The Public Administrations as Civic Shaman: The Self-Reflective Integrator of Policy Frames of Reference and Social Character

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THE PUBLIC ADMINISTRATIONIST AS CIVIC SHAMAN: THE
SELF-REFLECTIVE INTEGRATOR OF POLICY FRAMES OF
REFERENCE AND SOCIAL CHARACTER

by

Phillip A. Brown

A Dissertation
Submitted to the
Faculty of The Graduate College
in partial fulfillment of the
requirements for the
Degree of Doctor of Public Administration
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Western Michigan University
Kalamazoo, Michigan
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This study discusses the discipline of Public Administration and the Public Administrationist in relation to policy frames of reference and social character. The relationship of policy frames of reference and social character is the basis for public trust. As the American political system becomes more and more fragmented, public administrationists, sometimes by default, become the trustees for safeguarding the public trust.

The concept of policy frames of reference, as it evolves in this discussion, refers to the ability of the public administrationist to understand the interactions of changing issues impacting on the interactions of changing issues, or quantum thinking. Social character, as it evolves in this discussion, refers to the nexus in which personalities meet culture and social structure.

The public administrationist is an individual who becomes, and in becoming develops a mediating understanding that the public runs in two directions. One is based on the Aristotelian idea of citizenship founded in the notion of the human person as a cognitive, active, moral, intellectual, and political being who is somehow searching for equality. The other direction, as ascribed
by Galus, is in terms of the universe being divisible into persons, actions, and things, with the major emphasis directed toward things. This study suggests that the public administration equation's legitimacy emerges from an understanding and involvement in the U.S. Constitution, the Constitutional Administrative State, and the Public Administrationist.

This study suggests that for the discipline of public administration and affairs to become, it must come to grips with Dwight Waldo's contention that the field of public administration "has never satisfactorily accommodated the theoretical implications of involvement in politics and policy making." Perhaps an accommodation cannot be achieved because of the inherent zero-sum mentality of power arrangements. This study attempts to develop the something else as being embedded in the educative processes and in the understanding of human nature, allowing for new or different "knowledges" to surface in furthering our understanding of human relations.
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DEDICATION

This dissertation is dedicated to those service men and women who served in Viet Nam. In Viet Nam, the greatest military power ever known to the human race met the simple peasant of an agrarian society—and was conquered.

In Viet Nam, administrative practices existed in a vacuum, exuding a deep sense of hopelessness—a sense of insufficiency of purpose by the American political establishment, which was covertly, then overtly, transmitted to the forces in the field. The national insufficiency of purpose policy produced the only known legend of the Viet Nam effort: "destroy the village to save it." The village temple in Viet Nam was usually the dominant feature and, as such, became the center of destruction, regardless of any other considerations.

The following poem was composed shortly after returning from Viet Nam in April 1972. The rising sun in the west is symbolic of the American soldier looking for leadership from the Western American Democratic society—yet knowing that it did not exist. The departing sun in the east is representational of the hopeless quagmire of Southeast Asia—the hopeless quagmire where the human condition all too frequently ended without notice.
The rising sun
in the west—
bounced rays of light
off the temple walls
ruined by a stray bomb.

Facing to the east,
like a lonely soldier—
the remaining pillar, twisted
gruesome in its vigil,
watched the sun depart.

Phillip A. Brown
Major, Infantry
USA, Retired
ACKNOWLEDGMENTS

It is always difficult to do justice to the numerous sources of inspiration, assistance, and intellectual support that have contributed to a study which has been many years in developing. However, there are several sources of helpfulness and support I wish to acknowledge.

I wish to acknowledge Western Michigan University and, in particular, the School of Public Affairs and Administration, for making the Doctorate of Public Administration program available to the many students interested in the public governance processes. Without such a program, a study of what the public means would not be possible.

I further wish to state that I am deeply indebted to Dr. Ralph Clark Chandler and Dr. David S. DeShon, who over the years have been supportive of my efforts to understand the many Public Affairs and Administration dilemmas embedded in this study. Without their significant help, my efforts would have been futile, and without meaning. Without their compassionate re-directions during the many times that I "went in the wrong direction, poorly," I would still be going in the wrong direction. My personal growth and learning development is primarily the outgrowth of their teaching methods and embraces the ever-challenging theme of knowledge learning: "write your own question, and answer
it brilliantly." It is in writing your own question and developing an answer that knowledge advances. I also wish to thank Dr. Barbara Adams. I always have looked up to Barbara. She was several cohorts ahead of me and lit the beacon for others to follow. She has been an uplifting spirit.

No graduate study is ever attempted without the support of one's spouse, and mine has been no exception. With her wise counsel and understanding, I am something. Without her wise counsel, caring, and critique I am nothing. She is a free spirit in her own right. Thanks, Joyce.

I must also mention my three sons: Bob, the engineer student, for helping me understand quantum thinking and how difficult it is to consider changing issues impacting changing issues. Paul, the artist, for his insights into issues being very much like gradient light changes, flowing from one dimension to another. The public administration helix-star was his idea. Not the least of these three blessings is John, the practical-minded son, who went out and bought me a case of computer paper. His estimates were within a few sheets.

I also wish to thank Sue Miller for her abilities in constructing this study to comply with APA style requirements. Without her mysterious unraveling of all the administrative details, I would still be hopelessly mired in the formatting procedures.
Acknowledgments—Continued

For all those who helped me, I have written this discussion in the "we" form. This does not mean that I am not responsible for the "we."

Phillip A. Brown
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CHAPTER I

INTRODUCTION

At some point in the development of every discipline, the assumptions on which the discipline is based should be clarified and, if possible, pushed to new horizons. The durability of public administration and public affairs is undoubtedly dependent on many factors, both external and internal, factors that have evolved over the years. There are many different disciplines whose adherents are just as vocal in their diagnosis, evaluation of issues, and apt at problem solving. None of the constructs or concepts involved in administering the affairs of the public make up an exclusive theory or practice of the discipline of public administration and public affairs. Yet, collectively, all of the constructs and concepts combine and become, at different levels, the theory and practice of public administration. A basic theme, then, critical to exploring and probing into an understanding of public administration, is the development of a meta-model based on consistent public administration themes.

The fact that there exists no single unifying basic theoretical model from which the discipline of public administration facts, hypotheses, and interventions are to be derived is not a weakness, as is commonly regarded in "science," but is an outstanding feature of public administration. It is the source of its power to survive and emerge as a more influential discipline in moving public
administration toward a greater understanding and involvement in interpreting social values and beliefs, which ultimately should contribute to a greater "civic virtue." The unique strength of public administration lies in its ability to draw from multiple disciplines and systems when exploring and attempting to understand complex, ever-changing issues, and then to determine and develop appropriate interventions.

The purpose of this study is to probe into two of the primary public administration constants and constraints, constants and constraints that seem to be present in all public affairs arenas—that is, policy frames of reference and social character (Figure 1). If it is our intention to continue, and to perpetuate the discipline of public administration, a discipline able to evolve with the changing times and capable of absorbing technological innovations, then an effort must be extended into understanding those fundamental constructs and concepts that render public administration legitimate. This is necessary because the public administrationist is concerned with social life, which is "a complex network of emotional behavior and commercial relations among individuals, groups, and nation[-states]" (Noy, 1977, p. 3).

My basic hypothesis is that the uniqueness of public administration and public affairs is embedded in multimodal systems, which allows for maximum flexibility when attempting to integrate the complexities of social life, and a democratic form of government. The existence of numerous competing perspectives surrounding "civic virtue" enables us to arrange policy data about
complex social issues into several alternate patterns, allowing differing points of view to be analyzed from different perspectives, and then to transfer the focus of interest according to the perceived needs of society.

Figure 1. Policy Analysis Design.

Policy is the primary language of public administration and the public administrationist. Public administrationists, therefore, should think in terms of policy, with most or all of their actions embedded in terms of approved policies, or policies in a state of change. Therefore, we need a deeper understanding of the elements of the dominant themes of the different policy frames of reference, their components, and their strengths and weaknesses. However, I am suggesting that it is insufficient to understand policy as only different frames of reference, but rather a need exists to probe into, and understand, the underlying
ideas about values and beliefs, which lead to the selection, development, and implementation of policy analysis design. Ideas about values and beliefs that people use to order their worlds is what I am classifying as "social character." This is an extension of C. W. Mills's (1959) biography and history, and is also the basis for the *Diagnostic and Statistical Manual of Mental Disorders*, fourth edition (DSM-4) (American Psychiatric Association [APA], 1994). Public administration should be considered a vibrant, evolving discipline, focusing on the integration of theories and practice—running in parallel, considering two possible vectors—an application of laws enacted by others, or as an active and vital component of the public-policy-making processes (Harmon & Mayer, 1986). The major focus of this study is not the application of laws by the public administrationist, but the public administrationist as an active and vital component of the policy-making processes (B. G. Peters, 1992). This is only another way to think about either joining or separating the conceptualization and the execution processes and content—of integrating liberty and justice. It is my contention that to create an operational concept of the public administrationist as trusteeship, the discipline of public administration needs to consider itself as an active partner in the affairs of the state, rather than being only subordinate to the elective process. I believe this can be accomplished through a deeper understanding of policy frames of reference and the value and belief systems that constitute social character. Integrating these two broad concepts is what I am calling policy analysis design (Figure 2).
NOTE:

Look for the limiting zones: those areas which are the same and those which are different.

The concept of optimality transfers the economic approach from a descriptive science to an exercise in moral reasoning.

Figure 2. Frames of Reference/Social Character.
Increasingly, public administration concepts, whether they be organizational, structural, or substantive, seem to require an ability to manage the ever-growing complexity of diversity from a nonlinear perspective. No longer are unidimensional policies of polity accepted by all, with a growing number of policies having staunch defenders and detractors moving in different directions simultaneously. If the citizenry is to retain its faith in the governance processes, it seems prudent for the public administrationist to learn and understand more about the forces affecting the "public good" and "civic virtue." Frequently, public administrationists are called on to assimilate, integrate, and mediate between conflicting viewpoints and frames of reference. To the extent that our Constitution provides a framework, a framework that embraces both the economic side (production, distribution, and consumption) and the governance dimension (steering and guiding, and equality before the law), sound policy analysis design should address these interacting concepts.

One cannot fully understand the factors of how certain aspects of the American, representative democratic social system develops and functions without relating the development to the broader realm of American values and beliefs. When we fully examine the meaning of Americanism (Seligman, 1992), that is, the ideologies that are the basis for how we think about things, we find a core set of components that can be traced back to certain well-informed structures. It is my intention in this study to explore the developmental conditions that are the basis for Americanism and the conditions that allow for a deeper
understanding of the "spaces between the fields." I intend to accomplish this effort through an investigation of policy frames of reference and social character as these two constructs impact or apply in a nonlinear environment. Policy frames of reference is only one way of articulating a model of citizenship, or "the civic," a model imposed on others under the guise of "legitimate state authority" in the pursuit of some value and belief system.

The on-going pattern of public policy is the signature of a society and the organizations or institutions that represent society. In its definitions of public needs, through public policy frames of reference and its evaluation of social character, society makes a statement of what it means to be human and to have dignity within a particular society (Stone, 1988). Although not generally viewed in moral terms, policy frames of reference may also be seen as a moral code—a set of rules that define people's obligation to one another (Wolfe, 1989). However, neither the "market" nor the "state" is comfortable with explicit discussions of such codes imposed on others (Wolfe, 1989). The question, then, evolves into, "Whose rules?" and is met with an obdurate silence. It is in integrating the issue of social character and policy frames of reference that policy development, analysis, and implementation culminates into a fuller meaning and understanding of public administration—hence a way of viewing the "administrative state" and "social development." When we use the term "administrative state," we refer to "the organizational arrangements put in place to run the American Constitution" (Chandler, 1987a, p. xi). When we use the
term "social development," we are referring to a fact/value logic concept, which allows for the mediation of social conflict (Freeman, 1992). When we refer to social character, we are referring to that nexus in which individual personalities meet culture and social structure (Leinberger & Tucker, 1991).

Public administration, as a deontological-based theory (see Chandler, 1994, pp. 147-165), is only a building block that attempts to "bridge" numerous schisms. A bridge is at once several things: It is a chasm spanned and the span itself. It is also about what is being connected, and asks the question(s), why is the connection necessary? A deontological position, much like a "bridge," embraces the notion that actions are morally right when they conform to a relevant principle or duty. The term "deontological" is derived from Greek deon, which means binding duty (Etzioni, 1988). I am suggesting that public administration "trusteeship" (Chandler, 1987b) is framed outside of the neoclassical economic model of vested self-interest, resting instead on the "perception of welfare of others" and "binding duty," which allows for other factors to then explain behavior (Etzioni, 1988). However, the presumption in decisions to regulate, or intervene in a system, "is not wholly a homogeneous approach to resolving the dilemmas of the modern welfare state" (Baily, 1992, p. 50). Perhaps, the presumptions are only a loosely arranged marriage between a "self-equilibrating" system and the idea of an "evolving history, generating tensions and conflicts." These relationships may be so dense that they confound the
political system, resulting in the common fallacy of considering descriptions of issues as if they were explanations.

Inherent in the "perception of welfare of others" is the theme of "I-We" that must be considered (Smith & Berg, 1987). The "I-We" construct (Martin Buber) (Panko, 1976) cannot reach any climatic conclusion without a probing of "Talmud" learning,\(^\text{10}\) that is,

Learning has to be done in pairs, and the mode is adversary, with each party arguing for the correctness of their interpretation, and wanting to win. But the requirement is that, should one of them be unable to progress his argument any further and wishes to declare himself beaten, the other cannot accept his submission if he knows a way out of his opponent's impasses. He must show him the way out, so they can proceed with further argumentation. (Graham, 1994, p. 96)

Once we accept the premise of public administration as a means to explain and explore alternative relationships, then we can expand how we think about integrating policy frames of reference and social character as a means to put into operation trusteeship. Yet, administrative state social policies fail when there is no place for withdrawal. The stranger should be provided a means to withdraw from the arena of social welfare, with a large measure of self-respect and dignity intact (Ignatieff, 1984).

I am aware that a multifaceted approach—the spaces between the fields—exacts a cost. Drawing on different disciplines while attempting to discuss a synapse—the point where connecting impulses have the potential to move from one point to another—one sacrifices some elements and, perhaps, precision in the quest of understanding an umbrella discipline. Yet, public administration and
the public administrationist can be viewed as a sum total, embracing all the vibrancy of the state or nation. However, only by an interacting conversation in which policy frames of reference and social character expand and exchange information can a system inform itself about itself. The essential nature of unity is discovered not alone by a study of its separate parts, but by observing how the elements interact (Graham, 1995).

The experience of being the actual medium for a continual process of creation takes one past all depression or persecution or vain glory, past even chaos or emptiness, into the very mystery of that continual flip of nonbeing into being, and can be the occasion of that great liberation when one makes the transition from being afraid of nothing to the realization that there is nothing to fear. (Laing, 1967, p. 42)
Endnotes--Chapter I

1. I am indebted to three journal articles and an essay, which help to clarify how to introduce an abstract discussion about a particular discipline: Noy (1977), Rapaport and Gill (1959), Hershenson (1983), and Auerbach (1953).

2. The legitimacy of the public runs in two directions. The Aristotelian idea of citizenship was based on the notion of "the human person as a cognitive, active, moral, social, intellectual, and political being" (Pocock, 1955, p. 33), who is capable of both ruling and being ruled. The other direction is ascribed to Roman Jurist Gaius, in which the universe is divisible into persons, actions, and things. "A person was defined and represented through his actions upon things" (Pocock, 1955, p. 35). There is a natural tension between these two notions, and I am suggesting that it is the function of the public administrationist to mediate these tensions. The pendulum swings between the two positions, with society remaining somewhat stable, except at the extremes of the pendulum arches.

3. Sampson (quoted in Seligman, 1992) wrote:
   When we examine the meaning of Americanism we discover that Americanism is to the American not a tradition, or a territory, not what France is to a Frenchman or England to an Englishman, but a doctrine--what socialism is to a socialist... a highly attenuated, conceptualized, platonic impersonal attraction to a handful of final notions--democracy, liberty, opportunity, to all of which the American adheres rationalistically, much like [a] socialist adheres to his socialism. (p. 110)

4. Stone (1988) stated, "The pattern of public needs is the signature of a society. In its definition of public needs, a society says what it means to be human and to have dignity in that culture" (p. 81).

5. Chandler (1987) wrote,
   We use the term administrative state to refer to the organizational arrangements put in place to run the American Constitution. This description means the date is not precise because the framers
merely wrote the Constitution in 1787; they did not implement it for another 19 months. And in 1887, Woodrow Wilson merely focused the attention of scholars on the study of administrative practice; he did not found the American administrative state. If anyone deserves the title of founder, it is Alexander Hamilton. (p. xi)

6. Freeman (1992) posed several interesting challenges for the public administrationist:

First, can agents of the public household possess logically defensible value criteria for choosing among policy options in a world in which each alternative would impose a combination of benefit and harm. Second, a case can be made that technology does not impact society evenly. Third, that an important part of policy assessment challenges has to do with the limits of theory. Finally, is it possible to recognize a humanly constructed value-relativistic world and still assert value judgments defining societal development that are rooted in defensible logic and applicable to various cultural meaning systems without falling into ethnocentrism? (p. xviii)

7. "Social character refers to that nexus in which individual personalities meet culture and social structure" (Leinberger & Tucker, 1991, p. 4). A possible earlier discussion of "social character" may come from Eric Fromm.

8. Etzioni (1988) wrote,

The essence of the deontological position is the notion that actions are morally right when they conform to a relevant principle or duty. (The term deontology is derived from the Greek "deon" which means binding duty.) Deontology stresses that the moral status of an act should not be judged by its consequence, the way utilitarians do, but by the "intentions." (p. 12)

9. Baily (1992) indicated that the . . . world, however, is multicolored, diverse, complex, and constantly changing. [Then] to make effective policy decisions in this [kind] of world, we must adopt a multiversalist paradigm, in which we accept the truth that answers are situational and temporal, that risks and uncertainties are par for the course, and
finally, that the best we can achieve is amelioration of today's problems as we await their new permutations tomorrow. (p. 50)

10. Talmud learning "suggest[s] competition embedded in cooperation. This is not very different from that which Popper put forward to explain, through conjectures and refutations, scientific progress" (Graham, 1991, p. 96). This seems to suggest that Integrative Management pulls together the two competing themes of power: "one that explains it [power] as an instinctive urge and the other [power] as a means to ends" (p. 103).
CHAPTER II

OUT OF CHAOS

When people play with mental models [images] of the world, they are actually creating a new language among themselves that expresses the knowledge they have acquired. (de Geus, cited in Schwartz, 1991, p. 213)

For the individual public administrationist,\(^1\) engaged in the long-existing activities of administrating the affairs of the public, it is sometimes difficult to objectively determine what is so fascinating about the discipline. This is probably compounded by the dilemma that public administration is but one of many schools of thought that embraces service to, and for, the "public good" in the public affairs arena. Because of the mix of disciplines competing for resources, public administration joins the arena of public affairs, and together, they become an umbrella discipline. Thinking of public administration and public affairs as an umbrella discipline, deeply embedded in "learning listening," rather than "transactional listening" (Bruck, 1995)\(^2\) allows for different ideologies to compete for interventions based on an understanding of constitutional processes. Understanding competing constitutional ideologies as only processes, however, generally results in different policy frames of reference attempting to intervene in sometimes similar and sometimes different aspects of social character. Perhaps this is because the competing ideologies are similar to the proverbial
group of "blind-men" (Hampden-Turner, 1981) viewing the same issue from different perspectives. However, for the public administrationist—the curator of the administrative state—to move onward, a need exists to understand how to use models in the functioning of public affairs and the applications of models to the discipline, particularly in an arena where multi-models compete for scarce resources.

I am suggesting that the fascination of the discipline of public administration is in understanding the competing models and ideologies that abound throughout the arena of public affairs. Because the discipline is often viewed similar to the proverbial "blind-men" and is usually considered subordinate to the political process, the discipline will remain retarded unless sufficient attention is dedicated to the understanding of modeling (Noy, 1977). When the arena is as complex as public administration and public affairs, it frequently is impossible to abstract a single element that might represent the entire issue; a number or series of models may be needed—each covering different, yet connected or unconnected, aspects of the issues. Yet, when policy is discussed in "public" terms, behaviorism, in the form of control, is deemphasized, whereas instilling responsibility is considered the logical outcome of the discussion.

Interventions, or models of interventions, of the linear or nonlinear state are only an extension of "the tasks which have flowed to government in the past century because the original private institution of society, the family, has not
Interventions of the administrative state are "an institutional attempt where control need not be an emotional or moral issue, [and] where in talking control, we discuss value, [rather than] values" (Drucker, 1994, p. 239). For the administrative state, regardless of political affiliations, the emphasis of policy frames of reference is on control, not on instilling responsibility. Yet, when the consequences of a particular policy frame of reference, in the form of an intervention, are integrated with social character and discussed in public terms, behaviorism—or control and manipulation—the presentation is as if the intervention is representational of responsibility. Central to understanding the public administrationist theme is the knowledge that the niche public administration and public affairs needs to embrace, as its own, is deontological based—a moral obligation involving the understanding of human behavior and providing leadership in changing human attitudes and behavior.

Understanding the integration of social character, that is, ideas about values and beliefs that people use to order their world with policy frames of reference, is basic to understanding public policy analysis design (Goleman, 1995). Policy frames of reference consist of five broad categories: welfare economics, public choice, social structure, information processing, and political philosophy (Bobrow & Dryzek, 1987) and then, interacting with social "cognitive elements" (Goleman, 1995) (see Figure 2, Chapter I). This will probably lead to increasing the reliance on the moral dimensions of a
professional civil service—the public administrationist—while reducing the role of political considerations in the selection of public means (Etzioni, 1988). All administrative state institutions are defined by the legislative processes, which embody both market-place thinking and political "categorical imperative" concepts. Yet it has been suggested that when human residuals, or transaction costs, from production, distribution, and consumption are discharged into society, the results can sometimes be highly negative and costly, thereby negating equality (Freeman, 1992). Ours may be the first century to take millions upon millions of people of society and reduce them to an abstraction, resulting in a certain level of isolation and a density of social networking that is difficult to penetrate and understand (Piore, 1992). Yet assumptions about human residuals discharged into society have unintended consequences. Once the definition of being human is either enlarged or reduced, then real humans have to be included, or excluded. Yet when humans confront each other as just another human, as just an abstract universality, one with power and the other with limited resources or power, then humans are certain to follow as a wolf, devouring its own kind.

Demonstrating knowledge about potential self-intelligences, and intelligences about others (cognitive processes), that is, involving an ability to be self-reflective in the foundation of the social order, is the reason the public administrationist exists. To demonstrate an individual's reflective relationship to social institutions is a critical function of what it means to be a public
administrationist and in the development of public administration multiple competencies (see Figure 3).^{12}

Public administrationist multiple competencies, and motives, often are traced to "cultural beliefs" and "psychological needs." The Protestant ethic (Max Weber, 1905), as a cultural belief, usually describes the 17th century bourgeois Protestant as an individual seeking the profit of sober, thrifty, diligent exploitation of opportunities for usury and trade. Psychological motives describe the formation of a need to achieve in childhood as critical to later entrepreneurial behavior (Burt, 1992). I am suggesting that, for nonlinear state policies to be effective, the recipients of the policy will need to willingly embrace "entrepreneurial behavior" and other important, yet critical, cognitive elements (Goleman, 1995). This will probably lead to increasing the reliance on the moral dimensions of a professional civil service—the public administrationist—while reducing the role of political considerations in the selection of public means (Etzioni, 1988). Understanding cultural beliefs and psychological motives is a critical element embedded in the multiple competencies of the public administrationist. The underpinnings, in examining the interactions, relationships, and boundaries between policy frames of reference and social character that cause concerns and confusions, therefore become moral as well as scientific, political as well as intellectual. These underpinnings tend to contribute to, and perpetuate, the concerns and confusions, not alleviate them, and perhaps they can be discerned with developing an understanding of the
Figure 3. Public Administration Skills.
distinction between the processes involved in a policy and the content of a policy (Goleman, 1995).

Differences between human beliefs and psychological motives should culminate in the "spaces between the fields," indicating a synapse—the point where connecting impulses have the potential to move from one frame of reference to another (Figure 4). Yet each connecting impulse, which reaches out to another impulse, that is, policy frame of reference, embedded in some level of social character, contains its own logic (see Appendix A, Glossary of Definitions).

At some level of understanding, the processes of learning, evolving, and adapting are at least similar, with systems networking and acting in parallel. This includes complex adaptive systems working as building blocks for higher and lower agencies, systems making predictions about the future, based on some type of history and biography, with perpetual change being the constant.

Embedded in a model based on history and biography, and at competing levels, is the probing into the relationship of knowledge to society, the interconnectiveness of relating impulses—intelligences, skills, and values. Additionally, an understanding of the evolutionary processes involved throughout society and culture changes as they move from one era to another (Appendix B). Traditionally, "civic virtue" has been deeply embedded, and understood from the viewpoint of either "markets" or "hierarchies" perspectives, with minimum attention focused on the networking of human relations. The market, under a
The state and market are the two phenomena under which we analyze issues, both public and private.

Moral structure is based upon disinterest.

Amoral structure is founded in self-interest, the self-interest of the marketplace.

A moral code is a set of rules that define people's obligation to one another.

* the point where connecting impluses have the potential to move from one frame of reference to another.

Figure 4. Public Administration/Trusteeship.
western political system, tends to treat democracy as a scarce resource, creating
different levels of economic costs as the price of participating, whereas the state,
during the arbitrary political process, establishes hierarchies—that is, classes of
people (Figure 4).

"Intellectually, the central fact today is an increasing fluidity of boundary
lines: conceptions [moving] with increasing ease from one discipline to another" (Mills, 1959). The fluid, yet competing constructs, constantly under discussion,
are those of Henry (1987, 1995)—"structuring of public administration" (Figure 5);
Harmon and Mayer (1986)—"normative vectors/processes" (Figure 6); Graham
(1994)—"the allocation or integration of scarce public resources," embracing
some type of power model, with an implied emphasis toward "strategic planning"
(Figure 7); and Bailey (cited in Henry, 1995)—"developmental theories"
(Figure 8).14

Considering policy frames of reference and social character, then, from
the perspectives of Henry (1987, 1995), Harmon and Mayer (1986), Baily (cited
in Henry, 1995), and Graham (1994) allows for policy to be defined as *a dynamic,
vibrant interaction that establishes relationship boundaries*. Thinking about policy
as a "dynamic, vibrant interaction" transfers policy from a "thing" to human
interactions, embedded in some type of value and belief system, "an interaction,
reaching out towards emerging psychological liberation parameters" (Golembiewski, 1987, p. 442). Policy attempts to achieve goals, and as the
meanings of goals change, the people who support or oppose the policy change.
Figure 5. Public Administration as Structure.

Figure 6. Public Administration as Process.

Figure 7. Public Administration as Cause and Effect.

Figure 8. Developmental Theories.

New meaning and alliances, in turn, change our ideas about what actions are appropriate; "the relationship between goals and actions is interactive" (Stone, 1988, p. 196). To understand, mediate, and extract the two main schools of thought on power in relationship to social character and policy frames of reference, "one that explains [power] as an instinctive urge and the other as a means to ends" (Graham, 1994, p. 103) (Figure 7), then becomes a critical task for the public administrationist. This implies an understanding, and knowing, about the characteristics and manifestation of policy frames of reference and social character.

Policy is also defined as a hypothesis, a hypothesis consciously designed to accomplish societal goals. This is because

... all policies contain high empirical content and their success depends on the corpus of knowledge on which they are based. To make policy is to engage the future, ... with the objective [being] to create a stated condition or direct a course of events yet to come and to reduce the incidence of random behavior attending those events. (Landau, 1992, p. 218)

Policy is also another way of imposing value and belief systems on others. This implies both a legitimate right to guide and direct others, and that the value and belief system is within acceptable societal norms. Included in this broad concept is the notion of discretion, which embodies a range of potentialities closely associated with the basic policy frames of reference and social character. Movement away or past certain acceptable boundaries indicates a policy shift, or a need for a particular policy to be redefined.
Policy is dependent on past experiences and behavior, encapsulated in an organization's, or institution's, value and belief systems, so that it acts as a guide to what is expected from the individuals within an organization or institution, and those who are external to an organization or institution. Embedded in "past experiences" is the notion of justice because justice is the point that establishes legitimacy—and legitimacy contains "the quality of being good and right, [subsequently binding] rule-follower to rule-maker" (Stone, 1988, p. 232). Justice is defined as the freedom to make moral choices, based on an acceptable community value and belief system. Policies consist of courses of actions that are applied to numerous individual actions. Policies become public when they have a broad impact on the structure of society. "Policy then, as an activity, has to be understood in terms of the experience from which it emerges and the behavior which it creates" (Laing, 1967, p. 44). It is in the understanding, and transformation, of these experiences—the merging of the cognitive social elements—that the public administrationist moves social character forward, or backward.

Policy is an evolving process of social character, that is, integrating individual values and beliefs into a statement about institutional values and beliefs. "Policy forms and policy adjustment should not be two separate processes" (Parker-Follett, cited in Graham, 1995, p. 219), but rather should be co-active.
Policy, broadly defined, is something that legitimizes what an organization does, how an organization functions, both formally and informally, and how an organization prepares to function. Combining the "how an organization functions" and "what an organization does" with why an organization exists and the "needs" of an organization, we should then be able to make some type of intelligent statement about the relationship of knowledge to society, that is, the "knowledge for" policy preparation. At least we should be able to better understand the spread of knowledge and the degree of knowledge integration within and throughout different groupings. (See Appendix B for a spread of "cultural knowledge," and how the spread may affect choices of policy frames of reference.) *The American Heritage Dictionary* (1973) defines policy as

> any plan or course of action adopted by a government, political party, business organization, or the like, designed to influence and determine decisions, actions, and other matters; and, a course of action, guiding principle, or procedure considered to be expedient, prudent, or advantageous. (p. 1014)

Beginning to think about an intervention, that is, the integration of the cognitive elements of social character with policy frames of reference, establishes and initiates a flowing in different directions, with either a conscious or unconscious awareness on an individual's part. This will probably result in the selection of a specific policy frame of reference by an institution, which ultimately influences the outcome of the policy. Involved in this process is the idea that policy frames of reference transfer the burden of thinking to the organization, or institution, by recognizing and designating "classes of things." This may, or may
not, become reified. Reifying classes of things then leads to polarizing, including, or excluding, of certain categories, which results in the very idea of a suprapersonal (manipulation and control) cognitive system stirring a deep sense of outrage in the individual, because certain cognitive elements become benign. (Reification may be thought of as part of artificial intelligence because it implies a level of "taking on a life of its own.")

This, in turn, leads to complex ordering. What can be anticipated, then, in understanding how policy frames of reference and social character interact is to uncover the degrees of sameness, or differences, within and throughout organizational cultures based on some type of complex ordering as it relates to policy frames of reference and social character.

Complex ordering is the result of sustained policies and leads to institutional sameness or to differences between organizations or institutions, which accounts, in large measure, for the "allocation of scarce resources" political theme, or in contemporary terms, "strategic planning." Sameness, or difference, or something close to sameness, or difference, is defined by a particular institution, nothing else. Sameness, or difference, is a quality that is conferred on elements within a coherent scheme of things, and is embedded in the notion of a theoretical structure. Institutions perform the same tasks as theory because institutions confer sameness or differences. This "sameness" or "differences" is based on the reflective qualities of organizational culture and
policy frames of reference, and is the primary function of policy analysis design (Douglas, 1986, p. 83).\textsuperscript{17}

Our teachings lead us to understand that each kind of social (organizational) character a community is involved in contains some type of ongoing thought processes, some level of multiple social cognitive elements, which is expressed in terms of its own thinking style (a preference for a particular policy frame of reference), interacting within and throughout its own membership, further establishing and building on the social character of the membership. This is usually experience based, thereby establishing moral understandings, or ethical positions. Because of the different cognitive elements competing for expressive release, we all underline differently; that is, we, individually and collectively, place the emphasis on those aspects we (I) believe to be important, thereby frequently leading in multiple directions. The tendency is frequently the same: "[W]e take what we think we need from the past and leave behind that in which we no longer believe. We edit the culture until it accords with our own image of ourselves" (Appleyard, 1992, p. 89).\textsuperscript{18} In essence, this is social character—the ideas about values and beliefs that people use to order their worlds. The complexity that arises from the different competing directions is not only within the specific social (organization) character and policy frames of reference, but between social character and policy frames of reference of the larger structure, so that there are a myriad of simple components interacting simultaneously. The complexity, then, becomes in fact all the many possible
ways social character and policy frames of reference interact. Social character is constantly organizing and reorganizing into larger, and smaller, structures, through the clash of mutual accommodation and rivalry. This continuous emergence is complexity.
Endnotes--Chapter II

1. The public administrationist is an individual who reaches and attains a certain status of "self-awareness"—a certain level of self-efficacy (Henry, 1995, p. 44). Public administrationists increasingly are adapting and developing (new and different) techniques to the governance processes (p. 155). I am contending that once this self-awareness has been developed and put in place, a certain, high level of "self-efficacy" will be self-evident. We will know the public administrationist because she/he will not feel guilty about behaving morally. Ultimately, the public administrationist will evolve into a reality when the institutions of higher learning that offer advanced degrees in Public Administration and Public Affairs develop a method whereby Masters of Public Administration and Doctorates of Public Administration are awarded and designated public administrationist.

2. I am suggesting that the political arena is not primarily concerned with "a moral obligation to act" past retaining the power to rule. Therefore, I believe it is important that the public administrationist be the trustee of the public faith, and has the "moral obligation to act" (Bruck, 1995).

3. Hampden-Tumer (1977) introduced his text with the poem of the "blind-men." Following the introduction there are some 60 psycho-dynamic models that may be used in understanding human behavior. The selection, or elimination, of any one over another may or may not influence how the individual public administrationist views human nature, and may determine what, if any, aspects of social character may be considered when formulating and choosing a particular policy frame of reference.

4. "We might remind ourselves of the six blind men and the elephant: One touched its body and said it was a wall, another touched an ear and said it was a fan, another touched a leg and thought it was a pillar..." (Laing, 1967, p. 106).

5. A model "is a logical hypothetical construct, which abstracts and transfers a system of relationships, processes, or rules from their original context to another context, where, generally, only one or several elements are
preserved unchanged, while others are either changed or eliminated" (Noy, 1977, p. 2). Noy's discussion about modeling was an extension of Rapaport and Gill's (1959) article. The two journal articles are complementary in understanding "modeling." I am contending that public administration and the public administrationist are closely allied with the disciplines of "psychology" and "education." Psychology is the primary discipline that attempts to explain human behavior, whereas education is concerned with changing attitudes and behavior. In the public affairs arena, although the public administrationist requires a thorough understanding of "power relationships"—political science—a positive movement forward within the discipline is based on "learning listening," and not "transactional listening."

6. "Although pay-for-performance has been widely copied, the 'science' of behaviorism remains largely American. To the best of our knowledge only Americans in any significant number believe that such a psychology is either possible or desirable" (Hampden-Turner & Trompenaars, 1993, p. 30). Drucker (1994) suggested that

   Our schools of education and our departments of philosophy or psychology still contain both behaviorist and cognitionist. And they still talk as if we had to choose between the two approaches, and as if each contained "the truth, the whole truth, and nothing but the truth." Actually we should be debating the proper balance, the proper relationship and integration between the two. (p. 343)

7. Skinner (1990) wrote,

   . . . We are told in order to justify the use of rewards and punishments. We are held responsible and punished when we hurt people or break the laws of government; our responsibility is acknowledged when we are rewarded for what we do—when, for example, we are paid by those to whom we hand over things or for whom we work; and we are threatened with punishment when we violate the laws of religion and promised rewards when we obey them. We are punished and rewarded because the genetic, personal, and cultural histories responsible for what we do are out of reach. (The simple rewards and punishments of daily life do not raise the question of responsibility. If something we eat is delicious, we eat it again; if it is tasteless, we do not. The food is
responsible for our subsequent behavior. Only when governments, industries, and religions impose consequences on our behavior are we, rather than the consequences, held responsible. Those who impose them escape responsibility.\) (pp. 196-197)

8. Drucker (1994) was discussing business as an institution that is the most manageable of all institutions. However, I am extending this to include the administrative state.

9. Goleman (1995) wrote, "As Freud described in Civilization and Its Discontents, society has had to enforce from without rules meant to subdue tides of emotional excess that surge too freely within" (p. 5). Perhaps the state's suppression of emotions explains the growth of the charismatic religious movement, the attraction of the militia, or the continuous discussion of a "third political party."

10. In addition, "critical policy inquiry plays on the tension between policy-making capabilities, political resource distribution, and ideas about policy as they are and visions of how they could be" (Bobrow & Dryzek, 1987, p. 18).

11. The "cognitive elements" translate into "intelligences," consisting not only of Howard Gardner's (1993) "multiple intelligences" and Charles Handy's (1994) "intuitive and interpersonal intelligences," but also Goleman's (1995) "emotional intelligence." Engaging as many of these "intelligences" as possible may contribute to a more intense level of "self-reflection." When numerous "social cognitive elements" are engaged with policy frames of reference, I am suggesting that we can anticipate sound administrative state policy because more than just controlling behavior will be involved. The total "social cognitive elements" consist of Goleman's emotional intelligence, Gardner's multiple intelligences, and Handy's extension of Gardner's intelligences, which embraces intuitive intelligence and interpersonal intelligence. It may be more appropriate to discuss cognition as "cognitive elements" because this may lead to a greater understanding of learning.

12. According to Goleman (1995), "Psychologists use the rather ponderous term \textit{metacognition} to refer to an awareness of thought process[es] and
metamood to mean awareness of one's own emotions. I prefer the term self-awareness, in the sense of an ongoing attention to one's internal state" (pp. 46-47). Goleman continued this discussion in a footnote, saying that "My usage of self-awareness [self-efficacy] refers to a self-reflexive, introspective attention to one's own experience, sometimes called mindfulness" (p. 315). A detailed discussion of mindfulness is located in Langer's (1989) text. Self-awareness or mindfulness at a minimum "manifests itself simply as a slight stepping back from experience, a parallel stream of consciousness that is meta: hovering above or beside the main flow, aware of what is happening rather than being immersed and lost in it" (Goleman, 1995, p. 47). I have joined multiple intelligences with public administrationist skills and widely assumed values and beliefs about democracy, which abound in the public arena, and term this "multiple competencies."

13. The idea of "markets" probably has its origins in Roman Jurist Gaius, with the regulations of "things."

   The person was defined and represented through his actions upon things; in the course of time, the term property came to mean, first, the defining of character of a human or other being, second, the relation which a person had with a thing, and third, the thing defined as the possession of some person. (Pocock, 1955, pp. 34-35)

   The concept of "state" or "hierarchy" is probably established with the idea of "the citizen is one who both rules and is ruled" (Pocock, 1955, pp. 30-31).

14. Baily's (cited in Henry, 1995) defining pillars of public administration contain "organizational behavior and the behavior of people in public organizations, the technology of management and the institutions of policy implementation, and the public interest as it relates to the individual ethical choice and public affairs" (p. 21).

15. Defining policy and policy frames of reference as a dynamic and vibrant interaction meshes with Stone's (1988) "inescapable ambiguity of political goals, [meaning that the] goals are more like moving targets than fixed standards" (p. 195).
Rules derive their enormous power from legitimacy, the quality of being perceived as good and right by those whose behavior they are meant to control. Legitimacy binds rule-follower to rule-maker. . . . [Rules] are made by human beings, first in the writing of rules, later in the application and enforcement. Because the classification determines other people's fate, rule making and rule enforcement are always acts of power. . . . Because rules sort people and activities into privileged and non-privileged status, there will always be demands for reclassification as people seek to enter the realm of privilege or push others into the realm of disadvantage. (p. 234)

17. Douglas (1986) wrote, "[Policy] transfers the burden of thinking to the institutions" (p. 83).

18. "Always the tendency of our age is the same: to take only what we think we need from our past and leave behind that in which we can no longer believe. We edit the culture until it accords with our image of ourselves" (Appleyard, 1992, p. 89).
CHAPTER III

UNCEASING TRUSTEESHIP

... A single solution to a complex problem almost always distorts the problem and leads to unforeseen results. (Chandler, 1987b, p. 126)

Each policy frame of reference tells a different type of story, with the story being told against the differing variations of social character, that is, ideas about values and beliefs that people use to order their worlds, detailing a particular version of a story. As a story line unfolds, the public administrationist is challenged by mediating the competing political ideologies on one hand and understanding the societal structure of relationships on the other. There is also a need to distinguish between human behavior theories and learning theories. The distinction needs to be irenic in effort—a bringing together of human behavior theories and learning theories as the groundplan of the discipline of public administration. Perhaps this is best understood from the viewpoint of social theory, that is, relationships among persons and groups, and sociological research, which usually depends on measures of persons' attributes and attitudes. This introduces Nadel's Paradox—"a satisfactory approach to social structure [systems] requires simultaneous attention to both cultural and relational aspects of role-related behavior" (DiMaggio, 1992, p. 119). Yet cultural analysis cannot by itself move from description to comparison. A functional analysis
provides many accounts and descriptions, but few explanations, inhibiting the transformation of political decisions into an efficient and effective workable policy. Both cultural analysis and role-related behavior analysis are needed, and both need to somehow be integrated, providing for a better understanding of how policy frames of reference and social character develop, and under what circumstances different communications lead to a cohesive, stable society.

Turning to policy frames of reference, which is the primary form of communication for the public administrationist, five primary contenders repeatedly surface: welfare economics, which has the greatest number of practitioners, and manifests itself in the familiar techniques of cost-benefit and cost-effectiveness analysis; public-choice thinking, which concerns itself with the analysis, design, and decision structures; social structure, which is society based and considers two separate groupings—the individual and groups; information processing, which considers information requirements needed in decision-making processes and how the information brings together, or disrupts, organizations; and political philosophy, which considers the moral reasoning in the content and processes of policy. Each frame contains competing theories, methods, rules, and inferences, with each differing frame being a source of comfort to its user. Yet "policy design, like any other kind of design, involves the pursuit of value outcomes through the activities sensitive to the content and place, [and the political arena]" (Bobrow & Dryzek, 1987, p. 19).
An intriguing question for the public administrationist, which must be answered in the public arena, when selecting a particular policy frame of reference, is what are the limits of available interactions with the "abstract and distant stranger" (Wolfe, 1989, p. 133), and the social character of the abstract and distant stranger, while not feeling guilty about moral behavior. This is an unceasing analysis, with amending objectives, as new or different perspectives and information emerge about the system and hierarchies, or the requirements of the marketplace which influences or impacts civic virtue. It is against the background of the neoclassical "rational choice" model, that is, the assertion that individuals are selfish and act only in their best interest, that the unceasing analysis transpires—an analysis that attempts to understand the world we live in. When private enterprise uses government for its own ends, based on the neoclassical, "rational choice" model, the purpose of government becomes distorted, and perhaps weak and feeble. The obverse also applies: Government can also distort the efforts of private enterprise. Intuitively, the suggestion exists, and perhaps is a dominant theme in America today, as an outgrowth of behaviorism, and is represented by the often-uttered statement, "It is my responsibility to save you from yourself". The public administrationist "needs to ensure a system's consistency and reliability to counter this level of thinking, by bringing the level of variation in its operation within predictable limits" (Gabor, 1990, p. 8). Then, by identifying opportunities for improvement, and enlisting the participation of every employee, improved governance strategies may
surface. The choice of a particular policy frame of reference will probably influence opportunities for identifying improvements and enlisting social participation.

Further, the public administrationist needs to probe into learning listening techniques, rather than transactional listening techniques, developing an understanding that a balance between behaviorism and cognition needs to be considered (Drucker, 1994). Probably, history cannot be different. The idea of power and violence as the midwife of history has exhausted itself, as well as the idea of dictatorial power based on violence—violence culturally embedded in transactional listening, while ignoring the integrating node of listening learning. We write policy for people we do not know, and who are removed in time and space, usually based on an understanding of cultural biography and history, interpreted from the perspective of power personalities of the political arena (Figure 9).

Yet, the answer to the behaviorism-cognition question will determine how the role of government is defined and will probably contribute significantly in answering questions about the allocation of scarce public resources. This suggests three competing and conflicting themes: (1) "the right offering wealth at a high price, with a small proportion of the population living at a very high standard, while the rest of the world's environment deteriorates, with the left promising a future of forced equality, planned and managed by experts" (Schwartz, 1991, p. 12); (2) "two themes about power can be extracted from the
Figure 9. Biography and History.
diversity of views about power—one explains powers as an instinctive urge, and
the other as a means to ends" (Graham, 1994, p. 103); and (3) that "social theory
is all about relations among persons and groups, whereas sociological research
usually depends on measures of attributes and attitudes" (DiMaggio, 1992,
p. 118). The public administrationist, in penetrating the complexity of policy
frames of reference and social character, generally extracts a specific element,
such as the individual, an organization, an institution, or a system. Then, the
manifestations and symptoms of each element can usually be understood in
terms of policy frames of reference and social character, embedded in the
definitions, criteria, duration, cause, history, and intensity of biography and
history (Figure 9).

For the public administrationist, the abstract and distant "stranger" question is seen through the collective concepts of policy analysis design. The
"stranger" question becomes even more vividly pronounced when human
residuals from production, distribution, and consumption are discharged into
society and factored into the equation (Freeman, 1992). This issue becomes
even more important when the distant and abstract "stranger" question involves
individuals or groups that are without advocacy. To fully understand the distant
or abstract "stranger" issue, policy analysis design should be composed of
several possible policy frames of reference, and an understanding of social
character (Leinberger & Tucker, 1991). Further, by breaking this concept down
into "components of analysis," policy development, to be complete, should
establish the boundaries between an institution and the population, determine
relations, define the target population, determine possible interactions, define justice, and ultimately define the human condition, or the conditions of citizenship (Figure 10). The basis for all of these possible interactions is deeply embedded in the paramount goal of protecting and furthering people's self-respect and dignity. I am suggesting that an alternative to the political extremes is the public administrationist (trusteeship), that is, an understanding of public administration as a broad-ranging, and amorphous combination of theory and practice, embracing a purpose to promote a deeper understanding of government and its relationship with the society it governs (Henry, 1995).

Frequently we deal with a changing and complex world, needing to apply more than one set of variables, requiring an interaction within a range or level of variables from different disciplines rather than interacting within only one discipline (Sagan & Druyan, 1992). Not a lot of attention has been paid to the problems caused by fragmentation, where one seeks to "act within the world, as distinct from seeking to comprehend the world" (Etzioni, 1988, p. 123). Developing an understanding of the arena of public administration/affairs through an investigation of policy frames of reference and social character in a nonfragmented manner requires holding different viewpoints that reflect upon a multifaceted approach to an umbrella discipline (Appendix C). This might best be described as mixed scanning (Etzioni, 1988) or "stromatolite glue" probing into, then holding together, numerous social indicators while balancing competing interests. However, there is a self-actualizing judgment being made here, that
Figure 10. Coercion Policy Model.
understanding how the universe functions is more self-actualizing than not understanding how it functions (Roemer, 1992), and that judgment is directed toward the pursuit of stable governance processes. When an individual attempts to act within the world, rather than attempting to comprehend the world without considering all the possible interactions, the results become segregated with only a small slice of a particular phenomenon being considered (Etzioni, 1988). Therefore, a veil of ignorance exists, deeply embedded in the "original position" (Rawls, 1971) or "state of nature" (Hobbes, 1988; Locke, 1986; Portis, 1994). The results should be more than the "train collision" politics of the 1990s, while understanding that the "original position" and the "state of nature" are parallel matrixes (Mansfield, 1991) (Figure 11).

The field of public administration-affairs, as envisioned by the public administrationist, forces one to delve into the fertility of disputed territory, along the borders of different and competing ideologies, pulling together material from different fields of thought—hence, the "spaces between the fields." An ideology is "any organized set of ideas about which humans are at once most articulate, ideas that produce enduring controversy over long periods of time, that evoke passionate partisanship, and about which humans are least certain because there is insufficient evidence" (Tomkins, 1987, p. 145). Yet, every value judgment, which forms the underlying genesis of an ideology, must be someone's judgment about values and beliefs. People do disagree about what would (should) make a better "public good."
Figure 11. Moral Commitment.
Tocqueville introduced the suggestion that something else is interacting, requiring a deeper understanding of the democratic processes. Implicit in the Tocqueville suggestion exists the notion that the advantages of Democracy in America are only by-products, with the avowed aim of government being not to be a good (efficient and effective) system, but as a system to involve all the forces of society (Elster & Aanund, 1992). Lest we forget, many political concerns are embedded in the distribution of "burdens and benefits." It is because many of the political concerns constantly shift between the right offering advantages to the wealthy, often focusing on the power concepts of dominance and compromise, and the left promising forced, planned equality that the aspects of trusteeship of the governance processes, by default, become invested in the integration of interests by the public administrationist. The on-going concerns, expressed by the numerous societal elements vying for representation, are not a statement about the failure of the modern welfare/administrative state, but just the opposite—a statement of just how successful the modern welfare/administrative state has become. The concerns of the competing numerous societal elements are usually based in cause-and-effect thinking, resulting in transactional listening. "Transactional listening" directs the public administrationist toward the typical "cause-and-effect" inquiries and responses of the power world. "Learning listening" directs the public administrationist toward asking the more powerful, interactive question within the arena of public affairs, "Why are you attacking moral behavior?" When the learning listening
node is fully engaged, then the majority of the public administrationist's multiple competencies are operational, and perhaps the question may be asked, "Do we desire moral behavior, and under what circumstances, and for whom?"

"Meaning is made out of difference" (Norton, 1988, p. 3). It is in the transition from being an administrator to becoming a public administrationist that transactional learning dissolves and learning listening becomes the dominant style of administrating public affairs, resulting in an internalization of "meaning is made out of difference."

"Yet, intelligent life on a planet comes of age when it works out its reason for existence" (Dawkins, 1976, p. 1), when competing ideologies develop a way to co-exist.
Endnotes—Chapter III

1. Wolfe (1989) wrote,
   The strength of the welfare state—indeed, the accomplishments that make the welfare state the great success story of modern liberal democracy—is its recognition that the living conditions of people who are strangers to us are nonetheless our business. (p. 133)

2. According to Nohria and Eccles (1992),
   A minimum amount of face-to-face interaction is necessary for any type of social organization to work effectively. . . . This is because an extensive, deep, robust social infrastructure of relationships must exist so that those using the electronic media truly understand what others are communicating to them. (pp. 300-301)

3. My observation of controlling and manipulating, of saving them from themselves, is a continuation of Walzer's (1983) comment:
   Domination is always mediated by some set of social goals. Though the experience is personal, nothing in the persons themselves determines its character. Hence, equality as we have dreamed of it does not require the repression of persons. We have to understand and control social goods; we do not have to stretch or shrink human beings. (p. xii)
   The effort to control humans seems to be more pronounced among those who profess to be of the "religious-conservative right."

4. Gabor (1990) asserted,
   The Deming-style manager must ensure a system's consistency and reliability, by bringing the level of variation in its operation within predictable limits, then by identifying opportunities for improvements, by enlisting the participation of every employee, and by giving his subordinates the practical benefits of his experience and the help they need to chart improvement strategies. (p. 8)
   I am suggesting this is a primary function of the public administrationist when selecting a particular policy intervention.
5. Drucker (1994) wrote,
We have had, since time immemorial, two basic theories regarding learning. The behaviorist asserted that learning is a mechanical process of drill and repetition, forming mental habits. The cognitive school, on the other hand, taught that learning is understanding, meaning, insight. On one point, however, both schools have always been in agreement—that they were mutually exclusive: learning would be either behavioral or cognitive. This we now know to be wrong. The two are complementary. Only they are different, dealing with different things. Man is both behavior and understanding, both habit and reflection. And the two together form knowledge. (p. 339)

6. "Social character refers to that nexus in which individual personalities meet culture and social structure" (Leinberger & Tucker, 1991, p. 4). The generations' different historical experiences of affluence merely provide a convenient entry point into the complex interplay of special institutions, family life, and individual psychology that, taken together, yield the social character of the generations—their values, their hopes, their motives, their strengths, and their weaknesses. These social characters, finally, are the real wealth of the generations. (pp. 124-125)

7. In Henry's (1995) words,
Public administration is a broad-ranging and amorphous combination of theory and practice; its purpose is to promote a superior understanding of government and its relationship with the society it governs, as well as to encourage public policies more responsive to social needs and to institute managerial practices attuned to the effectiveness, efficiency, and deeper human requisites of the citizenry. (p. 21)

Henry (quoting Baily) further argued that public administration and the public administrationist are concerned with the development of four kinds of theories:

1. Descriptive theory: description of hierarchical structure and the relationships with sundry task environments.
2. Normative theory: the "value goals" of the field—that is, what public administrators ought to do given their realm of
decision alternatives, and what public administrationists (the scholars) ought to study and recommend to the practitioners in terms of policy.

3. Assumptive theory: a rigorous understanding of the reality of the administrative person, a theory that assumes neither angelic nor satanic models of the public bureaucrat.

4. Instrumental theory: the increasingly refined managerial techniques for the efficient and effective attainment of public adjectives. (p. 21)

8. Sagan and Druyan (1992) wrote:
In a world with deadly UV reaching the surface of the waters, sunblock may be the key to survival—as it may become again. Modern stromatolite microorganisms secrete a kind of extracellular glue that helps them stick together and also to adhere to the ocean floor. There would be an optimum depth, not so shallow as to be fried outright by unfiltered UV, and not so deep that the visible light is feeble for photosynthesis. (p. 26)

9. "Mixed scanning refers to a descriptive model of decision making as well as to a prescriptive model; i.e., it guides to a more efficient and effective decision" (Etzioni, 1988, p. 131).

10. According to Roemer (1992),
This type of dynamic self-actualization is to be distinguished from the fulfilling of basic capabilities or life plans, because presumably any given person would rather have resources necessary to realize his life plan or realize his basic capabilities, but no individual can be dynamically self-actualized: for the dynamic self-actualization of man is not something that happens to the individual, but rather to the species as it develops culturally over time. There is a judgment being made, that man who understands how the universe works is more self-actualized than man who does not. (p. 148)

11. Mansfield (1991) wrote that
Rawls's theory appears to be liberal because it begins from an original position in which people have rights; this position
resembles the *state of nature* in which, according to Hobbes and Locke, the rights of man must be discerned. Rawls's original position, however, abstracts not merely from the artificial distinction of society, but also from all qualities and accidents that make for human differences. (p. 33)

12. Set of nodes: a social network, persons, organizations, linked by a set of social relationships (including trust) (Nohria, 1992, p. 4).

13. Norton (1988) introduces her text with the gothic statement that "meaning is made out of difference" (p. 3). She then goes on to state that "the construction of identity described by Freud and Lacan begins in the recognition of difference, in the opposition of the self and others" (p. 3).
Educators and utopian thinkers used to think that the opportunities were endless. That the idea of a just society could be formed by the human mind, that it could be discovered on a theoretical basis; and it seemed to them that those theories could be realized in practice. In other words, a society of universal justice and prosperity could be built by thinking things out. We are now living in the final stages of that culture. Marx and Lenin are vanishing. They are being swept away in the same way that the "truth" of Newtonian mechanics was swept away by Einstein and relativity. (Remick, 1993, p. 116)

For the idea of the public administrationist to become reality, for an administrator to become self-reflective, allowing for evolutionary movement toward trusteeship, the environment in which the discipline is practiced needs to be examined. For the self-reflective public administrationist to weather the ongoing turbulent political climate, interaction of surface issues needs to give way to the interactions of the issues that are buried deep beneath the surface. These interactions are difficult to detect because they are often hidden from view, from visible inspection. They are similar to genes. We know they exist, but they require microscopic inspection to isolate. Yet, the interactions and perceptions surrounding American constitutional capitalism, at least in a democratic society, must be fair, or dissent will incapacitate the governance processes. This perception also extends to social programs—entitlements—which allows for
progressive evolution. Entitlements are another way to discuss the distant and abstract stranger, and may be viewed as a moral obligation in advancing the human condition, that is, in establishing a set of rules that define people's obligation to one another. Progressive evolution may not be so much a steady forward series of small and discrete steps, from one stable position to another, but a filling of unmet societal needs, filling needs which allows for a stable society, in face of the subtle threat of national insecurity.

The foreshadowing of collective insecurity, based on the selfish greed of ideologies, is commonly discussed by the news media, resulting in the closing down of the governance processes because of the budget battles—the withholding of important nation-state services. This suggests a dissolution, or at least a temporary suspension, of the traditional "social contract" (Portis, 1994, chapters 6 and 7)—a suspension of reciprocal state and citizen investment. A reciprocal investment is defined as any investment by the state or citizen that increases the opportunities of continuing survival, usually at the cost of the state or citizen to invest in other things (Trivers, 1972). This is expressed in terms of detriments to others, with the detriments being found in social hope interventions such as health care, education, and the environment. The American political system does not view politics as having state or citizen investment in all citizens. Rather, the political system views some citizens as benefits and some citizens as burdens, and then implements a cost-benefit decision—a zero sum approach to cost-benefit decisions. The strengths and weaknesses of program evaluation
and public finance are embedded in the political system's viewing some citizens as burdens and others as benefits. The political system may have the option to play favor with special interest groups, but the public administrator does not have any such option. However, these do not need to be considered in zero sum terms, but in survival relatedness. Once this is considered in terms of survival relatedness, the public administrationist, then, truly represents all of the nation-state while considering a relatedness of the reciprocal state-citizen status.

Perhaps the struggle for America's constitutional soul (Mansfield, 1991) is an unceasing analysis, that is, an ongoing struggle between the political-right ideology offering "wealth at a high social price, [with] a small proportion of the American population living at very high standards, while the rest of the world's environment deteriorates" (Schwartz, 1991, p. 12)—the nature argument, speaking to the selfish nature of people. In the public affairs arena, this is discussed in terms of privatization, in terms of right sizing the governance processes. Right sizing then evolves into contract management in an effort to demonstrate that government can be profitable, or at least an implied level of efficiency. What changes, however, is not the cost of the governance processes, but the debate surrounding the allocation of scarce public resources. "What in fact occurs through privatization is not the elimination of power but the elimination of politics, that is, the discussion and argument over how power is to be used, for what ends, and who is responsible" (Wolin, 1989, p. 182).
Then, the political-left ideology promises a future of "forced equality, planned and managed by experts"—the nurture argument, speaking to the altruistic tendencies of people. In the public affairs arena, this ideology is discussed in terms of entitlements, and it is entitlements that provide hope and stabilization. In today's (November 1995) public arena, it is entitlements—hope—that are under attack by the political right, by the "wealth at high social cost," in favor of something else. The essence of entitlements usually is defined as government-protected minimum standards of income, nutrition, health, housing, and education, assured to every citizen as a political right, not a charity. Yet, we are not quite sure about the shape of "something else"; however, we can speculate about it. As we move out of the industrial age into the knowledge era (Appendix B), there is no reason to suppose that opportunities for wealth generation will be any less spectacular for some people than the opportunities that existed when America moved from an agricultural society to a full industrial society. It will be the wealthy, and a few entrepreneurs, who will be prepared to invest in these opportunities. Just as the industrialization of America used inventors' creativeness, so will the knowledge era use people's intelligences. However, the knowledge worker may not be the one to reap the benefits. Examples of this are physicians and health maintenance organizations. Unless the physicians own the health maintenance organization, it is someone else who reaps the financial rewards, with the physician becoming a highly paid employee.
Connecting the diminishing emphasis on the ownership of production with the movement into the management of monies representing economic production (portfolios) results in an emerging, different type of morality. The traditional economic model is based on a dichotomy between the ownership of production on the one hand and labor on the other. Portfolio management is demonstrating its capacity to dramatically skew classic economic analysis and interventions and, by extension, create a "black hole" in relationship to past acceptable standards of moral rightness. It deemphasizes personal individual entitlements, while retaining the emphasis of constitutional entities in such forms as charitable organizations, corporations, and corporate agriculture. The emphasis is therefore shifted from the "I-Me" to the "Us"—in the form of official organization. The reification of organizations is now complete. We now have a self-perpetuating entity capable of making human endeavor meaningless. Against this groundplan, "The Conservative Quiz" (Borowski & Andrews, 1995) published in the Lansing [Michigan] State Journal, takes on new and different meaning (Appendix D).

These two competing ideas, one attacking the "wealth" position and the other attacking the "entitlement" position, have great meme pool value because they have been around a long time—and because they have been around a long time, they have great psychological appeal. Psychological appeal means appeal to being self-reflective, with being self-reflective being shaped by the selection of the meme (ideology) available in the meme pool. In the truest sense, the
"wealth at high social price" and "forced equality" have become replicators, containing the important ingredients of longevity, fecundity, and copying-fidelity (Dawkins, 1976, chapter 2), in the unceasing battleground in the struggle for power. In the power arena of public affairs, at least in Dawkins's terms, this is considered from the retaliator perspective. A "retaliator is a conditional strategist. His behavior depends on the behavior of his opponent" (Dawkins, 1976, p. 80). In practice, this means that a stable relationship of "wealth at a high social price" and "forced equality" needs to be achieved, leaving a large territory to be mediated by the public administrationist. These developments are reflected as opposing ideologies at the center of American self-understanding. The "wealth at high social cost" looks to the past for reassurance. This ideology is one of fundamentalism, wanting to restore the system of free enterprise, recover the beliefs surrounding the intentions of the founding fathers and the original Constitution of limited governance powers, and revive religious faith. The "forced equality" is based more in the future of technology, preferring to emphasize national power rather than its constitutional limits, and scientific inquiry rather than religious values and beliefs.

Perhaps the replicator and retaliator struggle can only be mediated by the public administrationist, understood as trusteeship, deeply schooled in recognizing the differences between human behavior theories and learning theories (Rapaport & Gill, 1959)³ (Figure 12). Then putting into operation theories about human behavior (Hampden-Turner, 1981)⁴ and theories about
Figure 12. Cognitive Intelligences and Human Behavior.
learning which advance "civic virtue," with civic virtue being measured against liberty and justice. The function of the public administrationist, as mediator of "wealth at a high social price" and "forced equality," may be considered an "evolutionary stabilizing strategy" (Dawkins, 1976).5

It may be better, however, to abandon the word "function" and to think of the issue in terms of evolutionary stabilizing strategies, in asymmetric contests, where there is individual recognition and memory. This may well be the "experience of the particular and the general" (Pangle, 1992)6—the experience of liberty and justice, embracing the idea of participatory democracy, with both directions containing psychological underpinnings (Mansfield, 1991).7 Yet, there exists no objective basis on which to evaluate one or the other. It may well be the public administrationist’s task to discover, perpetuate, and implement the evolutionary stabilizing strategy, the linking synapse, which advances civic virtue. Comparing the cognitive intelligences and human behavior model (Figure 12) with the coercion power model (Figure 10, Chapter III) leads one to believe that the cognitive intelligence and human behavior model better fills the voids between policy frames of reference and social character, and creates a dynamic synapse to advance "civic virtue." The cognitive intelligences and human behavior model (Figure 12) allows for Golembiewski’s (1987) model to become operational, with Golembiewski’s model being an example of an evolutionary stabilizing strategy.
1. Moving away from personal and organization models that imply that others have all (or most of) the authority and power.

2. Shifting toward "horizontal sharing" of power, influence and responsibility, in contrast with vertical models of superiority/inferiority.

3. Moving toward "organizing institutions whose function is to fit individuals," rather than adapting individuals to fit organizations.

4. Focusing attention on the "whole person" in policy making, which proposes a kind of "personal impact statement" to complement environmental variants.

5. Moving toward empowerment of people—"to evoke, encourage, and support . . . human beings to be healthy, whole, self-aware persons" (Golembiewski, 1987, p. 442).  

   Because the American Constitution frequently is identified as having two parts—the production, distribution, and consumption side, which embraces most of the considerations surrounding capitalism; and quality and fairness, which embraces most of the discussion that surrounds group interactions—it is not surprising that the wealth argument and the equality argument are the dominant themes that undergo unceasing analysis. For the most part, these two themes struggle to occupy the same niche (Figure 13) because both are embedded in the value and belief system that comprises American culture. This flows from the political system in which the discipline of public administration is practiced. It has often been stated that the pursuit of power creates strange arrangements.
<table>
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<th>STRUCTURE MODEL</th>
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<th>RELIGION</th>
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<td>KNOWLEDGE IS TRADITIONALLY UNDERSTOOD</td>
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THE ZERO-SUM GAME INTERACTS WHEN COMPETING IDEOLOGIES ATTEMPT TO OCCUPY THE SAME NICHE.

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<td>UNDERSTOOD AS THE WORLD LEFT ALONE</td>
<td>BEHAVIORISM</td>
<td>TIME AND SPACE ARE REVEALED TO BE ASPECTS OF A SINGLE TIME - SPACE CONTINUUM</td>
<td>SHOWS THERE WERE (ARE) ONLY CERTAIN POSSIBLE ENERGY STATES, AND THEREFORE NATURE WAS (IS) FUNDAMENTALLY DISCONTINUOUS</td>
<td>AN ARENA WHERE MASS BECOMES ENERGY</td>
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<tr>
<td>SELF-REGULATING NATURAL SELECTION</td>
<td>REWARD AND PUNISHMENT</td>
<td>STIMULUS AND RESPONSE</td>
<td>TRANSFERS TO FRAGMENTATION RESULTING IN MORAL CONSEQUENCES</td>
<td>ELIMINATED THE NEWTON DREAM OF ABSOLUTE TIME - SPACE</td>
</tr>
<tr>
<td>PRIMITIVE STREAK THAT POINT IN DEVELOPMENT WHEN THE EMBRYO BEGINS TO LOOK LIKE MORE THAN A RANDOM CLUSTER OF CELLS</td>
<td>CYBERNETIC</td>
<td>ELIMINATED THE NEWTON DREAM OF A CONTROLLABLE PROCESS</td>
<td>ELIMINATED THE LAPLACEAN FANTASY OF DETERMINISTIC PREDICTABILITY</td>
<td>BASED PRIMARILY UPON THE REALIZATION THAT SMALL CHANGES IN INITIAL CONDITIONS CAN PRODUCE CHAOTIC AND FUNDAMENTALLY UNPREDICTABLE CHANGES IN LATER CONDITIONS</td>
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FOR SOCIETY TO REMAIN STABLE IT MUST EVOLVE

Figure 13. A Vortex of Self-Perception.
However, particularly in humans, a species with the gift of conscious foresight, pacts of conspiracies, based on self-interest, may cause issues to collapse due to treachery from within. This might be because almost every governmental act, whether allocating use of public property, creating new programs, modifying programs in place, or granting subsidies, benefits one group more than another, and usually at the expense of everyone else. The vortex of self-perception model (Figure 13) allows the public administrationist not only to understand differing perceptions, but to move toward quantum mechanics, a realm where issues are in a constant state of change.

The current political debate is framed in a zero sum (Thurow, 1980) philosophy, with the American governance system at stake. Yet with both of the major competing value and belief systems containing great psychological appeal, part of how we organize ourselves may have to be destroyed in order to claim victory. A vast majority of Americans do not desire elected officials, or public administrators, to destroy our system in order to save it. Many Americans believe that it is possible to embrace "both/and," thereby demonstrating a more compassionate and humane concern for the "common good." The flaw in the "wealth at high social cost" is that it is wrong to steal people's responsibilities and hope. The flaw in the "forced equality" is that most people do not respond to being forced into being equal. "Stealing people's responsibilities [and hope] is wrong" (Handy, 1994, p. 134). The thought of emotional deprivation, of stealing people's responsibilities and hope, of becoming separated from the
political system, is at the heart of the current political environment. Does a system grow up to turn away from the isolation of millions of its citizens just because, somewhere along the line, the system turned away from the decision makers? This makes all the horrible sense in the world—the denial of empathy may be the essential issue against the citizens of America, and that empathy, whether held back or turned loose, is a passion more powerful than we have ever before considered. The current political policy debate is almost as if elected officials have become emotionally illiterate—alexithymia—that is, without feelings (Goleman, 1995).10

The environment in which the discipline of public administration is practiced has grown more inegalitarian, divided by extremes of wealth and poverty, of education and ignorance, more openly ruled by the "contentment culture," more influenced by mass media, particularly electronic media, which contributes to continuous political and cultural immaturity, and with a political system dominated by money. This is reality for the contemporary public administrationist.
Endnotes—Chapter IV

1. Memes are ideologies that are similar to archetypes; they have a universal existence (Dawkins, 1976, p. 206). A meme has a Greek root, mimeme, which means a unit of imitation. Meme ideologies propagate themselves, much like genes, leaping from brain to brain, which in the broadest sense is an imitation process. "When you plant a fertile meme in my mind [or any mind], you literally parasitize my brain, turning it into a vehicle for the meme's propagation" (p. 206). Memes, like genes, "are selected not as good in isolation, but as good at working against the background of other memes in the meme pool. A good meme must be compatible with, and complementary to, the other memes, with whom it has to share [lines of succession]" (p. 91). Trusteeship, the public administrator dedicated to civic virtue, to integrating liberty and justice, as a self-evident truth, needs to evolve toward becoming a meme.

2. I am suggesting that competing and conflicting ideologies are closely related to the theme of parental investment strategies.

3. Rapaport and Gill (1959) noted,
   Psychological phenomena originate in innate givens, which mature according to an epigenetic groundplan. This is significant because it amplifies Freud's "constitutional" factor, and brings into focus the biological maturational character of psycho-analysis as a science, setting psychology apart from learning theories whose emphasis is mainly, or solely, on experience. (p. 159)

4. This text provides tremendous insights into the psycho-dynamic theories about the mind.

5. Dawkins (1976) stated,
   An "evolutionary stabilizing strategy," or ESS, is defined as a strategy which, if most members of a population adopt it, cannot be bettered by an alternative strategy. It is a subtle and important idea. . . . The best strategy for an individual depends upon what the majority of the population are doing. Since the rest of the population consists of individuals, each one trying to maximize his own success, the only strategy that persists will be one which,
once evolved, cannot be bettered by any deviant individual. ... Once an ESS is achieved, it will stay: [the] selection process will penalize deviation from it. (p. 74)

An ESS is stable, not because it is particularly good for the individual participating in it, but simply because it is immune to treachery from within. (p. 78)

6. Pangle (1992) framed the discussion about liberty and justice, the individual and the collective, in terms of "the particular" and "the general."

7. Mansfield (1991) stated,

In participatory democracy, to participate means not to contribute to a common good, but to express oneself; to "demonstrate"—not one's reason, but one's feelings; and then to call upon government to give effort to those feelings by passing laws and regulations. (p. 29)

Or to repeal or change existing laws and regulations; to favor new or different individuals or groups.

8. The goal of the psychological freeing principles, as part of the cognitive intelligences and human behavior model (Figure 4.1), was further extended by Goleman (1995) in the text Emotional Intelligence as the "self science curriculum" (pp. 303-304). The self science curriculum suggests three important goals to be achieved when attempting the integration processes of policy frames of reference and social character: impulse control, managing anger, and creative solutions to social predicaments. I am also suggesting that during the evaluation of the integration of policy frames of reference and social character, a departure point may be from the perspective of the numerous psycho-dynamic levels discussed by Hampden-Turner (1982) in Maps of the Mind (pp. 10-11). These nine levels of thinking are foundational to my public administration helix-star (chapter 6 of this study) and provide for numerous perspectives to interact without losing contact with differing approaches to problem integration. Perhaps this perspective may lead to resolving the self-referential, contradictory, and vicious circle paradox discussed by Smith and Berg (1987) in Paradoxes of Group Life (p. 12).
9. This is Handy's (1994) translation of "Quadragesimo Anno" (1941): "It is an injustice, a grave evil and disturbance of right order, for a large and higher organization to arrogate to itself functions which can be performed efficiently by smaller and lower bodies. . . ."

10. *Alexithymia*, from the Greek, *a* for lack, *lexis* for a word, and *thymos* for emotion (Goleman, 1995, p. 316). "Emotional illiterate" was the term used by Freedman and Sweet (1954).
CHAPTER V

MULTIPLE INDIVIDUALISM, MULTIPLE PLURALISM

In this two-hundred-year-old Age of Ambivalence, liberalism, though it remains our principal bulwark against reaction, is incapable of resolving the fundamental moral conflict of our era. Only a radical change in the value system, most especially in the system of morals within the value system, can progressively and significantly alter the course of history. Without such a revolutionary change in morals, even the best of current societies is condemned to eternal cyclical swings between the finest and worst aspects of liberal society, without ever resolving fundamental problems. (E. Sagan, 1988, p. 104)

As the public administrationist and the administrative state move out of the industrial age and into the knowledge era (Appendix B), there is no reason to suppose that opportunities for wealth generation and public service will be any less spectacular for some, than the opportunities that existed when America moved from an agricultural society to a full industrial society. Just as the industrialization of America used inventors’ creativeness, so will the knowledge era use people’s intelligence. The movement from the industrial society to the knowledge era, based on people’s intelligence, is leading to new and different ways of thinking—a changing consciousness (C. Reich, 1971). As we move further into the knowledge society, a society based on the interactions of information and technology, old assumptions and rules may no longer apply, evolving into new and different assumptions and rules that delineate class status.
In a world of rapidly evolving computer chips, high technology, and automation, new and different value and belief systems will probably replace current values and beliefs, with the current values and beliefs becoming tired, or overused myths.

Changing consciousness embraces movement away from the traditional outlook of the agrarian, frontier ethic, which, when combined with movement away from the Puritan ethic, leads to the belief that the individual has the potential to become liberated from the constraints of class status. This combination results in releasing individual energy held back by the constraints of long-standing social customs, allowing each person to become the source of his or her own potential. Key concepts at the level of agrarian consciousness were character, hard work, and denial of materialistic goods. This is the basis for the zero sum society and the Protestant work ethic, which is also the basis for the "wealth at high social costs" discussion of Chapter IV. In this version of consciousness, communal traditions, in the form of family values and beliefs, mostly based on religion, were the regulators of culture, with work being centered on the self and family, not society, embracing a sense of the vested self-interest thinking. Ownership of production and labor were self-vested. Further, people learned by doing, with the son learning from the father and the daughter learning from the mother. Knowledge came from experience. Movement away from the agrarian level of consciousness initiated social contract thinking, which included securing collective rights that could not be secured individually.
Turn the kaleidoscope a few degrees and another level of consciousness emerges, evolving as a result of movement away from the agricultural society and into the industrial era, with the evolution impacting the public administrationist. The industrialization era was plagued by the robber barons, grotesque economic inequality, ruinous competition, general labor unrest, and the Great Depression. This level of consciousness evolved around the development, and outcome, of essential industrial and management principles, that is, standardization of products and administrative routines, division of labor, concentration of resources and energy, and centralized planning and control of government. The primary values growing out of this level of thinking were rational use of resources through organization and planning, meritocracy of equal opportunity and ability, and government actions managed by the "best and brightest," all on behalf of the "public good." All of this embraced forced equality thinking.

A critical aspect at this level of thinking was the belief that the destiny of the individual was linked to institutions, organizations, and society (Whyte, 1956). Meaning was organization centered, defined by organizational discipline and hierarchical status. Usually, happiness was defined in terms of a position held within the hierarchy, and materialistic goals and goods. This level of thinking directed attention toward role definition, organizational structure, and control. The focus of wise decisions was based on orderly processes and appropriate procedures, usually based on strict attention to the formal, existing hierarchy.
Movement away from the agricultural era and into the industrial era further embraced and extended the American Dream, an economic contract, that is, the opportunity to work hard in exchange for the liberty of feeling inferior to no one (Shames, 1989). Ownership of production and labor separated, resulting in a "division of labor," with the division of production and labor becoming the standard paradigm in the analysis of economic issues. The discussion was centered on "making and doing." The dominant religious/political statement of this era was uttered by Reinhold Niebuhr (1932): "It is society's right to live. There is no liberty, time honored though it may be, whose exercise can be permitted to endanger the nation's right to live" (p. 228). Societal stability was seen as fear of government, economic well-being, and physical security. These are the traditional psychological underpinnings of theology influencing the political system. During this industrial era of consciousness, the theme that government is unlike business in all the nonessential elements developed. This level of thinking may be depicted in the following manner: "loyal, prudent, caring, averse to taking risks, homogeneous, autocratic, take orders, security conscious, status-quo oriented, team player, rigid, rule oriented, tradition bound" (Leinberger & Tucker, 1991, p. 367).

The industrial era of consciousness asserted that the public and private sectors were alike in the essentials, differing only in the nonessentials. However, movement into the knowledge era requires revisiting this issue because there may be essential, discernible distinctions that lead to public governance
dilemmas. The distinctions may be based on the assumption that the public sector is concerned with management of resources, whereas the private sector is concerned with the ownership of production. The issue, then, is not leadership and management, but ownership of production and management of resources to what ends. Embedded in this issue are the critical elements of accountability and answerability. In the private sector, the impact of failure is isolated to the production of certain goods and services, with responsibility being limited to a particular slice of the economy. However, if the public sector is mismanaged, the public good fails—liberty and justice change. This may include the suspension of the social contract, a suspension of reciprocal state and citizen integrity.

Additionally, the organization of the public sector in a western, representational democratic form of government is founded on the separation of executive, legislative, and judicial powers, as well as federalist powers, whereas the private sector usually combines the executive and legislative functions of the governance processes and tends to transcend most geopolitical boundaries.

Another assumption influencing relationships is that the private sector, in the main, will believe in "decreasing terms" economics—that is, the cost of producing one more item will exceed the benefit of the item—whereas the public sector will normally look to "increasing returns" economics—that is, autocatalytic thinking. When the number of inputs to a solution increases, the number of reactions goes up even faster, thereby being in a constant critical threshold state. Increasing-returns economics within the public sector is limited only by budgetary
constraints, political will, crisis, and the creativity of the public administrationist, and is founded in the democratic belief of egalitarianism: If it applies to anyone, it applies to everyone. This is the basis for entitlement thinking, and maybe the American judicial system.

"Public organizations also tend to be bureaucratic organizations [and as such] do not operate in free-market environments. . . . [Public organizations] produce policies rather than products" (Henry, 1995, p. 99), and then attempt to integrate different policy frames of reference with social character. The integration of different policy frames of reference and social character seems to be a constant across the entire spectrum of public administration and public affairs.

"Another difference between businesses and government [is that] political successors are often more adversarial than business successors" (Osborne & Gaebler, 1992, p. 192). This is the "king-of-the-hill" syndrome that little boys learn early in life, and is emulated by those who seek power when constructing a win-lose scenario. Based on this scenario, we have established our political parties along dualistic lines, creating a polarization of positions, with neither extreme being able to represent fully the American reality. This duality has permitted us to continue viewing authority as being external to ourselves, and has festered the notion that to make "things" right, all we have to do is change who is in control. But jumping from pole to pole seems only to ensure that "things" will not change, and that the status quo will be perpetuated.
The federalism of the American system assumes traditional pluralism, that is, the separation of power and authority between different levels of public responsibility and authority. The federal government, state governments, and local units of government all have their own distinct geographic limitations, and stand to each other in a position of higher and lower. Yet, each has essentially the same function. Each is a territorial government, with policing powers and taxing powers, and charged with traditional governmental tasks. This is simply not true of the new institutions. Each of them is a special-purpose institution. The hospital exists for the sake of health care, the business to produce economic goods and services, the university for the advancement and teaching of mostly accepted knowledge, and each government agency for its own specific purpose. Not one of the new institutions can be considered inferior to the others. Not one of them can be defined in terms of geographical territory. Yet each of them is limited to a small fragment of human existence, to a single fact of human community. The problems of the new pluralism are quite different from the problems of both the pluralism of our past and the unitary society of our political theory and constitutional law. In the new pluralism, each institution has different tasks. It takes different things for granted. It considers different things to be important. The members of earlier pluralism were forever worried about their "precedence" and their place in the hierarchy relative to each other. This is not a major concern in today's pluralism (Drucker, 1994). What is of more concern is individualism hiding behind the cloak of pluralism.
Changing levels of consciousness provide for movement away from the industrial era, leading into the knowledge era, resulting in "the resurgent liberal" (C. Reich, 1991). The values and beliefs at this level are more a rejection of "the public interest," with organizations furnishing the primary focus of reality. This might be summed up as "being true to oneself," emphasizing and postulating the worth and value of each and every human, while rejecting the relationship of authority and remaining subservient. A dissolution between work, success, and authority emerges as a dominant value system, causing a separation of those who have worked hard for declining years' security and those who are just entering into the work force—hence the world of future entitlements. This results in a different type of class status, a class status in which authority is not the central element of society. The manifestations of this change have been the transformation of America's consciousness into an entrepreneurial spirit; affirmative actions for most of the minorities; changing roles for women; movement to make government profitable, or, if not profitable, at least more efficient and effective; and a type of reverse *envy theory syndrome*, that is, being resentful of those who have benefited from forced equality policies of the past. Public administrationists will need to become entrepreneurs and innovators, seizing opportunities for success. They must continuously seek ways to shift resources—human resources, financial resources, and material resources—into areas of higher returns, yet maintain the theme of equality.
Education in this era is different from that in previous eras, in that the transmission of abstract knowledge is through a formal education system. Critical skills that the education system needs to emphasize are the abilities to think, to synthesize, to make generalizations, to distribute issues into competing and conflicting categories, to draw inferences that distinguish between facts and opinions, and to organize facts into problem-solving categories, while returning the solved problem to the integrated whole. This era of consciousness embraces movement away from just analysis and logic, which was an outgrowth of society's dependence on mathematics and mechanical engineering. Education today seems more concerned with transmitting scripted bits of information than with higher conceptualization skills. Students are more likely to want to know how to use mathematical equations than to gain the understanding to "prove" an equation's legitimacy. Yet it is the "understanding of an equation's legitimacy that moves society forward to another level of consciousness—that allows levels of thinking to transfer from one discipline to another. This is represented by Selma Wasserman's "The Gifted Can't Weigh That Giraffe" and Len Cooper's "Louis Agassiz as Teacher" (Barnes, Christensen, & Hansen, 1994). To continue just factual information teaching with increasing analytical-creative problem solving and integration skills will impoverish most of our citizens' capacity to participate fully in the expected rewards of the knowledge era. This introduces the "wicked and tame" constructs of Harmon and Mayer (1986), but perhaps in a more subtle fashion. This is important because issues challenging the public
administrationist may contain numerous and different levels of simultaneous understanding, and this simultaneous understanding is essential to effective functioning at the knowledge level of consciousness. Cooper tells the story about how proud the graduate student is in discovering that certain side-swimming fish have cycloid scales on one side, that is, scales having smooth, roundish edges, and ctenoic scales on the other side, that is, scales having sharp edges. It is probably more realistic to believe that issues surrounding liberty and justice may be viewed in this manner—smooth on one side and rough on the other side.

Turning the kaleidoscope of changing consciousness and uncertainty a few more degrees, we find that knowledge skill is that of continuous learning, which implies no longer being satisfied with routine solutions or outmoded answers. This embraces understanding one's own strengths and weaknesses, thereby forcing managers to understand the strengths and weaknesses of those they supervise. This implies, then, seeking out employees' areas of strengths, while avoiding in a positive manner, areas of weaknesses. This is the purpose of Figure 12, Cognitive Intelligences and Human Behavior (Chapter IV), whereby if an individual has a spatial issue impairing his or her performance, the employee should not be made to feel shame or guilt because of the impairment. For the "wealth at high social cost," shame comes about through economic disparity, of being poor. This means that the shame and guilt issues need to be curtailed, that is, not encouraging an individual to be ashamed of a weakness,
a weakness the person can do nothing about. This evolves, then, into developing personal attributes—becoming more self-directed, more autonomous, dealing with the separation and differentiation issues, while still not losing sight of the affiliation and bonding issues (Gilligan, 1982). Extending this to the area of manager/supervisor, gender differences become more balanced, equalizing the workplace, and an understanding of differences emerges because once the emotional system learns something, it never seems to forget it. It is here that an understanding of Norton's (1988) *Reflections on Political Identity* emerges—"Meaning is made out of difference," which provides for further insights into the *class status* paradox, and multiple individualism and multiple pluralism. In Tannen's (1990) *You Just Don't Understand: Women and Men in Conversation*, which discusses gender differences, key elements are developed that are primary examples of the knowledge era's changing of consciousness, based on usages of language. These language attributes are frequently summarized as: Men and women use language for different purposes; they define communications and communicate differently. They also express intimacy differently and view conflict differently.

For the public administrationist this extends and embraces Perry's Scheme (Appendix C), the ability to hold at least two competing or conflicting ideas in the mind at the same time. This level of development has the potential of accepting a higher degree of internal and external uncertainty. Being able to adjust to internal and external uncertainties may also be described as emotional
intelligence (Goleman, 1995). Emotional intelligence is another indicator of movement toward the knowledge era of changing consciousness and contains at least the following components:

1. Knowing one's emotions: self-awareness, recognizing a feeling as it happens.
2. Managing emotions: handling emotions so they are appropriate is an ability that builds on self-awareness.
3. Marshalling oneself: bringing emotions in the service of a goal is essential for paying attention, for self-motivation and mastery, and for creativity.
4. Handling relationships: the art of relationships is, in large part, skill in managing emotions in others. (Goleman, 1995, pp. 43-44)

However, this requires persistence and vigilance, being able to adjust to key changes in direct proportion to the motivation. This means being able to master the ability to recover from psychological flooding caused by emotional interruptions and penetrations. Generally, the flooding is the result of personal distress, resulting in something like, "Of course I'm shouting—you haven't heard a word that I'm saying!" The current balanced-budget craze is a major part of this evolving value and belief system, or maybe the absence of this evolving value and belief system. This level of thinking may be depicted in the following manner: "disloyal, adventurous, self-interested, taking risks, diverse, participative, demands explanations, change oriented, seeks innovation, self-developing, flexible and tolerant, and imaginative" (Leinberger & Tucker, 1991, p. 367).

As the kaleidoscope evolves further into the knowledge level of consciousness, at least four characteristics surface, characteristics that impact
the public administrationist and may influence the possible selection of policy frames of reference, policy frames of reference that do not control people but liberate them. These key precepts of the knowledge era of changing consciousness stand in opposition to the themes of political power because, in the political-power scheme of things and events, knowledge is restricted to the chosen few and is used as a means to control and manipulate things and people.

1. Knowledge is expandable and self-generating. In a society based upon a knowledge economy, scarcity of resources is replaced by an expansion of resources.

2. Knowledge is substitutable. It can, and does, replace land, labor, and capital.


4. Knowledge is sharable. The transfer of knowledge to other people does not prevent its use by the original holder. (Crawford, 1991, pp. 11-12)

Different authors have provided a wide range of perspectives about the changing consciousness of the knowledge era. Knowledge, or knowledging, is the

... basis of wealth in the knowledge era, [and] is a dynamic and ongoing process that involves our human capabilities to see existing patterns and at the same time envision new patterns. (Savage, 1990, p. 86)

Knowledging is our human ability to see and interrelate patterns on an ongoing basis. (p. 224)

Knowledging is more than just knowing, because it suggests an active and continual [learning] process of interrelating patterns. It is more than just the accumulation of and access to information, because it looks at both the known [information] and the visionary [what could be]. (p. 85)

Knowledge represents our ability to see information from different levels of abstraction, while authority represents the power of the position within the hierarchy. (p. 145)

Knowledge industries produce and distribute ideas and information rather than goods and services. (Drucker, 1994, p. 263)
Knowledge is the systematic organization of information and concepts, thereby making apprenticeship obsolete. Knowledge substitutes systematic learning for exposure to experience. (p. 268)

The [individual] who has acquired skill on a knowledge foundation has learned to learn. [A] knowledge foundation enables people to learn and to re-learn. (p. 263)

Today the center [of learning and doing] is the knowledge worker, the [individual] who applies to productive work ideas, concepts, and information rather than manual skill or brawn. (p. 264)

Knowledge work does not lead to a disappearance of work. It does not eliminate skill. While knowledge eliminates neither work nor skill, its introduction does constitute a real revolution both in the productivity of work and in the life of the worker. (p. 272)

A knowledge worker is one who contributes values by adding or interpreting information [or knowledge]. (Nolan & Croson, 1995, p. 23)

The kaleidoscope of changing consciousness has turned sufficiently into the knowledge area to suggest that for trusteeship—the civic shaman as integrator of policy frames of reference and social character—there exists a need to understand that the state of working America (Du Rivage, 1992; Mishel & Bernstein, 1994) has changed, forcing public administration and public affairs to undergo major adjustments, changing from the constructs of "as dichotomy, as politics, as management, and as administration" (Figure 14) to cognitive intelligences and human behavior, interacting with the changing levels of consciousness (Figure 15). In the changing levels of consciousness model, a different perspective of viewing the human condition surfaces, a viewing that may allow for glimpses into "alikeness," and "differences" surrounding class status. Perhaps the basis is that "as behavioral geneticists [have] observed, genes alone do not determine behavior; our environment, especially what we experience and
INTEGRATED INTERESTS

AS DICHOTOMY

AS POLITICS

AS MANAGEMENT

AS PUBLIC ADMINISTRATION

PURPOSE
TO MEDIATE SOCIETAL CONFLICT, AMBIGUITY, AND UNCERTAINTY
TO PARTICIPATE IN THE FORMULATION AND IMPLEMENTATION OF POLICY DECISIONS

POLICY FRAMES OF REFERENCE
SOCIAL CHARACTER

THE PUBLIC ADMINISTRATIONIST

KNOWLEDGE RESPONSIBILITIES

COMPETENCIES

TECHNICAL ANALYSIS
HUMAN RELATIONS
CONCEPTUAL

SKILLS
TECHNICAL ANALYSIS
PUBLIC FINANCE
ECONOMICS
LEGISLATIVE FUNCTIONS
STRATEGIC PLANNING
ORGANIZATION / BEHAVIOR
ORGANIZATION THEORY
EDUCATION / INTRODUCTION

Figure 14. Public Administration and Affairs.
Figure 15. Changing Levels of Consciousness.

CHANGING LEVELS OF CONSCIOUSNESS

AGRA RIAN

INDUSTRIAL

KNOWLEDGE

HUMAN RESIDUALS

INTEGRATING SYNAPTIC CIRCUIT

SELF-EMANCIPATION

FACTUAL

ANALYTICAL

MUSICAL

PRACTICAL

PHYSICAL

INTUITIVE

INTERPERSONAL

EMOTIONAL

PUBLIC ADMINISTRATIONIST

DIFFERENCE

THOUGHT / BEHAVIOR

PHYSIOLOGICAL LINKAGE

SYNTHESIS RECOMBINATION

PSYCO-SOCIAL DEVELOPMENT

SYMBOLIC INTERACTIONS

ALTERING CYBERNETICS

SELF-CONSCIOUS PARADIGM

INCLUSIVE / BRIDGING

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learn as we grow, shapes how a temperamental predisposition expresses itself as it unfolds" (Goleman, 1995, p. 224). And it is the interactions between the "alikeness and difference" levels of social character—the temperament of individuals and groups—that drive the selection of policy frames of reference in policy development. This may be the synaptic circuit of public affairs, of trusteeship, and may allow for consideration of residuals from production and distribution as a viable level of consciousness to enter into the discussion. This may be called public administration and public affairs "pruning," as the liberty and justice equation is modified to embrace this level of consciousness, with the focus clearly becoming centered on alikeness, rather than differences. The alikeness theme is the central issue of Shadow of Forgotten Ancestors (C. Sagan & Druyan, 1992).
Endnotes—Chapter V

1. The levels of changing consciousness—agrarian, industrial, and knowledge—are atypical of society and, in fact, represent the different levels of competing values and beliefs in place today. This includes the challenges of the human residuals left over as a result of production and distribution.

2. According to Harmon and Mayer (1986),

   Tame problems can be solved because they can be readily defined and separated from other problems and from their environment.

   . . . By contrast, wicked problems have no definitive formulation and hence no agreed upon criteria to tell when a solution has been found, the choice of definition is a problem, in fact, typically determines its solution. (p. 9)

CHAPTER VI

CONCLUSION

The history of public administration is also the history of the emerging rights of the individual as the foundation of basic truths.

Before the U.S. Constitution and the advent of the constitutional administrative state, democratic societies were limited to possibly a few select, primitive areas in the world. Everywhere, as far as the mind could travel, was ruled by kings, with kingships being the organizing structure of society. Almost every ruling class agreed that there were no "people," no "citizens," only "subjects." The United States constitutional administrative state, as an integral part of Americanism, changed this, allowing for social movement to organize the disadvantaged. This idea did not have a means to express itself before the U.S. Constitution, the constitutional administrative state, and a budding class of people known as public administrationists. With this form of government, a constitution, an administrative state, and the public administrationist—the emphasis of government shifted from the rights of the rulers to the rights and freedoms of the citizenry, with an obligation to care for all the members of the state, thereby changing the moral agenda within society (E. Sagan, 1988, p. 34).

Movement away from one level of changing consciousness to another, and toward a new and different level of changing consciousness, begins with
movement away from kingships to constitutional administrative democratic societies. When society chooses to move in one direction rather than another direction, changes in the moral agenda occur. When society moves in the direction of greater separation between the government and the governed, separation between changing levels of consciousness, dominance becomes the prominent theme, resulting in moral regression. When society moves in the direction of greater integration of government and the governed, stronger levels of consciousness develop and moral progression occurs. In discussing the discipline of public administration, we are talking about understanding the changing levels of consciousness within a society as an integral part of the constitutional processes, including both the constitutional administrative state and the public administrationist as integrator of policy frames of reference and social character.

It is the understanding of a constitutional administrative state equation's legitimacy, of an ideology's legitimacy beyond that of the selfish meme (Dawkins, 1976), that allows the public administrationist to "become" (Bianco, 1994), and in becoming, to move society forward, developing interacting skills between levels of changing consciousness (Appendix B). Understanding the legitimacy of an equation embraces an unceasing analysis and provides for movement beyond chaos. Understanding the legitimacy of an equation leads to the ability to transfer knowledge from one discipline to another. However, public administration is still in a state of becoming, remaining mostly subordinate to the cause-
and-effect thinking of the political arena, thereby restricting the movement of knowledge throughout the public arena. **For the public administrationist, an equation becomes legitimate when it allows for changing constructs to interact with potential multiple levels of thinking in terms of growth and maturation, not only in the individual, but of an organization and a discipline.** For the public administrationist, the equation's legitimacy is embedded in understanding the manifestations and symptoms of the distant and abstract stranger (Figure 9, Chapter III). However, in what is known as U.S. constitutional democracy, a tension exists in the practice of public administration because, in the American form of government, the rights of the individual are paramount, whereas during the actual governance processes, the emphasis is directed outward from the administrative organization put in place to manage the Constitution (Chandler, 1987a).

Yet it is the ability to act with a knowledgeable sense of risk in moving beyond the power arena that distances the public administrationist from the bureaucrat. Developing a "sense of knowledgeable risk" involves engaging a sense of people's willingness to challenge disbelief, thereby allowing for changing levels of consciousness to interact with cognitive intelligences and human behavior (Figure 15, Chapter V), in ways not previously considered. The challenging of disbeliefs is the essence of redefining a discipline, and when disbeliefs are challenged, a synaptic circuit surfaces—the synaptic circuit that triggers trusteeship (Figure 4, Chapter II). Movement out of Plato's cave\(^4\)
away from artificial beliefs, embraces the degrees in which our very own self-nature may be enlightened, or unenlightened, and how we view ourselves and our relationships with others (Portis, 1994). Yet this is mediated by the knowledge that even now, outside the natural sciences, paradigms of truths are postulated as lawlike, preferably reduced to the form of a solvable linear equation, and usually are stated in power terms of cause and effect, resulting in the belief that if the cause is controlled, or manipulated, the effects can also be controlled, or manipulated. This is sometimes discussed as behaviorism. The suspension of disbelief and the taking of risks require greater skills and perhaps different "knowledges"—knowledges that embrace important, yet critical, elements of both the educative processes and psychology, and allow for movement away from just the paradigm of power relationships, power relationships that hold the discipline of public administrative captive to the budgeting process.

This follows the common belief that serious information should appear in tables, graphs, numbers, or at least very scholarly language. Yet it is possible that important questions about the direction of a discipline are too complex, or too imprecise, or some combination of complexity and imprecision, for the conventional language of science. Instead, we use the language of stories or myths to discuss class status because stories have, develop, and perpetuate psychological underpinnings, which tables and graphs lack. Stories are about meaning—differences and alikeness—and help to explain why certain things could
happen in a certain way, thereby adding order, depth, and meaning to events. Differences and alikeness are also used to discuss, define, and limit citizenship.

A guide to important public administration story lines, constructs that assist in developing equation legitimacy and motivate the study and practice of public administration, can be found in the *Classics of Public Administration* (Shafritz & Hyde, 1991). These story lines are considered from either a "chronological" perspective or a "topical" perspective, with both perspectives beginning with the classical essay by Woodrow Wilson (1887/1941), "The Study of Administration." However, from an understanding of the classics of public administration, different perspectives emerge, perhaps evolving or revitalizing the discipline. Yet, in the broadest sense of the governance process, the attitude of government impacting upon the individual and society has at least "three complementary aspects which differentiate government from all other institutions and activities: breadth of scope, impact, and considerations; public accountability; and political character" (Appleby, 1991, p. 147).

However, with the advent of the new political centurions—the *constitutional officers* of the so-called 1994 Republican Revolution—political character has turned conservative. In one recent article, the new hard-core Republican House members were labeled the "Shiites" of politics (Turque & Rosenstiel, 1996, p. 35). It is as if the new political centurions are creating conflicting forms of domination to mediate unbearable anxieties, anxieties created by radical changes in the governance processes and changes in the *state of working*
America. Changes in the governance processes and changes in the state of working America portend the prospect of excluding people from a sense of full membership in the "civic." The emphasis of the new centurions seems to be focused on the elimination of social rights. These new Republican centurions are squarely in the dualistic category of Perry's (1970) scheme--the world is either good or bad (Appendix C). With this level of changing political consciousness, attempting to direct the political will of the nation/state, the public administrationist, by default, assumes the role of keeper of the public trust, the champion of the distant and abstract stranger, with an admonition for greater involvement in policy development.

Emerging from this collection of story lines is the sense of a new public administration (Frederickson, 1991), involving a fundamental commitment to social equity. This means coming to "grips with Dwight Waldo's contention that the field [the discipline of public administration] has never satisfactorily accommodated the theoretical implications of involvement in politics and policy making" (Frederickson, 1991, p. 369). The Waldo dilemma, in effect, means coming to grips with the "zero sum" issues of the political arena (Thurow, 1980). Perhaps an accommodation cannot be achieved from the political power arrangements of cause-and-effect thinking, because political power arrangements are based on the theme of "I don't know what I don't know" (Laing, 1970, p. 56). I am suggesting that power arrangements focus on constant control and manipulation of the environment, perpetuating the state of "I don't
know what I don’t know” as a means to retain and restrict power distribution. This is because power arrangements subsume a "double-bind" condition (Hampden-Turner, 1982, Map 49, "The Double Bind and Schizophrenia," p. 170). Therefore, for the discipline of public administration to develop beyond the power-arrangement arena, it must focus on something else—the educative processes and understanding human nature. Focusing on the educative processes and human nature emphasizes the growth and maturation embedded in learning listening, while mediating the power-arrangement theme embedded in transactional listening.

A collateral public administration story line attempting to capture the public administration equation was developed by Levine, Peters, and Thompson (1990) in Public Administration, with the acknowledged statement that “it is difficult, but necessary, to achieve [balance]” between the intellectual tasks of becoming a public administrationist and the practice of the discipline. However, notice is served that the assumptions involved in the study of public administration are not embedded in airtight cells, nor is public administration an airtight matrix. We are further reminded that the success or failure of public administration generally has great implications for quality-of-life issues—hence civic virtue. Further, we are instructed that public policies are often understood in terms of governmental response to crisis. It is in response to crisis that public administration was born, with the assumption that an elite class would come forth to administer the programs of crisis. Then, under the rubric of social ethics as impetus, the
discussion of public administration is centered on control of behavior and personal freedom, which are traditional political power themes. However, we do know that with the decrease in the ownership of production and the corollary continuous dialogue between management and labor being replaced by a service economy and the transition to a money-management "portfolioing" society, that moral obligations change, that serving the public good is reduced in favor of serving the good of the stakeholders.

The important elements of this discussion were staked out by Rawls (1971) and Nozick (1974). "Rawls asks people what sort of society they would choose were they ignorant of their own position in society" (Levine et al., 1990, p. 38). This is the classical Rawls "veil of ignorance," which is risky if one is affluent because the affluent always choose inequality—the selfish meme. However, Rawls's argument is one of an egalitarian society, which has now evolved into "forced equality." Nozick (quoted in Levine et al., 1990) took the position that "income legally received is the property of the individual and that government must have extraordinary claims to deprive the individual of that rightfully earned income" (p. 38). The "extraordinary claim" is very much aligned with the "wealth at a high social price" theme of Chapter IV. Traditionally, American ideology is closer to Nozick than to Rawls. Yet the suggestion exists, in developing the equation legitimacy story line, that it is the function of the public administrationist to mediate these two positions. The suggestion of a mediation function moves the public administrationist slightly closer to a more active role
in policy development and implementation, closer to Peters's (1992) position of the public administrationist as an active and vital component of the policy-making process.

In yet another story line attempting to develop the public administration equation's legitimacy involving class status, the discussion of public administration is directed toward "the making of value choices," that is, discretionary power as a characteristic of the discipline, with discretionary power increasingly becoming a function of public administration. This story line is embedded in the notion that there is no definitive separation between the administrative processes and the political processes, and that this definitive separation can be understood in terms of class status (Figure 16). In the arena of power—of cause-and-effect thinking—the equation's legitimacy is embedded in the coercion policy model (Figure 10, Chapter III). For the political scientist, the class status question may be framed in terms of, "What does it mean to belong to a political community?" This might be extended to, "Is belonging to a political community important?" (Beiner, 1995). For the public administrationist, the question will probably be framed in terms of, "How does class status serve the public good?" Framing the class status question as an important issue in serving the public good places the public administrationist in the position of being a principal player in the public arena, an individual who is careful to preserve all the elements of society—the civic shaman. This is the noble calling of the public administrationist. Yet a summary in defining public administration would include
Figure 16. Class Status.
cooperative group effort in a public setting; covers all branches of
government and their interrelationships; has an important role in the
formulation of public policy, and is thus a part of the political process; is
different in significant ways from private administration; and is closely
associated with numerous private groups and individuals in providing
services to the community. (Nigro & Nigro, 1989, p. 11)

In this story line, public administration again evolves, emphasizing the principles
of policy leading to social equity, with the public administrationist as the advocate
of social equity.

The story line provided by Henry (1995) introduces the paradigm of
structural methodologies and is probably the most comprehensive of all the
discussions, at least surpassing the two previous story lines in width and depth.
This story line sets up the model introduced by Figure 5, Chapter II, and the
extension of public administration as structure in changing consciousness, Figure
14, Chapter V. This story line embraces public administration as a "broad-
ranging and amorphous combination of theory and practice, [with its intended
purpose to] promote a superior understanding of government and its relationship
with the society it governs" (Henry, 1995, p. 12). This story line then allows for
the development of the public administrationist, that is, an individual who is self-
reflective about understanding relationships, and what formulates the discipline's
equation legitimacy. This story line introduces Erik Erikson and the suggestion
that the "mastery of psychological tasks hinges on a series of critical turning
points" (Henry, 1995, p. 122); see also Hampden-Turner, 1982, pp. 132-135,
Map 7). Erikson provided insights into the psycho-social underpinnings
confronting each and every one of us as we move from infancy to death. With
Henry, we are introduced to models of development, indicating how people change, and for the public administrationist, the potential effects of changing development on policy frames of reference and social character. Perhaps this needs to be extended to include Chickering's (1969) developmental patterns, which look at young adulthood, an age at which many patterns are set. These patterns embrace the notion of differentiation and integration. The processes include mediating uncertainty, striving for symmetry, balance, self-consistency, dissonance reduction, and the reconstruction of experience. Once this process is complete, it starts all over again at a higher level of understanding, which allows for people to grow and redefine themselves.

Whereas Chickering (1969) discussed the processes involved in psychosocial development, Perry (1970) considered intellectual and ethical development (Appendix C). Erikson, Chickering, and Perry are important because they allow for a movement toward higher levels of understanding. In Perry's scheme, Dualism is the least autonomous stage of ethical development—the world is either black or white, good or evil—with the locus of control placed outside the self, and embracing the notion that there are right answers, somewhere. Multiplicity is a discarding of the dualistic absolutes, which then allows for a recognition that more than one life view exists. In policy development, perhaps this would be considered the idea of laissez-faire. Contextual Relativism allows for different value systems to be used in different contexts by the same individual. An important part of this level of changing consciousness is the ever-
changing frames of reference. Finally, the individual moves to *Commitments*, where one accepts the universe as being pluralistic, accepting the notion of ever-changing meaning. Commitments reach out toward accepting balance between the polarities, which leads to meta-thought in understanding an individual's relationship with society. This leads to simultaneously holding competing and conflicting ideas, resulting in an emerging integration scheme of relationships. This, in effect, is quantum thinking, knowledge and skills sufficiently internalized to embrace changing issues as they impact on changing issues (Figure 13, Chapter IV). Where individuals connect with the Perry scheme will indicate the success or failure of a policy's intentions, and where the citizenry are will determine the general acceptance of interventions. Thinking of the governance processes in terms of the psycho-social development of all the citizenry allows for the "civic" to move beyond considering public administration as just a "complex [set of] relationships between politics and administration" (Chandler, 1987a, p. 89), reaching out in search of some common goal.

The common goal of the public administration story line may then be considered as raising the level of psycho-social competence of all citizenry, as part of their everyday lives, and not the remediation of only a selected target grouping who have failed or have been identified as potential "trouble." None of the other story lines reaches out in revitalizing the common goal to the extent of the essays in Chandler's (1987a) text, *A Centennial History of the Administrative State*. Truly, in this story line the public administrationist is born of the crisis of
the new American constitution, a crisis so profound that it has yet to be repeated. In very few, if any, societies before the U.S. Constitution and the constitutional administrative state did the idea exist, and still less in reality, that the state had any obligation to care for its members. In this public administration story line, it is more than just implied that the American political system would include the administrative state as an integral part of the U.S. Constitution, that the foundations of the administrative state included the idea that an obligation existed in caring for the citizenry, and that the new American political system could not be implemented, nor could it function, without the public administrationist providing the necessary stewardship. The suggestion exists that the founding fathers clearly understood that a check and balance of the functions of the U.S. Constitution would best be served when the political system, per se, was not directly involved in the governance processes. This allowed for elective oversight of the administrative processes to mediate the temptations of human nature. It is as if the founding fathers knew that the constitutional system would become unstable if an administrative state was not also created, and that the creation needed to be based on some moral foundation.

Perhaps the founding fathers, as the basis for a moral foundation for government and the administrative state, understood both interacting moral facets of the Fourth Commandment (Deuteronomy 5:16) when writing and debating the U.S. Constitution—with one facet being, children, "Honor thy Mother and Father," and the other facet being, "mothers and fathers, do not frustrate
your children. Indeed, honoring authority and reducing frustration are the tenets of the social contract (E. Sagan, 1988)—the very foundation of Americanism. It is assumed that the founding fathers were well versed in the writings of the Bible, and if the founding fathers were not well versed in the writings of the Bible, at least those who greatly influenced the writers and debaters of the U.S. Constitution—Hobbes and Locke—were. This commandment provides for the moral foundations of the U.S. Constitution and the constitutional administrative state because "every moral system has its origins in the relations of the child to adults, who are not only loved and hated, but [also] persons in authority" (Sagan, 1988, p. 91). Perhaps the relations of the child to the adult—the honoring of authority and the reduction of frustration—are better stated as developing psycho-social competencies in all the citizenry.

It is in developing the psycho-social competencies of the citizenry, competencies "which have flowed to government because the original private institution of society, the family, has not [been able to discharge its responsibilities]" (Drucker, 1994, p. 234), that helps create the public administration moral equation legitimacy—civic virtue. Perhaps the psycho-social equity goal of the public administrationist is better stated in terms of social intelligence: "the ability to understand [and accept] others and [to] act wisely in human relations" (Goleman, 1995, p. 42). Emerging from Centennial History is this sense of social intelligences, based on psychologically freeing principles, principles that move the discipline of public administration into the 21st century,
allowing the discipline to develop along the lines of raising the psycho-social competencies of all the citizenry. The psychologically freeing principles need to be considered from the perspective of developing administration leadership, which may lead to policy interventions that might help people get off the road to violence and crime. The development of positive administrative leadership surely has more potential than the underlying theme of the Lansing [Michigan] State Journal headline stating that "more prisons are needed" (Borowski, 1995, p. A-1) to warehouse the criminal elements of society.

The signals connecting the psychological underpinnings, the emerging psycho-social competencies, which help to explain why certain things could happen in certain ways, are essential interpersonal intelligence, not actions forced on individuals by the state. Psycho-social competencies, or social intelligences, are part of multiple intelligences, and as the theory of multiple intelligences has evolved, the focus has become centered on meta-cognition (M. Lewis, 1992), that is, developing relationships among all of the possible cognitive skills available to any given individual, and the interactions of cognitive-intelligence skills with the numerous levels of human behavior (Hampden-Turner, 1982). The cognitive-intelligence skills and the numerous levels of human behavior that lead to growth and maturation are not mutually exclusive, but are developed along the lines of gradient light changes, blending or flowing from one dimension to another (Figure 17). This results in becoming aware of one’s own abilities as they evolve, rather than the full range of cognitive intelligences.
Figure 17. Public Administration Helix-Star: Cognitive Intelligences.
(Goleman, 1995, pp. 41-43). This is a different type of policy frame of reference interacting with social character, one that builds on an individual's strengths and abilities, with the anticipation that greater social integration will occur. The "Self Science Curriculum" (Goleman, 1995, p. 303), as part of cognitive intelligences, may be the initial departure point for the gradient light change level of thinking. These skills—impulse control, managing anger, and creative solutions to social predicaments—are now being discussed in the literature of citizenship as equipping people with the necessary skills to evaluate different ways of life. This is a different level of changing consciousness, embracing knowledges, which moves beyond traditional policy frames of reference, breaking with the tradition that there is some unitary reality, somewhere.

For the public administrationist, social intelligences may be extended to include understanding the numerous psycho-dynamic theories surrounding human nature, theories containing the notion that a "contextualization" and "distribution" of human behavior exist. This story line stresses the belief that "interconnectiveness" exists, linking the differences and likeness themes embedded in cognitive intelligences and psycho-social competencies. The curator of this story line is Charles Hampden-Turner (1982), suggesting that unitary reality thinking restricts creativity, thereby greatly reducing integrating options when considering and evaluating a particular policy frame of reference and social character. The different levels of interaction are neither hierarchical nor linear, but fit the gradient light scheme of thinking, flowing from one
dimension to another, allowing for quantum thinking—interacting ideas impacting on interacting ideas (Bateson, 1990, 1994)\textsuperscript{13}—to become a dominant theme when considering the integration of policy frames of reference and social character.

Social intelligences, as part of cognitive intelligences, need a point of release into the environment, into the interactive world of relationships, a means to express different ways of understanding the various levels of the human condition. Without a release mechanism—an evaluative mechanism—the critical elements of cognitive energy become frustrated, and an unstable condition develops, leading toward increased self- and other anger, lack of impulsive control, and a continuation of the themes of fear and retaliation propagated by power arrangements. I am suggesting that an important mediating function of the public administrationist in stabilizing the governance processes is to understand the critical cognitive energies that connect or separate the spaces between the traditional aspects of idealized citizenship and the notion of citizenship based on the interactions of things. One of the most penetrating approaches in understanding the mediating function is to sort through the interacting levels of the mind (Hampden-Turner, 1982), as the different levels of understanding human nature impact cognitive intelligence energies. Perhaps the interacting levels of the mind are best understood from the perspective of gradient light changes, moving from one dimension to another, almost without notice (Figure 18).
Figure 18. Public Administration Helix-Star: Human Behaviors.
The gradient light change approach allows for a crucial window of opportunity, reducing, if not negating, the paradoxical frustrations between the paramount constitutional rights of the individual and the governance processes directed outward from the organization, between honoring authority and the reduction of frustration. In effect, this is quantum thinking, that is, thinking about interacting issues impacting interacting issues.

There is little or nothing in the standard education of the discipline that emphasizes public administration as a caring body of knowledge, although the caring is implied. A next step is to incorporate such teachings as the "Self Science Curriculum" (see Appendix F) into graduate Public Administration education programs. As long as knowledge about "things" remains the primary acceptable basis for public administration competency, self-congruence and, by extension, social congruency will remain elusive dreams—or compassionate inclusion of all citizenry will remain an elusive mandate.
Endnotes—Chapter VI

1. The American Constitution, standing alone, does not have great meme pool value because it cannot be justly implemented without external assistance, and that assistance is largely associated with the administrative state and the public administrationist. There have been other constitutional documents that are just as elegant when attempting to describe the dilemmas associated with human relations, and in prescribing possible solutions. However, when the notion of the American administrative state and the public administrationist are appendages to the U.S. Constitution, as a way to put into operation the intentions of the framers of the Constitution, then great meme pool value surfaces. Viewed from this perspective, three critical elements of American constitutional evolutionary stabilizing strategies emerge—longevity, fecundity, and copying-fidelity. The question then evolves into: Is American constitutional government an evolutionary stabilizing strategy and, if so, in what ways? A developmental extension of this inquiry may be framed in terms of: What is it about the idea of American constitutional government that gives it stability and penetrance in the American cultural environment that provides for an evolutionary stabilizing strategy?

2. From a system-analysis frame of reference, the discipline of public administration and public affairs may be considered from the perspectives of the U.S. Constitution, the constitutional administrative state, and the public administrationist.

3. "'It doesn't happen all at once,' said the Skin Horse. 'You become. It takes a long time. That's why it doesn't often happen to people who break easily, or who have sharp edges, or who have to be carefully kept'" (Bianco, 1994, pp. 10-11).


5. Excluding people from a sense of full membership in society implies the notion of racination, gender discrimination, a change in senior citizens' benefits, and a deterioration of intergenerational issues because these are
the primary focus of "social rights" currently under siege at the national level.

6. Psycho-social is only another way to frame the issues surrounding liberty and justice, or the relationship between the individual and the group.

7. The "honoring authority" and "reduction of frustration" are extensions of a sermon on the Ten Commandments by Dr. Leicester Longdon, Ph.D., Senior Pastor, Trinity United Methodist Church, Lansing, MI.

8. "Rousseau was one of the first persons, possibly even the first, to make the connection between child-rearing practices and the values of society on the whole" (E. Sagan, 1988, p. 23).

9. Indeed, such a program exists. It is known as Parents and Teachers Helping Students (PATHS) (Goleman, 1995, p. 278). This level of thinking needs to be expanded to Public Administrationists Helping Citizens.

10. "Despite an effort by the Legislature to avert an overcrowding crisis, the Department of Corrections warned Tuesday that state prisons will run out of space by July 15 [1995]" (Borowski, 1995, p. A-1).

11. Historically, prisons have been an invention where people are sent to have their souls remade.

12. Lewis (1992) defined meta-cognition as "memory of memories, knowledge of knowledge, feelings about feelings" (p. 91).

13. Bateson (1990) discussed the notion of interacting ideas impacting interacting ideas under the rubric of work in the aggregate.
Appendix A

Glossary of Definitions
Definitions: From some baseline, which is usually determined externally using societal determinants.

"Public administration is a broad-ranging and amorphous combination of theory and practice; its purpose is to promote a superior understanding of government and its relationship with the society it governs" (Henry, 1995, p. 21). The public administrationist is an individual who is self-reflective about understanding relationships, policy frames of reference, and social character, as well as the impact of the interactions among these constructs.

The basis for this investigation is embedded in the following constructs.

"The right offered wealth at a high social price: a small proportion of the population could live at a very high standard, while the rest of the world's environment deteriorated. The left promised a future of forced equality, planned and managed by experts" (Schwartz, 1991, p. 12).

Two themes about power can be extracted from the diversity of views on power: "One explains it [power] as an instinctive urge, and the other [explains it] as a means to ends" (Graham, 1994, p. 103).

"Social theory is all about relations among persons and groups, whereas sociological research usually depends on measures of persons' attributes and attitudes (DiMaggio, 1992, p. 118). Nadel's paradox involves "a satisfactory approach to social structure requiring simultaneous attention to both cultural and relational aspects of role-related behavior" (DiMaggio, 1992, p. 119).
"Motivation is often traced to cultural beliefs and psychological need. Max Weber (The Protestant Ethic and the Spirit of Capitalism, 1905) describes the bourgeois Protestant as an individual seeking—in religious duty, in Calvinist "calling"—the profit of sober, thrifty, diligent exploitation of usury and trade. Psychological need (McClelland, 1961) is another motive, [based in] the formation of a need to achieve in childhood as critical to later entrepreneurial behavior (a need that can be cultivated later if desired) (Burt, 1992, p. 79).

"For the organization theorist, the question remains clear: How can human activity best be organized to achieve [any] given societal goals in an efficient and effective manner?" (Harmon & Mayer, 1986, p. 197). "Organizational theorists have always been interested in explaining the factors that facilitate or impede organizing efforts leading to the creation of new ventures or those that involve collective action" (Nohria, 1992, p. 10).

1. Classical humanism: "A belief that man may be the measure of all things" (Appleyard, 1992, p. 27).

Scientific classicism: "That there is an objective world outside ourselves that is completely accessible to our observation and reason" (Appleyard, 1992, p. 132). Part of the participant/observer syndrome: as material beings, we are part of this world, but as reasoning subjects we have the capacity to observe it from the outside.

2. Clients: "People who are dependent upon and controlled by their helpers and leaders. They are people who understand themselves in terms of
their deficiencies, and people who wait for others to act on their behalf" (Osborne & Gaebler, 1992, p. 52).

Citizens: "People who understand their own problems in their own terms. They perceive their relationship to one another, and they believe in their capacity to act. Good clients make bad citizens. Good citizens make strong communities" (Osborne & Gaebler, 1992, p. 52). "A citizen is also one who helps realize the purpose for which this nation exists. The citizen must also help to make the purpose" (Graham, 1995, p. 56).

3. Co-active: The enrichment and advancement of every human soul. This is a large part of "the integrating interest experience" (Graham, 1995, p. 119, footnote 4).

4. Communitarian: "Emphasizing the cultural ethic group, solidarity among those sharing a history or tradition, the capacity of the group to confer identity upon those otherwise left 'atomized' by the deracinating tendencies of a liberal society" (Beiner, 1995, p. 13).

5. Competency development: "Developing a competency of any kind strengthens the sense of self-efficacy, making a person more willing to take risks and seek out more demanding challenges" (Goleman, 1995, p. 91).

6. Compression: "Compression arises from the conflict between [public] officials' desire to help their clients and the restraints on their legal authority" (Rockman, 1992, p. 156). "We use compression to be able to [understand] and forecast future behavior" (Appleyard, 1992, p. 41).
7. Creative destruction: "The process of adopting new ideas and abandoning the corresponding older ones. In the context of organizational transformation, we use the term to refer to the sequence of events attending the shift between coherent sets of management principles, technologies, and organization" (Nolan & Croson, 1995, p. 17). "Creativity, by definition, rearranges established categories" (Mintzberg, 1994, p. 180).


9. Decision models do not deal explicitly with defining goals and imagining alternative means for attaining them. It is assumed that the goals are already known and that they can be articulated. However, theories about the polis focus exactly on the defining and attainment of goals. Decision models are not concerned with where the alternatives come from or which ones will be considered as possible candidates for choice. Instead, decision models focus in on evaluating the consequences of each alternative and choosing the alternative most likely to attain the goal (Stone, 1988, pp. 185-186). "Rational analysis uses the single criterion of maximum total welfare to make the ultimate decision among alternatives" (Stone, 1988, p. 204).

10. Deontological ethics: "Ethics of duty or principle." Contrasted to teleological ethics, which are ethics of results or consequences (Chandler, 1994, p. 147).
11. Economy of scope: "Refers to the cost advantage realized by performing more than one activity at a time" (Nolan & Croson, 1995, p. 169). Coordination for economy of scope argues for organizing activities that jointly generate positive spill-overs. Conversely, activities whose joint execution would bring about negative spill-overs should be organized independently.

12. Ego ideal: "The desire and capacity to live by certain perfect standards of behavior, the need to think well of oneself--can become intimately involved with moral actions, at least with some individuals" (Sagan, 1988, p. 5). "The ego ideal (super ego) has the task of repressing the Oedipus complex; it is to that revolutionary event that it owes its (the ego ideal's) existence" (p. 6). "The ego ideal results from the transformation of the belief in the possibility of perfection, a conviction that must be abandoned as the psyche matures" (p. 5).

"The ego ideal is that structure that contains the internalization, identifications, and creations forming the individual's guiding ideals; failure to attain or live up to these ideals is the primary source of shame" (Morrison, 1989, p. 31).

13. Externalities: "When one individual can impose costs on another individual without having to pay compensation. This leads to the natural response of having the second individual demand government regulations prohibiting the acts of the first individual" (Thurow, 1980, p. 124).

14. Field of control: "The area of activity the individual can affect and, therefore, to an extent, control" (Graham, 1991, p. 64).

16. Framing an issue: "A frame is a boundary that cuts off parts of something from our vision, and a list of alternatives is one of the most important ways of framing a policy problem and constructing a Hobson's choice" (Stone, 1988, p. 198). A Hobson's choice is determined by the company that alternatives keep. By surrounding the alternatives with less attractive alternatives, the audience selects the one that the policy maker really wants selected. Selecting the consequences for inclusion of policy alternatives is one of the best ways to create a Hobson's choice (Stone, 1988, p. 203).

17. Global scope: "The ability to seize opportunities wherever and whenever they are found" (Nolan & Croson, 1995, p. 166).

18. Governance: "The process by which we collectively solve our problems and meet society's needs" (Osborne & Gaebler, 1992, p. 24).

19. Hierarchy: "Rights and privileges and authority and status are clearly defined and differentiated by rank and level in the organization and society, and movement from one rank or level is guarded by formal criteria" (Perrow, 1992, p. 462).

20. Impostor syndrome: "Men and women, generally in their twenties, who were successful in their careers, yet felt like bluffers, vulnerable at any moment to exposure and disgrace, even dissolution" (Shames, 1991, p. 127).
21. Integrated interests: Integration is the connection between the relating of two activities, their interactive influence, and the value thereby created. Integration involves invention, and the clever thing is to recognize this and not let one's thinking stay within the boundaries of two alternatives that are mutually exclusive (Graham, 1995, p. 156). The other two alternatives are "domination" and "compromise." Integration of interests occurs when a solution is found that allows all interest to find a place in it and when neither party sacrifices anything of significance to him or her (Graham, 1995, p. 82).

22. Irrationality: "That which lies below the reasonable, ordered surface of life. The limits of rationality are what Dostoevski, Marx, Freud, and Nietzsche attempted to understand. Each of them insisted that, to understand individual and social life, we must seek what cannot be seen directly. Dostoevski insisted that there was a child rapist and axe murderer in each of us, no matter what surface of civility. Marx asserted that, if we would understand the structure of society, we must look not to religion or philosophy or common morality but to the hidden and disguised system of domination that truly holds it together. Nietzsche's whole philosophy is an intense critique of the rational and an ambivalent glorification of the illogic, chaos, and power of irrationality. All of them, along with Freud, insisted that if freedom is possible, it can become a reality only by first understanding the cage in which we are imprisoned" (Sagan, 1988, p. 61).
23. **Job:** "A way of making a living; a career traces a lifetime of achievement in an occupation; a calling is work that is morally inseparable from the person doing it" (Leinberger & Tucker, 1991, p. 255).

24. **Justice:** "A concept of justice is possible only when widespread literacy has made it possible for the people to conceptualize justice as an entity by associating it with the written, visible word" (Havelock, quoted in Perkins, 1980, p. 7).

25. **Knowledging:** "The basis of wealth in the knowledge era; a dynamic and ongoing process that involves our human capabilities to see existing patterns and at the same time envision new patterns" (Savage, 1991, p. 86). "Knowledging is our human ability to see and interrelate patterns on an ongoing basis" (Savage, 1991, p. 224).

"Knowledging is more than just knowing because it suggests an active and continual learning process of interrelating patterns. It is more than just the accumulation of and access to information because it looks at both the known [information] and the visionary [what could be]" (Savage, 1991, p. 85).

"Knowledge represents our ability to see information from different levels of abstraction, whereas authority represents the power of the position within the hierarchy" (Savage, 1991, p. 145).

"Knowledge industries produce and distribute ideas and information rather than goods and services. The phrase 'knowledge industries' was coined by Princeton economist Fritz Machlup, 1962, *Production and Distribution of*
"Knowledge is the systematic organization of information and concepts, thereby making apprenticeship obsolete. Knowledge substitutes systematic learning for exposure to experience" (Drucker, 1994, p. 268).

"The [individual] who has acquired skill on a knowledge foundation has learned to learn. A knowledge foundation enables people to learn and to re-learn" (Drucker, 1994, p. 263).

"Today, the center [of learning and doing] is the knowledge worker, the [individual] who applies to productive work ideas, concepts, and information rather than manual skill or brawn" (Drucker, 1994, p. 264). "Knowledge work does not lead to a disappearance of work. It does not eliminate skill. Although knowledge eliminates neither work nor skill, its introduction does constitute a real revolution both in the productivity of work and in the life of the worker" (Drucker, 1994, p. 272).

Knowledge worker: "One who contributes values by adding or interpreting information or [knowledge]" (Nolan & Croson, 1995, p. 23).

26. Liberal: "Emphasizing the individual, and the individual's capacity to transcend group or collective identity, to break the shackles of fixed identity (social station, hierarchy, traditional roles, and so on) to define and redefine one's own purpose" (Beiner, 1995, p. 13).
27. Power: In looking at the diversity of views on power, two main schools of thought can be extracted: "One explains it as an instinctive urge, and the other as a means to an end" (Graham, 1994, p. 103).

28. Pro-active: Self-initiated (Pine, 1990, pp. 78, 92). This term is used in opposition to reactive—that which is external to the self.

29. Public organizations: "Tend to be bureaucratic organizations; they do not operate in free-market environments, and they produce 'policies' rather than products" (Henry, 1995, p. 99).

30. Rational decision model: "A sequence of thinking, used to arrive at a decision. Usually, the steps include defining the goals, imagining alternative means for attaining the goals, evaluating the consequences of taking each course of action, and choosing the alternative most likely to attain the goals. However, the perfectly rational decision maker is to policies [and public administration] what the saint is to religion—an ideal everyone publicly espouses, most people would not want to live by, and precious few attain" (Stone, 1988, p. 185).

In the rational choice model, the policy analyst is supposed to construct a list of alternatives that are mutually exclusive (Stone, 1988, p. 200). The rational analysis, "the verbal labels attached to different alternatives, should not affect the evaluation" (Stone, 1988, p. 199).

31. Role: "A sector of the total orientation system of an individual actor, which is organized about expectations in relation to a particular interaction
context, that is, integrated with a particular set of value standards that govern interaction with one or more actors in the appropriate complementary roles" (Parsons, 1951, pp. 38-39).

"Men act with and against one another. Each takes into account what others expect. When such mutual expectations are sufficiently definite and durable, we call them standards" (Mills, 1959, p. 29). "Each man also expects that others are going to react to what he does. We call these expected reactions sanctions. When men are guided by standards and sanctions, we may say they are playing roles together (Mills, 1959, p. 29).

Standards + Sanctions = Roles

32. Rules: "Rules are indirect commands that work over time. They are indirect in that they are stated once to the general class of people to whom they apply, rather than being told directly to each person in every situation that the rules cover. They apply to a broad class of actions as 'standing orders,' and are intended to induce compliance without the necessity of invoking coercive sanctions for every action they govern" (Stone, 1988, p. 232). The content of rules normally involves a complex relationship defined by identity, space, and time.


34. Social character: "The blending of the individual psychical sphere and the socioeconomic structure, causing an interdependence within and throughout society. The socioeconomic structure of a society molds the social
character of its members so that they may wish to do what they have to do" (Fromm, 1976, pp. 119-120).

Social character must fulfill any human being's inherent religious needs. Religion is further clarified as "any group-shared system of thought and action that offers the individual a frame of orientation and an object of devotion. . . . The question is not one of religion or not? but of which kind of religion?—whether it is one that furthers human development, the unfolding of specifically human powers, or one that paralyzes human growth" (Fromm, 1976, p. 121).

Social character is also those ideas about values and beliefs that people use to order their worlds. This contains two important constructs: (1) etic—a concept with precise, if abstract, meaning; and (2) emic—a concept whose true meaning is embedded in the minds of those people in a society who use a word or concept frequently.

35. Social structure: "Conceptually, this refers to the combination of institutions classified according to the functions each performs" (Mills, 1959, p. 134). "The structure must be enduring, with some large measure of stability" (p. 27). "Structure issues have to do with causes [and the relationship effects]" (p. 9). Structure also contains shared standards (p. 27) and shared values (p. 31).

36. Sociological imagination: "Enables us to grasp history and biography, and the relations between the two in society" (Mills, 1959, p. 6). "It is a quality of mind that will help individuals use information and develop reason
In order to achieve lucid summations of what is going on in the world and what may happen to themselves" (Mills, 1959, p. 5).

37. Structure: Individuals arrange "themselves into patterns, strata, assuming and assigning different powers, functions, roles, rights, and obligations" (R. D. Laing, 1967, p. 91).

38. Subjective relationship of work to morale: "A willingness to do the work at hand, to do it with good cheer, and even to enjoy it" (Mills, 1959, p. 93).

39. Welfare economics: "The inherent characteristics of goods determine whether they are public. A public good is something that can be used jointly and is not used up as it is consumed" (Stone, 1988, p. 81).
Appendix B

Crawford's Key Characteristics of Four Basic Societies
<table>
<thead>
<tr>
<th></th>
<th><strong>Primitive Society</strong></th>
<th><strong>Agricultural Society</strong></th>
<th><strong>Industrial Society</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Materials: animal skins, stones</td>
<td>Materials: renewable resources (trees, cotton, wool)</td>
<td>Materials: nonrenewable sources (oil, coal, etc.)</td>
</tr>
<tr>
<td></td>
<td>Tools: minimal for cutting/pounding (normally made of stone)</td>
<td>Tools: amplify human muscle (levers and winches) or harness natural forces (sail, waterwheel)</td>
<td>Tools: machines to replace human muscle (engines)</td>
</tr>
<tr>
<td></td>
<td>Production methods: none</td>
<td>Production methods: handcraft</td>
<td>Production methods: assembly</td>
</tr>
<tr>
<td></td>
<td>Transportation system: walking</td>
<td>Transportation system: horse, wagon, sailing ship</td>
<td>Transportation system: steam, auto, and airplane</td>
</tr>
<tr>
<td></td>
<td>Communication system: speech</td>
<td>Communication system: handwriting</td>
<td>Communication system: printing</td>
</tr>
<tr>
<td><strong>Economy</strong></td>
<td>Gathering, hunting, or fishing</td>
<td>Decentralized self-sufficient local economy whose central economic activity is production and consumption of food with no market activity of significance</td>
<td>National mass market economy whose central economic activity is that of standardized, tangible things, between production and consumption</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Simple division of labor organized around village with few, clearly defined levels of authority (nobility, priests, warriors, slaves, or serfs)</td>
<td>Complex division of labor but specialization of skills, standardization of forces, and synchronization of hierarchical institutions with authority</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Land the primary resource in economy</td>
<td>Physical capital the primary resource</td>
</tr>
<tr>
<td><strong>Social System</strong></td>
<td>Small bands or tribes</td>
<td>Immobile extended family with clear definition of sexual roles and the family the primary support system</td>
<td>Nuclear family with split sex roles</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Education limited to elite</td>
<td>Immortal institutions the primary system</td>
</tr>
<tr>
<td><strong>Political System</strong></td>
<td>Tribe the basic political unit in which tribal elders and chief rule</td>
<td>Feudalism: law, religion, social class, and politics geared to management of land with authority by birth (aristocracy rules), local community the basic political unit</td>
<td>Capitalism and Marxism: law, social class, and politics shop about ownership and control of investment</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Nationalism: strong central government in the form of dictatorship or representative government or</td>
<td></td>
</tr>
<tr>
<td><strong>Paradigm</strong></td>
<td>World viewed in purely natural terms</td>
<td>Knowledge base: mathematics (algebra, geometry); astronomy</td>
<td>Knowledge base: physics, chemistry, etc.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Central ideas: humans viewed as controlled by superior forces (i.e., God), religious, mystical outlook on life (astrology), and value system emphasizes harmony with nature</td>
<td>Central ideas: humans viewed as creatures of God, religious, mystical outlook on life (astrology), and value system emphasizes harmony with nature</td>
</tr>
</tbody>
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<table>
<thead>
<tr>
<th>Natural Society</th>
<th>Industrial Society</th>
<th>Knowledge Society</th>
</tr>
</thead>
<tbody>
<tr>
<td>Materials: nonrenewable resources (metals, etc.)</td>
<td>Materials: renewable resources (biotechnology), ceramics, recycling</td>
<td>Materials: renewable resources (biotechnology), ceramics, recycling</td>
</tr>
<tr>
<td>Tools: machines to replace human muscles (engines)</td>
<td>Tools: machines to assist mind (computers and related electronics)</td>
<td>Tools: machines to assist mind (computers and related electronics)</td>
</tr>
<tr>
<td>Production methods: assembly line and interchangeable parts</td>
<td>Production methods: robotics</td>
<td>Production methods: robotics</td>
</tr>
<tr>
<td>Transportation system: steamship, railroad, auto, and airplane</td>
<td>Transportation system: spaceships</td>
<td>Transportation system: spaceships</td>
</tr>
<tr>
<td>Communication system: printing, TV</td>
<td>Communication system: unlimited individual communications through electronic medium</td>
<td>Communication system: unlimited individual communications through electronic medium</td>
</tr>
</tbody>
</table>

- Efficient local economy with production activity is production with no market or organized around locally defined levels of tribes, warriors, slaves, or family in economy
- Nuclear family with split sexual roles and immortal institutions the primary support system
- Social values emphasize conformity, elitism, and class
- Mass education completed by adulthood

- National mass market economy whose central economic activity is the production of standardized, tangible things with split between production and consumption
- Complex division of labor built on narrow specialized skills, standard work pattern, and synchronization organized in large hierarchical institutions with many-levels of authority
- Physical capital the primary resource

- Integrated global economy whose central economic activity is the provision of knowledge services with more fusion of producer and consumer
- Organized around small entrepreneurial network organizations in which members have a direct gain sharing interest
- Human capital the primary resource

- Capitalism and Marxism: law, religion, social class, and politics shaped by concerns about ownership and control of capital investment
- Nationalism: strong central national government in the form of either representative government or dictatorship
- Global cooperation: institutions shaped by questions about the ownership and control of knowledge with supranational organizations/local governments the primary government units and participative democracy the norm

- Knowledge base: physics, chemistry
- Central ideas: humans viewed as controlled by God, religious, mystical, and value system with nature
- Knowledge base: quantum electronics, molecular biology, ecological sciences

- Knowledge base: quantum electronics, molecular biology, ecological sciences
- Central ideas: humans viewed as capable of continuous transformation and growth (whole-brain thinking), value system emphasizes autonomous individual in a decentralized society with feminine values dominant
Appendix C

Perry's Scheme
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Perry's Scheme
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UMI
Appendix D

The Conservative Quiz
The Conservative Quiz

How conservative are you (and on what issues are you considered conservative)? This twenty-question quiz can help you figure that out. It tests your views on a variety of key topics. But remember, it is not scientific, and is only meant to help you determine your own position on the issues.

Here's how it works: Read each of the statements. Then, decide whether you agree or disagree (and to levels of agreeing or disagreeing). Place the numbers from the following codes in the blank next to each statement.

1. Strongly disagree
2. Somewhat disagree
3. Undecided/neutral
4. Somewhat agree
5. Strongly agree

TAXES AND FISCAL POLICY

1. Trade pacts, such as the North American Free Trade Agreement with Canada and Mexico, are important to the U.S. business because they increase exports and help sustain American jobs.

2. The size and influence of government must be reduced, including tax cuts for families. This ultimately leads to more investments and a better economy for all.

3. A balanced budget amendment in the U.S. Constitution is the only way to assure that the president and Congress will eliminate the deficit and abide by reduced spending.

WELFARE

4. Welfare benefits should be cut off after a set period, such as two years.

5. The federal government should turn over control of welfare programs to the states, sending block grant money to the states with few strings attached.
6. Mothers who have additional children while on welfare should not receive any increase in benefits, a provision known as the "family cap."

7. Teen mothers who receive welfare should be required to live with their parents, or in an adult-supervised setting.

THE U.S. AND THE WORLD

8. Cuts in the armed forces have hurt America's military readiness, undermining the country's stature and strength in the world.

9. The United States should not attempt to police trouble spots around the globe unless there is a compelling U.S. interest at stake.


EDUCATION

11. Parents should have greater choice in where their children attend school, including a taxpayer-funded voucher system, that allows students to attend private or religious schools.

12. Sex education is best left to the parents in the home. If anything is taught in the classroom, it should be abstinence—not the proper use of condoms or other birth control measures.

13. Prayer in school should be permitted or even encouraged. A Constitutional amendment is needed to guarantee this right for the students.

ABORTION

14. Abortion should not be permitted in the United States, even in cases of rape or incest.
15. Tax dollars should not be used to fund abortions, such as for Medicaid recipients or U.S. soldiers on military bases.

16. Any minors seeking an abortion should be required to obtain permission from their parents, guardians, or a judge.

OTHER SOCIAL ISSUES

17. The burning of the American flag should be outlawed, with an amendment to the U.S. Constitution.

18. The death penalty should be legal in Michigan.

19. Affirmative action programs should be eliminated because they foster reverse discrimination, and have outlived any usefulness they may have had.

20. The government has overstepped its authority on gun control issues with measures such as the Brady Bill waiting period and the assault weapons ban.

EVALUATING THE RESULTS

<table>
<thead>
<tr>
<th>TOTAL</th>
<th>DESCRIPTION</th>
</tr>
</thead>
<tbody>
<tr>
<td>91-100:</td>
<td>Very conservative</td>
</tr>
<tr>
<td>71-90:</td>
<td>Conservative on most issues</td>
</tr>
<tr>
<td>51-70:</td>
<td>Middle of the road</td>
</tr>
<tr>
<td>31-50:</td>
<td>Agree with few conservative positions</td>
</tr>
<tr>
<td>20-30:</td>
<td>Not at all conservative</td>
</tr>
</tbody>
</table>

While there are no right or wrong answers, the positions listed are all considered conservative ones. Adding up your total will help you gauge how closely your views match some of the fundamental views held by conservatives.

Appendix E

Multiple Intelligences
Linguistic intelligence: The kind of ability exhibited, in its fullest form, perhaps by poets. Linguistic intelligence, a universal skill, may manifest itself, particularly in writing in one culture, as oratory in another culture, and as the secret language of anagrams in a third.

Logical-mathematical intelligence: As the name implies, it is logical and mathematical ability, as well as scientific ability. The powers of deduction and observation.

Spatial intelligence: The ability to form a mental model of a spatial world, and to be able to maneuver and operate using the model.

Musical intelligence: The ability to make tonal differentiations, to appreciate three-dimensional arrangements.

Bodily-kinesthetic: The ability to solve problems, or to fashion products using one's whole body, or parts of the body.

Interpersonal intelligence: The ability to understand other people: what motivates them, how they work, how to work cooperatively with them.

Intrapersonal intelligence: A correlative ability, turned inward. It is the capacity to form an accurate, veridical model of oneself, and to be able to use that model to operate effectively in life.

Hence, we define intelligence primarily as the manifestation of engagements between two [or more] components: (a) individuals, who are capable of using their array of competence in various domains of knowledge; and (b) the societies that foster individual development through the opportunities they provide, the institutions they support, and the value system they promote.


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Appendix F

Emotional Intelligence
Emotional Intelligence

The Self Science Curriculum

Self-awareness: Observing yourself and recognizing your feelings; building a vocabulary for feeling; knowing the relationship between thoughts, feelings, and reactions.

Personal decision-making: Examining your actions and knowing their consequences; knowing if thought or feeling is ruling a decision; applying these insights to issues such as sex and drugs.

Managing feeling: Monitoring "self-talk" to catch negative messages such as internal put-downs; realizing what is behind a feeling (e.g., the hurt that underlies anger); finding ways to handle fears and anxieties, anger, and sadness.

Empathy: Understanding others' feelings and concerns and taking their perspectives; appreciating the difference in how people feel about things.

Communications: Talking about feeling effectively; becoming a good listener and question-asker; distinguishing between what someone does or says and your own reaction or judgments about it; sending "I" messages instead of blame.

Insight: Identifying patterns in your emotional life and reactions; recognizing similar patterns in others.

Self-acceptance: Feeling pride and seeing yourself in a positive light; recognizing your strengths and weaknesses; being able to laugh at yourself.

Personal responsibility: Taking responsibility; recognizing the consequences of your decisions and actions; accepting your feeling and moods; following through on commitments.

Assertiveness: Stating your concerns and feeling without anger or passion.

Group dynamics: Cooperation; knowing when and how to lead, when to follow.

Conflict resolution: How to fight fair with other kids, with parents, with teachers; the win/win model for negotiating compromise.

[Integration: Development of a sense of integration.]

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cc: Ralph Clark Chandler, Ph. D.  
Committee Chair  
School of Public Administration  
Western Michigan University  
Kalamazoo, MI. 49008

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cc: Ralph Clark Chandler, Ph. D.
Committee Chair
School of Public Administration
Western Michigan University
Kalamazoo, MI. 49008

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Please advise.

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cc: Ralph Clark Chandler, Ph. D.
Committee Chair
School of Public Administration
Western Michigan University
Kalamazoo, MI. 49008

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