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Ernest W. Brewer
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TOWARD A THEORY OF LEADERSHIP:
A FOCUS ON BUSINESS AND PUBLIC EDUCATION

Henri Peyre opens his discussion of leadership by saying that there are at least three subjects which no wise man should ever attempt to write about, "love, genius, and leadership." Of the three, the last is undoubtedly the "most mysterious and the most unpredictably and capriciously feminine. No amount of training, no sedulous nurturing by the family or the social group, no long line of ancestry piously dedicated to the eventual flowering of a leader, not even the stern flexing of intellectual muscles or the cultivation of character through cricket, baseball, warfare or flogging has even proven a sure means of developing leaders (Graubard and Holton, 1962, p. 1)." On a more serious note, Peyre does feel that this "ideal" can be encouraged in a culture of a country. A typical textbook on management also argues that this "function" can certainly be reinforced (Massie and Douglas, 1973, pp. 302-304). Perhaps ultimately leadership may be defined as a relation whose different aspects or clusters of "glump" flow in and around each other, influencing and being influenced, each working for the welfare of the other.

Although Plato helped cement the differentiation between action and thought and actually thought the latter, "divine contemplation," to be of greater significance, the former has come to be more closely associated with leadership. The term is derived from the Greek verb "to act" and has two aspects: "archein": to begin to lead and rule and "prattein": to pass through to achieve, to finish (Jennings, 1960, p. 3). Definitions about leadership abound in books about leadership. Let me cite a few by way of introduction. "Leadership occurs when one person induces others to work toward some predetermined objective (Massie and Douglas, p. 295)." "Induces" is the curious word. Leadership is marked by "will power, sensitivity to the moods of an age, clear thinking rather than profound thinking, the ability to experience the emotions of a group and to voice their aspirations, joined with control over those emotions in oneself, a sense of the dramatic and even the pliability of a 'commediante,' such as Bonaparte evinced at will (Graubard and Holton, p. 3)." The relation of emotion to emotion is interesting. The leader is "any individual whose behavior stimulates patterning of the behavior in some group. By emitting some stimuli, he facilitates group action toward a goal, whether the stimuli are verbal, written, or gestural (Gouldner, 1965, p. 17-18)." In *The Social Contract*, Rousseau defined the ideal state founder or leader as "a superior intelligence acquainted with all of men's passions but liable to none of them; wholly detached from our nature yet knowing it to the full, its happiness independent from us yet willing to be concerned with us (Rostow, 1970, p. 23)." "Leadership is a process of complex mediation between the leader's personality, the follower's expectations, the circumstances, and a set of goals (Rostow, p. 20)." Complex mediation" does raise questions for

us. Finally "the great leader is essentially an exceptional man of out-standing qualities and he is without exception a self-made man, the kind of self-made man who exhibits characteristics that potentially belong to every man in the course of human evolution (Jennings, p. xiv)."

Context of Leadership

Although such statements come from a diversity of men: teachers, administrators, psychologists, sociologists, philosophers; they share many points in common. They overlap each other, accentuate different but related points. Although many of the definitions refer to leadership in general and thus are applicable to any sphere or group of society: the military, the church, the arts, the professions, labor, (in relating to the last three, where a specific skill or technique is involved, expertise is originally the primary condition for leadership (Gouldner, p. 29). This paper concerns itself primarily with leadership in relation to the political or business worlds, the greatest spheres of power today. Most importantly, however, the various definitions place leadership in the context of a re-lationship, an interdependent one composed of two basic elements; the leader and everything but the leader. The latter might be termed the situation and might be conveniently subdivided into the followers or the group, the organization or positions which contain them, and the actual situation: personal, social, cultural and historical which exists at any time. All four are not static either, but change through time, affecting and being affected. Another way to characterize the four different divisions is to say that leadership may first be defined by emphasizing the personality of the leader, his psychological make-up, those so-called leadership traits that are to some degree separate from the function of leadership but which find their fruition in it. Second, it may be defined by saying that really all authority and power—authority being the "right to command action from others (Massie and Douglas, p. 337)," that is, a moral source of power and power being the "ability or capacity to command or influence (Massie and Douglas, p. 337)," that is, the means or exercise of authority—actually reside in the personality of the group or followers. The people are the sources of strength. Such a perspective discusses chiefly the group and its psychology. Third, leadership and the authority behind it may be defined as residing in the actual organization or bureaucratic structure. Lastly, it may be defined as residing in the situation, in forces, determined or chaotic, that lie beyond the control of either leader or follower. This view argues that without a certain kind of situation, leadership will not occur. Once again, it must be emphasized that the four aspects of the relationship over-lap one another, are interdependent upon each other. Let us begin by examining each of these perspectives, but reversing the above order.

The view of the situationalists, for the most part sociologists and be-havioral psychologists, predominates in today's society. The third aspect needs to be discussed first. This viewpoint or perspective had its beginnings at the turn of the present century. It arose out of a deterministic psychology and fatalist philosophy. The spirit of Marxism was prevalent which implied

that a leader gets his power from the group, but both are actually determined by economic factors beyond their control (Jennings, p. 199). It is a reflection of modern man's alienation and loss of confidence in himself, caused by a tremendous technological revolution, a loss of faith in religious convictions, Darwinian evolution and the like. A tremendous gigantic bureaucratization of all social structures, dominated by size, complexity, hierarchy, and impersonalism tends to dwarf the significance of the individual man, leader or not. It is a reflection of Skinnerian psychology that in effect reduces the wholeness and complexity of the individual to the mentality of a pigeon, merely responding to a simplified stimulus in a rigid, laboratory situation. There are several implications of assumptions basic to this view. First, it assumes that leadership is simply dependent on the grand "powers" that be. Bismarck, the great German politician, responsible for the unification of Germany at the end of the nineteenth century, recognized that the general character of an epoch, "the empirically given necessity" is unchangeable. As he said: "We cannot make history; we must wait while it is being made. We will not make fruit ripen more quickly by subjecting it to the fruit of a lamp (Jennings, p. 204)." Certainly some situations will be more conducive to leadership than others. It will emerge chiefly during periods of upheaval and boredom, marked by personal feelings of desperation or emptiness. The greater the crisis, the greater the need for leadership (Rostow, p. 20.) Both Hitler and Roosevelt came to power when economic and social crises called them forth. Many studies have dealt with the various factors that made for a Hitler. Erich Fromm, however, states the dictator would not have risen to power had it not been for the particular psychology of the German bourgeois family unit which loved and feared authority (Gouldner, p. 405). In his rather renowned study, Max Weber argues that a charismatic leader only occurs at moments of social crisis after traditional authority, based on custom and habit and family, breaks down and before the emergence of rational-legal authority that replaces it (Rustow, p. 14-16). Cultural factors come into play. For example, leaders are dependent upon new forms of technological invention. Martin Luther needed the printing press (Rustow, p. 26); Roosevelt needed the radio; John Kennedy needed the television. Values change within a culture. Thus "today's business leader is not the rugged individualist of the turn of the century industrialist such as Rockefeller, Carnegie or Ford (Gouldner, p. 39)." Different cultures reflect different values. Thus, the leaders in modern American culture exhibit a higher degree of "aggression" than most leaders of Indian culture (Gouldner, p. 39). In summary, both general impersonal forces and the immediate circumstances of a particular social and cultural situation of a particular time and place do provide a context for leadership.

The second aspect of the situationalist argues that all leadership resides in organization (Massie and Douglas, p. 340). In a similar vein to what Weber said earlier, Montesquieu writes that "at the birth of societies, it is the leaders of a commonwealth who create the institutions; afterward it is the institutions that shape the leaders (Rostow, p. 26)." A highly complex organization becomes in fact a bureaucracy. The organization is held

together by a vast number of regulations, traditions, job designations, and interlocking group structures. A leader is given authority and status by filling a particular position in the hierarchy. He has many names; he may be called an executive in the business world, a bureaucrat in the political world, an administrator in the educational world, a coordinator in the labor world. But he is the same person. His position is to fulfill a specific role or function. He is defined in terms of a role expectation (Massie and Douglas, p. 299). He is, according, to William Whyte, the "organization man (Jennings, p. 182)."

Some situationalists argue that leadership actually resides in the group. The leader is appropriately designated a "crowd exponent" who articulates what the crowd feels and wants, a product of the crowd; or a "crowd representative" who embodies institutional expression (Gouldner, p. 55. Jennings labels such a figure as a "midwife" (Jennings, p. 194). The reasons behind this aspect or viewpoint can in part be traced to the general conditions described earlier. Certainly the advent of democracy and its off-shoot of progressive education (Jennings, p. 170) gave the common man a greater chance to be uncommon and thus increase the authority of a group to which he belonged. The Marxist class hero has already been implied.

But in discussing the supremacy of the group, one needs to look more closely at what composes the group. There are basically two kinds, each with a peculiar relation to the leader, each representing the extremes of a continuum that meet somewhere in the middle. At one end is the "mob" and the other, a so-called "collection of leaders." The former is liable to be under the leadership of an authoritarian person; the latter is probably democratic. Abse and Jessner, reflecting the rational bias of Gustav Lebon, find that the primitive group may be characterized by an "intensification of emotion, the lack of emotional restraint, the incapacity for moderation and delay, and the tendency to rapid action, together with a collective inhibition of intelligence" (Graubard and Holton, p. 81). In a more advanced group there is a "greater continuity of existence with traditions and customs and with specialization and differentiation of the functions of its constituents. In an organized group and groups as the "group mind" approaches a like-ness to the mind of the leader" (Graubard and Holton, p. 81). In the for vigilance in keeping open channels of communication (Graubard and Holton, p. 87).

Psychology's Relationship to the Leader

Regarding the psychology of the group in its relation to the leader, Frits Redl, a neo-Freudian, characterizes ten different kinds of leaders who meet or are dependent on the needs of the group. Redl feels that the men with "group psychological flexibility" rather than with "strong person-alities" are potential leaders (Gouldner, p. 42). Such persons emit different stimuli to different members in different situations. Redl is so predisposed to group integration that he even wishes to replace the word "leader" with "central or focal person." A few examples of his classification scheme are "Patriarchal Sovereign", the group's superego or conscience; the

"Leader", an idealized personality; the "Tyrant", who capitalizes on the group's fear; the "Object of Aggression", who capitalizes on its hate; the "Seducer", who soothes its guilt by condoning socially unacceptable behavior (Gouldner, p. 42-43). Like so many Freudians, Redl is quick to characterize the unhealthy side of human motivation but unlike many others does see the group rather than the leader as the ultimate source of authority.

Character Traits

Bertrand Russell in *A New Social Analysis* found that the leader must confer "authority" through "self-confidence, quick decision and skill" (Gouldner, p. 31). J.F. Brown in *Psychology in the Social Order* found that "intelligence and psychosexual appeal" are crucial. Paul Hare in *Handbook of Small Group Research* found "intelligence, enthusiasm, dominence, self-confidence, social-participation, egalitarianism" most important (Massie and Douglas, p. 297). E.S. Bogardus in *Fundamentals of Social Psychology* listed "imagination, foresight, flexibility, versatility and inhibition", (Gouldner, p. 22)." Robert Michels in *Political Parties* emphasized "force of will, relatively wide knowledge, Catonian strength of conviction, self-sufficiency" (Gouldner, p. 22)." Such a listing could continue ad nauseum, covering the full range of personality. Though not absolutes, traits which are repeated most often seem to have the greatest credibility. Great confidence or an immense ogoism, faith in oneself, is seemingly far and away the single, most important criteria for leadership. Intelligence is noted often although many studies, Terman's work for example (Jennings, p. 155), have shown that practical intelligence is what matters most. Perhaps this is heroic common sense. Too great an intelligence actually mitigates against leadership. Willpower or drive or tremendous energy, the strength of a lion is necessary. In attempting to define the democratic hero, Emerson coined the term, "the Great Average Man" who is characterized chiefly by such a quality (Jennings, p. 84). Machiavelli's term, "virtu" which is characterized by "ambition, drive, spirit',, (Jennings, p. 43) also is applicable. On the other hand, judgment and reserve are important. One needs to be able to stand hack from a situation to gain distance and perspective; one needs at times the aloofness of a DeGaulle to gain respect. Jennings compares him to Roosevelt in this respect; acquaintances, not friends are important (Jennings, p. 68). Flexibility and tact, the cunning of a Machiavellian fox are needed. One must be able to move from "persuasion to cajolery, flattery to intrigue, diplomacy to horse-trading" (Jennings, p. 6) as the situation demands. A sense of timing, the "art of protraction," or knowing when to pluck the fruit at its moment of ripeness is a quality that Lenin had at his command (Jennings, p. 15) Finally, the quality or concept of "charisma" needs to be discussed. Some of the above suggest it but it is more than willpower or energy.

A word corrupted by Madison Avenue and Capitol Hill, "charisma" is more than just charm or good taste, more than just a twinkling eye or a

flashing smile. DeGualle's "stagecraft" (Jennings, p. 68) suggests its quality but a comment from a witness at the time of Lenin's death gives us even more insight into the nature of it. "Whether you think he was a damnable anti-Christ or once in a thousand year prophet, that is a matter of opinion, but when five thousand faces can light up and shine at the sight of him, as they did and I saw it, then I say he was no ordinary individual" (Rostow, p. 85). Charisma originally arose out of a religious context. The Greek translation is "gift of grace." It was based upon a transcendent call by a divine being which both the person called and his followers believe" (Rostow, p. 70). It is magical, atavistic, and personal in nature (Gouldner, p. 402). Max Weber deliberately secularized the word with his notion of the "frenzied berserk" and made it a value-neutral term. He defied the charismatic leader as a revolutionary figure who was immensely persuasive in argument (Rostow, p. 74). Someone once compared the logic of Lenin's speeches to a "mighty tentacle which twists all around you as in a vice and in whose grip you are powerless to tear yourself away" (Rostow, p. 90). Yet some still link it to a religious source. In contrast to heroic or inspired leadership, Robert Tucker labels it messianic. "Charismatic leadership is specifically salvationist in nature . . . . salvation in the form of safety or identity or rituals or some combination" (Rostow, p. 83). He later says that it is the power of vision and the communication of it; the leader is both prophet and activist (Rostow, p. 86). He has a peculiar sense of mission—belief in both the movement and himself as the chosen instrument to lead (Rostow, p. 87). There is an identification of the leader, cause, and followers. In *Mein Kampf*, Hitler states that a genius is selected by Providence to lead people out of the times of trouble. The leader undergoes a metamorphosis as he senses the emotional hunger of the followers and the resonance within himself of his nascent fantasies of becoming their hero (Graubard and Holton, p. 84). Abse and Jessner in a typical Freudian interpretation describe the leader as a "hypnotist", who becomes both a mother and father figure for the follower, awakening both "love" and "awe" (Graubard and Holton, p. 77). They go on to say that the leader is also sexually insecure, needs to be both man and woman, and thus intercedes with his followers, combining both "active domineering and submissive seductive strivings" (Graubard and Holton, p. 79). Gouldner labels the charismatic leader as an "agitator", in direct contrast to the "bureaucrat" mentioned earlier and characterizes him as willing to take great personal risks, hostile to routine and formalized organization, desirous of direct contact with members, avoiding hierarchy, frustrated by details and more concerned with intuiting general principles, and relying on the single, momentous action (Gouldner, p. 62). In addition he divides "agitators" into two kinds: "the sacred and the secular" (Gouldner, p. 62). The former has a cause, be it God-given or not; the latter simply has the magic without anything to tie it to. He might be termed the accomplished PR (public relations) man. Weber argues that ultimately the charismatic leader is replaced by a bureaucrat; yet seemingly the former, Lenin is a good example, can be kept alive in the form of a cult, a symbol nurtured and pre-

served by those who come after him (Rostow, p. 92).

The psychology of the leader in relation to his followers has been suggested at different points earlier in the paper. Seemingly, Freudian interpretations find such motivation behind a leader's actions to be unhealthy. Otto Fenichel found that leaders are prompted to act either out of feelings of personal inadequacy or guilt developed early in childhood relationships to parents where they either felt abandoned or threatened (Graubard and Holton, p. 78). The leader becomes a "parasitic super-ego" who may even "demand and sanction the actioning out of dormant cruelties" (Graubard and Holton, p. 82). Otto Rank in studies about ancient mythologies shows that a recurrent theme in hero myths is the Oedipal necessity of the son to slay his own father (Graubard and Holton, p. 86). Laswell in *Psychopathology and Politics* found leaders to be neurotic, abnormal, in their adaptation to their own culture, either "compensating for a low self-esteem or extending themselves for a high self-esteem" (Rostow, p. 8). William James also found a leader to be maladjusted or "a misfit" and stated that he is a product of a "psychopathic temperament and superior intellect" (Rostow p. 11). James in fact fit his own definition for, according to Cushing Strout, he "conspired with circumstances to turn his private conflicts into public success with relevance for others" (Rostow, p. 493). Erik Erikson makes the same point in referring to Martin Luther when he says that Luther was an "individual who is called upon to lift his individual patienthood to the level of a universal one and try to solve for all what he could not solve for himself" (Rostow, p. 6). Kris and Leits are indicative of only a few Freudians who find a positive and healthy basis for motivation (Gouldner, p. 406-407). They make a distinction between a superego and an extended ego. The former, the morality of "Do's and don'ts" is naturally embodied in the authoritarian leader, the "primal father," in Erich Fromm's words, the "magic helper" to whom one may "escape from freedom" by denying one's own responsibilities (Gouldner, p. 7). The latter, however, is simply an extension of the leader, who by setting himself up as an example, raises the questions of self-protection and evaluation in the follower. The author uses Hitler and Churchill as appropriate examples of each. The extended ego has some similarity to John Stuart Mill's idea that understanding and persuasion rather than force are the means to healthy leadership (Jennings, p. 6).

Otto Rank also has a concept of the extended ego but more specifically shows how the originally neurotic leader becomes the most creative person. He agrees that most people conform to society and are happily adjusted in doing so; his belief is similar to that of Neitze but the scorn and arrogance are lacking. Other people do not conform but remain stymied in their frustrations. A third group of people, however, are able to transform their neurotic maladjustment into creative purposes. Rank says: "the truly creative person becomes a successfully differentiated person by the extension of his ego into the world of reality." Recognizing the interdependence between leader and situation (here his emphasis distinguishes him from Erikson). Rank further states that "the person may be said to create himself

through contributing to the creation of otherselves in environment (Jennings, p. 137)." Individual and groups achieve some kind of balance, a kind of humanistic party that is striking. Again, John Stuart Mill's idea that a leader creates as many independent centers of thought as possible, in a way, argues that the leader becomes fully realized only by helping others to become independent centers or fully realized as well (Jennings, p. 7). In reflecting the modern tendency to discredit the autocratic, primal father and also not too far from Mill's views, Sidney Hook defines the modern leader as a "teacher" who attempts to break down the distinction between the masses and the hero. Every man has the potential to be a hero or great average man, providing he is given an opportunity to find and activate his talent (Jennings, p. 90).

Three relatively recent theorists try to define leadership simply in relation to basic needs. Atkinson and McClelland recognize three basic motives: "affiliation, achievement, and power" (Massie and Douglas, p. 53). Leaders are more concerned with the last two and reflect, of course, Machievelli and Neitze, McClelland then goes on to say (in a similar manner to Kris and Leites) there are two kinds of power: "negative power" based on coercion and "positive power," based on and achieved through inspiration to get someone to identify with goals (Massie and Douglas, p. 343). The concept of inspiration can be related to the means of charisma, persuasion, intuition discussed earlier. Abraham Maslov gives man a hierarchy of values, defining needs in both physical, psychological, and artistic terms. There are five basic groups: (1) physiological (2) safety (3) social: friendship, affection, acceptance (4) ego self-esteem: self-confidence, achievement, independence (5) self-fulfillment: creativity (Massie and Douglas, p. 50-51. Having adequately met the first three most of the time, the leader is more concerned with fulfilling four and five.

Leadership in the Business World

With special regard to the function of groups in the business world, one normally deals with the more advanced ones. In the 1920s, the famous Hawthorne studies concerning business organization showed the strength of the group to be superior to that of the individual leader (Jennings, p. 170). In the 1930s with his work at Western Electric, Elton Mayo substantiated such a position so that presently a typical textbook on management emphatically states: "As is true in leadership and authority, the ultimate source of power is in the group and it is the group that decides how effective a manager will be" (Massie and Douglas, p. 344). Presently, however, several critics of this approach have voiced themselves. As previously noted, William Whyte sees the group locked into an organization, promoting mediocrity and staleness. In reference to the group leader of member, he says: "one participates for the end of social integration, for communication centered cohesion, for better interpersonal relations, for group harmony, for the reduction of social tensions, for adjustment to the environment (Jennings, p. 182). The leader never frustrates or challenges the needs of the group, rather is simply a mediator, a facilitator, versatile and adept at being a great "adapter".

Thomas Carlyle did not believe in the theory of the great "adapter". Rather, he is noted for saying, "the history of mankind is the biography of those, its great men" (Jennings, p. 71). The theory of the "Great Man" or exceptional leader was prevalent until the middle of the last century. We have noted its opposition and the reason for its demise; yet to some, it still has a bearing on the problem for it puts ultimate faith in the individual as a creative source. The whole conception of the significance of the individual man is as important as any concept in Western culture and does not die easily. As there were numerous definitions of leadership, so there are numerous classifications of the great man. Many have already suggested themselves at various points in the paper. One additional one will suffice. In *An Anatomy of Leadership,* a book which has certainly been a leading source for this paper, Eugene Jennings distinguishes three types: "hero, prince, and superman" (Jennings, p. 2). The first is characterized by his sense of mission, a great and noble cause to which he unconditionally dedicates his entire self. The second has a deepseated need for power over others and desires to maintain such at all costs. The third is an energetic rebel or rule breaker whose willpower resists the values and norms of family, church, and society. The third is actually an elaboration of the term by Neitze. Such a leader with a "will of power" and thus also tied into the second type of prince, "acts out of strength that comes from a sense of duty and responsibility to his own unique self and disciplines himself to wholeness" (Jennings, p. 125).

Leadership in Public Education

Knezevich (Knezevich, 1969, p. 95) views leadership as being divided into three classifications. These classifications are:

1. An attribute of personality (or symbolic leadership).

2. A status, title, or position recognized in a formal organizational chart (which is called formal leadership).

3. A function or role performed in an organized group (functional leadership).

Knezevich further states that leadership involves a form of human energy in organized groups of individuals. According to Knezevich, this force becomes a motivator and points these organized groups of people toward some common goal.

In the process of public education, the leader is charged with the responsibility of reaching the primary goal which is to educate the public. M.L. Evans (Jacobson, et. al., 1973, p. 15) points to the fact that the leadership used to reach educational goals may come from a building level administrator, a team teacher leader, or a specific group of teachers.

Also, we must not forget the leadership that is involved with the logistical support and service segment of the public school system. These leaders are involved in reaching a more secondary goal of providing service and assistance to the public instruction phase. All too often these logistical leaders are not given proper consideration. This particular line of thought is most likely

due to the nonacademic nature of their (the logistical leaders' work. Another thought that may support the previous statement is that academic leaders place a greater emphasis on the instructional phase rather than the logistical phase of their administrative operations. The true educational leader must take a 360° view of his/her overall administrative operation as it concerns an academic or logistical (or a combination thereof) function.

In public education, the educational leader will function in one or a combination of three super-operational categories. This action will depend upon the type of administrative position to which one has been assigned.

The previously mentioned categories are:

1. Instructional Leadership
2. Logistical Support and Service Leadership
3. School-Community Leadership

One will find that instructional leadership is very dominant at the building level. Leadership at this particular plane will focus upon an overall goal of providing a learning experience through a phase of some type of instructional program. Reaching this particular goal will involve the principal's (or central office instructional administrator's) interaction with the following duties:

1. Overall Instructional Plan (Developed by both building and central office administrators).
2. Teacher Accountability in carrying out the Instructional Plan.
3. Administrative (building and/or central office) Supervision of the Instructional Process.
4. Administrator (building and/or central office)—Faculty involvement, coordination, and liaison and evaluation concerning the Instructional Process.

Logistical service and support leadership will be exercised mainly at central office level, but is exercised on a lesser scale at the building level. Administrators involved with business management duties such as accounting, auditing, food service, transportation, operations, maintenance, purchasing, supply and equipment inventories will have to:

1. Develop and carry out the overall plan for logistical support and services for the educational organization.
2. Be accountable for all personnel (certificated and non-certificated) involved in the logistical and service segment (at both the building and central office level).
3. Provide administrative supervision of the logistical support and service program (at both the building and central office level).
4. Provide administrative-subordinate coordination, liaison and evaluation of the school organization's logistical program.

Leadership in the area of school-community relations is a must today. This is especially so in view of the people clamoring for more participation

in policy determination and decision making. Since the 1960s, many school districts have placed a great amount of consideration toward the community. This has been brought out by including lay citizens on both permanent and ad hoc committees which are used in conjunction with the school district's many educational activities. Administrators are required by society's demands to recognize the awesome power of the community. Concerning this recognition, there is a need for both the administrator and community lay persons to establish group goals which will flow into the primary goal of educating the public. Burden & Whitt (Burden & Whitt, 1973, pp. 178-179) state that there are four "I's" that assure successful community participation. They are:

1. IN—Get the people of the community into the school, primarily by means of recreation and education.

2. INTERESTED—Get them interested. Explain the problems and help the community to solve them. Get the staff and administration interested in community problems.

3. INVOLVED—Ask people to help. They are willing and able when given the opportunity.

4. INFORMED—The informed person is the responsible citizen concerned with improvement.

Burden and Whitt (p. 179) further state that in order for community participation to take place, the administrator must have an open system of operation.

Once again, one can witness that school-community leadership involves the administrator to:

1. Give direction in the construction and carrying out of an overall plan for school-community relations.

2. Be accountable for all personnel (professional and lay indi-

2. Be accountable for all personnel (professional and lay individuals) involved in the school-community relations program.

3. Provide proper administration and supervision of the school-community relations program.

Guba and Getzels (Owens, 1970, pp. 52-56) fuse educational leadership with the thought that the organization (the school) is a social system featuring a hierarchal role structure. They also are of the belief that each role in the hierarchy is individually viewed with certain expectations and perceptions.

The Getzels-Guba model (Owens, p. 54) views the educational leader as having two weighty dimensions which are the producers of organizational behavior. The model illustrates a choice of movement by the leader to either the idiographic (personal dimension) or the nomothetic (organizational dimension). The end result is that of the educational leader obtaining the organization's (school's) goal. The idiographic approach to the goal would

illustrate a humanistic tone by the educational leader with his subordinates. If the nomothetic approach is selected by the educational leader, the goal would be obtained for only the organization's credit.

We have discussed leadership and the areas of leadership which are of concern to the school administrator. However, it must be taken into account that each leader is an individual. It is imperative that mention be made in regard to each individual leader possessing a unique style.

Innate factors that have a bearing on determining a leader's style:

1. A system of personal worth.
2. Assurance of the subordinates the leader will be involved with.
3. Freedom from fear of the known and unknown.
4. Possessing a character of leadership.

Also, the group to be led will create a series of factors which will influence the leader's style of leadership. These factors are:

1. Goals of the organization.
2. Size of the organization.
3. Composition of the organization.
4. Direct and indirect expectations of the leader.
5. The leader's "know-how" characteristics.

Both sets of the above mentioned factors will partly have an effect upon the leader's particular style. Personality will provide the remainder of the effect upon style.

The following model (Figure 1) can well illustrate the style that a flexible leader will use in reaching his/her goal.

The flexible leader has the ability to alter his/her style in order to meet the organization's goals. Factors which have an influence on the leader's particular style (democratic, neutral or authoritarian) are those forces within the organization, those outside the organization and the personal makeup of the leader.

FIGURE 1
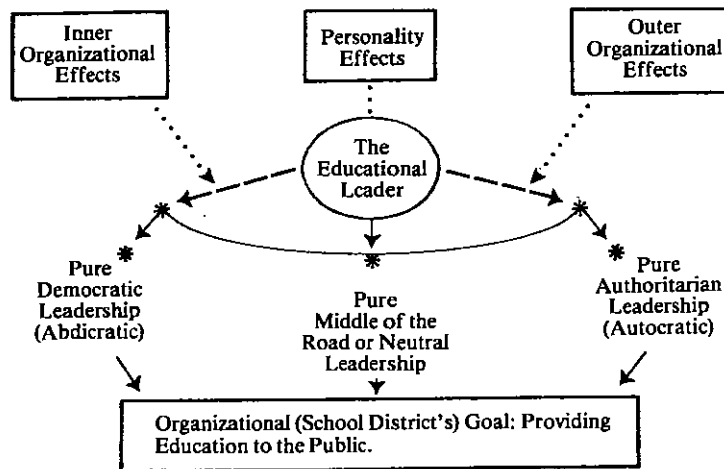
The leader must keep in mind that some kind of control must be kept over subordinates in order that their efforts can be coordinated to reach the particular goal in question.

In summary, school leadership involves the areas of instruction, logistics and school-community relations. The leader may be involved in one of the above segments or he/she may be involved in any combination of the three. Another point to remember is that the leader's style is determined by innate and group factors. In looking toward success, all of these factors must be manipulated and used toward reaching the organization's (school district's) goals. The following illustration (Figure 2) gives a vivid summarizing illustration of the educational leader and how his/her goal is accomplished.

In Summary

With Maslov, leadership is at last positively founded on strength, health, and choice. Every man ultimately has the potential to be a leader to some degree. Similar to Otto Rank, Maslov believes that an aesthetic value, individual creativity, is the highest purpose a leader can achieve. Combined with Rank's profound conviction that such creativity can only be found in relation to or through others, Maslov's theory leads to a fully developed theory of leadership. The leader is not a "radar screen" dependent solely on others for advice; neither is he a "stabilizing gyroscope" directly dependent upon internalized parental convictions (Jennings, p. 141). According to T.A. Harris' terminology, he is neither a "child nor parent," but an "adult" and similarly treats others as one. He is "an initiator", a beginner whose thrust is conditioned by and molds his surroundings. The leader is situationally relevant but not situationally determined. The social order he feels is not above and beyond him. He does not see inevitably. He sees only purpose and possibility and places his faith upon initiative (Jennings, p. 91). He is not symbolized by a strap across the shoulder. The strap has been immersed in deomcracy. It has expanded, lost its rigidity, flexible, perforated with numerous small openings, more circular in shape than not, Jennings uses the term, "filter", to describe this new person (Jennings, p. 141). He is an interdependent, functioning personality and has "acquired his own set of values, norms, and beliefs that are peculiar to himself as a unique, mature individual" (Jennings, p. 141). As Whitman stated at the opening of this paper in reference to such an individual:

> You shall not look through my eyes either, nor
> take them from me,
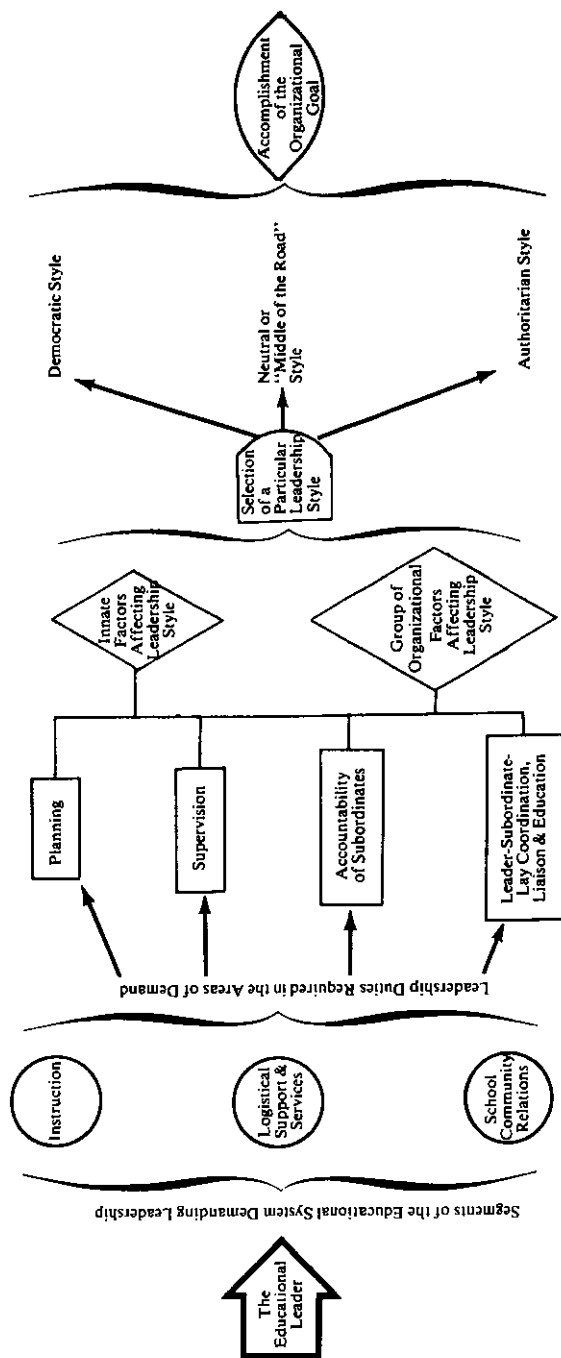> You shall listen to all sides and filter them
> from yourself.

FIGURE 2

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