Re - Imagining the Organisation of an Institution: Management in Human Service Institutions

By: Jean Hutton, Director, The Grubb Institute of Behavioural Studies

Re-Imagining the Organisation of an Institution

Management in Human Service Institutions by Jean Hutton

Those who manage institutions today are acutely aware of the rapid changes taking place around them. They are challenged both to react quickly and efficiently to these influences and demands, and to anticipate events even though they feel confused and uncertain.

As consultants in The Grubb Institute, I and my colleagues are working with such managers, seeking to understand how to assist them to think and act under these pressures, while remaining true to their institution's purposes. For those in human service institutions, the tension around the aim of their work and the contradictory demands of the market place culture, has been leading many good managers to become caught up in tasks, and to lose sight of the whole picture.

This is true in all institutions, but there are particular features in relation to human services, as I shall attempt to show.

In the Grubb Institute we have been working at this by suggesting that managers have more resources at their disposal than they may realise, which can be accessed through developing the reflective activity of imagining and *re-imagining the organisation* of their institution. We call this dynamic experience *'organisation-in-the-mind'*.

As a result of using the tool of '*organisation-in-the-mind*', managers in human service institutions can stay alert to what is actually happening, and can see whether the way they are structuring and regulating the work supports what we call their 'core technology', that is, the fundamental process of interaction with the client which brings about desired changes.

In this paper I am drawing on the work of The Grubb Institute over a number of years, and using concepts, fieldwork, reports, books and papers of my colleagues. Their writings inform the following pages without attribution, but I would like to record my debt to them.

Assumptions and Definitions

The title of this paper makes a number of assumptions, and calls for some definitions before its theme can be expounded.

One assumption is the *centrality of reflective thinking* as an activity of management. This seems obvious when tasks like planning, forecasting, decision-making *etc.* are considered, but this paper is saying something more. I would suggest that managers are continually processing data, information, impressions and feelings to learn what they signify, resulting in a body of knowledge being assembled in patterns and groupings in their minds. Some file this knowledge away mentally, in drawers to be soon forgotten, while others are selective about what they remember and use it occasionally as appropriate. There are other managers who hold to it and consciously set about making space to reflect on what they are learning. They exercise their minds in trying to interpret the meaning of what is happening currently in the institution and its context in order to know how to act as managers.

They may go further and, from what they know about the context of their institution, use their imagination in working out plans for the future - they stretch their minds around problems and work their way through obstacles to progress. They do not necessarily remain in control of this conscious activity as thoughts trigger off anxieties, and images conjure up ghosts from the past and their train of thought becomes derailed. While logic may remain the base line from which they work, they recognise forces and pressures both from within themselves and from without which are affecting them. I would describe this as working with *'organisation-in-the-mind'*

The use of '*organisation*' needs to be differentiated from the terms '*institution*', '*company*' or '*enterprise*'. The latter are legal entities and their character is spelled out and defined in memoranda and articles, constitutions *etc*. They are external realities whose survival or growth is dependent upon other realities *eg* resources, products, finance, personnel, results.

'*Organisation*' is something other. It is constituted by the ways the various elements of the institution are related to each other. This set of relations provides the institution with its identity, *eg* a hospital, school or prison. Some of this connectedness is visible but some is not. How the planning of the actual activities relate to one another in specific processes is shown by the configuration and layout of people, resources, equipment and functions which can be defined as the *structure* of the institution. In practice, these processes give rise to emotions, interactions, mistakes and achievements as people demonstrate their varying levels of competence, their attitudes to work and their personal values. The quality of the work and the satisfaction of the workers is inevitably being influenced by, and in turn influences these capabilities, relations and feelings.

The term '*organisation*' is the summation of this planned and unplanned connectedness, including its structure. It is seen as a mental construct, which is emphasised by using the phrase *'organisation-in-the-mind'* which then becomes a tool for managing.

Experiences of interacting with those working in institutions in many projects has led us to the conclusion that the value of '*organisation-in-the-mind*' as a tool is limited to those who actually manage. In a recent international conference, where the opportunity to employ this tool was provided to a mixed membership of executives, managers and management consultants, the consultants (and some were very experienced professionals) could not use the tool with respect to themselves in their role as consultants, though they could understand how the managers did for their institution. It was only when those consultants who had management roles in their professional companies applied it, that its meaning became apparent for them. The other consultants recognised how their client managers were working, consciously or unconsciously, with *'organisation-in-the-mind'*

The reason why this is a tool for managers is that a manager has to be responsible for all the activity of the institution - to regulate the processes which enables the institution to achieve its purpose while being flexible enough to adjust the processes to cope with variations both within and outside the institution.

This requires working from the boundary of the institution and only those who are in a position to relate to the entire institution in this way can build up the idea of '*organisation-in-the-mind*' The manager of a subsidiary department can form '*organisation-in-the-mind*' for that department, but unless he or she is also a member of the senior management team, they will be unlikely to be able to form '*organisation-in-the-mind*' as a tool of the whole. A junior manager can dream about the institution, can speculate about how it can be changed for

the better, and can argue about policy, but his own *'organisation-in-the-mind'* is likely to prove an inadequate tool to understand the whole.

'Organisation-in-the-mind' is a holistic concept. That is, everything is inter-connected. The challenge for managers is whether they can see the significance of working from the boundary, where they can get the overview and see the interconnectedness of the parts, in order to understand the full significance of the institution in its context. Because institutions can be considered as living organisms, which is shown by the shifting patterns of relations and networks of activities and feelings, something is always happening and management's picture today cannot be relied on for tomorrow.

In the course of examining and working with the institution and its parts hidden facts may come to light, new ideas or opportunities may occur, extra resources be added and innovative decisions made; so that all those involved in working on the outer boundary of the institution need to continually re-imagine the organisation of the institution. On occasions like this it may come as a shock to discover that disagreements about future plans and policy can derive from the disclosure that, members of management have different pictures of *'organisation-in-the-mind'* which means they cannot proceed without taking the space for reflection and re-imagining among themselves.

Part II - Experiences of Management in Human Service Institutions

The following case studies illustrate in different ways the significance of the ideas which I have been describing.

Case Study 1: The Manager as Container and Interpreter

The senior management of a local voluntary agency had difficulty in recruiting a manager for a hostel working with young people with moderate learning difficulties. They were concerned about how well the two deputies and workers were handling a potentially volatile situation and planned a staff workshop.

A colleague who was leading the workshop invited staff to draw a picture of how they personally were experiencing working at the hostel. One experienced worker drew a picture of himself standing in the staff office within the hostel. On a shelf too high to reach were books which contained the information he needed to do his job and suspended above his head was a ton weight, threatening to fall on him at any moment.

Reflecting on the picture, my colleague suggested it might relate closely with the experience of the hostel residents. Because of their learning difficulty, the skills and knowledge they needed for life seemed to be out of reach, and also they had a constant anxiety that something would happen which would expose them to failure and ridicule (*ie* the ' ton weight' descending). The particular worker and other staff acknowledged the parallel.

An interpretation is that this worker had been sensitive to, and had internalised, the feelings and experience of the young people he was working with. However he was unable to work with these feelings consistently for their benefit. Instead of using them as a resource in understanding how to support residents, the feelings of the residents which he had internalised had undermined his own feelings and confidence about being a worker in the hostel, potentially disabling him because he could not reflect on and use his counter transference.

Opportunities had been provided for him to examine what was happening through professional supervision with the deputy hostel managers and the agency' s senior managers. The sessions were obviously not adequate to enable him to interpret his experience as a function of what was taking place in the hostel as a whole. The hypothesis was that there was no one effectively working on the outer boundary of the hostel who could provide this overview and who could contain the considerable anxieties of the staff and residents. Neither the two deputy managers nor the agency' s senior managers were doing so in the absence of a hostel manager. There was nobody to hold the ' *organisation-in-the-mind* 'which embodied the purpose of the institution.

This agency began as a pioneering venture in the 1920s based on a belief that those categorised as ' ineducable' could learn and progress. It was that belief which gave those with learning difficulties the necessary hope in the future to face the pain and fear of failing associated with their disability. The worker' s anxieties indicated that he had been unable to sustain this core technology and that this weakness could be attributed to the lack of a competent, containing, interpretative management.

Case Study 2: Managing Change and Keeping the Ethos

Three years ago a colleague and I were carrying out a project to discern the spirituality of a large christian voluntary institution serving many different community needs. They have a tradition of work with young people over more than a hundred years. I was interviewing a group of users at one local association. A young woman, who had been involved with drugs and was homeless and was now living in the adjoining hostel, was asked by me, ' How do you see the organisation?' Her reply was immediate and emphatic, ' they never give up on you' .

In the project I was looking for evidence of the core values of the work which were expressed or implicit in its aim. In the context of her having now joined the association and participating in its activities, her comments said far more than that they were housing her: the association was providing a ' home' where she belonged and could grow. The deeper needs of young people were being catered for.

Over the years the agency' s management had provided many different activities in adapting to changing needs in the community, particularly those of young people. Through the honesty and professionalism of these activities the management had been able to communicate enough of their basic belief so that young persons knew they were valued for who they were, not for what they might become. This young resident had been there for two years. She had been very unstable, had reverted to drugs, and disappeared several times. Her remark revealed that the management had been able to work beyond the presenting needs of a homeless young woman to what they believed was more fundamental, so that she felt treated as a whole person and accepted for herself.

Since its origins well over a century ago, the agency had concentrated on the wholeness of life of young people. While changing social, political and religious environments had qualified their expressions of wholeness, the leaders of the agency in this and other instances we studied were able to adapt their methods to the external cultural changes. Successive generations maintained the practice of wholeness, by keeping it as central to their management policy.

Case Study 3: Management and Vocation

Since the early 1980s, The Grubb Institute has designed and run conferences for parish clergy to enable them to work with and analyse their own actual experience of their congregation and parish. Using this experience as a basis they explore the activities of their parish church, and how leadership is being exercised and their church institution is managed.

During the early conferences, clergy presented us with images of a long-standing traditional organisation often run by people following set patterns, rules, rituals and principles, with the clergy as the professional leader. They were aware that the community context had been changing dramatically, both societally and ecclesiastically, and recognised the challenge to them was how to find and take up the role of a manager as they re-imagined the church at a time when authority was being questioned. To start with, most were naive about the whole of management, assuming it could be the answer to their problems, but nevertheless they felt the need for persevering with the approach as economic and staffing issues became more pressing. This emphasis led many clergy to split off their role as spiritual leaders which became secondary. By the 1990s we found ' management' language and business principles were beginning to be taken for granted. This mirrored the trend in society generally, where secular institutions were responding to new fashions in re-imagining their companies.

Three years ago we took the major step of re-imagining the conferences themselves, under the title ' God' s Call' , and proposing that vocation to ministry was fundamental to their roles within their parish church, while acknowledging their need to keep on managing their churches as local institutions with their financial, staffing and other responsibilities.

For some clergy this double approach led to a major re-imagining of their churches. The ' quality management' approach measures success by the number of people engaged in church services and activities. The parish ministry approach involves the minister taking responsibility for all people in the parish boundaries, whether of christian affiliation or not. What the local church does is therefore done on behalf of the entire parish whether or not they know it - or even approve it. The focus has shifted from the local congregation being the end, to it being the means. To use biblical language, the Church is God' s servant to bring about the Kingdom of God in the world.

It is therefore possible to hypothesise that as a church conducts its worship its effectiveness on a societal dimension might be judged on whether the local community experiences a sense of well-being , hope and care, a drop in the suicide rate, *etc*. That is, it is becoming more like the Kingdom of God. Conversely, if there are signs of increased ill-being, such as riots on local housing estates, GP' s handing out more and more anti-depressants *etc*, it raises questions about the effectiveness of the parish church, however godly it appears.

Case Study 4: Management and Charismatic Leadership

Over the space of a few years, a tiny imaginative project to do with housing elderly people so that they would feel part of their local community, grew to national proportions. The founder who had the original vision was someone who could work sympathetically with old people and could inspire others with his charismatic leadership. He devised the methodology, and was brilliant at putting it into practice as a worker himself. As the idea caught on and the charity grew, he became increasingly anxious. The Council of Trustees who had backed him from the beginning knew somehow things were not right. They moved into action and suggested that they should appoint a manager to run the organisation nationally, allowing him to concentrate on the vision and on what he could do well. The Council, with his agreement, appointed an excellent manager, who developed the scheme nationally at a great rate. However, the new appointee and the founder soon had great trouble in working together. The founder felt that a key factor of the project, stimulating the community' s involvement in caring for their own elderly inhabitants, was misunderstood and devalued. Eventually he resigned and went off to start another similar organisation, while the original one continued to grow.

Here is an example of how difficult it sometimes is for a leader to understand the function of management as the institution' s needs grow, even though the Council genuinely wanted to maintain the founding vision. The wish to remain at the level of the coal-face was the only way for the founder to sustain meaning for himself in the work.

Because the founder was heavily identified with the actual people in the local community he was unable to appreciate some of the management realities in the expansion of the project into a national institution. His withdrawal meant that his founding vision, that they were engaged in a whole community project, could be easily reduced to providing small housing units for the elderly. To use Miller and Gwynne's (1974:85) expressive words, houses were in danger of being ' warehouses' rather than part of a ' horticultural' task of the community.

Here is a clash of different ' organisations-in-the-minds' which were not able to be reconciled. The success of the idea stimulated enthusiasm for more houses, which spurred on the management but made it impossible for them to appreciate the sensitivity of the charismatic leader to values which were for him essential, but which for them were less vital and left more open.

Case Study 5: Erosion of a Service Agency

This example concerns the frustration of a Clinical Psychology Service being subject to a variety of external and internal pressures. After three years of uncertainty about where it would be located within the emerging pattern of health trusts and agencies, the Service had recently become a permanent part of a newly formed community health services trust. The Head of Service suddenly found that instead of spending most of his energy in 'holding the Service together' within transient structures, he was having to re-imagine the Service within the still evolving structure of the Trust.

The psychologists working in each of the Service's five specialisms had become engaged with separate multi-disciplinary 'care groups' which were emerging in the Trust in relation to the different purchasers of its services. The Head of Service became concerned that staff were becoming out of touch with the other specialisms and seemed increasingly reluctant to engage with each other. He responded by organising an away-day with one of my colleagues to help staff make sense of working in the new context of the Trust.

What emerged during the away-day was the psychologists' shared sense of pressure from both the increasing numbers of people in the community experiencing *psychological distress* who needed support, and the demands from purchasers around performance data and limiting cost. They felt that they were seeking to work with people as whole persons, in a health service which increasingly treats them as part persons, eg. in terms of their symptoms and their cost implications. It was hard within the pressures to make *space* to engage with interity with the distress of individuals. The problem was symbolised for the psychologists by a new time-recording procedure, introduced by the Trust at the behest of a major purchaser, which was time consuming and neither related to the realities of the psychologists' work nor provided a meaningful measure of their effectiveness.

The Head of Service recognised that within the Trust, he had not been able to protect staff from such demands; its managers had accepted a measurement they acknowledged was meaningless, rather than find a more realistic way of meeting the purchaser's underlying concerns. Within the Trust's management group he found himself resisting seeing the community solely in terms of ' business opportunities'. He felt that the Trust was in the position of having to win the confidence of local people before they would want to use its services.

The evidence suggested that the constant political and economic pressures were slowly grinding the role of manager down, and with him the Service itself. The question for the Head of Service was how the clinical psychologists could be sufficiently part of the care groups to influence their development without losing their own sense of vocation. In seeking to re-imagine the organisation of the institution, he had already secured approval for the appointment of a Senior Psychologist within each specialism, to be the key person in both negotiating with the care group and sustaining the psychologists professional identity. He recognised the need to think further about his own role, both in terms of how far he was becoming the head of a resources group rather than the manager of a ' unit' and how he took up his role within the Trust' s management group where there was a conflict about the ' *organisation-in-the-mind'* between himself and the Trust' s senior management.

Case Study 6: Management Discerning the Community Context

For four years we have worked with the Principal and senior staff of a College of Further Education in a borough of East London. The political leadership of the borough had made much of its position as one of the most deprived in the UK on virtually all measures of poverty. College staff, under the previous Principal, had developed a reputation for being responsive to this deprivation by seeking to alleviate the impact of poverty, unemployment, refugees and homelessness on students. When our client took over as Principal he recognised that a poor self-image at both individual and borough level was being used in ways which justified the passive acceptance of the situation by both staff and students.

He was convinced that the College needed to open their eyes to see the changes that were taking place in East London, not only Canary Wharf but the Docklands Light Railway, the City Airport and other investments taking place along the Thames. They needed to regard these developments not simply as invasions of the traditions and social values of East London, but as the seeds of an economic revival beginning to sprout. The students were coming from the older social communities and structures, to which this newness was a threat which then gave rise to an increased sense of defeat. That sense of defeat was militating against the educational task of the College at all levels.

In re-imagining the context the Principal interpreted the development in terms of hope of the new rather than in despair of the old. He set out to reinterpret the newness so that people coming to the College could share that hope and therefore engage more fully in their studies. He did not imply that they will necessarily get work in the new businesses, but the new hope represented by Docklands could enable the College to work more effectively as a service institution with the students, in giving them incentive to go out into the world in the same way that they experience the world coming to them. This was reflected not only in how he led and worked with staff, but in the way he reorganised and refurbished the old buildings, particularly around the entrance area, to give a sense of value to all who came in to the building and through setting up a new resource centre.

The Principal made no attempt to deny the negatives of the present but to construe the situation positively as the bedrock from which to build for the future. His re-imagination of the College from a care agency to an educational institution was his strength. Student performance and achievement have now improved so markedly that a recent inspection rated the College very highly.

Case Study 7: Managing the need for Security in the Community

This example makes a general statement about the Police Service, based on the work of a group of mangers in criminal justices agencies, which has been meeting at the Institute over several years, to consider the relation between community stress and the criminal justice process.

The Police Service has a dual task of keeping the peace and upholding the law, which includes catching criminals. Managers in the Police Service are now arguing that the performance measures they are expected to provide do not, and cannot, tell an adequate story of what the Service is accomplishing in the community. Simon Jenkins comments

> ' ...what was being measured was what was most easily measurable. How much security, peace of mind, community relations or victory for good over evil delivered in each area was not measured. To the Home Office ... what was measurable was what mattered.'   (Jenkins 1995:100)

> ' At no point did Whitehall have at its disposal performance indicators that more than scratched the surface of what the public expected of the police ... As police raced in their cars to improve their "999 call response times", the public did not necessarily feel better protected.'   (Ibid 1996:107)

Is it possible to measure the value of the constable on the beat, walking down the street, so far as the general public are concerned? The societal dimension of their presence in certain areas is that the constable symbolises authority which reassures a public anxious about safety and security. Patrolling the streets in this regard is less to do with catching offenders for petty offences, and more to do with enabling society to handle its own problems of criminality, in the sense we all have some lawless tendencies. However alongside this there are different societal images. For a young afro-Caribbean in some parts of inner London, the police presence incites rage and adds to their fear and uncertainty of being in a dominant white culture.

Where the integrity of the police is called into question, the safety and security factor is blown away, for instance when a local community considers a wrongful arrest of one of its people has taken place.

> ' A feature of the 1990s was a public beginning to doubt the virtues of the police monopoly. Neighbourhood watch proliferated. Businesses turned to the private sector for security - local councils recruited private guards to protect their buildings and housing estates. Non-police vigilantes, night-time citizen patrols and other irregulars emerged, notably among insecure ethnic groups in cities.'
>
> (Ibid 1995:108)

The task of ' keeping the peace' is a subtle and sophisticated idea which threads through every decision and action of a police officer. This role of being a ' good object' and how to tolerate being a ' bad object' in the changing circumstances needs a special type of leadership, particularly when it is balanced with the other role the police need to take when catching criminals.

In this description we are conceptualising the Police Service as a human service institution. That this is not the whole story is obvious: it is also a criminal justice agency. Our emphasis is that if the ' *organisation-in-the-mind* of the Home Secretary, the Police Authorities and Chief Constable is wholly about criminal justice, then the community' s need for security will not be addressed adequately. It calls for re-imagining of the Police Service by some of its managers.

Case Study 8: Management Responding to New Contexts

The Grubb Institute's early work with local state schools under the old Inner London Education Authority was done in the context of a shared idea between the ILEA and heads about what these schools were for. This agreement, though unstated, enabled my colleagues and I to develop a number of theories about education and the aim and purpose of school, and the way it facilitates processes with its pupils. It was only as we moved to schools out of London, and after the dissolution of the ILEA, that it became clear that our theories and hypotheses looked very different in the contexts of other localities.

When the ILEA ceased and the local boroughs took over responsibility for local education, under Local Management of Schools it became evident that we were now dealing with communities with different values and cultures. The strong culture of the ILEA had blocked from view these community variations in its implementation of comprehensive education in schools. Up to that point the school managers had been responding to the values of the ILEA as expressed through its officers and professionals. Now parents' voices and wishes were being more clearly heard, especially where schools had opted out of local authority control, and it was apparent that schools were now being pressured to respond to the needs of their constituency's culture placing considerable strain on headteachers used to the old regime.

Existing heads had to re-imagine their schools serving a context whose culture was reflected in the intake of pupils and the policies of the school governors. The education theories of the Grubb Institute as they stood were inadequate to deal with this complexity; which was further complicated by the central government's changing policies on curriculum. What is now required if school governors are to carry out their responsibilities is for them to hold the '*organisation-in-the-mind*' themselves, and not rely on the headteacher.

This move acknowledges that schools are doing more than meeting the presenting needs of children as individual pupils. What goes on in a school can only be fully understood by reference to culture, and state schools are inevitably processing the culture from which their pupils come. By contrast independent public schools would take this as basic policy.

Comment

In the above analyses we have used the overt evidence in understanding the realities of the different situations. The various interpretations in a number of cases however rely heavily upon the understanding of the unconscious in institutional life. Case studies which indicate this most clearly are numbers 1, 3, 5 and 7. Managers who are very close to the significant issues in their institution will always find it difficult to get in touch with the unconscious. It is more easily discerned by the observer which is perhaps where I and my colleagues have been able to clarify the significance of certain aspects of institutional life.

Managing on the Boundary

In this last section I want to explore these case studies further, using the model of an open system engaging with its context. This involves taking account of the *inputs* to the system, the *transformation processes*, and the *outputs* as shown in Diagram 1. The *feedback* loop indicates successful outputs generating new inputs.
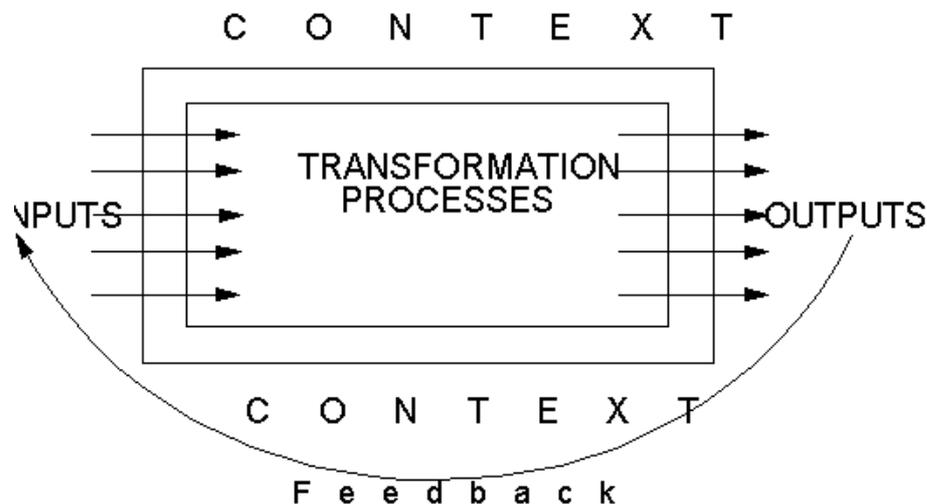

Diagram 1

The diagram is drawn with a double boundary to show that this is where management functions from, regulating the transactions across the boundary of the institution. Management is always on the boundary, whether of the whole system, or of a sub-system within it.

The significance of what happens at the boundary is seen in some of the case studies. Unless management is functioning effectively on the boundary, the pressures from the outside flood in uncontrollably and disrupt the transformation processes within the system. Some of the case studies show how difficult managers find it to sustain their institution against these pressures, which threaten to engulf or divert the core technology and to skew the institution's aim. Thus in the parish church case study (Case Study 3), the assumptions of the adopted management approach had distracted attention from the importance of worship. In the College of Further Education (Case Study 6) the principal inherited a situation in which the community's sense of deprivation had resulted in the core technology of education being submerged by attempts to alleviate that deprivation by 'caring'. In the clinical psychology service (Case Study 6), the values of clinical psychology were under threat from those of the contract culture.

Case Study 1 presents a situation where the ability to sustain the core technology had been undermined by the absence of a manager able to focus on the process. As a result, the residents' fear of failure had swamped staff at the unconscious level and they had not been able to process this to generate hope.

Table 1

	INPUTS	CORE TECHNOLOGY	OUPUTS
1	people with learning difficulties →	processing staff belief in the clients' condition so they can work through their fear of failure to hope	→ people with hope in being able to learn and progress

KEY MANAGEMENT ISSUE: the capability to contain anxiety at the boundary and to interpret staff experience in relation to hostel residents.

2	young people in various stages of need and development →	providing context where young people can experience activities which generate a sense of wholeness	→ young people developed as persons-in-community

KEY MANAGEMENT ISSUE: the regulation of changes in context by introducing new activities without displacing the central ethos.

3	Parishioners with needs of all kinds and in different states of mind →	conducting worship and services for those who attend activities	→ impact on the parish through prayer and the congregation enabling the Kingdom of God to come

KEY MANAGEMENT ISSUE: faith that what goes on through worship and prayer goes well beyond the church building.

4	elderly people looking for housing →	involving elderly in the community and the community with the elderly through the medium of the small house	→ elderly people feeling respected and of value and young people *etc* who understand old people and learn from them

KEY MANAGEMENT ISSUE: understanding how elderly people can give to the community as well as receive from it.

5	psychologically distressed clients →	enabling clients to see their anxieties etc as symptoms of their whole condition and learn to adjust	→ people feeling integrated, adjusted and healthy

KEY MANAGEMENT ISSUE: recognising that unless the boundary around the service is held in order to conserve professional values it will be at risk.

6	college students who are often socially disadvantaged →	processing educational needs together with hope	→ college leavers who can achieve

KEY MANAGEMENT ISSUE: leadership discovering the positive realities in the context and managing the teaching/learning process in harmony.

7	insecure and unsafe community →	keeping the peace by local policing	→ people containing their own criminality

KEY MANAGEMENT ISSUE: enabling constables to exercise authority on the beat by supportive structures/management.

8	children from identifiable cultures →	teaching/learning process involving the ' whole' pupil	→ pupils seeing their own values, and in relation to other values

KEY MANAGEMENT ISSUE: accepting cultural realities and managing provision to work with it in the classroom teaching/learning process.

It is vital for the management to be clear about the aim of their institution and the nature of their core technology which enables the aim to be achieved, so that they continually work at creating and sustaining the appropriate environment inside the institution in which the staff can work face-to-face with their clients and deliver the human service to which they are committed. This happens as the manager works with *'organisation-in-the-mind'* as a tool to review and re-interpret the context and how it is impacting on core technology. Thus the action of the College principal in re-imagining the organisation made it possible to recover the core technology, with considerable effect in terms of educational results. The head of the clinical psychology service was seeking a way of re-imagining the core technology within the new institution.

' Organisation-in-the-mind' helps the manager to stay in touch with the nature of the core technology and alerts her or him to the key management issues for ensuring that the core technology is sustained.
Table 1 illustrates this for the institutions in the case studies.

Whilst sustaining the core technology within the institution is one aspect of management on the boundary, the other is the ' reading' of the context and alertness to the meaning and demands, conscious and unconscious, on the institution.

The case studies indicate that a human service institution provides the service for some person or persons in need at two levels of interaction

- x   the level of the presenting issue, which may be poverty, illness, criminality, lack of knowledge, etc.
- x   the societal dimension, which has a link with an underlying reason or cause for the nature of the presenting symptom or need.

This means that the distinctiveness of a human service institution is that the human beings they are serving are seen not simply as people with personal specific needs and requirements, but they are also signs and symbols of the society they are in.

As I have argued in Case Study 7 of the Police Service, problems arise if the societal dimension of the constable' s presence in symbolically reassuring members of the public about safety is ignored. The police may become more effective in dealing with the presenting issue of crime, whilst paradoxically the public become ever more concerned about their own safety (eg. making more 999 calls about apparently trivial incidents). Similarly, a head needs to be alert to the surrounding culture and not just to presenting needs of children as individuals (Case Study 8).

One way of understanding the conflict in Case Study 4, is that the management in seeking to meet the presenting need of the elderly for housing on a larger scale, had lost sight of the societal dimension of the project which was sustaining the involvement of the local community with its elderly. Unfortunately neither the founder nor management were able to re-imagine the institution in a way which allowed expansion to be achieved whilst preserving the societal dimension.

Analysis of the case studies in relation to both core technology and the societal dimension of the context, explains the importance of the argument I set out at the beginning of this chapter about the need for management to find space for reflective activity. It is only by reflecting on what is happening in the inner world of their human service institution and the outer world of its context and re-imagining the organisation of the institution, that managers can identify how to lead and manage effectively.

Bibliography

Jenkins, Simon (1995) **Accountable to None: The Tory Nationalization of Britain**, London: Hamish Hamilton.

Miller, E.J. & Gwynne, G.V. (1974) **A Life Apart**, London: Tavistock Publications.