

TECH2503-18 Community Media Production

Lecture Twelve – Countering Managerialism & Instrumentalism

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1 Managerialism

Most Awkward Interview Ever - David Brent - The Office – BBC

https://youtu.be/rPu_d4SSOPk

“Searching for a new basis of authority, grappling with the possibility of retrogression and the irrationality of the of the public, many turned to a vision of democracy based on scientific expertise and administrative efficiency” (Melvin L Rogers in Dewey, 2016, p. 21).

“The culture of managerialism, which is so dominant in government and NGO settings is incompatible with the principles of community development” (Ife, 2013, p. 348).

“Growth and innovation can never be ‘determined’ for that implies a closed system Rather, growth is a consequence of our human ability to pull something from a realm of the unknown into the present” (Locke & Spender, 2011, p. 1).

Managerialism contends that “public sector activity is a productive process, in which resources are marshalled and directed towards the creation of things of value. From the critics, it adopts the insight that politics pervades this process, in the marshalling of resources, in how they are organised and deployed, and in the values created” (Alford, 1993, p. 135).

“Managerialism has blossomed in the era of neo-liberalism, as it is very compatible with the quasi-scientific approach of neo-liberal economics, and it embodies the top-down perspective whereby expert managers are seen as having superior wisdom; this is fully consistent with the concentration of power in the hands of a wealthy elite, as this elite effectively employs corporate managers (and influences similar appointments in government) to carry out its wishes” (Ife, 2013, p. 348).

2 Managers Know Best

“The assumption behind managerialism is that the manager is the person who knows best what needs to be done, and how. The manager is the primary source of wisdom, and hence managerial decisions are given priority over other decisions. While people in the organisation might be trusted to do their work in a certain way, the manager is seen as the person to bear ultimate accountability, and therefore to exercise control and make key decisions. Hence managerial decisions will override the decisions of others, and they therefore set the parameters within which workers feel they can operate” (Ife, 2013, p. 349).

“The first key issue over which the two camps have been deadlocked has been about contingencies, that is, whether managing in the public sector is different from managing in the private sector. What has prolonged the impasse is a failure to recognise that this issue is really two questions rolled into one:

- What is different about managing in the public sector; that, about the task or function?
- What is different about managing in the public sector, that is, about the context?” (Alford, 1993, p. 136).

“In many instances this management control is disguised by projects of pseudo-participation for employees. These might take the form of team-building exercises, strategic planning workshops, consultations, award programs (‘employee of the month’) and so on. But they are primarily designed to give employees a feeling of participation rather than reflecting any real empowerment or worker control” (Ife, 2013, p. 349).

“Attempts at genuine worker empowerment, as pursued by the trade union movement, are resisted by managers, and the neo-liberal hostility to trade unions is a clear indication of the dominance of the ‘managers know best’ approach” (Ife, 2013, p. 349).

“The man who wears the shoe knows best that it pinches and where it pinches, even if the expert shoemaker is the best judge of how the trouble is to be remedied” (Dewey quoted by Melvin L Rogers in Dewey, 2016, p. 29).

“Dewey is making two critical points. The first is that expertise, properly understood, is always tethered to a more ‘technical’ field of investigation. As he understands it, experts come to gain intellectual authority and therefore become bearers of knowledge because of the audience they engage. Citizens are thus authorities just to the extent that it is their problems that create the framework in which expertise functions. The complexity and texture of these problems, Dewey argues, comes into view through a deliberative exchange among citizens that draws out existing and emerging concerns and worries. All of this guides them as they determine what they, as a political community, will make of the information provided. But it also means that there will rarely be complete agreement on who the experts are, and this will cut against any argument for blindly deferring to some perceived ‘expert’ authority” (Melvin L Rogers in Dewey, 2016, p. 30).

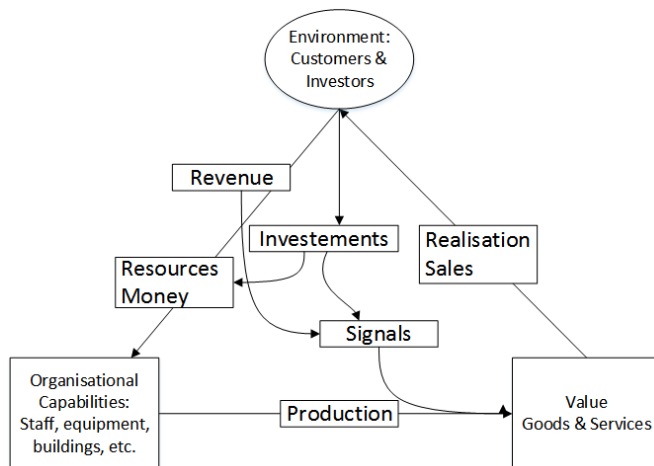
“In other words, how citizens understand information partly depends on the goals toward which they are moving as a political community, and this can emerge only through deliberation. Central to this process are questions not merely about how we understand the problem from the outset (e.g., Who are the subjects of this problem? What may be the long-term results if the problem is allowed to persist?), but about the implication of various proposals suggested to alleviate the problem (e.g., What are the value of economic trade-offs in choosing this or that proposal?). For Dewey, answering these questions – that is, arriving at knowledge – implies a kind of collective artistry to social inquiry that draws on the specific experiences of individuals, expert knowledge, facts about the problem in question, and potential risks of action. Hence, he explains that to the extent policy experts ‘become a specialised class they are shut off from knowledge of the needs which they are supposed to serve’. Since citizens are uniquely situated to offer knowledge of their own experiences, Dewey argues, their role in the design and implementation of policies is unavoidable in addressing the problem” (Melvin L Rogers in Dewey, 2016, p. 31).

3 Top-Down Control – Upward Accountability

“Managerial control leads naturally to a top-down view of organisations, whereby wisdom and experience lies at the top, the very opposite of the community development perspective. This in turn favours a view of accountability that is accountability upwards. Ideas of public accountability, or accountability to the community, or the managers accountability to the workers, may be given lip service, but are effectively subordinated to the dominant form of accountability upwards” (Ife, 2013, p. 349).

“Although the words *bureaucracy* and *bureaucrat* may be seldom used in modern management language, bureaucratic forms of organisation remain strong and largely unchallenged, and managerialism is in many ways simply bureaucracy reinvented and reconfigured” (Ife, 2013, p. 349).

“The particular techniques embraced in managerialism, and in the alternative techniques implied in the critical response, are each consistent with some of the tasks and contexts of the public production process, but not with others. Instead, managing in the public sector is a more contingent activity, requiring different approaches and methods in different circumstances, and concomitant managerial understandings, attributes and skills” (Alford, 1993, p. 135).



“Private sector management can be conceptualised as in Figure 1, in which the manager’s functions are:

1. To use organisational capabilities (e.g. staff, buildings, equipment) to produce particular goods and services;
2. To sell goods and services to those in the organisation’s environment who desire them, namely, customers, and
3. To obtain resources (i.e. money) from the customers (and from other funds-providers, i.e. investors) in order to maintain or acquire organisational capabilities” (Alford, 1993, p. 137).

“This model assumes that competition in the marketplace acts as a constant incentive for managers to maximise their performance in these respects. Resources will only flow to the organisation if it is producing what the customers want at the prices they are willing to pay. In other words, the measure of value of the goods and services produced is exchange-value in markets” (Alford, 1993, p. 137).

“Each public manager faces a different mix of these elements, but they include inescapably public features, to a greater or lesser extent” (Alford, 1993, p. 138).

“To the extent that experts guide political power without taking direction from the public in the form of deliberation, the entire decision-making process loses legitimacy and gains in suspicion” (Melvin L Rogers in Dewey, 2016, p. 32).

4 Content Free Management

“A more recent aspect of managerialism is the idea of content-free management. This suggests that the skill of a manager can be transferred from one field to another, and that a good manager need not have any substantive expertise in the field in which they are managing” (Ife, 2013, p. 350).

“The skills of management are separate from the content of what is managed, and management is seen as essentially the same across different fields” (Ife, 2013, p. 350).

“A person does not just manage. Rather, he/she manages a hat factory, a steel mill, a department store, a railway company” (Locke & Spender, 2011, p. 175).

“At the basis of the scheme lies what Lippmann has well called the idea of the ‘omnicompetent’ individual: competent to frame policies, to judge their results; competent to know in all situations demanding political actions what is for this own good, and competent to enforce his idea of good and the will to effect it against contrary forces” (Dewey, 2016, p. 183).

“To defend themselves from the change of moral bankruptcy, the US management caste and their business school partners customarily switch the subject from ethics to economics – to the superior-

ity of neoliberal market systems as compared to the economic failure of the socialist alternative. Although this might have made sense in the past, persistent US attacks on socialism today add up to beating a dead horse” (Locke & Spender, 2011).

“To talk of it as a ‘production process’ designed to create ‘value’ is of course to rub up against deeply ingrained sensibilities. To the critics, ‘production’ conjures up Taylorist assembly-lines, and ‘value’ is read as ‘exchange-value’. They see these concepts purely in economic terms that is, in the terms they accuse the managerialist of adopting” (Alford, 1993, p. 138).

Japanese company replaces office workers with artificial intelligence

Insurance firm Fukuoku Mutual Life Insurance is making 34 employees redundant and replacing them with IBM’s Watson Explorer AI <https://www.theguardian.com/technology/2017/jan/05/japanese-company-replaces-office-workers-artificial-intelligence-ai-fukoku-mutual-life-insurance>

5 Individualism

“Thus ‘individualism’ was born, a theory which endowed singular persons in isolation from any associations, except those which they deliberately formed for their own ends, with native or natural rights. The revolt against old and limiting associations was converted, intellectually, into the doctrine of independence of any and all associations” (Dewey, 2016, p. 124).

“The idea of a natural individual in his isolation possessed of full-fledged wants, of energies to be expended according to his own volition, and of a ready-made faculty of foresight and prudent calculation is as much a fiction in psychology as the doctrine of the individual in possessions of antecedent political rights is one in politics” (Dewey, 2016, p. 138).

6 Reorganising Problems

“The natural response of a manager, who accepts the managerial world view, is to see any problem and its solution in managerial terms. If a problem is seen in managerial terms, the natural response is to assume that it can be solved by more or better management, hence the tendency to appoint more managers and to increase managerial activity. Typically, there is a chorus of ‘needing to ensure more accountability’ and to exercise proper managerial oversight, and the response is to create further levels of management” (Ife, 2013, p. 350).

“If a more drastic initiative is required, the managers will resort to the time-honoured practice of organisational restructure” (Ife, 2013, p. 350).

“These solutions tend to obscure other ways of looking at the organisation and at any problems it experiences. Issues such as availability of resources, staff morale, work environment, political context, community expectations, worker expertise and what people actually do while they are at work are seen as less important than the organisation itself” (Ife, 2013, p. 350).

7 Outcome Focus

“One characteristic of managerialism is its focus on outcomes... a focus on the end product, or outcome, rather than the process used to get there. The process becomes less relevant, and managers evaluate their staff on how effectively they have reached their objectives rather than on the quality of their processes. Such an emphasis on results, or outcomes, makes sense in the world of Enlightenment modernity, when ‘getting things done’ is seen as important, but for community development this is less obvious. Indeed, from a community development perspective we would say that it is good

process that leads to good outcomes, and hence that it is important to invest time and energy in process, rather than letting outcomes drive everything else” (Ife, 2013, p. 350).

“The managerialists focus on the first question: ‘Most of the daily work of the modern public sector involves not administrative discretion, but rather the production of goods and services. On this basis they argue that the task of managing in the public sector is substantially similar to that in the private sector (or can be performed using private sector techniques). Its essence is the optimal marshalling of resources towards the creation of things of value. It calls for a focus on results, that is, ‘on the purposes of programs and on the cost-effective achievement of outcomes rather than simply on inputs and processes” (Alford, 1993, p. 136).

“The critics, on the other hand, focus on the second question... [when] they argue that ‘most areas of public service and administration have distinct political, ethical, constitutional and social dimensions,’ which render it quite different from the private sector” (Alford, 1993, p. 136).

<https://www.theguardian.com/commentisfree/2014/oct/07/bullying-corporations-enemy-within-business-politicians>

8 Measurement

“The concern with outcomes has led naturally to a concern for measurement. If outcomes are the aim, then it is appropriate to try to measure those outcomes, and this readily leads in turn to a positivist empiricism. The urge to measure and to quantify is quite consistent with modernity, and its insistence that if two things are different one must be somehow preferable to the other; measurement is necessary in order to make that comparison” (Ife, 2013, p. 351).

“Measuring the outcomes of community development, in strictly empirical terms, is extremely difficult, if not impossible, and in any case community development is better evaluated through an examination of process, and of other principles discussed in earlier chapters” (Ife, 2013, p. 351).

9 Predictability

“This definition of particular achievements at various stages of a project runs counter to the more open-ended process of community development, whereby the community process will determine the direction, and the pace, of development. To determine these beforehand is effectively to disempower and to marginalise the community, on the assumption that managers know best what should happen and when. Community life and community process cannot be predicted, and attempts to do so are unlikely to be realistic” (Ife, 2013, p. 351).

“People in investment firms, banks, and hedge funds confused theory with reality as much as professors of financial economics committing their businesses to rationality, epitomised in market modelling, the rapid spread of mathematics in finance, and the rise of institutional investors constructed an environment cut off from the company entities where most people work and that make up their socio-economic reality. The shift to finance transformed the way people earned money from socially-beneficial to non-socially-beneficial work pursued in investor capitalism’s money grid” (Locke & Spender, 2011, p. 178).

10 Projects

“The Enlightenment love of order means that, from a managerial perspective, work tends to be seen in terms of projects. The very idea of a project implies something that is discrete and bounded and

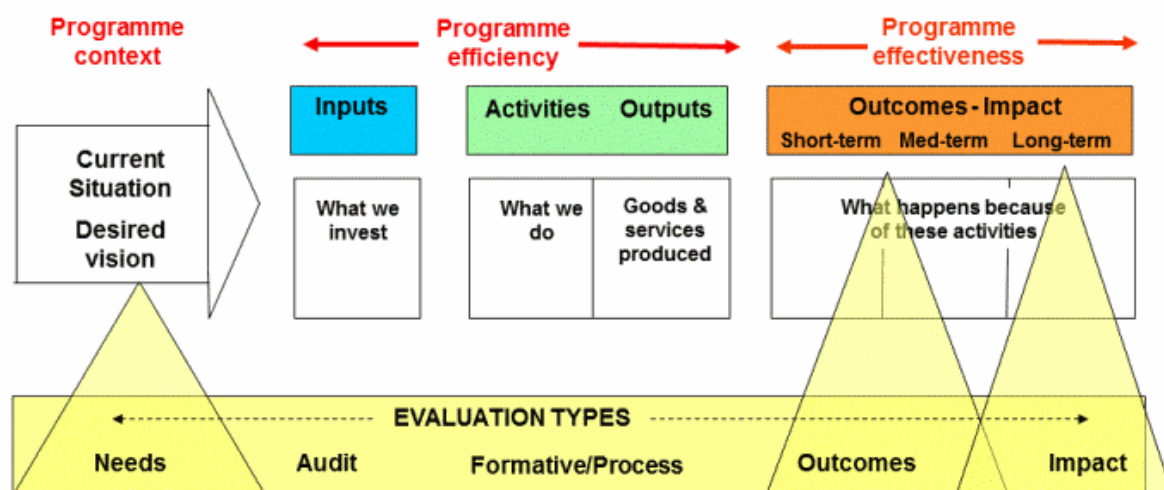
will finish within a specified period; a project has a beginning and an end. This is not a realistic picture of community development, which is unpredictable and where it is impossible to determine in advance how long a particular process will take” (Ife, 2013, p. 352).

11 Evaluation and Monitoring

“The top-down perspective and the accountability upward can readily result in a work environment in which workers feel they are under surveillance for much of the time, especially if a particular manager or supervisor is prone to micro-management” (Ife, 2013, p. 352).

“This in turn leads to increased supervision and surveillance, and a feeling by workers that they are not trusted or valued. This is also the result of the ‘risk averse’ environment, in which a middle manager will feel vulnerable and liable to be held to account for any mistakes made by workers under their supervision. This culture of monitoring and surveillance is hardly consistent with good community development, where there is a need for creativity, spontaneity and imagination: qualities that do not thrive in the controlled managerial environment” (Ife, 2013, p. 352).

A project logic model showing how different evaluation types and approaches can be used to measure progress through different stages of implementation.



The diagram [above] shows an outcomes or logic model approach to project planning. This describes logical linkages among programme resources, activities, outputs, and audiences, and highlights different orders of outcomes related to a specific problem or situation. Importantly, once a programme has been described in terms of the logic model, critical measures of performance can be identified. In this way logic models can be seen to support both planning and evaluation. As the diagram below shows different evaluation types/approaches can be used to measure different parts of the overall project or change initiative. <http://learningforsustainability.net/plan-monitor-evaluate/>

12 Risk Management

“Ulrich Beck has described contemporary Western society as the ‘risk society’ (Beck 1999), characterised by the primary need to minimise overall risk and to balance competing risks” (Ife, 2013, p. 352).

“Creativity (and community development is a creative activity) requires some risk-taking, and communities – and community workers – who are not prepared to take some risks will not be able to develop fully in the organic sense” (Ife, 2013, p. 352).

“There is no moral compass in which the increasingly depressed, stressed, and unemployed American can believe, no noneconomic institutions (churches, schools, and government) to look to for guidance. What are these other than lives in a world out of balance into which the American people have been dragged kicking and screaming since the 1980s?” (Locke & Spender, 2011, p. 181).

“This book blames the business school obsession with numbers for this mistake, that is, the conventional wisdom espoused by post-1945 reformers that management education can be on a science that improves management performance” (Locke & Spender, 2011, p. 181).

13 Legal Liability

“One of the most threatening risks for many workers, managers and organisations is the risk of legal liability. This is responsible for the curtailing of creativity and initiative, as the worker or manager who is scared of legal action is always going to be cautious and will take the safe option, which usually involves not doing something imaginative or innovative, or for a manager it involves not allowing a worker to do something that may conceivably have legal consequences” (Ife, 2013, p. 353).

“The legal system is by its very nature conservative, and the more workers feel constrained by it, the more conservative their practice will become” (Ife, 2013, p. 353).

14 Organisational Obsession

“When community workers have to spend most of their day in front of a computer to serve the needs of a database, when more than a day a week is taken up with organisational meetings (not community meetings), and when they also have to attend frequent training programs in record-keeping, risk management, customer service, project management, conflict resolutions, self-care and so on, the amount of actual community development they can do is severely limited” (Ife, 2013, p. 353).

“Nothing in business school education set up moral barriers to their doing this because the ethical solution... is not to be found in individual motivation but in effective collective action, and to think that it can take place without institutions to constrain it is an illusion” (Locke & Spender, 2011, p. 173).

“Managerialism is derived from the private sector... [and] is fundamentally inappropriate for public sector activities, which have more complex objectives, a more turbulent political environment, more intricate accountabilities, and more fragmented authority over the resources required to achieve their purposes” (Alford, 1993, p. 136).

“Like all facts subject to observation and specification, they are spatial-temporal, not eternal” (Dewey, 2016, p. 52).

‘No email after 6pm’: your advice on how to reduce workplace stress

Never being able to switch off from technology used to cause me stress at work. People assume that, because you have a work iPhone and colleagues all over the world, you’re happy to respond to any minor request at the most ungodly of hours. My advice for de-stressing is to get outside, switch off your phone and set boundaries. Don’t start your day by looking straight at your phone. Make a concerted effort not to respond to non-urgent queries outside of office hours. Take a lunch break and do something other than work or surf the internet. Learning to breathe properly is a small

change that has remarkable effects in helping to cope with stressful periods. <https://www.theguardian.com/careers/2017/jan/05/no-email-after-6pm-your-advice-on-how-to-reduce-workplace-stress>

15 Standardisation

“The creation of political unity has also promoted social and intellectual uniformity, a standardisation favourable to mediocrity. Opinion has been regimented as well as outward behaviour” (Dewey, 2016, p. 148).

“Had the fact conformed to the theory of Individualism, they would doubtless have been right. But, like the authors of the theory, they ignored the technological forces making for consolidation” (Dewey, 2016, p. 149).

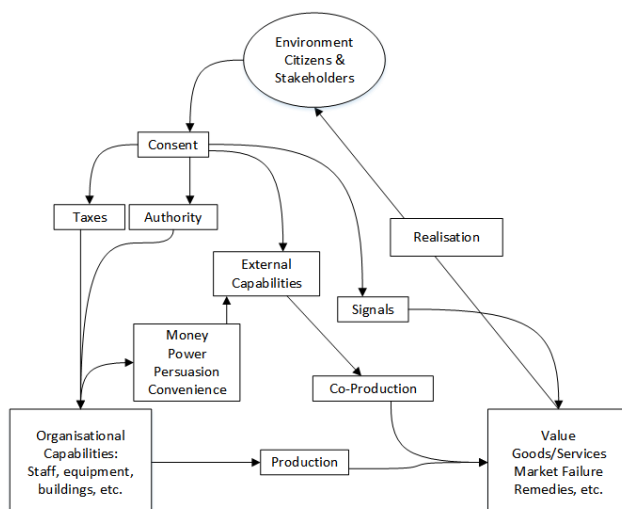
16 Tendering

“A further element of the modern managerial context is the practice of funding through tendering and purchase of service. This is in contrast to the earlier funding arrangement whereby community organisations were given grants so that they could work in the way that they saw fit: responding to community needs, engaging the community, encouraging participation, developing community-based services, and so on” (Ife, 2013, p. 353).

“This ties the activity of the community organisation to the government’s agenda, and severely limits the capacity to undertake community development or to respond to the community’s needs” (Ife, 2013, p. 354).

“If organisations are competing with each other in the tender process, there is a disincentive to work together, to share information or to cooperate, and the community will inevitably be the loser. Further, the tendering process can be so complex and time-consuming that small community groups have little chance of successfully competing for funding against larger well-resourced NGOs, and the tendering process has seen a concentration of activity in the larger organisations, to the detriment of the smaller, community-based organisations. This of course makes sense to the managerial mind, which appreciated economies of scale and the convenience of dealing with a small number of larger organisations as opposed to a large number of small organisations, but it works to the detriment of community development” (Ife, 2013, p. 354).

“When a client or customer takes part in a market transaction, it is distinguished by the fact that it is voluntary and that an exchange takes place... But many public sector transactions lack one or both of these attributes” (Alford, 1993, p. 139).



“Public sector managers utilise a more sophisticated range of productive capabilities than the pure private sector model acknowledges” (Alford, 1993, p. 140).

17 Control

“The new technology applied in production and commerce resulted in a social revolution. The local communities without intent or forecast found their affairs conditioned by remote and invisible organisation. The scope of the latter’s activities was so vast and their impact upon face-to-face associations so pervasive and unremitting that it is no exaggeration to speak of ‘a new era of human relations.’ The Great Society created by steam and electricity may be a society, but it is no community. The invasion of the community by the new and relatively impersonal and mechanical modes of combined human behaviour is the outstanding fact of modern life. In these ways of aggregate activity the community, in its strict sense, is not a conscious partner, and over them it has no direct control. They were, however, the chief factors in bringing into being national and territorial states. The need of some control over them was the chief agency in making the government of these states democratic or popular in the current sense of the words” (Dewey, 2016, p. 134).

18 Responding to Managerialism

“At bottom, the attempt to turn management into a positivist science seems to have misfired. It might have won Nobel Prizes for professors and set them to work on mounds of research, published in academic journals and taught in MBA classrooms, but from a management point of view so much investment in the creation of a positivist management science in business schools has not, to use their jargon, been ‘cost effective.’ It might have been better to have devoted the money and time in business school education to the human aspects of management and to have left the number crunching to people in natural science and technology” (Locke & Spender, 2011, p. 172).

“Community workers in a managerial environment find it very frustrating, and struggle to retain their commitment to the alternative community development approach” (Ife, 2013, p. 354).

“To see ‘production’ as a purely private sector economic concept and ‘value’ in purely market terms is to accept private sector definitions of ‘resources’ and of that is valuable” (Alford, 1993, p. 138).

“From a community development perspective, human service organisations do not need more management; rather they need more community development, so community workers need to turn their attention to the organisations where they work, as sites for community development practice” (Ife, 2013, p. 354).

“It is important for community workers, where possible, to take a stand against managerialism, and to demonstrate alternative forms of organisation... However, this is not easy, and in many instances a community worker will not be in a position to take on such a challenge directly, and will need to find ways to work around the constraints of managerialism in order to implement community development processes. But a community worker needs to keep in mind the essentially subversive nature of community development, and look for opportunities for the dominant managerial narrative to be challenged” (Ife, 2013, p. 355).

“The fundamental problem of the Managerialist position (at least, as it is represented theoretically) is that it sees politics as external to the public manager’s job” (Alford, 1993, p. 137).

“Any regime like managerialism will never be complete; it contains its own contradictions, and there will always be people within it who will question the orthodoxy. Thus there can be ‘sites of resistance’ (Bourdieu 1998) where community workers can seek to articulate and nurture alternative ways of thinking and doing” (Ife, 2013, p. 355).

“To the extent that the elements of a manager’s job are ‘public’, politics is intrinsic to his or her very task. It is open-ended and all pervasive in a democratic society. To attempt to deny or exclude it is to wish away the unavoidable” (Alford, 1993, p. 137).

“Things a community worker might do may not be world-shattering initiatives, but they may also resonate with others who feel similarly disenchanting with the managerial orthodoxy” (Ife, 2013, p. 355).

19 Use of Language

Use of Language: ‘Executive Summary,’ ‘best practice,’ ‘enhanced utility,’ ‘value-adding,’ ‘going forward,’ ‘strategic,’ ‘stakeholder.’

“There can be no such thing as ‘best’ practice, as practice is necessarily contextualised; there can be good practice, but what is good practice in one context might not be so good in another, and any notion that there can be a decontextualized best form of practice is nonsense” (Ife, 2013, p. 356).

“The purpose of jargon is usually to obscure, and to create the impression of a superior powerful caste who use language; in this case the managerial caste. But it is also important in constructing a reality; the language of managerialism constructs a managerial world, and helps to reinforce that world view. It is therefore important to challenge, and where possible ridicule, such jargon, especially when it is used to excess as is often the case” (Ife, 2013, p. 356).

“Questioning the use of jargon and writing or speaking in plain language can help uncover the assumptions (usually managerial and Enlightenment) behind the language being used, and can also open up discussion of alternative vocabulary, more consistent with a community development world view” (Ife, 2013, p. 356).

“In identifying the use of language as important, community workers need to examine their own language, as well as critiquing the language of managerialism” (Ife, 2013, p. 356).

“The Managerialist archetype represents only one among many paradigms in the field of ‘management.’... it is not valid for the critics to reject all management on the basis of the perceived shortcomings” (Alford, 1993, p. 142).

“Ideals and standards formed without regard to the means by which they are to be achieved and incarnated in flesh are bound to be thin and wavering” (Dewey, 2016, p. 169).

20 Power of the Collective

“One of the difficulties of managerialism is that it assumes that any problem can be solved with yet more management. Community workers, however, will realise that organisations do not need more management, but rather they need more community development” (Ife, 2013, p. 357).

“No government by experts in which the masses do not have the chance to inform the experts as to their needs can be anything but an oligarchy managed in the interests of the few” (Dewey, 2016, p. 225).

“Power comes with collective action rather than individual initiative. The community worker who, frustrated at working in a managerial environment, asks ‘What can I do?’ is asking the wrong questions. The question should be ‘What can we do?’, so the individual worker needs to try to create the ‘we’. This means seeking out colleagues who have similar values and similar frustrations, and engaging in dialogue with them about what might be achievable” (Ife, 2013, p. 357).

“Whether through formal organisations or informal networks, such association with colleagues from other organisations can be effective in mounting oppositions to managerialism, through sharing experiences, exchanging ideas and taking action. Such action might include writing an article for a newsletter or journal, public events challenging managerialism and generating alternatives, media releases and so on. This form of collective can also be a form of mutual support for community workers, so that they do not feel that they are struggling alone” (Ife, 2013, p. 357).

21 Redefining Work and Play

“Having cups of tea with people might be seen by a manager as ‘play’, whereas a community worker knows that this is essential and important ‘work’ if they are to be effective. By contrast, completing on-line statics forms may be seen as very important ‘work’ by a manger, but as largely irrelevant by a community worker. Simply recognising that managers and community workers will have different understandings of ‘work’ and ‘play’ is important for any worker in a managerial environment” (Ife, 2013, p. 357).

“The challenge for the worker is to find ways to meet the demands of management in such a way that they take up minimum time and energy, leaving space for the important work of community development” (Ife, 2013, p. 358).

“A more contingent approach demands two things. First, it demands not a single managerial paradigm but rather a repertoire of prescriptions... Secondly, it calls for a concomitant set of understandings, attributes and skills on the part of public sector managers” (Alford, 1993, p. 143).

“Roughly speaking, tools and implements determine occupations, and occupations determine the consequences of associated activity. In determining consequences they institute publics with different interests, which exact different types of political behaviour to care for them” (Dewey, 2016, p. 92).

A Rare Look Inside Pixar Studios | The New York Times

<https://youtu.be/CXtsEhUwTmc>

22 Middle Management

“Middle management is a difficult and contradictory role; middle managers typically feel the pressure both from senior management and from those they are meant to be supervising, and can often feel like the meat in the sandwich” (Ife, 2013, p. 358).

“One of the mistakes that community workers sometimes make is to assume that managers are their enemy; there are many cases where this is not so, and the manager can be a potential ally and support” (Ife, 2013, p. 358).

“But it is important to recognise the contradictory position of middle management and to seek to form constructive working relationships with manager” (Ife, 2013, p. 358).

23 Research and Data Collection

“One way for community workers to address the issue of managerialism and organisational imperatives is to be proactive in setting a research agenda. This could involve community workers doing some small-scale research within the communities where they are working” (Ife, 2013, p. 359).

“The task of data-collection need not be the sole prerogative of the managerialist. It is often important for community workers to decide what data are important to collect, and ideally this would be part of a community development process involving participation by community members in making decisions” (Ife, 2013, p. 359).

“There should be a reciprocal flow of information, so that the community can find out about the organisation that it is engaging in community work with it. By simply making a case for such a flow of information to the community, a community worker is making a strong stand against some of the assumptions of managerialism, and is reasserting the power of the community” (Ife, 2013, p. 360).

“General theory might indeed be helpful; but it would serve intelligent decisions only if it were used as an aid to foreseeing factual consequences, not directly per se” (Dewey, 2016, p. 52).

“The moral is to drop all doctrines of this kind overboard, and stick to facts verifiable ascertained” (Dewey, 2016, p. 61).

“We take then our point of departure from the objective fact that human acts have consequences upon others, that some of these consequences are perceived, and that their perception leads to subsequent effort to control action so as to secure some consequences and avoid others” (Dewey, 2016, p. 66).

24 Telling Stories

“One of the most powerful ways of reassessing the values of community development is in the managerial world is the telling of stories from the community. This is far richer and more interesting than any set of statistics, and allows the values of community development to be articulated and demonstrated” (Ife, 2013, p. 360).

“These stories can highlight community processes (as opposed to bureaucratic processes) can show the priorities of a community, and can underline what can be achieved through community development that harnesses wisdom, energy and expertise from below” (Ife, 2013, p. 360).

“The legitimacy of decision making hinges on the extent to which citizens do not feel permanently bound by those decisions in the face of new and different political changes” (Melvin L Rogers in Dewey, 2016, p. 34).

25 Community Arts

“Community arts and other forms of community cultural development can be particularly important in articulating an alternative to managerialism and Enlightenment modernity, for two reasons. One is that the arts cannot be tied down into a world of outcomes and KPIs. Because of the freedom of expression accorded the artist, artistic productions can never be predetermined or evaluated in terms of specified outcomes” (Ife, 2013, p. 360).

“The other reason is that the arts have a long tradition of radicalism. Artists have been able to question orthodoxies and to challenge people to rethink the world in ways that are not available to conventional critics” (Ife, 2013, p. 360).

“By the very nature, the arts are subversive, as they ask uncomfortable questions and threaten the foundations of a world view. So if the aim is to subvert the paradigm of managerialism, the arts are a particularly good way to do it, and as the arts are central to community cultural development... it is a medium readily available to community development workers” (Ife, 2013, p. 360).

“Community workers seeking to take a stand against managerialism might want to consider community arts, and community cultural development more generally, as a priority for program development” (Ife, 2013, p. 360).

“Another, just as important, is creativity and imagination in tapping productive capabilities in innovative ways. This entails an ability to synthesise the concepts and models of such managerial disciplines as organisation theory and operations management with the understandings of public policy analysis” (Alford, 1993, p. 144).

26 Reasserting the Values of Community Development

“The use of humour, and holding managerial practices up to gentle (or not so gentle) ridicule is an important way to address the constraints of managerialism and to articulate an alternative” (Ife, 2013, p. 361).

“We have asserted that all deliberate choices and plans are finally the work of single human beings” (Dewey, 2016, p. 73).

“What is not so generally acknowledged is that the underlying and generative conditions of concrete behaviour are social as well as the manifestation of differential wants, purposes and methods of operation is concerned” (Dewey, 2016, p. 139).

“Progress is not steady and continuous. Retrogression is a periodic advance. Industry and inventions in technology, for example, create means which alter the modes of associated behaviour and which radically change the quantity, character and place of impact of their indirect consequences” (Dewey, 2016, p. 80).

27 Funding Sources

“From a community development perspective external funding is almost always a constraint, and the ideal is for a community to develop using its own resources rather than seeking them from external sources. This allows maximum community control of the use of resources, and of the monitoring and evaluation of community development. It also facilitates accountability downward or outward (to the community) rather than the upwards accountability that is characteristic of managerialism” (Ife, 2013, p. 362).

28 Redefining Expertise

“One of the characteristics of managerialism is that it emphasises the wisdom and expertise of the manager, or of the professional. A community development perspective seeks to challenge this by advocating the wisdom and expertise of the community” (Ife, 2013, p. 362).

“Redefining community members as the ‘experts’ may also be achieved by giving them symbolic status, for example, calling them ‘consultants’ or an ‘expert panel’” (Ife, 2013, p. 363).

“Sooner or later, however, the question arises as to the justification of the will which issues commands. Why should the will of the rulers have more authority than that of others? Why should the latter submit? The logical conclusion is that the ground of obedience lies ultimately in superior force” (Dewey, 2016, p. 98).

29 Seeking Alternatives

“The principal issue raised in this study, then, has not been whether people in management should learn mathematics, technology, and/or science in school, but whether management, as a general fiction, can be treated as a rational science in management praxis or in business schools. The answer

the book has given is that it cannot, and thinking and acting as if it could has created lives out of balance in the United States and in those parts of the world that American business school education has touched” (Locke & Spender, 2011, p. 178).

“One of the consequences of the current neo-liberal domination of the discourse has been the emergence of alternative organisations seeking to do things differently, and community development programs may well find a happy home within them” (Ife, 2013, p. 362).

“The difference between the Germans and the Americans in this respect is not in knowledge but in knowledge management. The firm, more than academia, is the activating agent that pulls together the requisite skills and knowledge in Germany” (Locke & Spender, 2011, p. 183).

30 Summary

“Perhaps the most important points from this discussion are the need for collective rather than individual action (‘What can we do?’ rather than ‘What can I do?’), and the importance of smaller-scale actions that can lead to larger-scale change. Community development principles recognise that effective change is gradual and organic, and this also applies to changing the organisation context of community development practice” (Ife, 2013, p. 364).

“Thus, the choice is not between socialism and unregulated US neoliberal market capitalism, but between the latter and an internationally regulated form of dynamic capitalism in which firms are more efficient because of participative management, and the markets function better because of a more equitable distribution of wealth in society” (Locke & Spender, 2011, p. 192).

“Associated or joint activity is a condition of the creation of a community. But association itself is physical and organic, while communal life is moral, that is emotionally, intellectually, consciously sustained” (Dewey, 2016, p. 178).

“A community thus presents an order of energies transmuted into one of meanings which are appreciated and mutually referred by each to every other on the part of those engaged in combined action” (Dewey, 2016, p. 179).

“Is it possible for local communities to be stable without being static, progressive without being merely mobile? Can the vast, innumerable and intricate currents of trans-local associations be so banked and conducted that they will pour the generous and abundant meanings of which they are potential bearers into the smaller intimate unions of human beings living in immediate contact with one another?” (Dewey, 2016, p. 228).

“Whatever the future may have in store, one thing is certain. Unless local communal life can be re-stored, the public cannot adequately resolve its most urgent problems: to find and identify itself. But if it be re-established, it will manifest a fullness, variety and freedom of possession and enjoyment of meanings and goods unknown in the contiguous associations of the past. For it will be alive and flexible as well as stable, responsive to the complex and world-wide scene in which it is enmeshed. While local, it will not be isolated. Its larger relationships will provide an inexhaustible and flowing fund of meanings upon which to draw, with assurance that its drafts will be honoured” (Dewey, 2016, p. 232).

2015 QLD Community Development Conference: Jim Ife "Transitions/Solutions"

Dr. Russell Ackoff on Systems Thinking - Pt 1

<https://youtu.be/IxWoZJAD8k>

"Transitions/Solutions" is a video excerpt from Professor Jim Ife's keynote presentation, "But what is the picture: a selfie, a landscape, a black comedy or a disaster movie?" Professor Ife delivered his keynote at the 2015 Queensland Community Development Conference "Community Back in the Picture: Are We Ready?" <https://youtu.be/lahlyqAH134>

<https://www.theguardian.com/commentisfree/2017/jan/01/driverless-cars-boon-bane-coming-down-fast-lane>

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