[230] Hughes, *Leadership Toolkit*, p. 80.
[231] So, *Age of Discontinuity* is mentioned by Grundy in *Congregations* and 'Challenge of Change'; *Management* in both Finney books; and *Management: Tasks, etc.* in both works by Pattison.
[232] Crainer, *Key Management Ideas*, p. 58.

for the Day'. His first book, *Understanding Organizations*, is now in its 4th edition.[233] With 22 mentions, Handy is the most referenced of all the secular writers. As with some other writers, he is used in a variety of ways.

For some, a mention of one or two of Handy's works in the bibliography is sufficient. Grundy cites *Understanding Organizations* and *Empty Raincoat* in the bibliography of *Understanding Congregations* but doesn't use Handy's ideas. Finney (*Understanding Leadership*) references *The Gods of Management* (about cultures), Kilroy & Nelson include *Understanding Organizations* in their Short Bibliography in *Management and Ministry*, and Handy's *Understanding Organisations, Understanding Voluntary Organisations* and *The Hungry Spirit* are mentioned in other places in *Leading, Managing, Ministering*. Bemrose adds *Understanding Voluntary Organizations* to the references, though again without specific mention in the text.

Others mention Handy's works or ideas in the text, but without particular use of them. Harries, though not generally writing about business or management, mentions Charles Handy who "has argued that we need legal recognition that a company is a community of people, which exists in its own right, and which can therefore plan for its future on a long-term basis" and criticising the (American) Business School view that the aim of business is profit-maximisation. Harries says that Handy would like to see developing the 'existential corporation' whose principle purpose is to fulfil itself, to grow and develop to the best that it can be.[234] Harries repeats this in a later book.[235] Higginson has Handy as one of the

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[233] Charles Handy, *Understanding Organisations, 4th edition* (Harmondsworth, Middlesex, Penguin Books, 1993; previous editions 1976, 1981, 1985)
[234] Richard Harries, *Is there a Gospel for the Rich?* (London, Mowbray, 1992), p. 133.

list of "penetrating" writers[236] and as a second-hand source of a story.[237] Rolls cites *The Age of Paradox* (published in Britain as *The Empty Raincoat*) in the bibliography and quotes Charles Handy on what a business should be.[238] Gill & Burke cite Handy for the idea that patterns of working life are changing and different types of organizations are possible, and quote his suggestion that "the *status quo* is not an option."[239] And in 'A New Spirit in Leadership,' Kilroy, under section on special awareness about groups, mentions Belbin's roles (straightforward but perhaps too reminiscent of the board room) and refers to Handy's *Understanding Voluntary Organisations* for description of Belbin's work.[240]

Some authors use Handy's ideas in a more specific way. In Finney's *Church on the Move*, Charles Handy is cited as suggesting that 'professionals' don't like being 'managed' and to show the pattern of change of voluntary organizations.[241] He is also quoted as saying that adaptability is a characteristic of successful companies which have 'core' managers having the skills to develop new structures.[242] Finney compares this with the situation of Moses leading the Children of Israel for the 40 years in the wilderness where 'risky' decisions were not required, but change was. Successful companies think through change and

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[235] Richard Harries, *Questioning Belief.* (London, SPCK, 1995), pp. 178-179.
[236] Higginson, *Transforming Leadership*, p. 4, see above.
[237] Ibid., p. 109, from Charles Handy, *The Empty Raincoat: Making Sense of the Future* (London: Hutchinson, 1994).
[238] Rolls, 'Transformational Leadership,' in *Leading, Managing, Ministering*, pp. 65-66. No reference to say where the quote is from.
[239] Gill & Burke, *Strategic Church Leadership*, pp. 16-17 and p. 24. From Charles Handy, *The Age of Unreason* (London, Hutchinson, 1989)
[240] Kilroy, 'A New Spirit in Leadership,' in *Leading, Managing, Ministering*, pp. 123-124.
[241] Finney, *Church on the Move*, p. 11 & p. 22. From Charles Handy, *The Gods of Management* (London, Pan Books, 1985)
[242] Finney, *Church on the Move*, p. 4. From Charles Handy, *The Age of Unreason* (London, Business Books, 1989)

become more efficient and effective. "Churches are little different,"[243] (although the parallels should not be taken too far).[244] Burke claims that "the old 'top-down command' companies are now the exception, for they are poor at handling change and refers to "shamrock" and "consensual" structures, but without any substantiation or reference to Handy. Whilst Handy's *The Age of Unreason* and *The Empty Raincoat* are "particularly" recommended, Burke makes no other reference to management writers.[245] Ian Cundy and Justin Welby describe the task of a bishop as "a large empty donut", i.e., referring to the 'inverted do' nut' model, that they say is based on Rosemary Stewart's analysis "which is widely known through the writings of Charles Handy."[246] In addition, Cormack cites Handy on growth of Federal organizations and on the effect on teams of the culture of the organization.[247]

There are two authors who discuss some of Handy's work at greater length. In *Authority, Leadership and Conflict in the Church* Paul Avis' use of Handy, though limited to two of Handy's books, is more extensive, but is used in a similar

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[243] Finney, *Church on the Move*, p. 4.

[244] As examples, Handy's analysis in *The Age of Unreason* of changing work patterns, Derek Burke, 'A Strategy for Pastoral Care in a Diocese,' in *Managing the Church? Order and Organization in a Secular Age*, ed. G R Evans and Martyn Percy (Sheffield, Sheffield Academic Press, 2000), pp. 11-22, at 13, and his suggestion that "the *status quo* is not an option.", Ibid., p. 15; the definition of strategic leadership, Ibid., p. 19; Gill & Burke's SWOT analysis of the C of E, Ibid., p. 22.

[245] "I have found the books of Charles Handy especially helpful," Ibid., p. 22.

[246] Cundy and Welby, 'Taking the Cat for a Walk?' in *Managing the Church?*, p. 34. See Charles Handy. *The Age of Unreason* (London, Century Business, 1992; first printed 1989) p. 102. (The use by authors of different versions of a book cause difficulties with referencing). This model is found previously in Charles Handy, *Understanding Voluntary Organisations* (Harmondsworth, Middlesex, Penguin, 1988), p. 43, where Handy acknowledges that "The 'do' nut theory' is extracted from Rosemary Stewart's work on manager's jobs,..." Stewart looked at the manager's job in terms of demands, choices and constraints. Rosemary Stewart, *Choices for the Manager* (London, McGraw-Hill, 1982) and is quoted in Charles Handy, *Understanding Organisations, 4th edition,* p. 321.

[247] Handy, *Understanding Organisations, 3rd edition* and Charles Handy, *The Gods of Management 2nd edition* (London, Souvenir Press, 1985)

manner to the other management writers.[248] Avis points to the relationship between *role* and society, involving "what Charles Handy calls a 'psychological contract' - an unspoken understanding between the individual and the community."[249] What Handy actually says is "there is an implied, usually unstated, psychological contract between the individual and the organization, be it work organization, social organization or family. This psychological contract is essentially a set of expectations."[250] Although Handy does not say so in the main text, he acknowledges in part three of the book that the phrase 'psychological contract' and its application are taken from elsewhere, particularly the work of Edgar Schein.[251] Avis' statement that there is a psychological contract "between the individual and the community" is then a reasonable deduction from Handy's description, but not one that Handy makes specifically. Further, Avis uses the concept in relation to the *roles* that a person plays in society, whereas Handy is discussing *motivation.* Handy does discuss roles and role theory, but not in the context of the psychological contract.[252] Again, Avis makes a reasonable connection from the concept of psychological contract and role theory, but Handy does not make this. Sentences such as "Therapeutic leaders who give back dependency rather than feeding on it are what Charles Handy calls 'post-heroic' leaders" seems to imply that Handy equates 'therapeutic' and 'post-heroic' leaders, whereas he does not.[253] The identification of the two is acceptable, but it is Avis' identification. Avis states, "The task-function of the leader, suggests

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[248] Avis. *Authority, Leadership and Conflict in the Church.* The two books he uses are *The Age of Unreason* and *Understanding Organisations, 3rd edition*

[249] Avis, *Authority, Leadership and Conflict in the Church*, p. 55.

[250] Charles Handy, *Understanding Organisations, 2nd edition* (Harmondsworth, Penguin Books, 1981) Although Avis is using the 3rd edition (1985), this text is unchanged between the 2nd and 4th editions, so presumably is the same in the 3rd.

[251] Ibid., p. 415. Schein's work is in Edgar H. Schein, *Organizational Psychology* (London, Prentice-Hall, 1965)

[252] Ibid., pp. 53-86.

[253] Avis, *Authority, Leadership and Conflict in the Church*, p. 112.

Handy, includes initiating, information seeking, diagnosing, opinion seeking, evaluating, and decision managing."[254] Handy in fact refers to these task functions as one of the processes *of the group* that is needed if the group is to be effective.[255] It is the "ultimate responsibility of the leader to see that they are done", but not necessarily for the leader to undertake them.[256] Avis puts this comment immediately after discussion of the 'primary task' of the leader who "shapes and shares a vision which gives point to the work of others."[257] By juxtaposing 'vision shaped by leader' with 'task-functions of leader', which are from different books by Handy, Avis is in danger of giving the impression that undertaking the tasks will produce the vision. It may, but again this is Avis' point not Handy's. These all demonstrate how Avis is using the sources to make his points, but may sometimes inadvertently cause the reader to ascribe to Handy views which are not strictly his.

If, for Pattison, Peters is an evangelist, then Handy is "*a spiritual guide*" and "arguably the most influential religious thinker in Britain today."[258] Pattison describes Handy as a writer whose books have covered a variety of topics, aimed at those who manage organizations, which witness to Handy's interest in "the 'spirit' and unmanageable aspects of organizations" and whose recent 'secular' writings are "also much influenced by religious style and content."[259] Handy, according to Pattison, whilst "not a prophet or charismatic figure" is "not without some of the characteristics and skills of the more colourful management gurus."[260]

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[254] Ibid.
[255] Handy, *Understanding Organizations, 2nd edition*, p.169.
[256] Ibid.
[257] Avis, *Authority, Leadership and Conflict in the Church*, p. 112, quoting Handy, *The Age of Unreason*, p. 106.
[258] Pattison, *The Faith of the Managers*, p. 140.
[259] Ibid., pp. 140-141.
[260] Ibid., p. 141. Pattison doesn't say which gurus he has in mind.

Pattison describes Handy essentially an optimist that the future can be better, and typifies him as not so much wanting to "save individuals and organizations from a wicked world, as Peters does, but to help them gain the inner wisdom or spirituality that will enable them to continue to live in and colonize the world."[261] To illustrate this, Pattison analyses The *Empty Raincoat*, which he describes as Handy's "most profound spiritual work."[262] Pattison concludes that "Handy seems to propound a kind of secularized Christianity", but without the need for any particular God and whose lack of critique of the rights and wrongs of capitalism or concern for the poor in the "brave new world that is to come" does not sit easily with the Judeo-Christian concept of God. For, "In common with most of the management gurus, Handy ultimately sells optimism, faith and ideas for solutions to the worried wealthy rather than hard-headed analysis to the poor."[263] In particular, Pattison has used Handy (and Peters) to "provide evidence that religious ideas and styles often pervade management theories in their presentation if not always in their actual content."[264]

Pattison also uses some of Handy's ideas in the rest of his book. Handy's 'doughnut' organization is included within the "rag bag" of prescriptions "within 'New Wave' management."[265] Although Pattison does not give a reference for this, his note against it refers the reader to "almost any book by Charles Handy or Tom Peters."[266] The 'doughnut', along with the 'sigmoid curve' and the 'Chinese contract', are referred to without comment in the discussion on The *Empty Raincoat* as Handy's three principles to keep the paradoxes of the modern world

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[261] Ibid., p. 142.
[262] Ibid.
[263] Ibid., p. 144.
[264] Ibid., p. 147.
[265] Ibid., p. 18.
[266] Ibid., n. 26, p. 168.

in equilibrium.[267] New thinking for the future (sigmoid curve), distinguishing core activities from peripheral ones (doughnut) and using compromise to create win-win agreements instead of conflict (Chinese contracts) might seem wrong in the NHS, about which Pattison is writing, but could usefully apply to other organizations, including Christian ones. Even assuming that Pattison is correct for the NHS, he is reading Handy's ideas into a particular situation and then generalizing from that.

Pattison is also critical of Handy's 'sigmoid curve' of 'S' curve, which he describes as turning attention to "a beckoning, benevolent future."[268] Pattison typifies this as part of a denial and devaluing of the past, which reduces self-identity for the organization and its members. In *The Empty Raincoat*, Handy seems more to be saying that the models used by managers to create past successes will not be the same for the long-term future, although might continue to succeed in the short-term. This is very similar to Senge's Mental Models discipline, to which Handy makes reference.[269] What Handy also says is that "the future needs to be rooted in the past if it is to be real."[270]

Nor is Handy uncritical of capitalism. In both *The Empty Raincoat* and *The Hungry Spirit* he criticises the capitalist societies, which are neither "working as well as we expected them to, and which are not working for the good of all... but has failed, thus far, to convince that it has the complete answer to our desire for progress."[271] However, and this is where Pattison has a point, Handy also seems

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[267] Ibid., p. 143.
[268] Ibid., p. 89.
[269] Handy, *The Empty Raincoat*, pp. 60-61.
[270] Ibid., p. 61.
[271] Charles Handy. *The Hungry Spirit* (London, Random House (UK) Ltd, 1997), p. 11. See also *The Empty Raincoat*, pp. 133-140.

to believe that capitalism can be improved by including 'social capitalism' in with 'economic capitalism'.[272]

It is a reasonable reading of Handy's works to say that his writings have become more philosophical and spiritual through time. His original book (*Understanding Organizations*), still a good text on how organizations operate and how to manage them, and subsequent similar works contain no 'spiritual' content.[273] Only more recent works have been of a philosophical nature, seeking to discuss purpose, although still dealing with organizations and societies.[274]

In the *Coda*, Pattison relates two stories of Archbishops one of whom (Trench of Dublin) in the last century was reading Eliot's *Middlemarch*, and the other (Hope of York) in the 20th century Charles Handy.[275] Pattison uses this to "reveal just how far management thinking has entered and gained authority within established religious groups."[276] Leaving aside the questions of what management books were available in 1872 and the obvious interest that the recently (1872) published *Middlemarch* might have to a notable scholar of English, it is not at all clear how these single samples of reading by archbishops justifies the point that Pattison claims.

Overall, though Pattison undertakes a valuable critical look at one of Handy's books, his conclusion on the basis of that one book really applies only to a selection of the most recent of Handy's works. Of these, the analysis is fair, but to

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[272] Ibid., p. 153-178. Also *The Empty Raincoat*, pp. 140-143.
[273] E.g., *Gods of Management*, *Understanding Voluntary Organizations*, *The Age of Unreason*, *Beyond Certainty*.
[274] *The Empty Raincoat* and *The Hungry Spirit* in particular. And, apparently, *The Elephant and the Flea* (2001)
[275] Pattison, *The Faith of the Managers*, p. 157.
[276] Ibid.

describe Handy as a 'spiritual guide' is possibly to put too much emphasis on the spiritual and not enough on Handy's attempts to think about the future, about how organisations might cope and what shape they should have to create a fairer society and long-term purpose.

b) Writers not using secular management authors.

There were 8 authors who, whilst having leadership/ management as a topic, provided no specific references to secular writers. This does not mean that there are no allusions to some management theories, but that sometimes the source of these is unacknowledged. It may well be the case that the source is not known to the author, or that a secondary source is being used.

Firstly in this group are those who do not cite management writers, but use terms similar to those in management theories or allude to management ideas. So, Gonin's already cited piece on 'Churches as Places of Learning' suggests the church to be "to be a learning people in a learning organisation as the way of managing in a world of change and especially as the resourcing of the church changes."[277] He advises that management skills can be used in the church, not as a gimmick, but in presenting the message in an effective way and helping Ministers to best manage their task, however defined.[278] He envisages the whole congregation being involved in the planning process, which is in itself a source of learning, and a Mission Statement and the job description of the next Minister coming out of this. A supervision and appraisal scheme is also recommended,

[277] Gonin, 'Churches as Places of Learning' in *Management and Ministry*, p. 134. He also uses the words 'unfreezing' and refreezing' to describe the process of change. These are terms used in the Open University Business School course B789, 'Managing Voluntary and Non-Profit Enterprises' (1991), and were coined by Kurt Lewin in his description of the process of change (which is Unfreezing, Changing, and Refreezing).

[278] Gonin, 'Churches as Places of Learning' in *Management and Ministry*, p. 135.

leading possibly to a secular style competitive recruitment and selection process for ministers.

Richard Roberts' contribution is a fairly severe criticism of the book by Gill & Burke, *Strategic Church Leadership*, but it is done largely from theological and ecclesiastical perspectives and not using any management theories directly.[279]

Roberts maintains that

> the marketization and general embourgeoisement of British society in late modernity and under postmodernizing conditions provides general socio-cultural parameters and relevant analogies which in turn allow us to understand more fully the implications of the Church's assimilation of the managerial revolution.[280]

Roberts does suggest that Gill & Burke are using a modern form of Taylorism which would "hand over imagination, thought, agency and control to management"[281] He criticises their citation "(very selectively)" of Peter Senge to justify the move to "a strategic, vision-led and 'owned' style of leadership" as misleading since this is neither what has been imposed on the universities nor is envisaged for the churches.[282] Roberts also likens the proposals of Gill & Burke to a form of 'McDonaldization.'[283]

In raising the question 'Why would a Businessman Study Theology?' Alan Harpman says that his objective is to "look at a number of management issues and

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[279] Roberts, 'Order and Organization' in *Managing the Church?*, pp. 78-96.
[280] Ibid., p. 79.
[281] Ibid., p. 84, referencing Gill & Burke, *Strategic Church Leadership*, pp. 69-70.
[282] Roberts, 'Order and Organization' in *Managing the Church?*, p. 85.
[283] Ibid., p. 93. McDonaldization is a word coined by George Ritzer to describe the ultimate process of rationalization brought about by bureaucracy and typified by McDonalds. See George Ritzer, *The McDonaldization of Society* (London, Sage, 1993)

explore their theological significance..."[284] Under *Personal development and growth* he says that "I believe that our most fundamental purpose in life is to grow and develop as human beings and to help others to do the same."[285] Whilst this might be a viewpoint held by a Christian, it is essentially non-theological (the purpose and growth are not related to God's purpose/will), quasi-secular (a wide variety of secular, New Age or even pagan advocates could happily ascribe to the statement) and ego-centric (the purpose is essentially personal).[286] Harpman takes a look at the advantages and disadvantages of empowerment.[287] He picks up the phrase 'search for excellence', indicating that organizations paying attention to doing small things well are regarded as successful, but typifying the Church as making a virtue out of "being extremely amateur and turning its back on the quest for excellence."[288] In addition, Harpman believes that theology can help to discern purpose and meaning for the world of work, and says "People who have meaning and purpose in their work are generally much happier in their work, more effective and more productive - this must be a good enough reason on its own for a businessman to study theology!"[289] His idea of the Church offering a fee-based consultancy on business ethics and culture is interesting.[290]

Secondly, there are authors who advocate the use of management techniques, and hence by inference the adoption of some management theory. In addition to

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[284] Alan Harpman, 'Why would a Businessman Study Theology?' in *Leading, Managing, Ministering*, ed. John Nelson (Norwich, The Canterbury Press for MODEM, 1999), pp. 1-21, at 3.
[285] Ibid., p. 5.
[286] See purpose of Human Beings in thesis chapter on Humanity.
[287] Harpman, 'Why would a Businessman Study Theology?' in *Leading, Managing, Ministering*, pp. 7-8.
[288] Ibid., p. 11. The phrase is similar to a title of a Peters and Waterman book.
[289] Ibid., p. 15. Why theology? Why not astrology, numerology, the Kabala, or ...? So, Nilton Bonder, *The Kabbalah of Money: Jewish Insights on Giving, Owning, and Receiving*, trans. Adriana Kac (Boston, MA, Shambhala Publications, 2001)
[290] Ibid., p. 21.

Gonin above, Nicholas Stacey has no specific mention of any management writers in 'How to Revive the Church', but has an interesting quote: "Having been Chaplain to a Bishop many years ago I can testify that the job demands much the same qualities as are required of the manager of any organisation,"[291] His suggestion of releasing counter-productive parochial clergy and ordaining "men and women who are successful in key secular jobs" (Heads of schools, Local Government Chief Officers, Managing Directors, Prison Governors, etc) to non-stipendiary posts, either in continuing employment or after an early retirement, is a radical one.[292] This might be seen as considering the church too much as a form of business.

Although titled *An Introduction to Christian Ministry*, Kuhrt's book is really about the ordained ministry with only curt references to lay ministries.[293] Whilst there is discussion about leadership, and to a lesser extent management and administration, the bible is used as a source of justification and example. Leadership is largely assumed to be clerical, but there is some indication that this could be shared with lay people.[294] There are no references to any secular models of leadership or management, however, there is a suggestion that leaders should have objectives which are prioritized and which are SMART, and that leaders need "some kind of strategic thinking and objectives" or their effectiveness will be reduced.[295] This

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[291] Nicholas Stacey, 'How to Revive the Church,' in *Management and Ministry*, ed. John Nelson (Norwich, The Canterbury Press for MODEM, 1996), pp. 119-124, at 122.
[292] Ibid., p. 120.
[293] Gordon Kuhrt, *An Introduction to Christian Ministry* (London, Church House Publishing, 2000)
[294] For example, the chapter on 'Choosing Leaders' describes the selection procedures for deacons and priests. Ibid., pp. 85-92. There is some variation, e.g., "But clergy and other Christian leaders..." Ibid., p. 106. Some idea of lay leadership is found in 'Working Together', pp. 78-84.
[295] Ibid., p. 100. SMART here is Specific, Measurable, Agreed, Realistic and Time-bound.

assumes the use of secular techniques, but with no theological justification or critique.

Another book by Gordon Kuhrt contains a series of contributions (including several by Kuhrt) which are to map out the main issues to do with ministry in the Church of England.[296] The issues are dealt with at different levels, but seek to indicate the strategic thinking that is underway and to "give vital information which may enable the development of grand strategy..."[297] There are several references to 'strategic planning' in the index. There is "diocesan strategic planning of ministry, pastoral reorganization and financial budgeting."[298] There are also passages on the clergy as managers. In a history of the ordained ministry the Bishop of Ely refers to the mid-20th century with clergy feeling that their role was that of church manager and "Courses at business schools and management training came to be seen as the appropriate training for clergy, with rural deans, whose role was developing a higher profile, moved into the position of the Church's 'middle management."[299] There is now a "very widespread use of diocesan schemes of appraisal/ministry review and the associated setting of objectives."[300]

In addition to the above, there are references to other management theories in books that have been discussed with regard to particular management writers.

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[296] Gordon Kuhrt, *Ministry Issues for the Church of England* (London, Church House Publishing, 2001)
[297] Ibid., p. 5.
[298] Ibid., p. 72.
[299] Ibid., pp. 28-31 at 30. Summarised from a paper given by Rt Revd Dr Anthony Russell, Bishop of Ely, to the Ecclesiastical Law Society, 25 March 2000.
[300] Ibid., p. 71. This has spread to Lay Readers in the C of E.

Beveridge is probably the most enthusiastic for the use of management techniques. He advocates that "The church is an organization just like any other... So that it seemed to me that it could prove useful to try to apply some of the findings of the behavioural scientists to the structures of the church."[301] Beveridge looks at several topics: the need to balance Task and Group needs,[302] Mayo's work at Hawthorne works and various 'group pressure' experiments and their application to church situations,[303] Maslow's idea of a hierarchy of needs and the categories of avoidance needs and fulfilment needs.[304] Beveridge says that these were adopted by Herzberg in his two factor hypothesis, making up an 'Adam' view of man, stemming from man's animal nature, an 'Abraham' view based on " 'man's compelling urge to realize his own potentiality by continuous psychological growth.'"[305] Beveridge advocates, describes and shows how a parish might set targets and standards of performance.[306] Beveridge gives five steps that it is necessary to take which are very similar to the strategic planning steps in various other works, e.g., Gill & Burke. There is little justification of the use of the techniques advocated by Beveridge, other than that they are useful in industry and "the church is a work organization just as much as is the industrial company."[307] Moreover, "Though most English churchmen probably fight shy of anything that suggests the application of the methods of big business or the techniques of the 'efficiency expert' to the church, there is no spiritual merit in being unbusinesslike if that means also being ineffective."[308] Note the apparent synonymy of efficient and effective and the assumed spiritual merit of being businesslike. One might

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[301] Beveridge, *Managing the Church*, p. 10.
[302] Ibid., p. 16. The precedes Adair's work which added Individual needs to the interaction.
[303] Ibid., pp. 16-22.
[304] Ibid., pp. 42-44.
[305] Ibid., p. 45. Quoting Fred Herzberg, *Work and the Nature of Man* (London, Staples Press, 1968)
[306] Ibid., pp. 97-109.
[307] Ibid., p. 117.
[308] Ibid.

like to discuss what these terms mean in a church context and both the above statements may well be contested by theologians and clergy.

Beveridge makes one last theological point of justification: "But if one believes that the Incarnation means the engagement of God with his world, ... the church cannot afford to avoid rethinking her objectives and, in the light of these, restructuring herself for effective action."[309] This is surely a *non-sequitor*? Finney talks about Contingency Theory and organisations needing to be able to adapt to cope with developments in the environment and in the organisation.[310] He also introduces the idea of open (sometimes called 'organic') and closed systems within a church, and lists some of the characteristics of each.[311] He proposes that "Such theological concepts as the kingdom of God and the Pilgrim People are essentially dynamic and fit more easily into the open system."[312] Finney uses several ideas by Blake and Mouton, adapting the Managerial Grid to a church situation,[313] adopting their terminology,[314] and using (without reference) what he calls the 'Mouton Diagram' to explore relationship between level of discontent and possibility of change.[315] This is linked to research by Rogers and Shoemaker showing that people accepted change at different rates.[316] Many of these instances endorse the management models without much critique from theological or managerial aspects. For example, the statement that "The 9,9 position seeks to maximise both achievement and care for people. This position does not differentiate too minutely between the two, since if the church is under

[309] Ibid., p. 120.
[310] Finney, *Understanding Leadership*, p. 94.
[311] Ibid., p. 97.
[312] Ibid., pp. 95-96.
[313] Ibid., pp. 17-20.
[314] For example: "The shepherd leads the flock to different places for pasture and rest. He is never prepared to leave them standing still in a cosy 1 ,9 position." Ibid., p. 54.
[315] Ibid., p. 136ff.
[316] Ibid., p. 145.

the control of God it will both achieve its appointed task and care for people" needs to be examined from both viewpoints before being wholly accepted.[317] Hughes' book is subtitled "Biblically based management practice for your church" and claims to be a book about effective leadership.[318] "The meat of the book consists of tools for developing leadership", so that at the end of one year "you will have a range of tools available to you."[319] The tools are largely taken from secular practices, but with no critique or theological examination. There is comparison with biblical situations and examples and whilst giving specific references to bible verses, Hughes does not identify ideas from particular management writers, only providing a brief list of references at the end of some chapters, many of which are to other Christian writers, not secular theorists. There is a table that outlines the difference between leaders and managers, which is similar to many others on this topic.[320] Hughes advocates goal setting, including "SMART" (Specific, Measurable, Attractive, Realistic, Timed) objectives, similar to the OUBS and several others.[321] Moreover, a sequence of Vision ⇨Structures ⇨ JDs ⇨ Goals ⇨ Priorities ⇨ Plans ⇨ Actions looks rather like the planning process in a different form.[322] Hughes also discusses team development using the three-circle model of John Adair, who he names but gives no reference and says that "four other authors, Matthew, Mark, Luke and John were saying similar things centuries earlier!"[323] Hughes provides no evidence or justification for this astonishing claim, and it gives the impression of another example of reading ideas into the Bible.

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[317] Ibid., p. 20.
[318] Hughes, *Leadership Toolkit*, p. 23. Note the mixing of 'management' and 'leadership'.
[319] Ibid.
[320] Ibid., p. 30. This could be by Bert Nanus, but Bennis and Hickman have done similar comparisons.
[321] Ibid., p. 83ff.
[322] Ibid., p. 95.
[323] Ibid., p. 191.

David Cormack's *Team Spirit* is about building, running and growing teams (or groups – the words are used synonymously). It contains lots of basic advice and techniques for team leaders with justification often by comparison with Christ as the example.[324] As well as those mentioned above, Cormack uses the work of John Adair, especially the task, team and individual needs.[325] Also on team roles, the three needs of a team[326] and the attitudes of a "properly functioning team"[327] From Hastings, *et al.*, Cormack takes ideas of the characteristics of good team members and the importance of communications by teams.[328] He examines structures of teams: Staff, Functional, Multi-disciplinary, Matrix, saying that there is no one best structure but it must be "appropriate to its environment, its membership skills, its leadership style and vision." Replace 'vision' with 'task' and this is Fiedler's Contingency/Best Fit theory.[329] His depiction of management/leadership styles as Authoritarian – *Laissez-faire*, though taken from Peter Wagner, is based on a model by Tannenbaum & Schmidt.[330] He also relates motivation to the five basic needs; to have, be, do, love, grow; based on Maslow's hierarchy.[331] This is a well put together and generally useful book for people who run teams. Whether it is appropriate for church/Christian teams is not really discussed. Apart from biblical examples, there again is little theological

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[324] Cormack, *Team Spirit*, pp. 21-25.
[325] Ibid., p. 97-103. See John Adair. *Effective Teambuilding* (Aldershot, Gower, 1986)
[326] Ibid., pp. 38, 97-102.
[327] Ibid., p. 108.
[328] Ibid., pp. 37-38, 60-61. Colin Hastings, Peter Bixby, and Rani Chaudhry-Lawton, *The superteam solution : successful teamworking in organisations* (Aldershot, Gower, 1986).
[329] Ibid., p. 74. See F.E.Fiedler, *A Theory of Leadership Effectiveness* (New York, McGraw-Hill, 1967).
[330] Ibid., pp. 33-34; See Peter Wagner, *Lead Your Church to Growth* (Bromley, London, MARC Europe, 1985) and Robert Tannenbaum and Warren Schmidt, 'How to Choose a Leadership Pattern,' *Harvard Business Review* 36(2), (March/April 1958), 95-101
[331] Ibid., pp. 42-45. See Abraham Maslow, *Motivation and Personality* (New York: Harper & Row, 1954)

justification for using these models, other than that Cormack has used them successfully in industry and that MARC ran seminars on church management.

Croft accepts that there is an approach which is neither an inappropriate choosing of Bible passages out of context, nor the uncritical adoption of management theories, and, citing a 1993 C of E report, stresses the difference between Christian and ministerial leadership on the one hand and secular and managerial styles on the other.[332] Croft's main onslaught on management theory comes in chapter 2 "Following a False Trail: Secular Management Models for Ordained Ministry."[333] He rightly condemns the taking of secular models and adding a thin veneer of Christian language to them.[334] Nor should 'secular' models on management (or leadership) be justified by plucking texts from Old or New Testaments.[335] Croft is critical of the inherited style of leadership of evangelicals, which tends to be unselfcritical and "not engaged with the deeper insights of Scripture and tradition."[336] The other wings of Anglicanism "have begun to use management insights, as it were, undiluted and unrooted in Scripture."[337] Croft says that the ideas promulgated by MODEM are gaining ground. Whilst "many of these developments are good, necessary and overdue", discerning thinkers on organizations "have perceptive and prophetic things to say to the whole of society, including the churches" and "It would be arrogant in the extreme for the Church to say that it had nothing to learn from the world of management and leadership studies." Croft suggests that there are dangers in adopting the insights from these

[332] Croft, *Ministry in Three Dimensions*, p. 14.
[333] Ibid., pp. 17-29.
[334] Ibid., p. 22.
[335] Ibid., p. 24.
[336] Ibid., p. 23.
[337] Ibid., p. 26.

uncritically, and that theirs is not the answer to the need for a new Christian understanding of ministry.

However, there are times when he seems to want simultaneously to condemn the use of secular leadership models and to say that they are useful. Perhaps he is confusing models and techniques. E.g., he describes MbO as both "a valid and effective way to proceed" (a technique) and condemns it as having no "engagement with Scripture and tradition."[338] His picking up of a secular management ideas as justification for his views (E.g., Senge, Blanchard and Covey[339]) could be seen as doing to management writings what is condemned for being done with the Bible, i.e., picking out of context the bits that show what one wants. He also adopts what are effectively management ideas without seeming to recognise this. In Chapter 12, Croft describes a process of "vision for the direction and development of the life of the congregation" between now and what it might be, adding working through consequences of change, costing and setting priorities.[340] This is effectively a strategic planning process.

The last group are those who, though writing about church management, neither mention secular management writers nor allude to any secular management ideas. In 'Business, Economics and Christian Ethics,' Max Stackhouse doesn't mention any management writers or theories. Although he makes brief reference to Max Weber, it is only to note that his work influenced another author in a social analysis of economic activity and science.[341] His discussion of the 'business

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[338] Ibid., p. 24.

[339] Ibid.: p. 74, Senge, *The Fifth Discipline*; p. 177, Kenneth Blanchard and Spencer Johnson, *The One-Minute Manager* (London, Fontana/Harper Collins, 1983); and pp. 112 & 182, Covey, *The Seven Habits of Highly Effective People.*

[340] Croft, *Ministry in Three Dimensions*, p. 160.

[341] Stackhouse, 'Business, Economics and Christian Ethics,' in *The Cambridge Companion to Christian Ethics*, p. 234.

corporation' includes its origins in the Western religious institutions of voluntary organisations, distinct from either family or state and having an ethical basis.

In a Grove booklet Ian Bunting looks initially at the development of models of ministry, starting with Biblical models.[342] With these he identifies 3 problems:

a) whilst authoritative and formative, they are socially determined,

b) a tendency to read our models back into the Biblical ones;

c) often a dissonance between the model and the practice.

He also critiques some of the older models of ministry that developed through time; e.g., revivalist, builder, pastoral director and two suggested by MacIntyre, the manager and the therapist.[343] However, management is low on the list of ordinands' and others' priorities and practical theologian is how many clergy now see themselves. Bunting also examines seven contemporary models all of which are to some extent forms of 'professional' models. Bunting is critical of these for 3 reasons:

a) None is wholly satisfactory and they tend to be clergy-focused,

b) some models are too church-oriented; and

c) they ignore the dominant leader characters of the 20th century.[344]

Bunting claims that the model of the manager (and it is less certain if he means here Alasdair MacIntyre's model or a more general secular model, or both) has undergone a radical transformation and "The good manager is now recognised as a pathfinder."[345] He suggests that for being a "pathfinder" rather than just maintaining the church's existing life, 'Imaginative Leadership' is more

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[342] Ian Bunting, *Models of Ministry Managing the Church Today* (Cambridge, Grove Books Ltd, 1996).

[343] Alasdair MacIntyre, *After Virtue; A Study in Moral Theory* (London, Duckworth, 1981), pp. 28-29.

[344] Bunting, *Models of Ministry*, pp. 19-21.

[345] Ibid., p. 22. Bunting doesn't say by whom.

appropriate than management.[346] Bunting's work lacks reference to any secular management writers; although he uses the characters of *manager* and *therapist* described by MacIntyre. The other references are generally to writers from a church background.[347] By this Bunting seems to suggest that managing the Church has little to do with managing business.

Builders and Fools by Derek Tidball is an example of a book on leadership that draws all of its ideas and examples from the Bible, largely the New Testament and almost wholly from Paul's writings.[348] Whilst Tidball makes reference to Ian Bunting's work, and especially Bunting's warning about reading what one wants to see into Biblical images, he effectively rejects the more recent models and returns to the NT for his images of leadership.[349] None of the notes refer to any management writers or writings, with all references being to bible texts or to other Christian writers.

Use of the Secular Theories

The various Christian authors make use of the secular sources in a variety of ways. This section comments on this usage.

1. Using the material:

   The examination has shown that the Christian authors,

   - often only cite a few isolated ideas or take a single quote, often out of context, from a secular management writer to "prove" the point that writer is making. So Stott, for example, citing Drucker, says "Strong people always have strong

[346] Ibid., pp. 23-24.
[347] For example Paul Avis, Avery Dulles, Richard Niebuhr, Josephine Bax, Anthony Russell, Wesley Carr, Christopher Moody, Alasdair Campbell, Robin Gill, John Finney.
[348] Derek J. Tidball, *Builders and Fools Leadership the Bible Way* (Leicester, Inter-Varsity Press, 1999).
[349] Ibid., pp. 10-15.

weaknesses too" i.e., Stott's only use of a well-known management writer is in the negative.[350] Perhaps more puzzlingly, Paul Avis references Adair's book *Effective Leadership* in the bibliography, but, although Adair is a prolific writer on leadership having many books on the topic, Avis' only use of Adair's work is to make a comment about the factors involved in motivation in the chapter on conflict, and nowhere in the chapters on leadership.[351]

- use the material to make claims about work, management or leadership based on biblical models or structures which are at best only a reasonable deduction and at worst pure speculation which is neither proven by experience nor backed by the evidence adduced. To take another example from John Stott, he suggests parallels between industrial relations and the situation of Israel after Solomon's death, whilst acknowledging that "an industry or business is not a kingdom and any analogy between them is bound to be partial."[352] One huge difference is that of power. Few managers or directors have the power to execute a worker who does not obey orders and royal subjects cannot 'clock off' from being a subject for 16 hours a day and all weekend. Parallels from biblical or other kingdoms are not only "partial", but can be very misleading. To describe the people's attitude to the heavy yoke of the "despot" Solomon as "industrial relations were at an all-time low" is taking the parallel too far.[353] However, Stott then uses the advice to Rehoboam (Solomon's succeeding son) on how to treat the people (1 Kings 12:7) as providing an essential principle of industrial relations embracing *mutual service based on mutual respect*.[354] This, he says,

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[350] Stott, *Issues Facing Christians Today*, p. 337, citing Drucker, *The Effective Executive*, p. 72.
[351] Avis, *Authority, Leadership and Conflict in the Church*, p. 130, citing Adair, *Effective Leadership*.
[352] Stott, *Issues Facing Christians Today*, p. 174.
[353] Ibid.
[354] Ibid.

will have three consequences: to abolish discrimination, increase participation and emphasize co-operation.[355]

- do not engage with the whole of the theories put forward by a secular writer, nor with the caucus of management literature, i.e., selection of theories and quotes is very restricted, especially of writers from industry. Unless one could read a wide selection of the different Christian authors' works, then one would not get from an individual author any comprehensive view of what is being said by secular writers. This tends to suggest, by default, that one secular writer is representative of all secular writing, which is not the case. Nor would use of one author give any indication of either the variety of management theories or that there is no generally agreed body of knowledge about management.
- sometimes do not mention secular writers at all, either using biblical models alone to determine what sort of management, organisation or leadership is acceptable for Christians, or writing about their own ideas on the subject from their experience or other Christian writings.
- use ideas from, or at least which are similar to those of, secular writers but without reference to the origin of those ideas.
- make links between secular writers' models and theories and key theological ideas. For an example, Ian Cundy and Justin Welby use Peter Drucker's ideas in his *Post-Capitalist Society* to say that now the successful companies manage knowledge and that this has a profound effect on organizations that have the character of social beings.[356] They then apply this to a diocese in terms of "what makes an organization be seen as successful, to be joined and to be

[355] Ibid., pp. 177-191.
[356] Cundy and Welby, 'Taking the Cat for a Walk?' in *Managing the Church?*, p. 41, citing Drucker, *Post-Capitalist Society*.

imitated."[357] Cundy & Welby suggest "Drucker's knowledge-based organization is long preceded in the New Testament metaphor of the Church as a body in which every part is an active contributor."[358] Finally "Peter Drucker's work has clear links with the concept of *koinonia*, an the metaphor of the Church as body, with every part contributing to the common life."[359]

- draw on the ideas of a secular writer in one book and then repeat, or develop, the same ideas in a subsequent book. Burke and Gill in their *Strategic Church Leadership* advocate the use of strategic planning techniques, including SWOT analysis.[360] The same ideas (in very much the same format) are found in a contribution by Burke to Evans and Percy's book,[361] and in other works by Gill.[362] The same practice is employed by, among others, Finney and Grundy.

2. Critiquing secular writers:

   The critiquing by Christian authors of the theories and models of the secular writers is generally not well done.

   Many do not attempt any form of critique, taking one of two stances. Some adopt uncritically what is being offered and apply it to the church without further comment or with little justification. Finney's incorporation of ideas and a self-development tool from Woodcock and Francis (see above) is a good example, and there are others. Christian authors have been criticised by Pattison for this lack of examination in some books:

   > There is some critical material on management and managerialism in Nelson (ed.), *Management*; Richard Higginson, *Transforming Leadership*. London: SPCK, 1996; Gill and Burke, *Strategic Church Leadership*.

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[357] Cundy and Welby, 'Taking the Cat for a Walk?' in *Managing the Church?*, p. 41.
[358] Ibid., p. 43.
[359] Ibid., p. 47.
[360] Gill & Burke, *Strategic Church Leadership*.
[361] Burke. 'A Strategy for Pastoral Care in a Diocese,' in *Managing the Church?*, pp. 11-22.
[362] Robin Gill, *Moral Leadership in a Postmodern Age* (Edinburgh, T & T Clark, 1997), pp. 19-20.

> However, in all these books the level of critique is very basic and they are overwhelmingly positive about the usefulness and appropriateness of managerial ideas within the religious context. As has happened in the past, practices are first being introduced on the basis of perceived necessity and uncritical enthusiasm and only subsequently criticized and evaluated.[363]

Croft criticises "The other wings of Anglicanism" which "have begun to use management insights, as it were, undiluted and unrooted in Scripture."[364] Pearson may be an example of this as he covers such areas as SWOT analysis, organisations, some basic change management, decision making (including, without references, management style from autocratic to democratic), Delegation and Motivation, Stewardship of Time, and meetings. In particular, he says in last chapter that a manager, and by implication a clergy-manager, "should have at his disposal a 'tool bag' of techniques and approaches to apply to the varying circumstances he will encounter."[365] Pearson makes no theological reflection on any of the methods/models he has suggested.

Some writers just do not seem to like any ideas from secular writers, ignoring them totally and others appear to disapprove of secular writers because they are not using, or are not identical with, the concepts inherited from biblical sources and ideas. Yet others take their validation from biblical sources. In *Christian Ministry*, the bible is used by Kuhrt as a source of justification and example.[366] Tidball draws all of its ideas and examples from the Bible, largely the New Testament and almost wholly from Paul's writings. Hughes give specific references to bible verses, but does not identify ideas from particular management writers.[367]

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[363] Pattison, *The Faith of the Managers*, n.19, p. 185.
[364] Croft, *Ministry in Three Dimensions*, p. 26.
[365] Brian Pearson, *Yes manager ... Management in the Local Church, 2nd edition* (Cambridge, Grove Booklets, 1994), p. 22.
[366] Using case studies on Leadership and Collaborative Ministry. Kuhrt, *Christian Ministry*, pp. 42-45 & 80-83.
[367] The table on Leadership style has Gospel references. Hughes, *Leadership Toolkit*, p. 175.

3. Some comments on use of specific models and ideas

a) Strategic/ management Planning

Many of the authors suggest some kind of planning. Arbuckle, though he prefers the organic organization, sees planning as one of the primary tasks of an administrator in a mechanistic organization.[368] Higginson has planning as one of the "essential management activities."[369] Gonin envisages "The Planning Congregation" being involved in the planning process, which is in itself a source of learning, and a Mission Statement and the job description of the next Minister coming out of this.[370] Gill & Burke advocate the use of strategic planning, although without any reference to management writers, as a vital tool for church leadership, justifying this by comparison with the actions of the leaders of the Early Church as portrayed in Acts.[371] They agree with Henry Mintzberg that planning needs to be more flexible and less rigid; whereas too much planning leads to chaos, no planning at all would be worse.[372] In an address to the Pastoral Committee of a Diocese, Derek Burke first introduces the idea that decisions have to be made against a strategy

> that has been hammered out through discussion and debate, and that outlines where the institution wants to go, and from that, what are its priorities. This whole process is called 'strategic planning', and I believe that it can be of help to the Church in dealing with the myriad of decisions that it faces, particularly, in this case, in pastoral care.[373]

This is in essence the same message as in the work by Gill & Burke.[374] Hughes does not talk about planning, but, as mentioned above, proposes a process that is very similar. Beveridge's five steps that it is necessary to take for a parish to set

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[368] Arbuckle, *Refounding the Church*, p. 57.
[369] Higginson, *Transforming Leadership*, p. 41.
[370] Gonin, 'Churches as Places of Learning' in *Management and Ministry*, p. 136-137.
[371] Gill & Burke, *Strategic Church Leadership*, pp. 4-11.
[372] Ibid., p. 40-41. See Henry Mintzberg, *The Rise and Fall of Strategic Planning* (Hemel Hempstead, Prentice Hall, 1994).
[373] Burke, 'A Strategy for Pastoral Care,' in *Managing the Church?*, p. 11.
[374] Gill & Burke, *Strategic Church Leadership.*

targets and standards of performance are very similar to the strategic planning steps in various other works.[375] Kuhrt is very keen on strategic planning in both his books, with several references to 'strategy' in the index of *Ministry Issues*, and that leaders need "some kind of strategic thinking and objectives" or their effectiveness will be reduced.[376] Even Croft's process of "vision for the direction and development of the life of the congregation" is effectively a strategic planning process.[377] And whilst he scrupulously avoids words such as goal or objective, Avis' "four stages of articulating and implementing this primary task or mission" bear some similarity to parts of a strategic planning process with vision being the same, strategy equivalent to 'approaches' and tactics as 'Action Plan' with feedback the same as 'monitoring'.[378]

Croft, though, gives a warning that one should not think the use of 'mission' by business as being the same term as used in theology. The context of the business mission statement is to define the organization's aims and objectives in opposition to competitors. The vision of a local church needs to be tested both theologically and by experience. Defining its aims and objectives needs to engage with scripture and tradition, and to be shaped by key theological concepts.[379]

Pattison also claims to observe many unproven and unprovable dogmas underpinning much of management practice, which include detailed *strategic planning* as a ritual.[380] His objection is "to the way of thinking and organizing and the world-view that they implicitly embody."[381] He says that "the modern

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[375] Beveridge, *Managing the Church*, pp. 97-109.
[376] Kuhrt, *Christian Ministry*, p. 100.
[377] Croft, *Ministry in Three Dimensions*, p.160-161.
[378] Avis, *Authority, Leadership and Conflict in the Church*, pp. 113-115. The comparison is with Gill & Burke's *Strategic Church Leadership*. (See above)
[379] Croft, *Ministry in Three Dimensions*, p. 157.
[380] Pattison, *The Faith of the Managers*, pp. 28-33.
[381] Pattison, 'Some Objections to Aims and Objectives,' in *Managing the Church?*, p. 132.

managed organization" is characterized by effectively the strategic planning process plus job/skill descriptions and competences.[382] This results in an organization which, among other things, has aims which tend to be narrow and monolithic and often solely a means to the end of profit or survival, where concentration tends to be only on things that can be observed and measured, with a pull towards quantity rather than quality, that the ultimate aim is to plan and control the organization's own destiny by setting desired and attainable goals, which is often impossible and aims and objectives are a mechanism which embodies implicit rationalistic values.[383] In essence,

> The modern, managed, aims and objectives focused organization can often be myopic, hierarchical, centralized, inegalitarian, self-centred and self-determined, aggressive, competitive, suspicious, dualistic, Pelagian, conformist, slightly paranoid, and, despite the rhetoric of enterprise, creativity and innovation, surprisingly conservative. Its narrow, instrumental view of people and of reality excludes much that is of value in human experience while it is wildly over-optimistic in its view of controlling the future... The final tragedy of the modern organization is that it is self-deceived and uninterested in any kind of truth other than the economic bottom line.[384]

b) Models as neutral and value-free.

In his criticism of Gill & Burke's *Strategic Church Leadership*, Richard Roberts includes the point that their "representation of managerial modernizing of institutional and established religion as merely a value-free correlation of inefficiency by the implementation of 'accountability' is seriously misleading,"[385] In their lack of critique of the management ideas from a theological viewpoint, most authors match this by not questioning the models themselves as to any claim to be neutral and value-free. This seems to be the implicit belief about the management ideas and models by many of the authors considered. That this is not

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[382] Ibid., pp. 133-134.
[383] Ibid., pp. 134-140.
[384] Ibid., p. 138.
[385] Roberts. 'Order and Organization,' in *Managing the Church?* p. 79.

so, either for scientific or management models, has been argued by MacIntyre, Jackson and Carter, and Pattison, and is discussed in a later part of the thesis. Whenever a model is adopted for use without this form of examination then neutrality is being assumed.

c) Leaders and Managers

It has been argued in a previous section that there is no real agreement about a definition of the terms manager and leader, and that use of the two words is confused. In the authors considered in this section, there is confirmation of that confusion of use.

Malcolm Grundy discusses some of the differences between management and leadership and decides that, although leading a church is different from managing it, the situation is such that a mixture of the two is required.[386] In another work, he talks about leadership and management and the fact that leaders also have to manage, especially the shared values of the organization.[387] Greenwood states that churches now require clerics who know how to be (and encourage others to be) leaders and managers of the local church.[388] Collinson describes management (or leadership sometimes the difference is not clear) and cites Drucker and Fayol, etc., with the idea that "managers plan, organize, control and motivate."[389] Hughes in his book on leadership, but subtitled "Biblically based management

[386] Grundy, 'Overview,' in *Management and Ministry*, pp. 10-11.
[387] Grundy, 'The Challenge of Change,' in *Leading, Managing, Ministering*, p. 172.
[388] Greenwood. 'Understanding New Patterns of Management in Ministry,' in *Management and Ministry*, p. 108.
[389] Collinson, 'Management isn't mysterious, it's just difficult,' in *Leading, Managing, Ministering*, pp. 26-27.

practice", has a table that outlines the difference between leaders and managers, which is similar to others on this topic.[390]

Bunting seem to use the two words as parallel if not actually synonymous. That they are different is suggested by his phrase that 'Imaginative Leadership' is more appropriate than management.[391] However he also says "There is more to updating an old managerial model of leadership," and "If the managerial model is to stimulate a fresh approach to leadership..."[392]

Arbuckle seems to see leadership as pertaining to the organic/growing organizations, with management required for the mechanistic/aging ones.[393] Perhaps not a bad division. He also accepts that leaders need to be assisted by managerial structures.[394]

Finney, in a note, says that Drucker does not distinguish management from leadership, and that "No one has drawn any meaningful distinction between the two, and modern management theory draws no distinction between them."[395] This last statement is now mistaken, as several management writers do draw distinctions between managers and leaders, Warren Bennis for one. Higginson, for another, disagrees with Drucker that there is no difference between a leader and a manager, preferring to follow the distinctions suggested by James Burns and

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[390] Hughes, *Leadership Toolkit*, p. 30.
[391] Bunting, *Models of Ministry*, pp. 23-24.
[392] Ibid., p. 4.
[393] Arbuckle, *Refounding the Church*, pp. 56-57.
[394] Ibid., p. 104.
[395] Finney, *Church on the Move*, n. 8, p. 170.

developed by Warren Bennis.[396] However, Finney dismisses Bennis's differences as not standing up to close examination.[397]

Conclusions

So what are some of the conclusions which might be derived from the analysis?

1. On the whole the Christian authors are using a relatively narrow selection both on secular writers and of the works of any one writer.

2. Whilst taken overall there is a wide spread of secular writers' works being referenced, there is little agreement across the Christian authors about which secular writers are key. Nor is there much agreement on which management ideas are fundamental. Even for the most represented of the individual writers (particularly Handy, Drucker, Senge and Peters) there is little agreement on which of their ideas are the most important. Although there is a wide spread of both their ideas and their works being cited taken as a whole, any individual author generally only uses a few. Some writers (e.g., Peters) are advocated and criticized in almost equal amounts. Some 18 of the works by Handy (8) and Drucker (10) are cited a total of 36 occasions, but of these 18 works, only three (all Handy) are cited more than three times and 8 receive only one citation. So even with the most popular writers the same pattern of limited use by individual authors is repeated.

3. The effect of the above two patterns is that there is a disagreement about the range and use of management ideas, which is a reflection of a similar situation within secular management writings. However, a reader picking up the works of one of the Christian authors, or a few books by the same author, would not be able to appreciate this. The impression given would be of a unity and clarity of

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[396] Higginson, *Transforming Leadership*, pp. 25-27. Works cited are Drucker, *Managing for the Future*, p. 103; Bennis and Nanus, *Leaders*; Burns, *Leadership*.

[397] Finney, *Church on the Move*, n. 8, p.170.

management theory, which is not there in practice. This would lead to a tendency to accept or discard the particular theories depending on the views of the individual author without them being either put into the context of, or compared with, other management theories. Further, by choosing single ideas from individual writers, Christian authors may perpetuate simple ideas that a writer has then developed, modified or even discarded in a later work. There is a similar difficulty with ideas that are later regarded as 'fads' and generally jettisoned by the management theorists.

4. In a similar manner, and with similar difficulties for the average reader, the Christian authors are generally not engaging individually with the full range of management thinking. For example, none of the authors undertakes a systematic critique of the range of management models as outlined in the thesis section on Management. Finney is the author whose use of management models is extensive. He refers to Theory X/Y, Motivation, Style, Organizations, Contingency Theory, Open/Closed Systems, MbO, the Managerial Grid and Change Theory. Mostly, these are applied to the church without suggesting that other models may be as useful. His use of the Managerial Grid is a good example. Other authors are less extensive in their use of models.

5. Generally the models/theories being accepted are of three types: there are techniques forming a sort of 'tool-kit' which may be applied when and where necessary; those which claim to develop the skills and self-understanding of the individual leader/manager; and those which assist in understanding the organization and the people in it.

6. There is a common, though not total, disappointing lack of theological critique of the models espoused or rejected. Sometimes there is a tendency to 'bolt on' some theology to a secular idea or technique and apply it to church situations. Gill &

Burke's use of Acts to justify SWOT analysis would be an example. This is an especial temptation when the secular idea reinforces what is already a comfortable concept within the church organization. This can take the form of either searching the Bible for what looks to be a similar situation and then reading the management model out of the Bible, or of simply stating the management idea. When this is done without reference to the secular originator it gives to the idea a sort of theological justification or respectability as it is perceived to then come from a religious source. The Turnbull Report, an influential document, does this with 'learning organisation' and with aims and objectives.[398] The acceptance of the secular theory is also eased if the concept is assumed or mistaken to be identical with the similar theological concept. The idea of the 'learning organization' might come into this category.

7. On the whole the authors prefer the idea and practices of an 'organic' organization rather than a 'mechanistic' one. This is sound from a Christian anthropological viewpoint.

8. The 'learning organization' is generally approved of and advocated by over a quarter of authors. It is, however, unclear what this phrase means within the church setting. It is possible that it is being confused with the idea of 'life-long learning' and the Church's teaching roles. There is also the possibility that 'Learning Organization' is more powerful because its language – personal, shared vision, team learning, visualization, relationships – doesn't sound like management. Senge, who developed the idea, had specific organization behaviours in mind. One difficulty with the concept is that its definition has been widened through a spate of books on the topic and now it has, according to one writer on management ideas, become

[398] *Working as One Body*, p. 3.

"almost completely stripped of any consistent meaning."[399] There are though some useful ideas within it, including that of examining ones 'mental models'.

9. As in the secular world of management there is no real agreement on the difference between leaders/leadership and manager/management.

10. There seems to be a view that the organization, management and leadership models being adopted are neutral and value-free. This, in a later section, will be shown to be misleading and when adopting methods and models some care needs to be taken as to what values are behind them.

The analysis thus shows that models are being used in a variety of ways, but adoption of them should not be done uncritically. As John Finney says of the church

> ... those in leadership have had to turn to secular management models. These can be helpful, but they have to be used with much care. It has to be recognised that they are built not on any biblical basis but on premises of profit and loss, and may involve manipulation and coercion which are not appropriate or possible in a Christian setting.
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> But while this is true, management theory talks mainly about people working together ... The Church also deals with people. It would be foolish for it to ignore this work and fail to understand its own life better. [400]

However, Finney also gives a warning that "If management is studied before Scripture there is a danger of adopting secular models, and then reading into Scripture what we want to find."[401] A similar point is made by Bunting.[402] However neither mentions the other possibility; that ideas might be read out of Scripture which are not in management theory, but are what is wanted to be found. This seems to be a danger with the use as leadership models of traits 'discovered' in Biblical leaders.

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[399] Crainer, *Key Management Ideas*, p. 201.
[400] Finney, *Understanding Leadership*, Preface pp. xi-xii
[401] Ibid., p. xii
[402] Bunting, *Models of Ministry*, p. 5.

Croft is surely right in his condemnation of taking secular models and adding a thin veneer of Christian language to them,[403] or justifying 'secular' models by plucking texts from Old or New Testaments.[404] Neither is Croft enamoured of the 'Church Growth Movement' style of leadership, influenced by the Vineyard Ministries which are "the core concepts of secular management theory applied to churches as systems and organisations." and the "applying here the insights identical to those of Peter Drucker and others of 'management by objectives' applied to ways of being church."[405] Croft thinks that this might be a way to proceed, but that these have little direct engagement with Christian Scripture and tradition. It might be right to see the church as an organization, but not to then leap to the idea of pastor as Chief Executive.[406] Pragmatism plus Bible verses or 'bolt on' theology is just not good enough.

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[403] Croft, *Ministry in Three Dimensions*, p. 22.
[404] Ibid., p. 24.
[405] Ibid., p. 24.
[406] Which he claims is something that Eddie Gibbs does. Ibid.

5.3 Management Models and Anthropology

Introduction

Whilst useful as a method of showing similarities and differences, the classification of management theories used above is not of particular advantage when considering the relationship between management theory and theological anthropology. Since the aspect being examined is how the models view people (their implicit anthropology), some exploitation of anthropological categories would be advantageous. Few of the models make any specific reference to Christian principles, Fayol's allusion to the Decalogue is an exception, and so any correspondence between the elements of the model and aspects of Christian anthropology must be inferred. In the chapter on anthropology, there are derived 13 categories or themes that constitute a Christian view of Humanity or Christian anthropology.[407] Rather than apply all these 13 aspects to each of the (17) models outlined above, some key aspects were sought to allow a grouping of the models based on anthropological characteristics, which could then be critically examined from this perspective.[408]

In their book, Peters and Waterman use the classification by Richard Scott.[409] In this classification, the different management theories are located onto a 2x2 grid which highlights the chronological development. Though not overly helpful in itself for the thesis, this provides a possible approach for the examination of the theorists from the perspective of anthropology, i.e., the use of some anthropological characteristics of the models that would allow a constructive differentiation and to derive from the analysis some general conclusions.

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[407] See above in Chapter on Christian Views of Humanity.

[408] 17 because McGregor has 2 theories, X and Y, and Likert 4 'Systems'. To discuss 221(= 13x17) elements is excessive.

[409] Peters and Waterman, *In Search of Excellence,* pp. 91-103, citing W. Richard Scott, 'Theoretical Perspectives' in *Environments and Organizations*, ed. Marshall W. Meyer and Associates (San Francisco, Jossey-Bass, 1978), Table 1, p. 22. Scott divides models into 'Rational' and 'Social'.

Individual or Group Focus

One important distinction within the anthropological description is that of the individual or group (community). The significance of a person as a member of a series of groups was largely the case in pre-modern societies.[410] The increasing emphasis on the individual in post-Enlightenment thought, with a corresponding 'turn to the subject' within anthropology, marked an important change. Not only does this create certain tensions as the rights and duties of the one in relation to the other are determined, but in the more modern views of personhood it is from the web of relationships/ communication with others, as well as from being an individual, that the person is defined.[411] Part of the parallel in management theory with this latter change are the group behaviour models of Mayo, etc., where the importance of the group in the workplace was discovered. One finding was that not only did the group affect the behaviour of its members, but also had some part in determining how the members defined themselves.[412] Another of Mayo's findings was that the then current management models did not take this social dimension into account. So, one distinguishing feature which links to elements of anthropology is the extent to which a management theory is focused on the individual or on a group.

There are five of the elements in the anthropology which relate directly to this feature:

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[410] See, for example, Alasdair MacIntyre, *After Virtue; A Study in Moral Theory* (London, Duckworth, 1981), p. 32.

[411] The section on Christian Views of Humanity described a person as 'an individual in webs of relationships and communications ...'

[412] As one example, defining groups as 'Us – the workers' and 'Them – the management'. Mayo, for instance, found that in a work situation the work group "was highly integrated with its own social structure and code of behaviour which clashed with that of management. Essentially this code was composed of solidarity on the part of the group against management." Pugh & Hickson, *Writers on Organizations,* p. 159. In practice this work group is defining its members and their behaviour, and to work beyond the group norms was to invite censure. This identity would frequently continue, and be reinforced, beyond the workplace through the members living and socialising in the same locations.

- relating to the individual: Value as an Individual, Made in the Image of God (although there is a social aspect to this too) and Free Will (both as in making choices and sin as product of the will).
- relating to community: Member of Community and Personhood (especially in its modern portrayal as persons-in-relationships).

All these elements seem to have a strong connection to management theories, i.e., there are some obvious links, even if negative, between the anthropology and the theory. In terms of this axis, the early theorists tended to be looking at the behaviour and characteristics of the individual worker. So, Taylor is concerned with fitting the person to the job; Weber, that the person fits into the organization. McGregor in both Theory X and Theory Y describes the nature of individuals. Fayol is more difficult to categorise, but generally is discussing the relationship of the person to the firm. Although Belbin is concerned with the nature of the team, he does this in terms of the qualities of the individuals of which the team comprises. Mintzberg's work is primarily concerned with the roles of the individual manager (to a great extent with senior managers) and the relationships are usually described in terms of manager to subordinate or to other individuals within and outside the organization.[413] Despite Senge's reference to a 'learning organization', he does regard the individuals within it as important, since it is individuals who can help or hinder the organization; individuals who learn, who develop, who are appraised and who are to be empowered. However, from an anthropological viewpoint, the individual is the key, as Senge tends to look at the organization as a whole rather than as a group of individuals.

The key contribution of Mayo was realisation of the need to take account of groups formed within the workplace or organization. These, usually groups of people who work together or in proximity, are different from the organization, both by being a sub-

[413] See Mintzberg, *The Nature of Managerial Work*, pp. 54-99, for descriptions of the various roles and a useful summary.

set of the individuals comprising the organization and often having dissimilar values and objectives. Mayo, and several subsequent theorists, have thus a focus on the group. The other group-focused theorists are Likert, Burns (Mechanistic and Organic) and Trist.

Also difficult to categorise is the Systems Approach. Initially this is concerned with the organization as a system and only with people as components. It thus considers neither individual nor group. In the other models, it is worth noting that the difference between individual and group is not as clear-cut as the above would suggest. Individuals work in groups as part of the organization, and organizations are comprised of individuals. The differentiator is the main focus of the particular theory.

Value of the Individual

An additional important distinction within these categories is that of what worth is put on the human being by the management theory. A distinguishing feature of anthropology is the value of the individual. This is not only a feature in its own right (see chapter on a Christian anthropology), but is linked firmly to the views of a person as made in the Image of God, as having a spiritual nature as well as a body, as being creative, as being in relationships, and having a Personal Identity. That humans have, or are perceived as having, free will is important when considering how far and by what methods the various management theories allow employees to partake in the decision making. As a broad division, exemplified by McGregor's Theory X and Theory Y, theories could be separated into those that put a low value on human beings, where they (at least the workers) are regarded as disliking work, needing to be coerced, controlled and threatened, and having little ambition, want security above all, or high value where they can exercise self-direction and self-control, are creative and innovative, are committed and responsible. Several different factors are indicators of the relative

values placed on human beings by a management theory; summarised in below: -

Factor	Low Value of Individual	High Value of Individual	Linked to:
Organization structures	Rigid and established by organization	Flexible with participation by employees	Value as Individual – ability to make choices
Management Control	Authoritarian; reliant on punishments	Participative; reliant on self-control and rewards	Value as Individual - freedom
Creativity allowed	Directed in task	Responsibility for task	Image of God - creativity
Scope of work	Single/few tasks	Many tasks/ whole processes	Image of God - creativity
Influence of employees	Little or none	Wider influence on work practices	Image of God – ability to reason
Initiative allowed	Little and limited to own task	Wider and less limited	Free will
Job specification	Job specified precisely; substantial division of labour	Less defined with more generalised responsibilities	Image of God - creativity
Communications	Tend to be mainly downwards and directive	Both upwards and downwards and discussion	Personhood - communications

Table 5.3 Value of human beings

The division of the aspects of anthropology as in the method outlined above produces a 2x2 matrix, with axes of Low/High Value of Individual, and Focus on Individual/ Community, onto which the various management theories may be plotted.[414] Note too, that there may well be elements of both axes in the same theory.

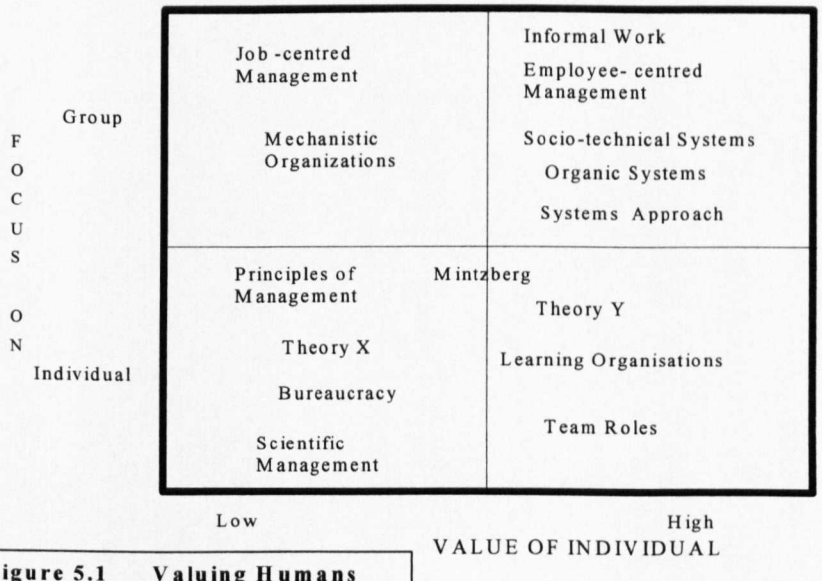

Figure 5.1 Valuing Humans

[414] For rationalization, see Appendix C.

Valuing Individuals

The grouping of the various management models allows some more general analysis of how the models value individuals. There are some points specific to each quadrant; these are dealt with under a discussion of that group. The 'name' of the quadrant is an attempt to symbolize in a single word the view of humans represented by the quadrant. There are also some anthropological issues applying to all quadrants, i.e., to all management models. These are discussed in a separate section.

Quadrant 1: 'Robots' Low value, individual focus

The title 'Robots' is used to indicate that in this quadrant humans are used in the processes in the same way as machines. Although this metaphor is taken from manufacturing sector of industry, the concept is also appropriate to a bureaucracy as envisaged by Weber in the sense that humans are employed to serve pre-ordained processes, albeit administrative functions. The 'mechanisation' of office work by the use of computers indicates that this viewpoint warrants consideration. Taken at worst, the same observation can be made of Fayol's theory as this too has a tendency to dehumanise the employees in the pursuit of the organization's purposes.[415]

From the stance of Christian anthropology, the models in this quadrant present some difficulties. Their predisposition towards treating human beings solely as a part of a process, the 'dehumanising' aspect, means that such models deal with people in a way as to value them for their function not their personhood, which is a lessening of their individuality. This is also seen in the division in all the models into 'managers' and 'workers' (whether explicitly in Taylor, Weber and Fayol, or implicitly in McGregor's Theory X), where managers are seen as the controlling and directing agents of the organization and workers as the means of production. There is a danger that this

[415] Although, from his writings, Fayol would seem not to wish for this to happen. See Principles 11, 12 and 13.

effectively creates two forms of human being, with the workers being 'sub-human', which runs counter to the anthropological principle of equality of worth of all humans. This control and direction of the 'workers' also implies that the models are concerned mostly with their body and ignore the soul.

The reduction of choices and lack of freedom for employees to be involved in issues that affect them counteracts the aspiration that to be human is to have a freedom of choice. This, and the division into managers and workers, distorts the power distribution within the organization, especially in terms of ones group's "power over" the other group.[416] The complete specification of the tasks, and of the sort of person required to accomplish them, is a significant reduction in the ability of humans to be creative at work and thus a diminution of the recognition that humans are made in the image of God.

These models result in a curtailing of communication and an ignoring of social relationships through a concentration on the individual. Fayol, as an example of the first, is keen that communication is controlled to ensure that correct command is achieved. Like Fayol, Weber has a clear chain of command, and Taylor sees the scientific establishment of the correct way to undertake the task as precluding further discussion. All the thrust of these models is on the individual; as a unit of production, as a fit to a specification, as a specially trained component in the process, as a position in a hierarchy of command and communication.

These ways of working, however, do have some benefits to the employees. Applied correctly, and it is questionable how far, or even if, this is done, there is some fairness and an equitable sharing of the results of the labour. As there is an interest in the task being performed as economically as possible, and hence the employee being as efficient as possible, most modern organizations invest substantially in the training of at least the

[416] More will be said about power and its uses in a later chapter.

skilled operatives and often company-wide. Although this is not the intention, it may result in the provision to the employees of a transferable skill, thus enhancing their value in the workplace and as an individual. This may be negated by the effects of mechanisation, computerisation or economic factors reducing or eliminating the requirement for the trained-for task.

The employees have a measure of security in that they are told what to do with little responsibility, and hence blameworthiness, for the outcome of decisions and there is an orderedness to the working life. Research has suggested that this is not unwelcome for some groups within society, leading to what is called an "instrumental" attitude towards work, whereby the remunerations from the labour enable other, more desirable, activities to be undertaken in non-work time.[417] As du Gay has suggested, a bureaucracy, by formalising the rules and procedures and defining the authority of managers, also provides a measure of security for employees against the arbitrary use of power.[418] This protection may equally apply to other formalised systems such as Taylor and Fayol.

As part of a process which, in principle, could lead to the creation of additional wealth and an increase in benefits for humankind, members of the organization are taking part in a creative activity.

Overall, the models represented in this quadrant are inadequate when viewed from the perspective of Christian anthropology. They are a divisive and partial view of human beings, which reduces people's humanity by diminishing opportunities for creativity, communication and freedom of choice. The focus on the individual, by disregarding the social and community aspects of anthropology, effectively devalues the humanity. The

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[417] This has been suggested by the work of Goldthorpe, *et al.* See J. Goldthorpe, D. Lockwood, F. Beckholer and J. Platt, The *Affluent Worker: Industrial Attitudes and Behaviour* (Cambridge, Cambridge University Press, 1968).

[418] Christopher Grey, 'Towards a Critique of Managerialism,' *Journal of Management Studies*, 33(5), (1996), 591-611, at 604, citing a 1994 paper by Paul du Gay.

models tend to consider only the animal side of human nature and to wish to control this by means of rewards and punishments. This takes seriously the fallen nature of humanity (of which more later), but disregards the potential to be redeemed from this. Thus these models, and any forms of techniques or leadership based upon them, need to be considered carefully before being implemented.

Quadrant 2: 'Drill-Squads' Low value, group focus

The second quadrant has many of the characteristics and weaknesses of the first; treating humans as machines, valued for function, concentrating on the 'animal nature' and task-specification. Whilst putting a low value on humans, these models tend to concentrate on the organization; i.e., on groups rather than individuals. As an organization, management models in this quadrant suggest hierarchies, chains of command and authoritarian supervision. A key observation is that such formal organizations not only strictly define the authority of the different levels, but also assume that the hierarchy is the only way to achieve the organization's goals.[419] There is a need to create the right groups within the organization and for those groups to be doing the right things. In the mechanistic organization of Burns and Stalker it is recognised that individuals work within the organization, but their tasks are devised, instructed and controlled for the purposes of the organization, governed from the top of the hierarchy. In such an organization, groups might well be undertaking similar or identical tasks under direct control (e.g., a production line, an accounts office), hence the name 'Drill-Squad'. This hierarchic structure also serves to monitor the performance of the organization. It is often the case that outside contacts are made, if not at the top, certainly on behalf of the organization and not any individual in it.[420] With the emphasis on groups there is an inclination to lose the individual in the mass

[419] Burns and Stalker, *The Management of Innovation*, p. 107

[420] Burns and Stalker give some examples of this behaviour. Ibid., p. 120, footnote.

and so lessen individuality and the value that brings. The group, valued for its function, especially in the mechanistic organization, becomes the focus for communication with further loss of individuality. These two biases often lead to groups becoming exclusive by overvaluing their own role at the expense the roles of other groups and/or in reaction to the perceived attitude of management towards the group and the exclusiveness of other units. Thus the 'I'/ 'Thou' personal communication is reduced outside the group, and personhood within both groups is thereby diminished. These conditions incline groups to display competitive behaviours (often encouraged by management in order to improve productivity) and power struggles replace co-operation. The need of management to limit conflicts, leads to these models advocating a tight management control with consequent reduction in freedoms of choice. This then intensifies the tendency for over-rigidity in the organization and institutionalisation of the bureaucratic procedures, with the dangers to personhood identified by McFadyen and already mentioned.[421]

On the positive side, there are in these models both a sense of security, beyond that in Quadrant 1, and better communication opportunities from participation within a group. There may be more opportunity for being creative if the group has some, albeit limited, control over how its work is carried out.[422]

Overall, whereas the models in Quadrant 2 can be less restricting to the individual than those in Quadrant 1, there are similar threats to the ideal of personhood and the Christian view of full humanity. The particular danger for a body such as a church is that, encouraged by the desire to achieve success and to promote orthodoxy, it replaces a free, open, communicative community with an over-controlled bureaucracy or task-centred organization.

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[421] Alistair McFadyen, *The Call to Personhood A Christian Theory of the Individual in Social Relationships* (Cambridge, Cambridge University Press, 1990), p. 232.

[422] It is often the case that, whereas the tasks of the group are closely specified, there is some leeway in how these tasks are distributed within the group, even in a mechanistic or task-centred organization.

Quadrant 3: 'Partners' High value, individual focus

Because this Quadrant sees the individuals as contributing in a creative and constructive way to achieving the goals of the organization, they have been designated as 'Partners'.[423] With a high value of the individual, this Quadrant 3 (and Quadrant 4) tends to a treatment of human beings in ways that are nearer to those envisaged by a Christian anthropology. The less rigid management control implicit in these models leads to greater freedom to choose. Individuality is increased by the permission for employees to influence their own work and organization practices, which result from the more consultative and participative management styles, and their leave to exercise some initiatives. This is, perforce, limited by the requirement of the organization to achieve its objectives, but in, for example, Theory Y there is a desire to align to employees with those objectives in a way that their personal aspirations can be met also. Therefore, these models do value the contributions of individuals towards the achievement of the objectives of the organization. Because there is an acknowledgement of having common goals and of the differing contribution of individuals, power is more equally shared, although authority finally lies with the organization and its managers.

The models generally allow that creativity is possible in work, and that there must be two-way, open communication, both of which characteristics also make them closer to the Christian ideal.

The models all value individual potential; Senge by promoting open learning, McGregor as a result of recognising the wide distribution of abilities and Belbin through identification of characteristic strengths with the ability to perform more than one role. They not only have an enhanced idea of the individual, but also the ability of individuals

[423] In the same sense as partners in a firm of accountants, doctors, etc, or in the Stock Market, where individual expertise and ability contributes to overall achievement.

to become skilled in different tasks. So, although the models still value people for their function and adhere to division of labour, these are defined in a wider sense than in Quadrant 1. Further, this leads on to the possibility of growth in both current and future tasks and responsibilities.[424]

Senge's Learning Organization is an important concept since this raises the possibility that the future can and will be different, and potentially better, than the present. The five disciplines that Senge advocates could be applied to the growth of a human being as a person. So, the *shared vision* and *team learning* are both appropriate to the relationship aspect of personhood, *mental models* and *personal mastery* to the creative and development aspects. There are, though, some dangers. A too mechanistic application of the *systems thinking* could result in a dehumanising of others who do not share this vision or who cannot accept the changes proposed. The *shared vision* may be inadequate or become static and the *personal mastery* can become an end in itself and thus a form of self-salvation.

Although the models do not express the idea in these terms, they behave as though the anthropological facet of humans made in the image of God is real, at least to the extent of their capacity for creativity, self-expression, inventiveness and getting pleasure from these activities.

There is still the difficulty of the over-emphasis on the individual as against the group that is found in Quadrant 1 models. The co-operative behaviours of the different team roles in Belbin's model might deteriorate into rivalry between the roles, and can, despite Belbin's finding that all roles contribute to a strong team, lead to one role being regarded as superior to another.

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[424] Senge even includes 'spiritual growth'. See Senge's 5 disciplines above.

Another criticism, indicated in the discussion of Theory Y, is that the view advocates too high an expectation of the individual who is unable to live up to it. This can lead to a tendency to reject the perceived 'weaker' members of the organization.

Overall, then, Quadrant 3 models have a higher view of the individual and are nearer to the ideal of humanity in Christian anthropology. However, they have still some of the difficulties of Quadrant 1, especially the disregarding of social and community aspects of anthropology

Quadrant 4: 'Team Players' High value, group focus

In Quadrant 4 it is again the group that is both the main focus and the unit whose goals are established, but the individual's contribution is valued as a necessary element in the achievement of those goals. Hence the designation of this Quadrant as 'Team Players'. The Quadrant shares some characteristics of the 3rd. The greater opportunities for free choice and creativity, whilst still limited by the organization's objectives, are closer to the anthropological concept of made in the image of God. The ability to use initiative and reason shows toleration of a measure of a free will and there is a greater autonomy of communication, which opens the possibilities for a fuller personhood.

Generally, the Systems Approaches treat the organization as an open system (see above) which is thus exposed to outside influences. This has a parallel in the Christian anthropology concept of an 'openness to the world' (Pannenberg, Moltmann) or 'open-endedness' (Habgood). This parallel, whilst not exact, implies that these management models allow for the possibility of experiences from outside the organization and a receptiveness to new and creative existences. Whilst the models envisage these external influences as from the world, in principle there is an openness to spiritual influences, even to God.[425] There is thus an equivalence to transcendence beyond the organization.

[425] Senge envisages the possibility of 'spiritual growth' (see above)

The notion of 'equifinality' of the Systems Approach, the *Shared Vision* and *Team Learning* of Senge's model and the assertion by the Contingency Models that "there is no one right way to organise", also indicates that these models allow for unforeseen possibilities and an open future. Both these are important in permitting human beings to develop.

Whilst there are positive aspects to the models in Quadrant 4, there are also negative facets. As with Quadrant 2, there could be a tendency for the individual to be lost in the mass and so diminish individuality and value, although this is less of an inclination in this Quadrant due to the higher value put on the individual. Paul Adler writes in favour of a method of production that is both efficient and controlled, and notes that "procedures that are designed by the workers themselves in a continuous successful effort to improve productivity, quality, skills and understanding can humanise even the most disciplined forms of bureaucracy."[426] However, in one case, "Team members began timing one another with a stop-watch."[427] Whilst seeming to empower the teams, this also looks like the sort of social control inherent in some applications of Mayo's findings. Although Trist regards the human component of the socio-technical system as the most important, it is often the technical side that is emphasised to the detriment of the humanity. As machines become more sophisticated, then the human side can be correspondingly reduced both in importance and in skill levels required. This happens not only with manual labour, but also by the introduction of computerisation into the office environment. Conversely, an opposite trend may be found in the 'intellectual' occupations where the introduction of computers has removed some of the routine calculation from the human component, leaving more time for thinking.[428]

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[426] Paul Adler, 'Time and Motion Regained,' *Harvard Business Review* 71 (1993), 97-108, at 98.

[427] Ibid., p. 103.

[428] Generally the effect of the introduction of computerisation has been a reduction in staffing and an increased expectation on employees in terms of workload and flexibility. It also introduces opportunities for working on a wider range of tasks.

If the Burns and Stalker proposal that a mechanistic organization is 'right' in some circumstances, this might suggest that the unfavourable treatment of humans under such a system is also right. McGregor in his support of Theory Y practices would disagree.[429]

Overall, Quadrant 4 models have some affinities with a Christian view of humanity, whilst there are also dangers.

Generally, the Quadrants with a high view of the individual have more resemblance to a Christian anthropology, but there is a need for any models to take seriously that full personhood is defined in terms of both individuality and community.

Some more General Aspects

There are anthropological issues which are not specific to any one quadrant, but apply to all quadrants, and hence all management theories, although not all equally or in quite the same way. These are explored below.

Value of Individual:

Although persons are capable of knowing themselves, and hence of regarding others, as objects, Brunner's view that a purely objective attitude is forbidden should be a prompt to assess the tendency of a management theory to do just this.[430] By their mechanistic nature, any theories which design a process and then fit human beings into it, such as those theories with a low value of human beings (Quadrants 1 and 2), effectively do what Brunner describes as forbidden and treat people as objects, even though they might attempt to be fair and equitable in their dealings. So, the 'scientific method' of Taylor by its analytic approach, and the bureaucracy of Weber by its rational-legal system and formal written rules, are both in reality based on this premise. With their higher value

[429] It is unlikely that Burns and Stalker would advocate poor treatment of employees.
[430] Emil Brunner, *Man in Revolt - A Christian Anthropology,* Trans. Olive Wyon (London, Lutterworth Press, 1939), p. 19. See chapter on Christian Views of Humanity.

of human beings, the models in Quadrants 3 & 4 are less prone to treat people as objects, although there is a danger that outward concerns for people might conceal such a treatment by, for example, over-emphasising the system at the expense of the people within it.[431]

Rahner's stricture that "the present is never just the material for a utopian intramundane future", whilst probably not directed at a management situation, nevertheless warns of a possible conflict between management theory and principles of Christian anthropology.[432] Any organization has a purpose and at least one goal.[433] In commercial organizations these are specified in the legal Articles of Association and sometimes in a 'Mission Statement'. There is a general assumption behind management models that employees are there as a means to achieve the goals of the organization.[434] To achieve organizational goals is why people are employed and when their skills no longer contribute to this aim they are either redeployed (sometimes with retraining to develop further skills) or their contract with the organization is terminated.[435] Sometimes this assumption is made specific: Fayol's management principle that there

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[431] Handy suggests that the terminology and procedures of the 'management of human assets' sometimes seems to reflect a desire that "humans might become as predictable and manageable as, perhaps, a very sophisticated machine tool!" Handy, *Understanding Organizations 4th edition.* p. 223 See also McFadyen, *The Call to Personhood*, p. 232, cited above.

[432] Rahner, *Theological Investigations Vol. II.* p. 239.

[433] There is often confusion between 'Mission', 'Goal', 'Aim' and 'Objective', as different authors use the terms differently or, sometimes, synonymously. Usage here, influenced by the Chartered Management Institute definitions, is Mission (or Vision): a short statement of the purpose of an organization and its key values; Goal or Aim: a desired future state of the organization which meets its purpose; Objective: some end to the achievement of which effort and resources are focused and which will produce or progress towards a goal. This should, as a minimum requirement, be specific, measurable and timed. Targets and Tasks/Actions relate to specific objectives. Goals and objectives are found at all levels of the organization and are (or should be) linked to form a coherent whole. How the goals are set and the involvement of employees in the setting of objectives they are to achieve are influenced by the management theory espoused. Fayol, Weber and Taylor, for example, regard it as the responsibility of managers to determine the objectives and then to direct and control the workers to achieve them.

[434] For example: "Human resource planning (HRP), like any other form of planning, is a means to an end. In this case the end is to secure the human resources of the organization in order to achieve corporate objectives." Cole, *Management Theory and Practice,* p. 154

[435] A process of 'decruitment', or 'outplacement' in modern terminology.

should be the subordination of individual employees' interests to the general interest of the concern, Taylor's job analysis and person specification and Theory X's direction and rigid control of employees to identified objectives are all overt examples. However, this assumption applies to all models. There are two issues that come out of this. Firstly, strategic goals tend to be a desired future for the organization and the creation of conditions to bring this about. Since one destiny of humankind is to structure creation as God's co-creator,[436] then the achievement of strategic goals might be seen as, in effect, a destiny. That the goals do not include God and are specific to the organization means that they will be different from, and may be contrary to, the more general destiny of human beings to have a new relationship with God. Generally, the goals of organizations ignore this shared human destiny, at least to the extent that it is so far beyond the time horizon of the organization that it does not affect the conceptualisation of the organization's goals. For this reason, the goals are transitory. These goals may also either assist or hinder the realisation of human potential that is another part of that destiny. Thus the management theories, and techniques derived from them – Management by Objectives, for example – which encourage goal-setting need to be adopted with this wider destiny in mind. As a corollary, the organization sees its goals as paramount and towards which all workers should be focussing efforts. In essence, by substituting focus on God with focus on something else, the organization becomes idolatrous. By demanding the same from its workers, it starts to orient them towards its own goals and values, which is yet further idolatry.[437]

Secondly, there is the question of whether people are being used as a means to an end, rather than as an end in themselves. To use people as means is to deny their worth as an individual.[438] In *After Virtue*, Alasdair MacIntyre discusses what he sees as a crisis in

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[436] Vanhoozer, *Human Being*, p. 166.
[437] See chapter 7 below.
[438] See 'Value of the Individual' in section on Christian Views of Humanity.

moral theory.[439] One element of this is to do with what MacIntyre refers to as 'emotivism', i.e., "the doctrine that all evaluative judgements and more specifically moral judgements are *nothing but* expressions of preference, expressions of attitude or feeling, insofar as they are moral or evaluative in character."[440] MacIntyre maintains that emotivism, like any moral philosophy, presupposes a sociology or social context in which it operates. He says that for Kant and other philosophers the difference between actions uninformed by morality and those so informed is in whether one treats the other as a means or an end. Treating people as an end is to put forward good reasons for to take one option over another, but to let them assess those reasons using their own criteria. Conversely, to regard others as means involves using them for one's own purposes by bringing to bear whatever pressures will lead to compliance. MacIntyre contends that if emotivism is true, then there are no impersonal criteria for distinguishing rationally between choices; thus "Others are always means, never ends."[441] Although MacIntyre maintains that emotivism does not provide an adequate philosophy and is not correct, he believes that the concepts are widespread and that "to a large degree people now think, talk and act *as if* emotivism were true, no matter what their avowed theoretical standpoint may be."[442]

One social context, which MacIntyre believes is important, is the life of organizations, of those bureaucratic (in a Weberian sense) structures which, either as private corporations or government agencies, define the working tasks of many people. Of these, MacIntyre rightly says that

> ... but the organization is characteristically engaged in a competitive struggle for scarce resources to put to the service of its predetermined ends. It is therefore a central responsibility of managers to direct and redirect their

[439] MacIntyre, *After Virtue.*
[440] Ibid., p. 11
[441] Ibid., p. 23
[442] Ibid., p. 21

> organizations' available resources, both human and non-human, as effectively as possible toward those ends.[443]

One corollary of this using people to achieve organizational goals is that the organization creates its structure, determines and designs the jobs it requires to have done, specifies the person needed and then recruits them. It fits the person to the job. The assumption that the purpose of employees is the achieving organizational goals thus treats people as a means to an end and not ends in themselves. This is a practice of which is disapproved of not only by MacIntyre, but also by Habgood, since it fails to respect other persons' ends in the same way as one's own, and it is also condemned by Brunner.[444] Brunner also believes that when means and ends become reversed, then civilisation becomes inhuman and perverted.[445] Similarly, Niebuhr suggests that modern anthropologies create within business a secular idea of the significance of each individual by leaving God out of the picture which subordinates the person to the processes of economic interests, again making them means rather than ends.[446] This objection also emerges in the secular (indeed Marxist) approach of Simone Weil who sees the treatment by managers of people as a means to an end as being a new form of oppression.[447] One difficulty from a Christian viewpoint which applies to purely 'secular' organizations, and most commercial organizations behave as if they are purely secular, is that, lacking a 'God-centredness', the organization becomes its own focus and hence "self-legitimating and idolatrous."[448] The lack of God-centredness also fractures further the already broken link between God the Creator and human beings as

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[443] Ibid., p. 24. MacIntyre specifically looks at the bureaucracy model of Weber. He is writing out of an American background, but his propositions apply to Western European business practices and conditions, as these are heavily influenced by the US.

[444] John Habgood, *Being a Person, Where Faith and Science Meet* (London, Hodder & Stoughton, 1998), p. 292; Brunner, *Man in Revolt*, p. 24. See chapter on Christian Views of Humanity.

[445] Emil Brunner, *Christianity and Civilisation Second Part: Specific Problems* (London, Nisbet & Co., 1949), p. 13.

[446] Reinhold Niebuhr, *The Nature and Destiny of Man Vol. I Human Nature* (London, Nisbet & Co, 1941), pp. 69-72

[447] Grey, 'Towards a Critique of Managerialism', *Journal of Management Studies*, p. 598.

[448] McFadyen, *The Call to Personhood*, p. 232, cited above.

co-workers, making work to be a domination and exploitation of creation to achieve the goals of the organization rather than a stewardship of resources to the purposes of God. To the extent that management models are developed out of studies of particular organizations or concrete experiences of the originators,[449] are focused on organizations and their outside contacts only, and regard people, however much they may be valued, as solely a means to the organization's ends, then management models support this self-focus and exploitation.

Leading on from the previous discussion on treating people as objects and using them as means not ends, there is another, related issue, that of manipulation, i.e., to control or influence, especially to one's own advantage. The misgivings about manipulation are deeper than just a dislike of being used against one's will. Pannenberg considers total manipulation to be a denial of personhood.[450] Alasdair MacIntyre maintains that one key to the social content of emotivism is that it "entails the obliteration of any genuine distinction between manipulative and non-manipulate social relations."[451] Indeed, MacIntyre introduces the 'Manager' as a social character who embodies just such an obliteration.[452] Furthermore, the very means by which management undertakes its tasks has at its centre the manipulation of human beings into compliant patterns of behaviour.[453] If the objective of management is to achieve organizations' goals by the efforts of the employees, even if this objective is clearly spelled out, then the assertion of manipulation is persuasive. Hence it could be said that all management theories are

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[449] E.g., Fayol at the mining and metallurgical conglomerate Commentry-Fourchamboult-Decazeville; Taylor at Midvale Steel Works; Mayo's studies at Western Electric Company; Trist in British Coal; Burns & Stalker in electronics and the BBC. Even theorists like Likert, McGregor, Senge and Belbin base their theories on data collected though studies of organizations.

[450] Wolfhart Pannenberg, *What is Man?: Contemporary Anthropology in Theological Perspective,* Trans. Duane A. Priebe (Philadelphia, Fortress Press, 1972), p. 33.

[451] MacIntyre, *After Virtue*, p. 22

[452] Further, the manager, treating ends as a given, is concerned only with techniques and measurable efficiency, not with moral debate. MacIntyre also introduces the 'Therapist' who "represents the same obliteration in private life." He says that the idioms of therapy have invaded education and religion. Ibid., p. 29. Management has too!

[453] Ibid., p. 71.

at root manipulative because their intention is to explain behaviour with the intention of assisting managers to become better at managing, i.e., at achieving the organization's goals. Grey, citing a study of management and morality, agrees that "Management cannot avoid the treating of people instrumentally" and hence "fails the principal test of moral conduct" by using people as means.[454] Moreover, those management theories that are based on giving attention of the dynamics of groups are effectively using social process as a method of control, and are thus being covertly manipulative. Drucker would agree. Because Human Relations has an assumption that the 'maladjusted worker' needs to be adjusted to fit the rationally determined 'reality', there is a strong manipulative trait within these models, and hence a tendency to degenerate into a tool for justifying managerial actions. Drucker says that "Whenever we start out with the assumption that the individual has to be adjusted, we search for ways of controlling, manipulating, selling him – and we deny by implication that there may be anything in our own actions that needs improvement."[455] Even those theories that involve the employees in the decision processes might be seen as manipulative since they are influencing people to accept the organization's objectives as their own.[456] Handy raises this issue with regard to motivation and accepts that the purpose of early work was to motivate employees into more effort for the employer.[457] He does say, though, that many of the theorists were also concerned with retaining the freedom and dignity of the individual. This is an important issue since both human dignity and the exercise of freedom, even if this is partially restricted for the common good, have been identified as components of what it means to be a person.

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[454] Christopher Grey, 'We are All Managers Now; We Always Were: On the Development and Demise of Management', *Journal of Management Studies* 36:5 (September 1999), 561-585, at 579.

[455] Drucker, *The Practice of Management*, p. 246.

[456] See comment on Theory Y in Hodson & Sullivan, *The Social Organization of Work*, p. 190, cited above. Pugh and Hickson describe the aims of the Human Relations Movement as "the use of the insights of the social sciences to secure the commitment of individuals to the ends and activities of the organization." Pugh & Hickson, *Writers on Organizations*, p. 160.

[457] Handy, *Understanding Organizations 4th edition*, pp. 29-30.

There is, on the other hand, a difference between manipulation and persuasion. Persuasion is the process of A submitting reasons or pleas to B for B to take a particular course of action, and for B to be able to evaluate these in the light of B's ends and values.[458] For this to happen there must be some form of equality of power between A and B, and B must have the freedom to choose to comply or not. B should also be able to put forward counter-arguments, with the process being one of free exchange of ideas and a genuine communicative relationship. This upholds the personhood of both parties. Dennis Wrong maintains, though, that persuasion, though not coercive, is still a form of power.[459] He comes to this conclusion because it is one actor attempting to achieve an intended result on another's behaviour and by pointing to unequal distribution of resources of persuasion (although these could be on either side – the one attempting to persuade could be bad at it and the recipient good at resisting). Successful persuasion is, according to Wrong, one of the most reliable forms of power, expending few resources and with least risk of opposition.[460] Where the power and resources are unequal in favour of the manager, then persuasion drifts towards manipulation. Manipulation also occurs when the intention to influence is not revealed by the persuader, when freedom for the recipient to choose one action over another is curtailed, and/or when A alters B's environment such that the action preferred by A becomes B's best option. Most management theories assume that the manager has authority bestowed by the organization and that if persuasion fails there is a right to command obedience. The theories also generally accept the ability of management to determine and to alter conditions of employment, to dispense resources and to control the flow of information, all of which point to the danger of manipulation. Whilst the case for all

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[458] Dennis H. Wrong, *Power; Its Forms, Bases and Uses* (Chicago, The University of Chicago Press, 1988), p. 32.

[459] Wrong follows Weber's definition of power as the production by one or more actors in social relationships of intended effects on others' behaviours against their will. Wrong, *Power*, p. 21.

[460] Ibid., pp. 33-34.

management theories being manipulative is not certain, the possibility is there and those adopting the theories into a different organization need to be aware of the risks.

The other issue under the heading of value of the individual is that of substitution or exchangeability of one individual for another. The Christian doctrine of humanity puts a high value on the uniqueness of each individual, to the extent that each is irreplaceable and no one individual is totally exchangeable for another. Human beings are not spare parts. Brunner makes the point that God does not create 'Humanity', rather creating particular named individuals whose being known by God is the basis of their identity.[461] This identity is construed and fostered in relationships both with God and with other humans and in the sedimentation of these particular relationships.[462] Individuality, the uniqueness of each human, is different from particularity, which is that each individual, whilst showing variety in having distinctive characteristics, is also one example of the universal. It is the confusing of this second attribute, which the rest of creation shares to varying extents, for individuality that allows the substitution of one human for another to seem permissible. This is Brunner's point about the manufacturer (indeed any owner/ manager) having no personal relationship with employees and so, as long as the employees do their jobs properly, they are exchangeable.[463] Certainly this is the case for the models in Quadrants 1 and 2. Models in the other Quadrants might imply personal relationships, but it is possible to retain the high value of the individual without entering into these. Rather, what tends to happen is that some personal relationships are formed with employees and colleagues in close proximity whilst retaining a stereotypical belief about the rest. Even the meaning of "relationship" is different, since in Christian anthropology all relationships are defined by the relationship between the

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[461] Brunner, *Man in Revolt*, p. 322.

[462] McFadyen, *A Call to Personhood,* pp. 65 & 103. Sediment is "The personal identity which has 'settled', been 'deposited' or 'laid down' through a history of significant relations " and sedimentation "The process whereby a personal identity is accumulated..." See Glossary, Ibid., p. 318.

[463] Brunner, *Man in Revolt*, p. 319ff.

individual and God, which "constitutes the ontological structure of human being as relational and responsible."[464] In management theory, relationships are seen only as human contacts, often in terms of power and authority. This, combined with the lack of God-centeredness in any management theory or in an organization, and the consequent focus of the organization upon itself, weakens the concept of individuality to the point where substitution and replaceability are considered normal and acceptable. Once substitution is accepted, then the value of the person is in their function.

Image of God:

Common to all management theories is the concept of the division of labour. This comes about for two basic reasons. The first is when the organization becomes sufficiently large that it needs to split its overall purpose into the component tasks and to make use of specialisation.[465] The second is the need to increase efficiency, which is perceived as being achieved by reducing the complexity of the tasks (dividing into smaller activities) and increasing the ability to complete them (by selection and training of operatives in these activities). As with substitution, this leads to the person being valued for their function. One consequence is that the valuing of some functions above others leads also to the valuing of some persons over others, beyond that which is bestowed by the rewards, status and authority within the organization, i.e., the value of the function is substituted for that of the person, and personhood is thereby reduced.[466] Division of labour has a second effect. Even when divided into smaller but complete tasks, it decouples the effort put in by the worker from both the final product and the final customer. As the work is divided into smaller tasks, the relationship of worker to

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[464] McFadyen, *A Call to Personhood,* pp. 18-23.
[465] See Chapter 5, note 1.
[466] The expression, often heard from senior managers, "Our most valuable asset is our people" tends to refer to their functionality rather than their personhood.

work decreases and it becomes less meaningful and less satisfactory.[467] This, by removing any sense of ownership of the product, can lead to a sense of alienation from the work and to an instrumental attitude towards it.[468] Although the task itself may have elements of creativity within it, the fact of division of labour leads to a less than total view of humanity from a Christian viewpoint. This is because creativity, to reflect fully that humans are made in the image of God, requires that the creative act and its results be closely linked, as in "And God said, 'Let there be light', and there was light." [469]

A third effect of the division of labour is that of using only those parts of the human being that are required to do the job. Scientific Management, by analysing the task into single activities each done by a single person, ignores any qualities of the person other than those to carry out the activity effectively. Peter Drucker regards this as a 'blind spot' and proposes that the human resource will only be utilised effectively if the job (a series of activities) "puts to work man's specific qualities." These qualities, according to Drucker, leaving aside "man's will, his personality, emotions, appetites and soul" manifest in that "man's specific contribution is always to perform many motions, to integrate, to balance, to control, to measure, to judge."[470] Drucker makes a valid point that "In hiring a worker one always hires the whole man ... indeed, there are few relations which so completely embrace a man's entire person as his relation to his work."[471] Drucker also says that this relationship, together with that to family and Creator, underlies the whole of human achievement. He regards the human resource as given in trust and raises the issue that where the stress is put, on 'human' or on

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[467] Brunner, *Christianity and Civilisation II*, p. 64.

[468] Alienation is a key concept in the writings of Karl Marx. For instrumental attitude see discussion on Quadrant 1 and note. Many large organizations try to overcome this difficulty by widespread communication of results and ensuring that people are aware of their part in the whole operation.

[469] Genesis 1:3. One of the effects of the Fall is to break this link. E.g., suggested by Genesis 3:18

[470] Drucker, *The Practice of Management*, p. 250. "man's" is in original.

[471] Ibid., p. 231.

'resource', makes a difference on how the 'human resource' is regarded.[472] Again, the stricture that the whole person needs to be considered is part of retaining personhood, and models that do not do this are reducing it.

The other factor that might be considered under the heading of the Image of God is that of gender equality. The Christian doctrine of humanity regards all human beings as equal in value and status before God, and that female and male are distinct, but complementary. The early management theorists came from a society with a prevailingly male-oriented outlook and largely male-employed workforce.[473] Consequently, and since the organizations studied are generally designed by men, these earlier theories tend to be male-oriented not only in language, but in the adopted concepts, the assumed culture and the behaviours observed and put forward as desirable.[474] This male-orientation was largely unrecognised until relatively recently and can be found in most of the models.[475] Kanter, among others, drew attention to the roles of women in the organization and in management, and the importance of empowerment.[476] Deal and Kennedy in their study of organization cultures, showed

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[472] Ibid., p. 231. Drucker also quotes Genesis 3:19 to demonstrate that work was "both the Lord's punishment for Adam's fall and His gift and blessing to make bearable and meaningful man's life in his fallen state." He also declares that Genesis informs us that work was not "in man's original nature." One could make a good case that Genesis 2:15 says that to work was in human nature.

[473] Only 18% of the USA workforce in 1900 were women. Source: *1999 Census Section 31 Tables 1411-1447. Statistical Abstract of the United States of America*, No dates given, US Census Bureau, 18 February 2003, <http//www.census.gov/prod/www/statistical-abstract-us.hmtl>.

[474] See the comment by Drucker in the previous paragraph about man's (sic) qualities.

[475] The early theorists don't seem to recognise their orientation; even Mayo who studied some female groups still has a male bias. Handy has little on women in the 2nd edition (1981) of his book, but more in the 4th edition (1993). Handy, *Understanding Organizations, 2nd edition,* p. 58; *4th edition,* pp. 65-66, 103, 140. He recognises that the first edition was "written entirely for men" and says that in the 4th edition has done something about it. 'Forward,' Ibid., p. 9.

[476] Rosabeth Moss Kanter, *Men and Women of the Corporation* (New York, Basic Books, 1977); Rosabeth Moss Kanter, 'Power Failure in Management Circuits,' *Harvard Business Review*, 57 (July-August 1979), 65-75.

how the rituals of the culture could exclude or marginalize women.[477] Cole cites research by Marshall indicating that 'male values' (e.g., self-assertion, control, competition, rationality and activity) are given predominance in Western society over 'female values' (such as interdependence, cooperation, acceptance, emotion and intuition), which are often considered to be inferior.[478] These values are accessible to both men and women and it is notable that the 'female values', especially those of interdependence, cooperation and acceptance, are the essential qualities for the success of some Quadrant 4 management models, e.g., Learning Organizations, Organic Systems and Employee-centred management.[479] They are also important skills for Change Management and in Teamworking. Another study showed that women managers tend to adopt more participative styles, again favoured by Quadrant 3 and 4 models, but that otherwise there were few differences.[480] The male-orientation is a product of the background of the theorists and of the society studied. It does not make the conclusions necessarily wrong. However, the gender-orientation of the management models is a factor that needs to be considered if a model is to be adopted into an organization, or by a person, committed to a Christian anthropology principle of gender equality.

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[477] And minorities. Deal and Kennedy, *Corporate Culture,* pp. 78-84. Rituals are rules that "guide behaviour in corporate life and are, in effect, dramatizations of the company's basic cultural values." Ibid., p. 62.

[478] Cole, *Management Theory and Practice,* pp. 105-106; citing J. Marshall, 'Patterns of Cultural Awareness: Coping Strategies for Women Managers', in *Women, Work and Coping,* ed. C. Long & S. Kahn (Montreal, McGill-Queens University, 1993).

[479] Cole, *Management Theory and Practice,* pp. 105-106. Cole makes the point that most of the "gurus" advocating these values are male.

[480] Ibid., p. 106, citing A. Eagley & B. Johnson, 'Gender and Leadership Style: A Meta-analysis', *Psychological Bulletin* 108(2) (1990), 233-256.

Some Limitations of Management Models

Having examined some of the humanity aspects of management models, there are some wider aspects that should be considered from a Christian anthropology viewpoint.

Fallen Humanity

One element of anthropology that has not yet been mentioned is that human beings are "fallen". This theologically is a condition affecting the whole of human life, including behaviour as individuals and communities, relationships with God and others, perceptions of the value of human beings, the exercise of free will and the image of God within. Hence, there is no aspect of human life unaffected by the effects of the Fall (however the Fall is understood). One of the consequences of this for management theories is that even where they have a high view of humanity and their authors believe that human beings are capable of great things, the effect of the Fall is to corrupt these ideals and the outcomes are often below those predicted or even contrary to them. So, Taylor's ideals of the definitive worker doing the scientifically designed job for a 'fair wage' become the tyranny of the production line, the machine organization and mechanistic management.[481] The high expectations of McGregor's Theory Y become a burden and an impossibility.[482] Learning Organizations become difficult to realise due to issues of power, risk, uncertainty, responsibility and trust.[483] Taken further, Dow puts forward the idea that the selling of labour to obtain a livelihood to those who own the land, resources and capital, and control production, is a sign of a fallen world.[484]

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[481] The machine organization was aptly described by Gareth Morgan. Gareth Morgan, *Images of Organization*, (London, Sage Publications, 1986). The phrase "a cog in a machine" typifies this. Vivid visual images can be seen in Chaplin's *Modern Times* and Fritz Lang's *Metropolis*.

[482] See Clutterbuck & Crainer, *Makers of Management*, p. 120, cited above.

[483] Crainer, *Key Management Ideas*, pp. 203-204.

[484] Graham Dow, *A Christian Understanding of Daily Work* (Cambridge, Grove Books, 1994), p. 16.

To the person who ascribes to the Enlightenment view of people as an autonomous, rational self, these effects may show perversity or to require some external, social explanation. A Christian view of humanity would predict that, in the light of imperfect human nature and the challenge to the concept of the autonomous self, it is not possible to create a perfect human society or organization. A management theory that relies on intrinsic goodness within the members of the organization is likely to produce problematic results.

Additionally, because people are looking for forms of security but have abandoned seeking it in God, there is a desire to create it by control of environment and groups. Thus the openness and trust which some of the management theories require of their projected effective organization tends to be replaced by rules, regulations and direction. This leads to a change from having 'power to' enable others to achieve results into 'power over' others, where the emphasis is on authority and coercion or on manipulating others to achieve the organizational goals.[485] This is also shown as human beings' dominion over creation in stewardship becomes domination and exploitation. This imperfection also influences the relationship between individuals and groups. So, cooperation can be replaced by competitiveness and interdependence by subordination of one by another. Both these distort relationships and community within the organization and hence degrade personhood.

Another effect of the Fall and its influence on human nature noted by Pannenberg is the inclination to become 'enslaved'.[486] In organizations this can take the form of unreserved submission to the demands of the organization in terms of obedience to commands, however taxing, or to the effective surrender of the whole of one's time to the organization.[487] This latter is to make work the overriding priority and hence life and

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[485] For more on the forms and uses of power, see the later section discussing Power.

[486] See above, 'Alienated from God', in chapter on Humanity.

[487] The concept of the "organization man" (another example of male-orientation of the language of business). Charles Handy relates an experience suggesting that in Japan it is group

relationships become distorted. One can also become 'enslaved' to a particular management theory, either from a desire for the security of doing the right things or in the belief that if only it is implemented properly success will follow.[488] Whether the Fall in all or some of its facets is taken into account by management theory is thus a key issue. Most do not specifically. However, those with a low value of the individual effectively regard people as 'fallen' and thus in need of control in order to ensure that the organization get value for its wages and the tasks are accomplished. This is to treat them as having mainly an animal nature. Those with a high value almost ignore the less attractive side of human nature, and look to what could be the spiritual qualities. As has been indicated, this puts a sometimes unbearable responsibility onto the individual. In essence, both natures are present. But also in Christian anthropology, there is the possibility of new life in Christ, and the effect that might have on working relationships and behaviour is another feature that a Christian view of management should not disregard, although it might not be a key issue for the management theories.[489]

Work in Life

From a Christian perspective, work is seen as only a part of life and not the whole. Christian doctrine, following from Jewish traditions of God resting on the 7th day and the fourth commandment to keep the Sabbath holy, recognises that there is a time for work, but also a time for not working in order to do other things. Whether there are

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pressure that creates the obligation. C. Handy, *Beyond Certainty* (London, Arrow Business Books, 1996), pp. 129-130.

[488] Which is what many management theories claim. E.g., "In a world of rapid flux, organizations must change ... Reengineering is the only solution." Hammer and Stanton, *The Reengineering Revolution,* p. 12.

[489] Perhaps the disciplinary procedures could be regarded as redemptive since "The main purpose of operating a disciplinary procedure is to encourage improvement in a worker whose conduct or performance are below acceptable standards." 'Encourage Improvement', *Discipline at Work – Advisory Handbook,* January 2003, Advisory and Conciliation Service, 20 February 2003, <www.acas.org.uk/publications/H02.html>. ACAS, 'Encourage Improvement', *Discipline at Work – Advisory Handbook,* (London, ACAS, 2001).

three parts to life (work, leisure, rest[490]) or five (personal life, family, church, work, community[491]), the key point is that work is not, and should not be, the whole of life. It is also important that these parts are kept in some form of balance.

Work at times has been, and is, regarded as a punishment for sin, a means to obtain something else, a compulsive part of human nature or just meaningless.[492] However, none of these attitudes can be justifiably derived from the Christian belief about work. There are several Christian views of work, largely based on either the accounts in Genesis of creation and Fall, or derived from Christian anthropologies. Dow sees the purpose of work as being for humans to realise their creativity and exercising with others the management of God's world for the well being of all.[493] Brunner sees work, whatsoever it might be, as being in the service of God and of the community and therefore an expression of human dignity.[494] Among Hay's Biblical principles of economic life are that "Man has a right and an obligation to work" (Principle 4), "Work is the means of exercising stewardship. In his work man should have access to resources and control over them" (Principle 5) and "Work is a social activity in which men cooperate as stewards of their individual talents, and as joint stewards of resources" (Principle 6).[495] For Stott "Work is the expenditure of energy (manual or mental or both) in the service of others, which brings fulfilment to the worker, benefit to the community, and glory to God."[496] The *Faith in the City* report, recognising that there is more than just paid employment, defines work more widely as "Work is, in short,

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[490] Dow, *A Christian Understanding of Daily Work*, p. 9. Could also be viewed as the Monday, Saturday and Sunday activities, although with 24 hours/day, 7 day/week operations becoming common, the times at which the different activities are undertaken is increasingly flexible.

[491] Sherman and Hendricks, *Your Work Matters to God*, p. 206.

[492] Stott, *Issues Facing Christians Today*, p. 155.

[493] Dow, *A Christian Understanding of Daily Work*, p. 21.

[494] Brunner also says that empirical Christianity has not yet worked out what this means in a technical age. Brunner, *Christianity and Civilisation II*, p. 69.

[495] Hay, *Economics Today; A Christian Critique*, pp. 73-75. Hay's Principle 4 has a similarity to Weber's Protestant Work Ethic.

[496] Stott, *Issues Facing Christians Today*, p. 162.

'doing something useful', for yourself or others."[497] All these views of work share the understanding that work is God-intended, an expression of co-creativity between God and humans, in the service of others and is an expression of human dignity. This belief gives work a theological dimension in addition to the significance it has for the individual and society. The real motive for work comes from having a spiritual/ bodily constitution reflecting the nature of a creating God and from being created to be a person in community.[498] Thus the arena of work and working life (understood in the wider sense than just paid employment) should give opportunities for fulfilment by the expressing of a person's creativity as God's co-worker, to reflect the image of God in the stewardship of creation's resources, to attain value as an individual through the output from the work and its benefits to society, and to establish identity through relating to and communicating with others in the working environment. The extent to which this is unrealised is the effect of the Fall on the nature and practice of work. For Brunner there is a task of the Christian community to determine a doctrine of vocation and to "create such technical and psychological conditions as are necessary to regain the lost sense of work as a divine calling."[499]

For those in full-time employment, the time devoted to work is substantial,[500] often second only to sleeping.[501] Work is often a place where a person establishes an identity through the roles and the tasks performed. It may supply an income and be a source of satisfaction through use of skills and creative abilities. It is an important location for

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[497] *Faith in the City, A Call for Action by Church and Nation* (London, Church House Publishing, 1985), para. 9.106, p. 225.

[498] Brunner, *Christianity and Civilisation II*, p. 68.

[499] Ibid., p. 69.

[500] Hours worked per week October – December 2002 averaged 39.1 for men and 34.0 for women in full-time employment in the UK. *Labour Force Survey: Actual Hours Worked (SA) 1992-2002,* Last updated February 2003, Office for National Statistics, 25 February 2003, <http://www.statistics.gov.uk/STATBASE/>.
In spring 2002, around 25 per cent of employed men and 11 per cent of employed women were working more than 50 hours a week. *Social Trends No. 33* (London, HMSO, 2003), Figure 4.27, p. 88.

[501] *Social Trends 33*, Figure 13.2, p. 224.

social interactions. Work may be only some, or even none, of these things. Whichever situation, work is significant. It is likely that most people in work would, until retirement, continue to do so even if this were unnecessary for financial considerations.[502]

Legally, the relationship between employee and employer is defined by a mandatory formal Contract of Employment. This stipulates key working conditions, including hours worked, pay, holidays, and discipline and grievance procedures.[503] It is assumed that the contract is entered into freely. In essence, by this contract and in return for reward, employees agree to restrict temporarily some of their freedoms (e.g., to go somewhere other than work) and submit to the legal requests of the organization. It is 'Temporarily' because the employment is for a period only and may be limited to a given number of hours per week.[504]

Edgar Schein has put forward that there is also a "Psychological Contract", which "implies that there is an unwritten set of expectations operating at all times between every member of an organization and the various managers and others in that organization."[505] This includes expectations of how organizations treat people. Schein says "We expect organizations to treat us as human beings, to provide work and facilities which are need-fulfilling rather than demeaning, to provide opportunities for growth and further learning, to provide feedback on how we are doing, and so on."[506] He notes that these expectations are implicit and involve the person's sense of dignity

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[502] Indicated in a 1994 survey. This is probably still true. *Social Trends No. 26* (London, HMSO, 1996), Figure 4.6, p. 85.

[503] Cole, *Management Theory and Practice*, p. 400 is a good summary.

[504] These might be quite wide. The author once had a contract that specified that he was "expected to work the hours necessary to fulfil the requirements of your position." Employment is subject to the Employment Protection Act which limits the power of the employer to dismiss an employee without a 'fair' reason.

[505] The idea had been around for some time before Schein. He acknowledges that it had been discussed by Argyris (1960) and Levinson (1962). Edgar H. Schein, *Organizational Psychology 3rd edition* (London, Prentice Hall, 1980), p. 22.

[506] Schein, *Organizational Psychology*, p. 23.

and worth, i.e., that the employees expect organizations to have a high value of the individual.

Peter Drucker makes the point that an organization "In hiring a worker one always hires the whole man."[507] In this he is making the point that a 'worker' is a resource with a set of qualities and the organization needs to find out how to use these best for its purposes.[508] Although Drucker does not say this, the converse is also true, that whatever is done at work has an effect on the person and hence on relationships outside of work. This is true even if the work is regarded as instrumental, because work is a significant shaping experience. How people are treated at work will influence what they become and how they treat others. The way their humanity is acknowledged or denied through how they are managed will shape their humanity in all areas of life. It is not only the management style of the organization which has an effect, but also its values. All organizations are value-laden and to be functional within an organization is to internalise, to some extent, its values. In theory, the employee is only required to do this within the workplace; in practice disengagement cannot be total whilst retaining one's integrity. Thus the values of the organization contribute to the meaning and value that employees give to life and to the shaping of the person. Because of the body-soul duality, this shaping also affects the spiritual side of human beings, and hence the whole person.

There is also the expectation that the organization does not have control over the whole of one's life and that the non-work areas of life are within the individual's control. Drucker says that the business "has no right to take delivery of the whole man," and must "confine itself to its proper sphere."[509] Thus the organization will not do, nor require the employees to do, anything which would damage their ability to enjoy

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[507] Drucker, *The Practice of Management*, p. 231.
[508] Ibid., p. 232. And "in the same way in which we look at copper or at water-power as specific resources." Drucker describes this as 'an engineering approach."
[509] Ibid., p. 237. Nor should it have a claim for absolute allegiance by the worker.

leisure, rest or worship (which would deny God's purpose for humans). In return, employees will direct their skills and abilities towards achieving the goals of the organization i.e., will agree to be, in this restricted sense, a means to an end. This is implicit in the management models, but the restriction may not be recognised by those who apply the models.

Incompleteness of Models

In the previous section the significance of work life was discussed and it was said that this should not be the whole of a person's life. In the sense that they do not, or should not, apply to life outside of work, management models could be regarded as being necessarily and intentionally incomplete, i.e., they neither cover the whole of human life, nor claim that the whole of life is to be managed.

Some, however, profess a wider application. There are those having a broad view of the sort of people who are managers; this has already been seen in Mintzberg's ideas.[510] Hersey and Blanchard, defining management as "*working with and through individuals and groups to accomplish organizational goals*", say that it applies to "businesses, educational establishments, hospitals, political organizations, or even families."[511] Koontz regards " presidents, department heads, foremen, supervisors, college deans, bishops and heads of government agencies" as acting in a managerial capacity.[512] Taylor discusses the application of his scientific management principles to a baseball team.[513] Fayol is recorded as writing that the meaning of *administration* "embraces not only the public service but enterprises of every size and description, of every form and

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[510] See Mintzberg, *The Nature of Managerial Work*, p. 3, cited above.

[511] Paul Hersey & Kenneth H. Blanchard, *Management of Organizational Behaviour: Utilizing Human Resources. 4th edition* (Eaglewood Cliffs, NJ, Prentice-Hall, 1982), p. 3. Their other book, *Situational Parenting*, is aimed at "applying Situational Leadership to the family setting." Ibid., p. 162.

[512] Harold H. Koontz & Cyril O'Donnell, *Principles of Management 4th edition.* (New York, McGraw-Hill Book Company, 1968)

[513] Taylor, 'Scientific Management' in *Organizational Theory Selected Readings*, ed. Pugh, p. 279.

every purpose."[514] Weber says that bureaucracy is applicable to business, charities, political or religious organizations, and "has played a major role in the Catholic Church."[515] Likert maintains "Most of the research findings on which the newer theory is based have come from studies of business. However, application of this theory is not limited to these enterprises. It is equally applicable to other kinds of organized human activity, such as schools, voluntary associations, unions, hospitals, governmental agencies, scientific and professional organizations, and the like."[516] Richard Daft writes the "Organizations as diverse as a church, a hospital and the International Business Machines Corporation have characteristics in common."[517] That management models are being promulgated as helpful in such a wide variety of organizations is a tribute to the success of management theorists in persuading others to follow their principles. Amongst all this, it is important to remember that management models are just that – models. A model is not reality; rather it is a *simplified description*, or representation, of a real process, system, or problem. In the case of management models these relate to how people's skills, behaviours, attitudes, motivation and desires interact in the completion of a task or achievement of a goal. The simplification is made by extracting from reality a few, but important, variables and testing the consequence of changes in these on the effectiveness of the management of the process. Hence, models are, by their very nature,

1. confined: the modelling process is only of the area of interest since it is not possible to model the whole of reality. The skill of the modeller lies in the choice of variables to ensure that they explain as much variability as possible. There is an

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[514] Henri Fayol, 'The Administration Theory of the State' in *Papers in the Science of Administration*, ed. Luther Gulich & L. Urwick (New York, Columbia University Press, 1937), quoted in Lyndall Urwick's Forward to Fayol, *General and Industrial Management*, p. xv.

[515] Max Weber, 'Legitimate Authority and Bureaucracy' in *Organizational Theory Selected Readings*, ed. Pugh, pp. 3-15, at 3.

[516] Likert, *New Patterns of Management*, p. 4.

[517] Richard L. Daft, *Organization Theory and Design 6th edition* (Cincinnati, Ohio, South-Western College Publishing, 1997), p. 11.

inherent, though often untested, assumption that excluded variables have a negligible effect on the outcomes of changes in the variables in the area of study. This qualification is an important recognition when transferring models from one situation into another.

2. partial: the explanation of variability is never complete, i.e., there is always part left unexplained even after the restriction to the area of interest. This is called the statistical variation. Although in models where experimentation has been undertaken the variation is recorded, this is rarely true for descriptions of the model in later works. Whilst this practice may be justified on the grounds that the model produces the expected effects, and may thus be used with some confidence, it does possibly convey an undue level of precision for the model in its application. There is also the development of the models over time. As knowledge increases and models are seen to be inadequate, then new models are developed which either replace previous theories or provide additional insights.
3. limited: in practice the area of study itself might be quite narrow, e.g., Belbin looked only at management teams, Mintzberg at senior managers, Taylor at manual workers. Within this limited field of study, the deductions are likely to be justifiable. As always, there is the issue of extrapolating these conclusions beyond the area researched to create more general hypotheses. As has been indicated above, some management theorists have claimed broader applicability for their ideas, but with less justification.

All the management models are subjected to the three conditions to varying extents, but all, as models, fall short in their description of humanity. From a Christian anthropological perspective there are two main shortcomings.

Firstly, by restricting their concerns, not unreasonably, to the person at work the models do not deal with the whole of a person's life. Drucker does mention this, but generally

the theories are not concerned with the person in the world beyond the organization, unless this intrudes into the efficiency of the work being done. This is not so with the Church, which claims to be involved in the whole of life and the whole of the person. Where the management theory asserts a wider applicability it is covering the same ground, and this raises that question of whether it is competing with the claims of Christianity, is a reduced and thus less adequate account or is complementing them. Secondly, the management models are not normally concerned with the spiritual side of human nature. Whilst Senge does accept that in a learning organization there is the possibility of this aspect, most models do not, and appear to be mainly concerned with the 'bodily' side of people, although they do not describe it thus, ignoring their two-fold nature. Essentially the models seem to operate in the first of Rahner's existential dimensions, the *corporeal-material* being, and, in the case of the high value of individual models, in part at least of the second dimension, the *spiritual-personal,* cultural being. The other dimensions, *religious, God-centred* and *Christ-centred* being, are largely ignored.

Behind management models is an assumption that management models are scientific, that is, a methodology of science is used to create the models and is the same as that used to discover the scientific "laws of nature" and to construct those models used within the disciplines of, say, physics and chemistry.[518] This is assumed even if the management models are derived from social science. As a consequence of this assumption, the management models are credited with, and believed to possess, the same universal application as, for example, Newton's Laws of Motion. Thus the management models take on the mantle of a 'law' and become both descriptive of reality (or a part of it) and predictive of human nature and human behaviour. In

[518] Hence Taylor's "Scientific Management"

essence, this is based on the idea that the universe is deterministic and predictable, and thus management models enable the 'right' solution to be achieved if only the 'right' model is fed with correct data.

Additionally, by being 'scientific', which is 'a process for producing value-free knowledge',[519] the models are regarded as being neutral or value-free, i.e., are a product of meticulous detached observation and rational analysis, without bias being introduced from inherent value-systems. From this it could be inferred that, if applied correctly, the ways in which the models are used are also neutral. MacIntyre, for example, argues that managers claim a moral neutrality for their expertise, which "is thus parallel to the claims for moral neutrality made by many physical scientists."[520]

How true are these assumptions?

Jackson and Carter hold that "management knowledge does, in general, purport to be Scientific and thus replicable, generisable and capable of prediction."[521] The existence of management journals with 'Science' in their title, and the use of the term 'management science', would suggest that management is believed to be scientific.[522] There are differences between the various models in terms of their scientific credentials. Some, such as Fayol, McGregor and, possibly, Weber, are in effect commentaries on management practices and rely on evidence that is largely anecdotal although the authors are describing real experience. Others, Mayo, Likert, Belbin, etc., are derived from forms of social science experiments. However, nearly all the management models described above either claim to be scientific or assume a scientific mantle by virtue of

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[519] Norman Jackson, and Pippa Carter, 'The "Fact" of Management,' *Scandinavian Journal of Management* 11(3)(1995), 197-208, at 198.

[520] MacIntyre, *After Virtue*, p. 74.

[521] Jackson and Carter, 'The "Fact" of Management,' p. 198.

[522] For example, *Administrative Science Quarterly*; *Management Science*; Omega: *the International Journal of Management Science*; *Organization Science*; and various Institutes/Academies of Management Science.

being 'social science'.[523] Thus, by implication, they profess to have rigour and to be neutral.

Jackson and Carter's case against management being scientific is based on two main premises.[524] Firstly that to be 'Scientific' a body of knowledge cannot contain mutually exclusive theories about the same phenomenon. Secondly, that dissent between competent scientists about a scientific fact is not possible. They propose that in management theory have developed many mutually exclusive and scientifically criticised theories of human behaviour. As examples they cite Scientific Management (efficiency from job design), Human Relations School (efficiency through managing social relationships) and Post-Maslovian theories – essentially Herzberg – (efficiency through job enrichment and satisfaction) each of which claims to be true, but has been criticised as to its scientific merits and refuted by the subsequent theory.[525] From this Jackson and Carter conclude that a superseded theory "cannot have been true in the first place and thus its content was not a scientific fact. By implication, the standing of any current theory which makes such claims is also questionable"[526] Whilst not critiquing it, Jackson and Carter, within their definition of scientific truth, make a case for the knowledge contained in management theories not being scientific in the classical ideal

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[523] This view is shared by Jackson and Carter, 'The "Fact" of Management,' pp. 199-201. The exception in the above selection is Burns & Stalker who say that "All this is very far removed from any method of investigation which could possibly be called scientific." Burns and Stalker, *The Management of Innovation,* pp. 12-13. In social science terms their method would probably be considered to be phenomenological, and thus plausibly scientific. Initially Fayol did not seem to regard management as scientific, although in his later writings he uses the term "administration science" for his theories. Fayol, 'The Administration Theory of the State' in *Papers in the Science of Administration*, ed. Gulich & Urwick, quoted in Lyndall Urwick's 'Forward' to Fayol, *General and Industrial Management*, p. xv. Other writers, e.g., Drucker, Katz & Kahn, Hersey & Blanchard, also claim some scientific status for their theories.

[524] Jackson and Carter, 'The "Fact" of Management,' p. 199.

[525] Ibid., pp. 199-200.

[526] Ibid., p. 202.

sense.[527] If this is true then both the rationality and authority of management activities is called into question.[528]

Jackson and Carter are correct based on their premises about scientific fact, and so the supposition that management theory is based on a body of agreed 'management facts' must be treated with some caution. Nevertheless, as explanation of the data uncovered by management studies, the theories need not be exclusive. In the development of science, there have been examples of new data forthcoming which disproves one theory and validates another (e.g., Phlogiston and Oxygen) or where data could be analysed in a different way to give an better theory (the change from the Plato/Ptolemaic geo-centric to Copernicus' heliocentric model of the solar system[529]). But, there are also instances of theories existing together. This comes about sometimes because one theory is a simpler version of another. So, Newton's laws of Motion, whilst strictly wrong, are an adequate description at low speeds of Einstein's special relativity model. There are also cases where alternative theories compete, but neither is yet shown to be the correct one (there are currently several theories of the origins of life on earth). Or, theories might be different ways of describing the same phenomenon (light can be described either as a particle or a wave).[530] Thus, the description by Jackson and Carter of the later management theories as superseding or disproving earlier ones may not be as clear cut as suggested. This is particularly the case where models are developed using social science techniques.

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[527] "i.e. transcendent knowledge, formal rationality, objectivity and impartiality, which combine to produce true facts." They do, however, say that this is not a view of Science to which they subscribe. Ibid., p 198.

[528] Ibid., p. 199.

[529] According to Archimedes, Aristarchus of Samos (c. 300BC) proposed a helio-centred model. However, weight of observational evidence at the time favoured the geo-centred model (you could watch the sun move across the sky, and the measurement of planet and star positions were not sufficiently accurate to provide contrary evidence) See Kitty Ferguson, *Measuring the Universe The Historical Quest to Quantify Space* (London, Headline Book Publishing, 1999), pp. 23-26.

[530] For a useful history of the development of science see John Gribbin, *Science A History 1543-2001* (London, BCA, 2002).

On the question of whether the social sciences are comparable with the physical sciences there are differences of opinion. Buchanan and Huczynski make a useful comparison.[531] Among their points about the social sciences are that

- it is argued that there is a 'unity of method' between physical and social sciences, based on the claim that human behaviour is governed by similar universal, if complex, laws, which may be investigated in the same manner. Others suggest this is not so.
- there are two broad perspectives from which social science studies organizations; the positivist/ behaviouralist (the organization is an independent, objective reality which may be studied by objective methods) and the cognitive /phenomenological (reality is socially constructed and behaviour is understood through individual's meanings and interpretation)
- when people are studied they may alter their behaviour, but to study in secret raises ethical questions. Direct questioning may produce data that are deliberately falsified. This means that the standards of investigation are different from those in the physical sciences.[532]
- it is not certain that observed patterns or regularities in human behaviour represent universal laws. There appear to be cultural, community and group influences and individual decisions all of which affect behaviour.
- the objectives of science are not just to describe and explain, but also to predict and to control. In social sciences this latter raises ethical questions, especially when allied to a desire to change society or an organization as a result of a moral

[531] Buchanan and Huczynski, *Organizational Behaviour*, pp. 16-36.
[532] Although the phenomenon of the results being affected by the act of observing is also found in quantum physics.

judgement about it.[533] Buchanan and Huczynski assert that "An agenda directed at inducing social and organizational change is not the same as controlling or manipulating human behaviour, which many people would regard as unethical."[534] It could be argued that by electing politicians to govern, or by joining voluntarily an organization, the individual has given permission for change. However, unless the agenda and methods are actively directed by the people being changed, it is difficult to see how it is not "controlling or manipulating", regardless of any benign motives.

- much prediction in the social sciences is probabilistic rather than deterministic, i.e., predictions of behaviours can be made of a group, but not applied to particular individuals within the group.[535]

From the above, it would seem that there are at least some differences between the natural and the social sciences. In particular, in social science, having the two forms of methodology and the question of standards of investigation raise issues about the claims to be scientific in the same manner as the natural sciences. The models might also be regarded as not 'scientific' under the provisions of Falsificationism, the methodology whereby only hypotheses capable of being disproved by observation and experiment can be regarded as scientific.[536] That probabilistic predictions are not applicable to individuals would bring into question some uses of the management models. Jackson and Carter state that "- very much in accordance with experience - no social scientist

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[533] Within the social sciences it seems to be generally assumed that social change is desired for benevolent reasons. Neither Christian anthropology nor experience would give much support to this assumption.

[534] Buchanan and Huczynski, *Organizational Behaviour*, p. 30.

[535] Again, this is similar to some physics where, for example, the time for half the atoms of a radioactive element to decay is known very accurately, but it is impossible to predict which of the original atoms these will be. Similarly, the 'Universal Gas Laws' in physical chemistry apply to the volume of gas as a whole and cannot be used to predict the movement of individual molecules.

[536] A methodology proposed by Sir Karl Popper in 1934. Karl R. Popper, *The Logic of Scientific Discovery* (London, Hutchinson, 1959).

has ever produced a scientific fact."[537] Thus the assertion that there are general laws of human nature may also be regarded as not yet proven, although much of the writing on management has provided some helpful guidance for managers dealing with people in their organization.[538] The models should therefore be regarded as indicative rather than predictive i.e., they suggest a helpful explanation of human behaviour and indicate what might be a suitable response, conduct or action for a manager to take a particular set of circumstances. The various models, though, apply to different situations. Thus the manager does not have one overall theory of human behaviour, rather a set of models to be used as appropriate and which may be more or less useful.

The purpose of the manager is seen, generally, to be to enable organizations to set and achieve their objectives by planning, organising and controlling their resources, including gaining the commitment and motivation of employees.[539] The intention of management theory is to help the manager to achieve this purpose. From the above arguments, the assumption that management theories, and the models derived from them, are scientific would seem to be false, or, at best, unproven. That being so, how true is the claim that management theories are value-free or neutral? Whilst individual businesses and managers themselves have values that impinge upon their actions and decisions, the management theories are assumed to be scientifically determined and thus value-free. Most management writing does not address the question of neutrality, rather assuming that this is not an issue, and thus that the ideas of and techniques stemming from any particular theory can be applied without further considerations other than whether they are effective in that management situation. MacIntyre puts it thus:

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[537] Jackson and Carter, 'The "Fact" of Management,' p 203. This might be due to their definition of 'Science'.

[538] Much of this, though, is derived from studies in American and, less so, British contexts. Hofstede has shown that management practices are not immediately translatable into other cultural contexts. Hofstede, 'Motivation, Leadership and Organization: Do American Theories Apply Abroad?', *Organizational Dynamics* (Summer, 1980), 42-63.

[539] Cole, *Management Theory and Practice*, p. 5. Similar to Fayol.

> Managers themselves and most writers about management conceive of themselves as morally neutral characters whose skills enable themselves to devise the most efficient means of achieving whatever end is proposed.[540]

Following their analysis, Jackson and Carter say, "this means that management knowledge claims *must* be value-laden, i.e. be ideologically informed."[541] Simone Weil's view is that any form of management is inherently oppressive, regardless of the intentions or social context, from which Grey demonstrates that management cannot therefore be regarded as a neutral technique that is merely applied in good or bad ways.[542] MacIntyre agrees that "there are strong grounds for rejecting the claim that effectiveness is a morally neutral value."[543] Furthermore, "The Manager treats ends as given, as outside his scope; his concern is with technique, with effectiveness in transforming raw materials into final products, unskilled labour into skilled labour, investment into profits."[544]

The Manager thus does not engage on moral debate; but restricts considerations to the "realms in which rational agreement is possible" – those of fact, means and measurable effectiveness.[545] Although MacIntyre does not state this explicitly, (at least not here) it is the appeal to the rationally derived goals of the organization which provide the purpose of the organization and hence the rationale for making the choice between one action over another and the ability to appeal to others to carry out the required tasks. It is this also that is a root of the authority of managers to manage. Because this and other management decisions are 'rational' processes, they tend to be regarded as a value-neutral and hence a-moral. As both MacIntyre and Jackson and Carter have shown, this

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[540] MacIntyre, *After Virtue*, p. 71.
[541] Jackson and Carter, 'The "Fact" of Management,' p 203.
[542] Grey, 'Towards a Critique of Managerialism,' *Journal of Management Studies*, p. 598.
[543] MacIntyre, *After Virtue*, p. 71. MacIntyre uses the term 'effectiveness' here to describe how well a manager can "devise the most efficient means of achieving whatever end is proposed." Not only is this not neutral, but MacIntyre says that this concept of effectiveness is part of "the manipulation of human beings into compliant patterns of behaviour." Ibid.
[544] Ibid., p. 29
[545] Ibid., p. 29. The *Therapist* does the same in the private sphere, and has invaded those of education and religion, thus "truth has been displaced as a value and replaced by psychological effectiveness."

is not so. Even if, as du Gay has ably argued, MacIntyre's bureaucratic Manager as a character is an unreal abstraction, most management theories are also abstractions and seem to assume the manager to be the rational, social actor that MacIntyre describes.[546] Pattison, in his study of managerialism in the Health Service also concludes that "while management techniques and ideas can be transported into this sector from the private sector, this can have strange, unpredictable and even negative effects. It therefore needs to be recognized that management ideas and techniques are not neutral or culture-free."[547] In practice it is important to be aware of the implicit values and assumptions of organizations and managers since "Nothing is value-free, whether it is art, education or business."[548]

Thus the claims that management theories and the models derived from them are based on natural laws may be seen to be misleading, the claim to be scientific is suspect and it is shown that the models are not, as they maintain, neutral and value-free.

But if management theories are not 'value-free', what are the values that they hold?

Values and Implicit Beliefs

In his book *The Faith of the Managers,* Stephen Pattison explores how the belief in management theory and practices has taken on a quality akin to religious faith.[549] In a 'Coda' to his book he addresses the adoption of management by the church, especially the Church of England, warning (as also submitted in this thesis) that management is not neutral, but rather is value-laden and comes with some implicit beliefs and world-views. The analysis in this section of the thesis gives support to that view. Moreover, Pattison says that "It would be good to see much more careful theological analysis of the beliefs, metaphors, myths, theories and assumptions implicit within managerial

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[546] Paul du Gay, 'Alasdair MacIntyre and the Christian Genealogy of Management Critique,' *Cultural Values* 2(4) (1998), 421-444.
[547] Pattison, *The Faith of the Managers,* p. 152.
[548] Richard Harries, *Is there a Gospel for the Rich?* (London, Mowbray, 1992), p. 122.
[549] Pattison, *The Faith of the Managers,* pp. 161-162.

techniques and made explicit in managerial theory."[550] This thesis is attempting to address some of the theological anthropology aspects of management theories. It is therefore useful to see how the analysis has contributed, at least in part, to discussion of the issue raised by Pattison. Only the anthropological aspects will be considered; there are other aspects of theology that might also be brought to bear on Pattison's suggested implicit beliefs. So, the doctrine of creation (beyond that of humankind), elements of Christology, the work of the Holy Spirit, attributes of God as Creator and facets of Eschatology, might all usefully be engaged with the topics.

In his work, Pattison proposes "just a few of the fundamental beliefs and doctrines that seem to lie within much managerial practice:"[551] To engage with this issue the thesis will consider two questions for each of Pattison's "beliefs and doctrines"; how far do the management theories examined in the thesis support Pattison's proposals, and what does Christian anthropology as presented in the thesis have to say about each. Some further assumptions will be proposed and explored.

Pattison suggests the following:

- the world and other people exist for the benefit of organizational survival, exploitation and expansion;

  Generally this belief underlies the management theories. Taylor's co-operation between management and workers to their mutual benefit, Fayol's management principles whose aim is the success of associations of individuals and at the satisfying of economic interests, Mayo's use of social groupings to control, and both of McGregor's theories, all have this assumption. Trist and Emery make explicit statements that "there are available to an enterprise other aggressive

[550] Ibid., p. 161.
[551] Ibid., pp. 161-162.

strategies, strategies that seek to achieve a steady state by transforming the environment." and "The strategic objective should be to place the enterprise in its environment where it has some assured conditions for growth..."[552] The move to view the organization as an open system effectively brings the whole of the environment into consideration as something to be used for the benefit of the organization. Burns and Stalker advise that both Mechanistic and Organic systems may "be explicitly and deliberately created and maintained to exploit the human resources of a concern in the most efficient manner..."[553] This assumption is also shown in the way that management theories tend to treat people as objects and as a means to an end, as discussed above. It also results in people being valued for their function and only that part of their whole being that is concerned with achieving the organization's goals being considered. Drucker's "employing the whole man" and Schein's Psychological contract are, to some extent, a counter to this assumption.

Whilst organizations do consist of people and people are a part of creation, the purpose of creation is not for the benefit of humankind. The purpose of creation is for God to express His love and "to bring man – through His self-revelation – into fellowship with Himself."[554] Gunton uses the metaphor of a project to express the idea that, for God, creation is not arbitrary but purposeful.[555] He later makes the valuable observation that "If we cease to see the world as God's creation, we shall treat it not as a project in which we are invited to share but as an

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[552] Emery and Trist, 'Socio-technical Systems', in *Systems Thinking Selected Readings*, pp. 293, 294.

[553] Burns and Stalker, *The Management of Innovation*, p. 119.

[554] Emil Brunner, *The Christian Doctrine of Creation and Redemption, Dogmatics Vol. II*, Trans. Olive Wyon (London, Lutterworth Press, 1952), p.14.

[555] Colin Gunton, 'The Doctrine of Creation,' in *The Cambridge Companion to Christian Doctrine*, ed. C. E. Gunton (Cambridge, Cambridge University Press, 1997), pp. 141-157, at 142.

absolute possession to be exploited as we will."[556] This is the tendency of organizations, especially large businesses, which do indeed regard the world as something to exploit for their benefit. This exploitation also applies to people who are regarded as "human resources" to be employed to achieve the tasks of the organization, or as customers to whom the products of the organization are supplied.[557] For both employees and customers this is to address only their 'animal' side and not the whole person. Hence people may be treated as means and not ends, which is contrary to both the conditions for personal identity and the value of an individual as discussed above. A further effect of using other people for the benefit of the organization is to divide community into those who can be valuable to the organization and those who are not, thus denying full humanity to both groups. Misusing people's creativity solely to further the ends of the organization is also to distort the image of God, because it thwarts any possibility of acting as God's co-worker in proper stewardship of creation's resources. Thus the proper dominion over creation is turned into domination and exploitation. If, as Gunton maintains, the human race is ultimately responsible for the shape that creation takes, this exploitation for the purposes of the organization is to spoil creation and present a false vision of human destiny.

- <u>human beings can control the world and create a better future if they use the right techniques;</u>
- <u>the future can be planned and colonized.</u>

It is useful for this analysis to combine two of Pattison's assumptions; those dealing with control and with the future. In terms of these assumptions, the

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[556] Ibid., p. 155.

[557] This also applies to organizations supplying services to 'consumers' on behalf of others, e.g., the NHS which is providing health care to people who (nominally) receive the care free, on behalf of the Government as the customer who pays for the care. In practice consumers are likely to receive the service only after suitable checks on their eligibility and under conditions determined by the providing organization or the customer. There is thus always the danger of creating a dehumanising Weberian bureaucracy in service provision.

management theories split into two groups, roughly along the lines of the mechanistic and the organic as proposed by Burns and Stalker.

In the mechanistic group are most of the early theorists; Fayol, Taylor, Weber, Mayo, Likert, McGregor and the Burns & Stalker Mechanistic organization. All these tend to regard the world as a machine, i.e., it is a place of regular laws and is deterministic in nature. Once the laws are discovered, and the right inputs applied, then the results will be predictable. By this means the world can be controlled, and, as a corollary, there is a belief that all problems have solutions. Although developed in specific organizations and at particular times, there was the inherent assumption that the theories were applicable in all organizations and at all times. Research into management tended to be aimed at finding the common features rather than identifying differences. It is recognised that the models currently available might not be total, but improved models in the future will enable more control to be achieved. Until then, what can be controlled will be and what cannot be controlled can be forecast. These models are based on the idea that there is one right way to carry out an operation, all others being less efficient. From this comes the notion of discovering the best manner of operation and the most effective controls. Although some writers were concerned primarily with control of individuals and others with groups, the deterministic principle largely applies. Nor is there any difference whether the emphasis is on the organization and its members only, or a wider view is taken which includes the environment, everything within the boundary is considered predictable and controllable in principle. So, Taylor sees management as finding the 'best' way to undertake a job using 'scientific' principles, and "whenever these principles are

correctly applied, results must follow that are truly astounding."[558] Moreover these principles are applicable to all areas of human activity.[559] Fayol's second basic component of management is to create structure to allow efficient working. Weber saw bureaucracy as the most efficient form of organization.

In the mechanistic group is the assumption that there is a future state of the world which is, in some way, better than the current state – usually expressed in terms of greater efficiency, more control, higher outputs, etc. This better world can be described and, using the techniques of forecasting and control that have been devised, a plan of actions can be constructed that will take the organization from the current to the desired future state. Fayol says that the first role of management is to forecast and to plan. The future is seen as a continuation of the past, with detection of trends being a key tool of forecasting. The mechanistic models thus do not anticipate the world changing a great deal, and consequently are not well designed to cope with instability or uncertainty.[560]

The Organic organization group, basically those since the development of open systems theory, share some of the characteristics of the mechanistic group. There is still a basic notion of the controllability of the world, but the models used are more dynamic, i.e., the links between variables are more complex and involve feedback.[561] Importantly, organic models also have the idea that there is more

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[558] Taylor, *The Principles of Scientific Management*, p. 7.

[559] Ibid.

[560] "A *mechanistic* management system is appropriate to stable conditions." Burns & Stalker, *The Management of Innovation*, p. 119. Buchanan and Huczynski, citing work by Spender, make a similar point. Buchanan and Huczynski, *Organizational Behaviour*, p. 405.

[561] Feedback is the idea that an adjustment in one variable changes a second variable that, as a result, changes the first variable. The feedback may be 'damped' so that the system settles down to a new balance, or 'undamped' and the system goes out of control. This concept of

than one way to achieve a given result. There has been a move away from generalised rules of management to a search for the best methods of decision making to cope with changing conditions. Thus the theories are concerned with dealing with managing in conditions of a turbulent environment. Senge's learning organization is a way to look at information from outside the organization and use it to adapt. Contingency models assume that there will be new problems that old rules cannot solve, but that there are combinations of structure and environment that are a 'best fit' for the situation. Further, the future is no longer totally predictable, not because it is less rational, but because there can be changes in the environment that are unexpected, discontinuous, i.e., something totally new happens, and is thus unforecastable.[562] Even if the future is different, there is still the assumption that it can be better and those who have superior strategies can gain more advantage from it.

In the chapter on the theology of humanity, it was said that humans are to co-operate creatively with the Creator in the oversight of creation, the key word being 'dominion'. Dominion, as stated above, is not the same as domination. This oversight requires some form of managing or stewardship, which gives humans both power and responsibility, for the use of which there is an accountability to God. Pannenberg suggests that this management implies the use of models to assist the transforming activities. As with the tendency to see the world as being there to be exploited, in the absence of any belief in accountability to God, or as

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feedback comes from early engineering controls and thus has its origins in a mechanistic viewpoint. However, it is a characteristic of many systems, including biological, ecological and economic.

[562] Hence a series of books by management 'gurus' with titles such as *The Age of Discontinuity* (Drucker, 1968), *Beyond Certainty* (Handy, 1995), *Thriving on Chaos* (Peters, 1988), *The Age of Unreason* (Handy, 1989). It also led to development of models for rational decision making under uncertainty conditions. The more recent Chaos Theory and Complexity Theory suggest that the future is not just unknowable in practice (due to it being too complicated to calculate) but might be unknowable in principle (cannot be calculated).

an effect of fallen human nature, stewardship becomes regarded as ownership and co-operation turns into abuse.[563] The models then become instruments of exploitation. In the mechanistic models there is little scope for creativity, as they tend to be deterministic and thus, from a given input produce one output, although planning involves the exploration of the effects of varying the initial conditions. The organic models of management, and especially open or dynamic systems models, are more creative by assuming that there is 'no one right way' and the concept of equifinality (see above). These models are thus more in line with Christian anthropology in that there is more openness to the world, and potentially to God. However, forecasting models often assume that the future is a continuation of the past onto which can be imposed the conditions which will allow the organization to achieve its goals. These rarely look to providing a common good for society, unless that happens to coincide with the organization's wishes.[564] Perhaps there is another assumption that what is good for the organization is good for humanity. It is certainly doubtful if any responsible organization would start off with the intention to harm.

Pattison is right about techniques. There is a predisposition of planners, managers and modellers to have faith in their models as a guide to the future and hence to believe if the right techniques are used then the better future will be produced: Taylor's "apply my methods and astounding results will follow". Theologically, this is to put faith in the wrong thing, i.e., it replaces God and presents an

[563] Three parables of Jesus, the Tenants in the Vineyard (Matt. 21:33-44), the Servants left in charge (Matt. 24:45-51) and the Talents (Matt. 25:14-30), whilst, as C. H. Dodd has shown, being parables of the kingdom, may also suggests that humanity has a stewardship role in creation, a responsibility to improve it, and will be held to account for the stewardship.

[564] What are called 'Mission Statements', an explanation of the organization's reason for being, often contain such declarations. Crainer says that the statements are "often fatuous in the extreme." He cites one that contains the phrase "... to serve the foundation of man's happiness by making man's life affluent with an inexpensive and inexhaustible supply of life's necessities." Crainer, *Key Management Ideas*, p. 100.

alternative destiny for humankind. Again, humans then are likely to be treated as a means to this better future and as material to which the technique is applied.

- individuals must be subordinate to greater goals decided by their superiors;

  All the models assume this. In Fayol not only is it inherent in the manager's roles of co-ordinating and controlling, but is made into a principle of management, that of "Subordination of individual employees' interests to the general interest of the concern;" Taylor too has it as embedded into his method whereby management determine the 'scientific' way to undertake a task and workers do it that way.[565] Weber has management devised rules and procedures for employees to follow. Burns and Stalker say that the mechanistic organization is typified by "operations and working behaviour to be governed by instructions and decisions issued by superiors."[566] Even the more humanistic management theories are aimed at ensuring the employees carry out the predetermined tasks of the organization in an efficient manner. Senge's building of a 'Shared Vision', a move from 'my vision' to 'our vision', is a leadership role i.e. starts with the superiors.[567] Even when empowerment of employees is enacted this tends to be control over their day-to-day work, which is still directed towards superior-defined goals. Moreover, empowerment is 'bestowed' by management and is this just another form of control and a means to achieve the organization's goals?

As has been argued above, employees exchange their efforts for rewards provided by the organization, and there is therefore some justification that their efforts may

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[565] Taylor even believed that scientific analysis was the duty of the managers because the workmen would not be able to understand it. Taylor, *The Principles of Scientific Management*, p. 25-26.

[566] Burns and Stalker, *The Management of Innovation*, p. 120.

[567] Senge, 'Building Learning Organizations', in *Organizational Theory Selected Readings*, ed. Pugh, p. 497-499.

be directed by the organization through some form of legitimate authority. Provided that the employees are treated as fully human, respecting their dignity and integrity, then direction in order to achieve the organization's goals is acceptable within Christian anthropology. There are indications in the New Testament that obedience to legitimate authority is to be commended, that ultimately all authority comes from God and that even worldly shrewdness is not condemned.[568] Those with authority will be held accountable for their use of it.[569] There are also commands to do good, treat people humanely and being of value, to obey God's laws and not to be proud.

This use of authority is not unrestrained. It must not require the whole of the person to be dedicated to the goals of the organization, as this would be using them as a means to an end. Nor should it devalue human beings by treating them as objects. Authority should not be used to pursue goals that are in conflict with the destiny of humankind or for God's will for individuals or communities. In practice, this is almost impossible to achieve given the fallen state of humanity, which means that authority should always be used with caution. It also gives a legitimate reason for employees to be given permission to question the goals of the organization as determined and, as happens in some organizations, to be involved in the determination of those goals.

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[568] For obedience to authority see Matt. 8: 5-13, Mark 10: 42-44, Mark 13: 34, Luke 17: 7-10. Authority coming from God is suggested by Romans 13:1, Titus 3:1 and 1 Peter 2:13. See also the parable of the shrewd manager, Luke 16: 1-9.

[569] Hebrews 13:17

- relationships are fundamentally hierarchical and require clear lines of upward accountability and downward responsibility;

  In the management theorists considered in this thesis, there is an almost total belief that the organization is a hierarchy of some form. One reason for the popularity of a hierarchy is that of efficiency of Fayol's command and control, especially where there is division of labour. The early theorists were quite specific that a hierarchy was necessary for an efficient organization. McGregor refers to his Theory Y being tested "within the management hierarchy."[570] Those concerned with groups still see the organization in hierarchical terms; Likert, for instance, regards the most efficient organization as one where the senior member of each group is a member of a group at the next level in the organization. Burns and Stalker associate formal (mechanistic) organizations with a "hierarchic structure of control, authority and communication", and interactions to be between superior and subordinate.[571] They also put forward that "The second assumption of the formal organization is that it is the only organization..."[572] The organic organization, whilst not hierarchical in the same sense, is "stratified. Positions are differentiated according to seniority."[573]

  Generally, the main theorists are dealing with organizations with hierarchical structure. Charles Handy has described several other types: the Shamrock, the Federal, and the 3I.[574] Handy also suggests that one of the assumptions "which appear to be losing their value" is "That hierarchy is natural."[575]

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[570] McGregor, *The Human Side of Enterprise*, p. 54.
[571] Burns and Stalker, *The Management of Innovation*, p. 120.
[572] Ibid., p. 107.
[573] Ibid., p. 122.
[574] Charles Handy, The Age of Unreason (London, Business Books, 1989), pp. 70-133.
[575] Handy, *Understanding Organizations 4th edition*, pp. 350-351.

There is general acceptance of both Old and New Testaments of hierarchies either within the created order or as part of the social situation.[576] However, within Christian anthropology, there is no fixed or necessary hierarchy in humanity. Relationships are seen key to the definition of a person and personhood is expressed as the dual character of individuality and in relationships as part of community. As has been indicated above, where a hierarchy causes communication to be only one-way, this is to decrease the value of the person. Further, a too rigid hierarchy reduces the possibilities for making wider relationships and thus also decreases personhood. In terms of open relationships, a Trinitarian archetype of difference in function and generation but having co-equality with dialogical relations between the three persons might usefully be explored as a model for organizations.[577]

- the nature and condition of work should be such as to extract the maximum from the employee;

  The main reason for many of the theorists writing is to provide a theory of management that maximises the productivity of the workforce, also expressed as efficiency, effectiveness, effort or exploitation. This object is the same whether the writer has a low or a high value of human beings or whether it is individual or group being discussed. Even Mintzberg and Belbin are looking to improve performance. Any theory or technique that sets out to improve productivity essentially accepts this assumption. Taylor, as indicated above, in his development of Scientific Management, expressed the belief that this would

[576] So, Genesis 1 & 2 see a hierarchy of God/Humans/animals/plants and Psalm 8 of God/Angels/Humans/animals; this latter pattern (Angels/Human = son of man) is applied in Hebrews 2 to Christ.

[577] Del Colle holds that the nature of relation and personhood so important for a Christian understanding of the human person and of ecclesial life needs to be grounded in the very nature of the divine being. Ralph Del Colle, 'The Triune God,' in *The Cambridge Companion to Christian Doctrine*, ed. C. Gunton, pp. 121-140, at 138.

establish what was a 'fair day's work' and a 'fair day's pay' which the employees (at least the workers, as different from the managers) would receive. 'Fair' in this instance is as determined by management who are interested in production. Taylor, though, does say that "it is no part of scientific management ever to overwork any man." as the method produces work levels that are best for long-term work.[578]

A critique of this assumption is based, as is that of others, on the use of people as means and not ends and decreasing their humanity by reducing opportunity for creativity. Although there is within some of the management models a degree of creativity, as pressure increases to improve productivity, the practice degenerates from the theory and people become solely a means of production.[579] Further, there is again the issue of treating only the animal side of human nature and ignoring the spiritual and communicative aspects.

- <u>everything worth doing can in some way be measured;</u>

  The truth of this assumption is difficult to determine from the analysis done. Taylor's Scientific Management is based on the premise that all jobs can be measured. A whole methodology of Management Services has developed, dedicated to measurement and modelling; Operational Research, Work Measurement, Method Study, Quality Management, Performance Measurement and Control, etc. Crainer says that analysis has been the fuel for strategic planning and that managers have had the assumption for many years that anything

[578] Taylor, 'Scientific Management,' in *Organizational Theory Selected Readings*, ed. Pugh, p. 290. Later users of scientific management appear to have forgotten this.

[579] This does not only apply to manufacturing, but, in the pressure for results and for more output for the same input, to all types of activity.

that could not be analysed could not be managed.[580] The key to analysis is data, i.e., the result of some measurement. A saying goes, "What cannot be measured, even approximately, cannot be managed, even approximately." Collinson goes so far as to equate management and measurement when he states that "Management is concerned with delivering measurable results. One thing is certain: a person is not a manager if the job cannot be measured in some way."[581] There is a modern tendency to equate worth with wealth and hence measure everything in financial terms. This makes it difficult to measure intangibles, although some financial accounting does attempt to take these into account ('goodwill', for example in assessing the worth of a company). Peters and Waterman criticise many of the tools and techniques of management as biased towards measurement but unable to measure values that matter.[582]

If this assumption is followed, then the worth or value of human beings is only what can be measured and is usually only the worth to the organization. Their output, if quantifiable, and their costs are measurable, and some assessment can be made as to their worth to the organization. This is valuing people according to their function. Their value as a member of community, as a child of God, their dignity as a human being, are lost.

Other implicit beliefs and doctrines

Pattison describes the above assumptions as "just a few..." From the analysis of the management theories in the thesis, there are some more which can be put forward:

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[580] Crainer, *Key Management Ideas*, p. 85.

[581] Leonard Collinson, 'Management isn't mysterious, it's just difficult', in *Leading, Managing, Ministering*, ed. John Nelson (Norwich, The Canterbury Press for MODEM, 1999), pp. 22-35, at 22.

[582] Peters and Waterman, *In Search of Excellence*, p. xxiv.

1. Management theories are transferable.

This means that the theories can be developed in one arena/industry/context and then be transferred to another. That they are applicable in other places is part of why theorists set out to promulgate their ideas. This is, generally, what is taught by business schools and promoted in management textbooks. Certainly some of the management theorists were of this opinion; Taylor, Fayol, Weber, McGregor and Senge all specifically proclaim this. Burns and Stalker seem to oppose this idea, describing two organizations which are applicable to different conditions, but these "two forms of system represent a polarity, not a dichotomy; there are, as we have tried to show, intermediate stages between the extremes..."[583] Thus the two are effectively one model with a wider application. A corollary to this is that the management models are believed to be complete in themselves, at least where they are applicable.

Where there is an anthropology inherent in the model, and as the thesis shows this is true of most, the use of the model can shape the view of human beings. This has been critiqued above.

2. That not only is the world manageable, but that it should be managed.

This is suggested in an article by Christopher Grey.[584] All the theories studied seem to suggest that these are inherent assumptions in some form. Both these assumptions are implicit in the doctrine that human beings co-operate with God in the stewardship of creation. It would be difficult to manage if there was no regularity in the universe and the existence of that regularity might be indicative of the intended manageability of the world. Many models are based on a belief

[583] Burns and Stalker, *The Management of Innovation*, p. 122.
[584] Grey, 'Towards a Critique of Managerialism,' *Journal of Management Studies*, p.602.

that management has a scientific basis and thus the models, and the world, are deterministic. There is almost an implicit assumption that God is a manager. That creation should be managed comes from the Genesis story, which forms the basis of a covenant relationship for the care, maintenance and stewardship of God's creation. There are two provisos. The first is that the management of the world is to be to God's ends/purposes, for the benefit of humankind, and not purely for personal, or organizational, gain. The second proviso is that the management should not involve self-interested exploitation of either creation or humankind. The Christian doctrine of the Fall suggests that this is a real danger and that restrictions are needed to curb excesses.

3. Human beings are substitutable or replaceable for one another.

By specifying the task and then the person who can be fitted to and trained for that task, Taylor effectively adopts substitution as a principle of scientific management. Although not everyone is fitted for any particular task, those that are can be replaced by another such person. The human worker becomes an interchangeable part. Whilst not being so specific, both Weber and Fayol also have this assumption. The theorists who are primarily concerned with groups adopt this assumption by treating the group as a single entity – the actual members of the group may be substituted, even if this causes the group to have to reform to some extent. Generally, by determining what are typical roles for people in the organization (Belbin, Mintzberg), the possibility of substitution is again built into the system. Possibly the organic model of Burns and Stalker, with its emphasis on specialist knowledge, shared responsibilities and network structure, comes closest to avoiding replaceability by its high valuing of each organization member. That

it is part of a polarity with the mechanistic model might indicate a drift towards people being replaceable as conditions stabilise.

The difficulties of substitution from the point of view of a Christian anthropology have been argued above.

4. Organizations are inherently good.

This is perhaps a not surprising assumption, and one that seems so obvious that it needs not to be mentioned. There do not seem to be any companies whose aim is to be or do evil. As Pattison notes, modern organizations are value-driven and believe what they are doing is of great worth.[585] Fayol, as said before, whilst explaining why his management principles are required in addition to the Decalogue, does not dismiss the latter as obstructing business by requiring goodness.[586] It is rather that organizations are good is taken for granted, not only by Fayol, but by all theorists and organizations. Even under mechanistic models, Theory X, Exploitative Systems, etc., whose effects on the employees are not exemplary, the actual aims of the organizations, and the management models that produce them, are not to do evil, but to produce good – even if this is only the good of the firm. Peters and Waterman give as their "one all-purpose bit of advice" to "Figure out your value system."[587] Dominant beliefs uncovered by Peters and Waterman include being the best, doing the job well, the importance of people, providing quality, open communication and "Explicit belief in and recognition of the importance of economic growth and profits."[588] These they describe as the "guiding beliefs" or "shared values" of the organization, referring

[585] Pattison, *The Faith of the Managers*, p. 96.
[586] But merely as not applying to more this-worldly interests.
[587] Peters and Waterman, *In Search of Excellence*, p. 279.
[588] Ibid., p. 285. Company Mission Statements and Annual Reports are good sources of organizations' stated values.

to them in almost religious terms as 'soaring, lofty visions' and emphasised 'in a fervent way'.[589] Many of these beliefs are obvious and it is difficult to see any organization believing, or at least saying, the opposite. One effect of this assumption of goodness is that the overall aims of the organization are rarely questioned.[590]

The assumption of good values leads to the belief that the tasks undertaken by people on behalf of the organization are, at least in intention, also good. So, although things can, and do, go wrong, the organization does not intend this to happen.[591] In Christian anthropology terms this a parallel to the Christian idea of The Fall, or, more correctly, to the effects of The Fall on creation and humanity. Although organizations start out with the intention of being good, they are subject to the effect of the sin which infects the whole of creation. Moreover, the effects of the Fall are so widespread that even the 'good' intentions are impure. Some of these effects are:

- although the doctrine of total depravity is not accepted in this statement of Christian anthropology, it is acknowledged that there will be a mixture of good and bad outcomes from any actions of the organization, and that these will not necessarily be foreseeable.[592] An organization that believes itself good might not be prepared to accept this and to dismiss adverse results as accidental and thus itself as guiltless, while accepting responsibility. Further,

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[589] The parallel between management beliefs and religious beliefs is well argued in Pattison's book *The Faith of the Managers*. The phrase "shared values" is also used by Peter Senge as required by learning organizations.

[590] Pattison, *The Faith of the Managers*, p. 96.

[591] The 2000 Annual Report for Enron, under the heading "Values" includes
Integrity: We work with customers and prospects openly, honestly and sincerely.
Excellence: We are satisfied with nothing less than the very best in everything we do.

[592] The parable of the Wheat and the Weeds (Matt. 13:24-30) could be interpreted as indicating this possibility.

even the good aims of the organization can be corrupted and lead to flawed actions.

- Pattison comments that if an organization is unable to admit that it can have a dark or evil side to its nature, it then locates the evil outside of itself. Hence those who are 'against' the organization, such as the competition, critics, and especially insider whistleblowers, are denigrated or demonised.[593] One effect is to permit suppression of or actions against these 'enemies', which would not be accepted under other circumstances. Another is that terms and metaphors of warfare, competition, struggle and winning are frequently used in commerce of the relationships with other organizations in the same sphere of activity.
- There is a distortion of the social and communicative relationships between people within the organization, so that despite generally high levels of personal integrity and honesty of people, divisions and competition emerge. This boosts the desire for management control even in organizations that value people. Trust for achieving results is then placed in structures and procedures rather than in people.[594] Even openness can take on an aspect of control.[595]
- A materialist culture may develop which leads to a form of enslavement as the basis for the organization's security and survival is put into its values and aims. Thus, a threat to the organization is countered by tighter monitoring of how the values are being met and controls to ensure compliance. Faith may be put into management techniques; often the latest 'fad' or offering from a fashionable 'guru'.[596] As 'good', the organization's survival becomes a right

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[593] Pattison, *The Faith of the Managers*, p. 96.
[594] Which is one characteristic of a bureaucracy.
[595] Peters and Waterman relay a comment from 3I to this effect. Peters and Waterman, *In Search of Excellence*, p. 223.
[596] Crainer is surely right when he observes "The trouble is that managers appear addicted to the idea of the quick fix. There is still an air of desperation in the way that managers cling to

> and this produces a belief that anything which ensures the survival of the organization must be acceptable. The ends justify the means. Hence, despite the high standards of the best organizations, there emerges a need for regulation to protect consumers, the public, etc., from organizations that are ostensibly dedicated to their well-being.

Thus, starting with, and extending, the work of Pattison has demonstrated further that there are implicit anthropologies underlying management theories.

Universality claim

In the section above on the Incompleteness of Models, it was shown that the theorists often conceived of their theories applying to most, if not all, organizations and in a much wider sense than originally conceived. Some had an even more extensive concept of ideas underlying management. Fayol expresses the opinion that his management code is indispensable in "commerce, industry, politics, religion, war or philanthropy."[597] McGregor states that "if we can learn how to realise the potential for collaboration inherent in the human resources of industry, we will provide a model for governments and nations which mankind sorely needs."[598] Peter Drucker proclaims that "Management also expresses the basic beliefs of modern Western society " and that "Truly, the entire free world has an immense stake in the competence, skill and responsibility of management."[599]

It has also been shown, although this claim is not proven, that management models are believed to be scientific, at least by their authors, and thus to have a universality with regard to human behaviour. 'Scientific' knowledge is used to dominate both creation

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new ideas. Fads and fashions emerge in a fanfare of superlatives only to disappear almost as quickly." Crainer, *Key Management Ideas*, p. xiv.

[597] Fayol, 'General Principles of Management' in *Organizational Theory Selected Readings*, ed. Pugh, p. 274.

[598] McGregor, *The Human Side of Enterprise*, p. 246.

[599] Drucker, *The Practice of Management*, pp. 1, 3.

and community by its asserted comprehensiveness and factual nature. In a similar way, management theories attempt to claim a universal application. In this there is a sense that the theory, in that it is the latest, has a perfection and will lead, if complied with properly, to a more perfect organization which will achieve its goals. Although, following the succession of theories that, despite being initially adopted enthusiastically by managers, have produced less than promised, there seems to be a belief that somewhere is the perfect theory leading to the perfect organization. Thus, it is implied that the management theories, if only implemented properly, are salvation models for the organization.[600]

That this can be achieved rests on a belief that human beings can be improved, at least in terms of being more useful to the organization. Theorists, particularly those with a high view of the individual, often regard people as capable of development from what they are into another, presumably better, person. McGregor in Theory Y talks about people wanting "to seek responsibility" and "the possibility of human growth and development."[601] Not only this, but that people are improving over time in a more general sense. This latter is a tenet of the Enlightenment (and some Liberal theology) and a product of the application of the theory of evolution to society. Both these assert a basic goodness of humanity and suggest that human nature is changing of and by itself. This is a principle that Christian anthropology would question on the basis that, however this might be viewed as a historical event, the concept of a fallen humanity describes an actual condition and the fundamental truth about human nature that there is a universal tendency to self-centredness. Humans can do good, but the intention is affected by sin and thus good deeds may be performed for selfish reasons. Further, since anything humans do reinforces the self-centredness that is their sinful condition,

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[600] Not only for the organization, but also for humanity.
[601] McGregor, *The Human Side of Enterprise*, p. 48.

sin is so pervasive that humans are incapable of saving themselves or of being saved by their own efforts.

Once a management theory is accepted as leading to organizational perfection, the goals and objectives of the organizations are substituted for the theological destiny of humankind. Hence what MacIntyre calls their *telos*, their state of what humans could be, becomes that of the perfected organization.[602] This not only replaces the destiny of humanity as envisioned by Christian theology, but, as a result, distorts what should be the relationships between people because these are now seen in terms of the organization and not a relationship with God.

That management theories claim to be salvic, even if this is inherent and limited, is to replace God with the theory as a centre of trust and hope, and thus to become idolatry.[603] Two effects of this have been mentioned above; enslavement to a particular management theory and the making of work into the overriding priority in life. This latter Brunner calls "work-fanaticism", prompted by an inner vacuum in the soul and a desire for material security.[604]

Management Theory and Theology

There are a few additional areas where management theory and theology might usefully hold an exchange of ideas.

As a general rule, when discussing communication Christian anthropology tends to consider dialogue between individuals (God to individual, person to person), with the dialogue partners being either one-to-one or one-to-few. The dialogue considered tends

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[602] MacIntyre, *After Virtue*, pp. 50-51.

[603] Which Paul Tillich defines as the elevation of something that is finite, partial and conditional to be of ultimate concern. Paul Tillich, *Systematic Theology: Combined Volume* (London, James Nisbet & Co, 1968), Vol. 1, p. 16. Niebuhr's idea of a covert idolatry where " a subordinate principle of coherence and meaning is regarded as the ultimate principle." is similar and relevant. Niebuhr, *The Nature and Destiny of Man Volume I*, p. 176.

[604] Brunner, *Christianity and Civilisation,* p. 70.

also to be unstructured, in small, unpremeditated personal encounters. This is encapsulated in the idea of communication as 'I-Thou', and the Biblical instances of individuals called by God. In the management world, whilst there is much informal one-to-one or one-to-few dialogue, there are encounters that are both more structured because they take place within specified roles within the organization, and which are larger scale, being one-to-group or group-to-group. These encounters are generally purposeful as they intend to move towards some organizational goals; i.e., the encounter is in the form of a meeting, which itself has some specified objectives. Some useful dialogue between management theory and theology might enable each to discover new insights into communication and the significance of persons within it.

It has been pointed out above that there is a tendency for organizations to see themselves as good, a view that human beings and human natures are, on the whole, improving, and belief that the right management theory is complete and leads to a perfect organization. The theology of Christian anthropology suggests that none of these is totally true.

Firstly, any theory of humanity that ignores the spiritual side of human nature and the participation of the person in the world beyond the organization is incomplete and partial. The theory, and ensuing practices, cannot then apply to every aspect of human activity. Nor can the theory assume that persons when in the organization are unaffected by external events in their lives. Christian anthropology, by its attempt to engage with the whole person, has something to contribute to the discussion of what it means to be a person-in-relationships at work.

Secondly, the doctrine of the Fall contradicts the idea that humanity and the world are perfect. It partly explains why people do not act in accordance to many management theories, and why 'Theory X' has supporters. It recognises that people and organizations can do things which are wrong, despite their good intentions, because of the pervasive influence of sin on the whole of creation. The reaction to 'wrong-doing' of organizations, or of bodies which have an oversight, is to impose controls. Whilst these might well be necessary, some dialogue with Christian anthropology could be useful in exploring the effects of these on the person and in examining the sorts of controls that are acceptable. Further, accepting that the world is not, and cannot be, perfect leads to the possibility of confession for wrong, and to the ideas of repentance and forgiveness, which enable both restitution and growth to take place. There is in place in most organizations a form of disciplinary procedure for the individual.[605] The purpose of this is not punishment, but to bring about a recognition by the individual that he/she has fallen below some acceptable standard of performance or behaviour (confession), to decide actions to bring about improvement (restitution), to agree when a satisfactory level is achieved (forgiveness), and to suggest a route for further improvement (growth). The procedure is inherently in accord with Christian principles. The concept of forgiveness may also enable the development of a more 'blame-free' culture. Whilst this is the case for an individual, because of the idea of perfection it is more difficult for this process to be undertaken by an organization. Dialogue with Christian anthropology about the real nature of the world may help this process and allow the organization also to examine its own objectives.

Thirdly, the new possibilities of re-creation and human growth suggested by Christian anthropology could help organizations to a more mature view of failure as a part of the

[605] A statement of the disciplinary rules or reference to a document containing such is required in the statutory Statement of Terms and Conditions of Employment. Tom Harrison, *Employment Law 4th edition* (Durham, Harrison Law Publishing, 2000), p. 81.

process of development. Many companies have some form of employee development scheme, the objectives of which are not only discussion of current performance (appraisal), but the enhancement of each employee's competences (growth). Dialogue with Christian anthropology could augment this by a view of the whole person.

Fourthly, with its view of the essential openness of human beings, Christian anthropology is a corrective to the view that the world is closed and bounded. Discussion on models in Quadrant 4 referred to the Christian anthropology concept of transcendence. In the chapter on anthroplogy it was indicated that human beings have a capacity to be able to step outside themselves and see the world as a whole and their place in it, i.e., transcendence. This ability to see beyond the self can be applied to the organization and its to management theories and practices. Management and leadership theories, by attempting to be complete or by being a closed-system, become self-referencing. Organizations adopting these theories, reinforced as a result of their assumption that the world is manageable, tend to be self-focussed and effectively deny transcendence. It is difficult for these to recognise their limits, and that humans are formed by factors beyond either, which severely limits their ability to conceive different options and to recognise or respond to new experiences. Organizations and theories that ignore transcendence are less able to study themselves, not having an outside viewpoint against which to become self-judging. This tends to confirm the view of the organization that it is good and that what it does is for the best motives. It is, in essence, a form of 'groupthink'.[606] Further, self-referencing theories and organizations will always be bounded in outlook by "what is possible", and is thus limited in possibilities for fulfillment. They will always fall short of the promises of God. Open-systems type

[606] Groupthink: the tendency of highly cohesive groups to dismiss options which, whilst being good sense, fall outside what is acceptable to maintain group cohesiveness, but to accept other options without considering all their adverse consequences. The group is closed to outside influences. See Charles Handy, *Understanding Voluntary Organizations* (Harmondsworth, Penguin Books, 1988), p. 62.

models are less prone to do this due to their more open basis and their principle of 'equifinality' as indicated in the discussion of models in Quadrant 4. Because there are possibilities beyond imagination at any point in time, planning needs to be seen as partial. Nor is it sufficient for organizations and theories to say that aspects of human dignity and worth are dealt with elsewhere. Organizations use human worth to achieve their goals, which, without the corrective of transcendence, makes these an overriding factor. One aspect of human worth and destiny implied by transcendence, is that to treat people as human beings might require frustrating some of the organization's objectives, because that worth is to be seen in the light of human worth before God, and organizations should serve this goal.

Continuing Development

The description of management theories in this chapter has covered developments from the early 1900s (Taylor and Fayol) up to about 1990 (Senge), although this development is neither continuous nor strictly chronological. Some attempt has been made to link theories that follow on and to distinguish ones that were developed in reaction to others. Whilst there are differences between models, the arrangement into four quadrants is one such typology, there is a general disappointment of all the models to explain fully how to achieve success and why human being are difficult to manage. In a recent (1998) book one management writer compares the task of managing people with that of herding cats.[607] This disappointing failure to explain leads to the desire to find a yet better theory. Jackson and Carter have pointed out that there is a reluctance in management books to abandon any theory, even if it is perceived not to work, rather, that "such theories are taught as very much part of the normal syllabus of any business

[607] A task generally acknowledged by people who understand cats to be difficult, if not impossible. Warren Bennis, *Managing People is Like Herding Cats* (London, Kogan Page, 1998).

studies course."[608] It is argued above that the case for one theory superseding another is not as strong as suggested. In the section on incompleteness of the theories, they are described as confined, partial and limited. Whilst this makes them inadequate as a total description of human beings or the organization, this does not preclude some usefulness. While keeping in mind the limitations, it is possible that the use of several models would provide insights, the sum of which is genuinely helpful.[609]

Nor has development of theories ceased. There are now (in 2003) management theories being formed for what is called the 'post-modern age'. Clegg distinguishes several features of a post-modern organization which will have an effect on both management and the people belonging to the organization.[610] There will be less bureaucracy and more organic, flexible and less differentiated structures. Where jobs were differentiated, deskilled and demarcated, they will be multi-skilled and integrated.[611] With increasing empowerment of employees, controls will be less administrative (by rules, punishment/reward, timetabling, budgets, targets) and more normative (via cultures, values, attitudes and manipulation of meaning).[612] There is a marked similarity to the organization and management described by Burns and Stalker as "organic." It could even lead to forms of 'self-control'. Grey, however, remains suspicious that not only might this empowerment not be real, but that it "does no more than rewrite management into new locations." and, as such, still "fails the principal test of moral conduct, namely, that people should be treated as ends rather than means."[613]

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[608] Jackson and Carter, 'The "Fact" of Management,' p.200.

[609] This is rather like using photographs taken in different forms of light. Each will reveal a particular aspect of the subject but never the whole. Even white light, which is the sum of all visible wavelengths, obscures things revealed by monochromatic light. The use of photographs taken in several wavelengths (including non-visible) and white light can provide information not available from any one specific light.

[610] Stewart R. Clegg, *Modern Organizations: Organization Studies in the Postmodern World* (London, Sage Publications, 1990), pp. 180-181.

[611] Clegg says "de-differentiated and de-demarcated". Ibid., p. 181.

[612] John Storey, 'The Paradox of Control', *Professional Diploma in Management* (Milton Keynes, The Open University, 2001), Block 2, Book 4, pp. 18-20.

[613] Grey, *We Are All Managers Now*, p. 579.

There is a form of continuity in these newer ideas; the development from contingency models and the work of Burns and Stalker are two such strands. The comments made above about such models from an anthropological viewpoint still apply. Integration and multi-skilling are more in line with the desire in anthropology for a full human being. The move to normative control is welcome as being less of a threat to the dignity and value of human beings than the classical administrative controls. Nevertheless, it is still control, and such social control may be more manipulative because, whilst placing the onus on the employee with an implied degree of trust, it is still aimed at achieving the goals of the organization.

Some Conclusions

In this extensive chapter a variety of representative management theories has been examined, showing how these were developed and some relationships between them. A way of grouping these theories was devised, using categories derived from Christian theological anthropology, such that a more general critique could be made about the theories' view of people. Use has been made of the suggestions by Stephen Pattison for a number of assumptions underlying management theories and practices. These have been shown to be true for the theories considered. From the analysis, additional underlying assumptions were derived. All these assumptions have been subjected to a critical theological examination from the viewpoint of Christian anthropology expounded in a previous chapter.

It has thus been demonstrated that, for the wide variety examined, these management theories do have underlying them assumptions about people i.e., an implicit anthropology. The analysis shows that there are points at which these implicit anthropologies are, if only partially, at variance with the basic tenets of a Christian

anthropology. Hence, these assumptions need to be reflected on carefully if such management theories, and the practices they generate, are to be adopted by organizations such as churches and other Christian bodies.

Some specific conclusions that have come out of the analysis are outlined below: -

1. All the theories fall short of a full Christian view of what is to be human. It is not that the theories are wholly wrong in general, so much as inadequate as a description and in some detail divergent from Christian principles.[614] Of particular concern is that a lack of God-centeredness in each management theory considered produces a consequent focus upon itself, which weakens the concept of the individual to the point where the substitution and replaceability of one human being with another is considered normal and acceptable. Once substitution is accepted, then the value of the persons is in their function to the organization and not in their unique identity construed and fostered in their sedimented relationships both with God and with other humans. If the value is in the function, this leads to a stratified valuation of people and the possibility of creating sub-classes of personhood based on a 'lower value'. Where a management theory concentrates on group rather than individual there is a danger of displaying competitive behaviours (often encouraged by management in order to improve productivity) and power struggles replacing co-operation, both of which reduce humanity by creating "outsiders" and thus distorting communicative relationships which are an important part of being human.

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[614] Pattison sets out a case for regarding management theory as a kind of Christian heresy or having the characteristics of a fundamentalist sect. He characterizes heresy as "adopting and exaggerating the importance of one set of perceptions and beliefs at the expense of abandoning equally important counter-balancing beliefs." Pattison, *The Faith of the Managers,* p. 152.

2. Much has been said about the dangers of division of labour; see particularly the section above on 'Image of God'. However, the biblical view is less condemnatory and division of labour, at least in the sense of role specialisation, is an accepted norm. Jesus himself was a carpenter. Paul, a tent-maker, wrote that there are a variety of gifts given to the church through individuals and indicates that each person should discover and use the gifts so endowed.[615] In both Quadrants 3 and 4, the higher view of the individual makes development and growth possible by accepting that one person can undertake a variety of tasks through innate skills or by suitable training. This picks up Peter Drucker's point that in hiring the whole person the organization has available to it qualities beyond those for which the person is initially employed. Where division of labour deskills and dehumanises people by overfragmenting the whole task, it is to be avoided. Where it enhances the use of God-given skills and abilities it forms a part of the creative co-operation that is part of the work and destiny of human beings. This concept may also be applied to the hierarchical structures which are seemingly a consequence of division of labour. Christian anthropological principles would suggest that situations where a hierarchy leads to repressive control, distortions of power distribution and reduction in communicative relationships are unfavourable. More favourable are where efficiency and effectiveness result without compromising human dignity. One aspect of the theories having a high value of individuals is that there is participation in the planning of activities and manner in which they are carried out. The participation is an important part of what it is to be human.

3. The arena of work is, generally, only a part of a person's life and therefore some lessening of humanity might be acceptable as an exchange for the rewards of

[615] Paul's main reflections on this view are found in 1 Cor. 12 and Romans 12. Jesus' parable of the talents (Matt. 25: 14-30, and parallel in Luke 19: 12-27) makes a similar point.

employment. To the extent that management theories confine their application to the working part of life and not to life as a whole, and that the contract between organization and members (both legal and psychological) is entered into freely by the individuals affected, and that the treatment of humans respects their integrity, personhood and freedoms (though voluntarily curtailed), then that lessening of humanity which this necessarily entails might be acceptable. The idea of freedom and respecting personhood requires that opportunities are given for communicative relationships, for growth (including spiritual growth) and for just and fair reward for the reduction in freedoms. Christian anthropology reminds management theorists and employers of what is being done to humanity and the limitations that apply to avoid the management becoming oppressive. One danger is that the organization demands more than its entitlement and requires the whole of a person's life to be dedicated to achieving the goals of the organization. This is a particular tendency for managers within a large (usually commercial) organization. Work then becomes "work-fanaticism" and the overriding priority in life.

4. Whilst the theories have been developed under this idea that work is only a part of life, the Church makes a claim on the whole of a person's life. Hence the conditions for acceptability of a lessening of humanity do not, or at least should not, apply. The theories espoused need to be carefully examined to avoid unacceptable provisions. [This leads into issues of leadership and power which are examined later]
5. Management theories, and especially those with a low value of human beings, treat people as objects to be utilised, rather than as subjects. Moreover, all management theories treat people as a means to an end, the goals of the

organization, which fails both theologically and the principal test of moral conduct, namely, that people should be treated as ends rather than means.

6. Management theories are generally manipulative and this Pannenberg sees as ceasing to regard humans as persons. Since, again according to Pannenberg, relations between people are human relations only to the extent that each person allows the other to be a person, management theories create deficient conditions. It is not that there cannot within the organization be relationships that are genuine, but that management theories, by being manipulative, cannot foster these.

7. The Christian doctrine of humanity regards all human beings as equal in value and status before God, and that female and male are distinct but complementary. There is a male-biased gender-orientation of the management theories, particularly the earlier ones, which is a factor that needs to be considered if a theory is to be adopted into an organization, or by a person, committed to a Christian anthropology principle of gender equality.

8. The Christian doctrine of Humanity as Fallen comprises a balance between the belief that human beings are created by God as good and their current condition where all their actions, even those carried out with the best of purposes and motives, are affected by a fateful inevitability to sin which cannot be avoided. This does not mean that human beings cannot do good things, but that all they do is affected by self-centredness. There is, though, hope in that all can be redeemed by Christ, the effects of which redemption is made concrete in the lives of his followers. Management theories largely ignore this latter qualification and split into two main approaches to the fallen condition of human beings. One group, generally those that have a low view of humanity, create forms of control that allow management to specify tasks and methods, to monitor performance and to apply a system of rewards and punishments to ensure compliance. This control

tends to emphasise fallen over created good. The other group, generally those with a high view of people, base the control for the achievement of the organization's objectives on the willingness of the members to undertake tasks responsibly and to exercise self-direction and self-control in the service of objectives to which they are committed. Even if receiving remuneration, a person's real rewards come from the task itself and the achievement of these objectives.[616] The emphasis here is on the essential goodness of humanity, with the roots of badness being located elsewhere.[617] As has been observed above, Theory X and Theory Y are not, as McGregor is perceived, an either/or requirement, but rather that each may apply in different situations and with different people, or possibly even with the same people in different circumstances.[618] The difficulty with either of these approaches from the viewpoint of Christian anthropology is not that either is wrong, as both may be considered to be partially right, but that the full nature of humanity, created, fallen and redeemed, is not given sufficient seriousness.

9. By visualising a perfect organization brought about by total application of a particular theory, management theories provide an alternative vision of the perfect future. Thus the theories act as salvation models, usurping the role of Christ and becoming idolatrous.

10. There is a general assumption, common with the ideals of the Enlightenment and some liberal theology, that humanity is becoming better. This conflicts with the Christian view of humanity that it cannot escape the effects of sin by its own efforts, but only by the redeeming work of Christ.

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[616] These two approaches are typified by McGregor's Theory X and Theory Y respectively.

[617] McGregor, for example, says "If employees are lazy, indifferent, unwilling to take responsibility, intransigent, uncreative, uncooperative, Theory Y implies that the causes lie in management's methods of organization and control." McGregor, *The Human Side of Enterprise*, p. 48.

[618] Comment made by Charles Handy and by Peters and Waterman. Handy, *Understanding Organizations 4th edition*, p. 252; Peters and Waterman, *In Search of Excellence*, p. 96.

11. The management theories claim to be scientific, based on knowable 'laws' of human nature, and by being scientific to be value-free, both these claims are refuted.
12. Because the theories are derived using social science methodologies which tend to be statistical and probabilistic in nature, the management theories are also probabilistic rather than deterministic. Probabilistic models are such that the conclusions drawn from them are applicable to large numbers of subjects with a (known) degree of accuracy, but as numbers decrease so does the accuracy of prediction. Hence management theories derived from social science methods when applied to individuals are only indicative of how that person might behave, not determinative of what behaviour will occur.
13. There is a developing succession of theories to explain behaviour, structure organizations and endorse particular management methods. Later theories do not, on the whole, supersede earlier ones, but rather either refine and improve them or provide insight into other aspects of management, which add to or modify previous management models.
14. There are areas where Christian anthropology and management theory could usefully maintain a dialogue and where Christian anthropology can illuminate and complement management theory and practice.

In addition, there seems to be a belief that as management theories are refined, there will be produced a definitive theory of human behaviour which will allow perfect management in a perfect organization if only the laws of human nature can be discovered. Would a sufficiently complex theory allow this to happen and to predict individual actions? This seems highly unlikely for the following reasons:

- humans have a God-given free will and can thus choose according to their own choices. To be free, these choices cannot be determined in advance. There may be conditions under which it is possible to make a predetermination of what will be chosen, but these conditions preclude the operation of free will and become successful manipulation.
- it has been shown that there seems to be an implicit assumption within the theories that people are inherently good and will make the right choices. Christian anthropology, in its doctrine of the Fall, suggests that one effect of sin is to produce a tendency to do wrong, even where the right choice is known.
- human beings, through their creation in the image of God, are always open to new, more or different creative possibilities beyond the boundaries of the theory. Hence, there is always the potential for conditions that the theory cannot predict.
- since humans are created for a purpose and have a destiny, which is not that of any organization, there is an influence towards an endpoint beyond that of any theory.
- communication is a key part of what it is to be human, and this is not only between humans, which leads to more creative possibilities than can be imagined, but also with God whose communicative initiatives are also beyond anything that could be predicted.
- as created, each human being is unique and cannot be fully described. Any theories of humanity are thus partial.
- one attribute of human beings is that of self-awareness; humans can analyse their own actions and motives in a way that leads to changes. Theories cannot

predict these in individual cases, hence the need for probabilistic models dealing with a number of individual decisions as a group.

- unlike the theories, humans may choose to be Christ-centred and to follow his teachings, not the general patterns of human behaviour uncovered by the theories. The effect of redemption is to create a new person with different ways of conduct and transformed relationships.