X = KNOWLEDGE:
What are Knowledge Scripts? Answer:
The *Will to Knowledge?*

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UPDATES to STUDY GUIDE SPECIFIC TO Week 4

Leadership Assignment 4: Relate your & your leader's story of X=TRANSACTIONAL/ TRANSFORMATION; tell a story about you (in dialogue/scene by scene style); and one about your leader (summary from a book you reference). Apply this study guide and your and your leaders (estimated) MINDSCAPE types to your answer. Mindscape types at http://peaceaware.com/mindscape

Figure 1 – Mindscape types, XYZ, & Organizing Frames

Table 1 – Mindscape, Frames & Org Frames summary

MINDSCAPE	X,Y,Z	ORG FRAME
H = Hierarchical	**Transaction, Serve, 1**	**Bureaucratic**
I = Independent	**Transaction, Power, 3**	**Chaos**
S = Social	**Transformation, Serve, 2**	**Quest**
G = Generative	**Transformation, Power, 4**	**Postmod**

Mindscapes are social types that we learn in primary and secondary socialization. Primary socialization begins at our mother's knee, continues into school, and where we grew up. Secondary socialization happens when we select a career, go to work, and get habituated in our work and life scripts.

The X-Dimension is about BEHAVIORS. I am calling X Dimension "Knowledge." I concur with Michel Foucault (1972: 29) that there is a "will to knowledge." We get socialized into our X, Y, and Z scripts. Besides "X" scripts, here are also, in the XYZ model, a "Y-axis" (will to power & will to serve) and "Z-axis" (ethics & will to speak out) scripts. The Y (will to power) disciplines X (will to knowledge), and both do constrain and discipline Z (will to speak out). In Foucault's theory of Power/Knowledge: Power is not knowledge; Power is the disciplining of Knowledge; Power controls knowledge through socialization, division of labor, and so forth.

> "We know perfectly well that we are not free to say just anything, that we cannot simply speak of anything, when we like or where we like; not just anyone, finally, may speak of anything" (Foucault, 1972: 216).

Knowledge scripts get established in the patterns of action and being in organizations. Text and talk get scripted. We learn to obey and follow the recipes (scripts). Certain types of knowledge is prohibited in particular organizations (Foucault, 1972: 217-218).

1. Discussions of politics and sexuality are prohibited in the university;
2. Discussions of what constitutes madness, and the theories of so-called "mad" and "deviate" people are excluded;
3. Institutions impose a system of knowledge of what is considered true and false knowledge; this is part of the "will to knowledge" (p. 218); false discourse is routed off campus; or in some campuses confined to designated 'free speech zones.'

Will to knowledge is historically constituted, part of the above three types of knowledge exclusion in complex organizations (including universities). A critical definition of a university (of course not this one) is a place where knowledge is so scripted, that different teachers in different sections will be saying exactly the same thing, showing exactly the same slides, and telling exactly the same jokes week by week. We get enmeshed in numerous scripts, become scripted performers, and sometimes scripted leaders. We become nameless performers of scripts that voice the intent of the so-called "system."

We become a character in the plots of those scripts. In X = KNOWLEDGE, there are two general types of scripts: Transaction Scripts and Transformation Scripts. Will to knowledge that is transactional scripting, s about simple "*repetition* and *sameness*" (Berger & Luckmann, 1967: 222); where as will to knowledge in transformation scripting is about changing the system by seeking *emergence* and *deviation*. We can apply Maruyama (1963; 2001, 2002) and refer to this as the dialectic of deviation-counteracting scripts and deviation-amplifying scripts. The mindscape types and the scripts that are enacted in organizations interact.

In organizations there is a "social distribution of knowledge" (Berger & Luckmann, 1967: 146). We become habituated, trained, and apprenticed into these scripts. Knowledge scripting is part of secondary socialization. Through this socialization we internalize the scripts, as well as the character type we are expected to be in organizations. H and S do the expected; I and G are more script-disruptive, more apt to break out of the scripts (if it serves their purpose).

Each of us sees his/her knowledge as inevitable and taken-for-granted as the basis of reality.

- ♠ H = Hierarchical/Bureaucrat = the H-type leader takes the stage and insures repetition and sameness of scripts others perform, and then goes off to study engineering or accounting and learn to socially engineer the world (e.g. President Truman the prototypical bureaucratic leader);
- ♠ I = Independent/Prince = the I-type leaders takes the stage and insures the independence of key processes from repetitive scripts, dissolves scripts that promote hierarchy, and heads off for Machiavelli or other ethical training in courtly behavior and learn to rule the world (General Macarthur the prototypical prince of chaos and transformation with his own sense of ethics);
- ♠ S = Social/Reformer = the S-type leaders takes the stage and insures the sociality of scripts (makes them people-friendly). Will transform the world with music, ideas, etc. (e.g. Elvis the prototypical reformer, using rock and roll to change music and dance);
- ♠ G = Generative/Revolutionary = the G-type leader takes the stage and starts proliferating liberation scripts, while dissolving any that promote hierarchy. Will revolutionize the world (e.g. Gandhi the prototypical revolutionary leader who in addition to Ahimsa ethics heard the voice of the voiceless)

Web resource: http://peaceaware.com/mindscape
http://cbae.nmsu.edu/~dboje/teaching/490_psl/step_4.htm

Knowledge scripts (be they transactional or transformational) is learned in the experience of reality "*in actu*" (Berger & Luckmann, 1967: 147). Each leader (e.g. Truman & McArthur) is more or less threatened by competing definitions of reality. Truman and McArthur were such leaders. In fact if you delve a bit deeper, Macarthur had probably as much H, S, & G, as he did I. This suggest that personality is not just one type, as in the Myers-Briggs, but a multiplicity of types, with some dominant in particular situations. No

leader was more theatrical that General Douglas Macarthur, with his puffed up cap, his pearl handled pistols, and the way he prepared for each scene.

FRAMES - People in organizations develop FRAMES (means "points of view" or "ideology"). They are established by stories and storytellers as well as by patterns of knowledge distribution. We will look at four frames (Boje, 2001): Bureaucratic, Quest, Chaos, and Postmodern. The Frames are social scripts, where as the Mindscape-types are the character typifications (another kind of script).

Five narrative Frames
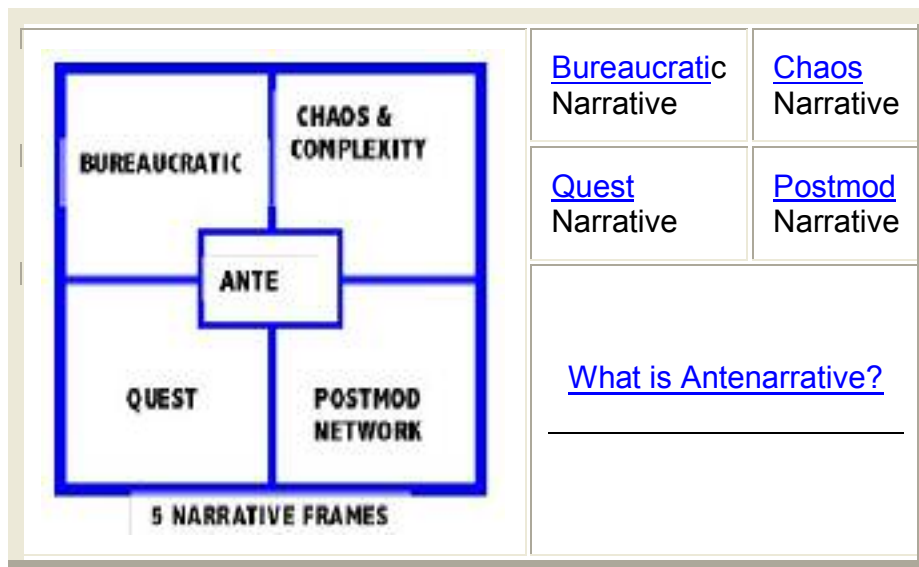
Bureaucratic Narrative	Chaos Narrative
Quest Narrative	Postmod Narrative

What is Antenarrative?

The basic theory is that leadership types (H, I, S, & G) act to change their organizational reality to suit their own viewpoint (or ideology). S & G scripts enact more emotionally charged and charismatic scripts. To the extent that leaders stay long enough to impact socialization processes of their organization, they can create a bias toward selecting successors though to exhibit their traits. More complex organizations are able to maintain highly differentiated and diverse Frames.

Hybridity - As with the personality types being multiple for each person, organizations have a multiplicity of Frames. Organizations though of as just bureaucratic, usually have some pockets of quest, chaos, and postmodern in them

Web Resource – Visual types of narrative FRAMES
http://www.zianet.com/boje/2/intro.htm

References

Foucault, Michel. 1972. The Archaeology of Knowledge and the Discourse on Language. NY: Pantheon books; Originally published in French, 1969.