

The Leader-Investigator

Using Leadership Studies as a Model for Conscientization Through Adaptive Leadership, the Four Frames Approach, Giving Voice to Values, and the Competing Values Framework

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Abstract

The topic of conscientization has been much explored in academic literature in a variety of contexts. What is less present in the conscientization literature are models of leadership that can inform implementation of conscientization in a more structured manner. This paper explores how four leadership models are relevant to educational leaders interested in implementing conscientization: Adaptive Leadership, the Four Frames Approach, Giving Voice to Values, and the Competing Values Framework. If neoliberalism is to be combatted in education, then the language of neoliberals needs to be co-opted for the benefit of democratic education. By using Business Administration style models in the argument for conscientization, democratic educators have a common ground in which to present democratic ideas.

Introduction

If I only I did what I can do, I wouldn't do anything

—Jacques Derrida as cited in Giroux, 2013, para. 47

As neoliberalism, or serving the needs of the marketplace and corporations rather than those of the individual and democracy (Giroux, 2014), has grown in strength, many resisting it have turned to conscientization, which Freire (1968) defines as "...the deepening of the attitude of awareness characteristic of all emergence" (p. 109), expand-

ing the individual's understanding of his or her own role in oppression. While leadership through conscientization can be a model of resistance, structural leadership models to conscientization are lacking. Much has been made of the need for conscientization and its use in social movements, but outside of Freire's original work, not a lot of research has been done on institutional leadership implementation models through conscientization. The field of Leadership Studies provides models for leaders to become leader-investigators in the establishment of a democratic formative culture. This paper considers conscientization in the context of Adaptive Leadership, the Four Frames Approach, Giving Voice to Values Curriculum, and the Competing Values Framework.

The need for conscientization, and its use in leading social and political movements, has been well documented for some time. To consider just a few, Montero (2007) has described conscientization as the "theoretical and practical pillar" for the psychology of liberation (p. 524). Dantley (1990) describes the need for conscientization in resisting the structural functionalism and positivism of the Effective Schools movement. Chimedza and Peters (2000) present the need for a new educational praxis through conscientization by correlating the experience of race and disability. Villeval (2008) has discussed the need for conscientization in the international disability and gay rights movements. More recently, Darder (2017) has argued for narratives a living praxis in educational life. Bingham (2016) has discussed Freire's approaches in the context of spectatorship. Hesk (2017) argues for Freire's vision for social justice in community development. The literature has depth in techniques for conscientization for the individual, as well as models for leading and structuring social and political movements, throughout a variety of fields. What is not present is a systematic model of conscientization for use in Leadership Studies, not as a movement, but as an individual in a position of authority leading followers from the perspective of Leadership Studies.

Applying Leadership Studies models to Freire's work is not simply an interesting real world endeavor, but it is practical and relevant to neoliberals. The models discussed in this paper are systematic approaches focused on stages and aspects that individual leaders can implement into professional leadership planning. Moreover, these are models often taught to Business students. The central focus of conscientization is to overcome how "Reality which becomes oppressive results in the contradistinction of men as oppressors and oppressed" (Freire, 1968, p. 51). Focusing on Master of Business Administration (MBA) style models allows the leader-investigator common ground to create situationality, the spaces people affect and are affected by, with the neoliberal to enter

into conscientization. Those who participate in conversations need to speak the same language.

Political action through critical theory is needed in the world to replace neoliberalism and create a democratic formative culture. Giroux (2013; 2014) has catalogued how neoliberalism represents corporate values, ideology and power and how it is deconstructing democratic institutions and their foundation of critical engagement, hope, and the resistance necessary for a democratic formative culture. The forces against neoliberalism cannot simply resist it; we must replace it. Stuart Hall (1988), through a Gramscian perspective in his discussion of the rise of Thatcherism, argued that any truly counter-hegemonic force needs to be formative, not just resisting or critical towards the status quo. Giroux (2013) has reminded us of Derrida's challenge to "think the impossible" (para. 47), and how Arendt (2002) reminds us that we are living in dark times. Giroux (2014) calls on educators to address social issues and resist education as a set of corporate strategies. A democratic formative culture will need a higher level of consciousness and humanization to be established which can be achieved through conscientization.

Freire and Conscientization

Paulo Freire (1968) contends that humanization is the true vocation of the individual. Dehumanization is the result of a hegemony of "an unjust order that engenders violence in the oppressors, which in turn dehumanizes the oppressed" (p. 44). The goal is not to replace one tyranny with another; rather, the goal of education is to restore humanity to both the oppressor and the oppressed. This is not taught by a revolutionary leader; it is "...the result of their [the oppressed's] own *conscientização* [conscientization]" (p. 67); in other words, "...the deepening of the attitude of awareness characteristic of all emergence" (p. 109).

To Freire (1968), people need a critical understanding of their reality, decoding themselves as subjects, a generative theme in the "human-world relationship" (p. 106). This means investigating praxis, people's thinking about reality and their action upon reality. By becoming more active in the exploration of one's life themes, termed *thematics* by Freire, critical awareness of reality is deepened. In determining what those thematics are, people take possession of their reality. Subjects concern themselves with links between themes, which are posed as problems inside their historical-cultural context. People exist inside a situation (*situationality*), as Freire puts it, "...rooted in temporal-spatial conditions which mark them and which they also mark" (p. 109). Through critical reflection upon the very condition of existence inside the context of a

situation, the individual can make their situation less dense and see it as an “objective-problematic situation” (p. 109). By obtaining this critical perspective, the human being can intervene in reality.

Freire (1968) calls those who lead people through conscientization investigators, and encourages these investigators to go out into the world, not to present some specific truth as missionaries, but to help lead others through the process of conscientization. For example, Socrates can be seen as an investigator in trying to establish a common world, which Arendt (1990) argues is built on the concepts of knowing oneself and that it is better to be out of step with the world and know oneself, than to be in step with the world and be estranged from oneself. As Arendt puts is, “living together with others begins with living together with oneself” (p. 87). This newfound discovery requires one to engage others in their own realizations. In her discussion of Marx, Arendt (2002) argues for a praxis based on active life. She contends that politics is “...the only activity that was [is] inherently philosophical” (p. 318). Action is incumbent once one knows what to do. Freire’s call toward self-actualization through conscientization is not simply to contemplate, but to affect change in the world through bringing others into a process leading to self-actualization.

Adaptive Leadership

In the context of educational leadership, Adaptive Leadership presents a model to lead others to self-actualization through conscientization. Heifetz, et al. (2009) argue the goal of Adaptive Leadership is to encourage people to change and learn new ways of living so they may do well and grow. To Northouse (2015), adaptive leaders are concerned “...with how people change and adjust to new circumstances” (p. 257).

To begin with the model of Adaptive Leadership (Table 1), Heifetz, et al. (2009) describe two basic challenges: technical challenges and adaptive challenges. Technical challenges are those for which the solution is already known. Adaptive challenges, like the name implies, require some sort of adaptation. The manager of a computer lab knows to call IT to fix the computer that is broken; whether it is an old computer or a tablet that has just been purchased, the solution is a technical challenge because the solution is already known. Teaching a new faculty member to use the software on a desktop would also be a technical challenge, but implementing the use of tablets in classrooms in place of having a fixed computer lab would require adaption on the part of the faculty, those training faculty, and the student population. New procedures would need to be developed and protected interests would need to be addressed,

making it an adaptive challenge. Conscientization is an adaptive challenge to how people have been looking at the world and their fossilized technical solutions to situational challenges. For example, it could be a technical solution to respond to someone's poverty with prejudice about his or her identity; this response would be a pre-existing solution based in situationality—the lived experience in which temporal-spatial conditions have taught an individual to believe that poverty results from another person's identity. The adaptive challenge of conscientization is the critical reflection about the context of the situation (objective-problematic situation)—the real conditions which lead to such a person's poverty—which results in replacing the technical solution of prejudice with the adaptive solution which is understanding material conditions. Hence, to produce adaptive changes, specific leader behaviours are necessary to attain the adaptive work that results in adaptive change (see Figure 1).

The first leader behavior is the get on the balcony. Heifetz, et al. (2009) use the analogy of standing on the balcony and watching ballroom dancers. One can see the big picture, who is dancing with whom and how they are dancing, in a way one would never see from the dance floor. If one is to use conscientization to humanize individuals in a resistance to neoliberalism, one needs to first see where neoliberal policies are taking effect, who is arguing for them and who is not, why the neoliberal approach has been embraced and how neoliberal policies are used. In addition, the investigator needs to look at each person's situationality and see how each person has been marked by neoliberalism and how each person is marking neo-liberalism as well. On a personal level,

Figure 1
Model of Adaptive Leadership (Northouse, 2015, p. 261)



getting on the balcony means engaging people's sensitivities. It takes building trust and vulnerability to engage others in seeing an objective-problematic situation. The leader-investigator must be vulnerable herself or himself, and develop the intimacy needed to help someone question their praxis.

The second behavior is to identify the adaptive challenge. This usually means sorting out the difference between the technical and adaptive parts. In conscientization, people are not clean slates; they have often had some kind of praxis in their lives, however limited. As a leader-investigator, this can be sorted out through first being vulnerable and sharing one's own experience about situationality, then getting to know the individual. Freire, as cited by Montero (2007), defined problematization as replacing notions of what has been taught as concrete reality, like neoliberalism's positivist definitions, with "...communication expressed by dialogue and contradicting what has been received, established, and instituted as an essential truth" (p. 524). The leader-investigator needs to know the constituent's beliefs about what is fixed in the world, and engage in praxis around these fixed items.

Heifetz, et al. (2009) describe four archetypes of adaptive change: the gap between espoused values and behavior, competing commitments, speaking the unspeakable, and work avoidance. Exploring situationality in these archetypes through critical reflection can make the situation less dense and allow the individual to see the objective-problematic situation. By doing this personally, it equips the individual to use this process within the organization and discover how neoliberalism is operating within these archetypes. For example, when one espouses racial equality and then finds oneself treating other races differently, one has not only been engaged in the objective-problematic situation personally, but has engaged it politically, looking for how neoliberal policies ignore racism. One can see where oppressive behavior is happening in an institution, and the process also brings to light the gap in values between what neoliberalism claims it values humanistically and what it does in reality.

As a leader-investigator, it is important to regulate distress, the third leader behavior. Heifetz, et al. (2009) mention that the leader must help others to recognize the need for change but not become overwhelmed by it. Humanization, as the true vocation of the individual as Freire (1968) puts it, is stressful work. Looking at one's preconceptions and challenging one's worldview critically is scary, and the leader-investigator must give credence to this reality. People will not change overnight. People will resist. People will react with fear. Listening is revolutionary action. Being non-judgmental and providing emotional security is the key. Neoliberalism seeks to make people fear for their security and not speak

out in fear of not being promoted or left in financial distress (Giroux, 2013). In the face of fear, the leader-investigator must be confident and that confidence is contagious.

Conscientization takes time so it is important to maintain disciplined attention, the fourth behavior. As the axiom goes, slow and steady wins the race. Rapid change can be very distressing, but moving too slow can lead to complacency. Northouse (2015) encourages us to nudge the “elephant in the room” (p.269), being careful about people avoiding change. Not taking a look at one’s own preconceptions is the easier, softer way. Neoliberalism has been patient in its incremental change, like the proverbial frog in boiling water, and so too must humanization be. Freire (1968) contends that when the masses are not ready, patience is necessary. Forcing conscientization isolates the leader-investigator from the constituent.

The fifth leader behavior is giving the work back to the people. Freire (1968) explicitly argues that conscientization is not about a revolutionary leader. Once people are engaged in their own praxis, and this is extending out politically as a result, the leader-investigator needs to allow the humanized individual to affect change against neoliberalism. Each individual has something different to contribute to a democratic formative culture. Leader-investigators need to learn ways to curtail their influence and shift problem solving back to the people involved, allowing them to lead. Martín Baró’s work on Freire, as cited by Montero (2007), calls for a psychological transformation by empowering people in the construction of social identities based on assertiveness, self-assurance, pride in their work, and critical capacity. Constituents need to be given the control to mobilize their own conscientization once the process is underway.

The sixth behavior is to protect leadership voice from below. Northouse (2015) argues that adaptive leaders must listen and be open to the ideas of those in the group who are on the fringe and marginalized. Martín Baró, as cited by Montero (2007), calls dialogue “...exhortation to hear the voice of those who have been ignored and left outside the benefits of social progress” (p. 524). This means engaging those inside and outside positions of authority which will inevitably challenge power structures. When those who have been humanized challenge neoliberalism, the leader-investigator needs to use his or her positon of authority to help protect the individual in whatever way possible. Permanent staff can use their positions to give confidence to part-time staff. Neoliberalism does not play nice, and in seeking to establish a democratic formative culture, as Giroux (2013; 2014) has argued, those with power need to protect the less powerful.

By following these behaviors, the leader-investigator will have cre-

ated a holding environment. Heifetz, et al. (2009) analogize a holding environment as a parent near a child learning to swim. The child knows the parent is near, and so is able and willing to take risks and learn while the parent observes. Much the same way, the leader-investigator needs to draw near to constituents so they are confident they are protected, but not so near that they are constrained.

Four Frames

Bolman and Deal (2013) analyze organizations through four frames: structural, political, human resource, and symbolic. These frames are often connected to positions inside an organization; hence, its members tend to see the organization through one or two of them, but not all. When all four frames are considered, a greater concern is given for different members of an organization. Considering how conscientization can occur through all parts of an organization can better equip a leader-investigator to create organization change for humanization.

Structural Frame

Bolman and Deal (2013) consider the structural frame through Mintzberg's (1980) five structural configurations: simple structure, machine bureaucracy, professional bureaucracy, divisionalized form, and adhocracy. Among these five, adhocracy involves the greatest sharing of power and the most limited hierarchy, which would likely best set the stage for discussions between a leader-investigator and a constituent.

Additionally within the structural frame, humanization could be tracked. Consideration of how organizational members with different marginalizations can be considered to see if humanization efforts are improving the lives of members or if they are only benefiting the majority. Educational organizations can more easily track this information while private business may face political resistance to keeping data of this nature.

While quantitative tracking is important to an implementation process, the distribution of power amongst advocacy and inquiry workers is also imperative. Bolman and Deal (2013) suggest utilizing the structural framework of an all-channel network, which resembles adhocracy (Mintzberg, 1980) and the web of inclusion. Helgesen and Strasser, (2007) describe: "Webs of inclusion are not hierarchical; they use open communication across levels, redistribute power in the organization to the edge, embrace the outside world, blur conception and execution, adapt and evolve the organization and empower and motivate average members" (para. 1). Bolman and Deal consider all-channel networks

efficient for long-term implementations that are amorphous in nature. The sharing of power and leadership in an all-channel network allows for everyone's values to be considered and employed.

Political Frame

The sharing of power is central for success within the political frame (Bolman & Deal, 2013). Foucault (1977) reminds us of the pervasiveness of power, which is not necessarily a negative, yet coercion and suspicion abound. Foucault argues power, while ubiquitous, can be used for any purpose, but that people tend to be suspicious of power and its potential for coercion. To Foucault, power is not an evil commodity, yet the central question remains: what does one do with one's power? Bolman and Deal (2013) argue that organizations are coalitions with enduring differences around scarce resources which put actors into conflict, leading to bargaining "...among competing stakeholders jockeying for their own interests" (p. 195).

The sharing of power by a leader-investigator can open the proverbial door to ask why power needs to be shared. In discussing situationality, the constituent engages in the objective-problematic situation, "...rooted in temporal-spatial conditions which mark them and which they also mark" (Freire, 1968, p. 109). The leader-investigator can express personal experiences about his or her own conscientization, how oppression has worked in his or her life, and lead the constituent along in the objective-problematic situation.

Human Resource Frame

Bolman and Deal (2013) argue that theory-in-use workers follow a pattern of behaviour to protect themselves and avoid directly addressing core issues and problems, while advocacy and inquiry workers emphasize common goals, communicate openly, and combine advocacy with inquiry. While this is true for institutional behaviour, it also applies to conscientization. Theory-in-use constituents will seek to protect their psyches based on their own oppression. Advocacy and inquiry constituents will be more likely to engage conscientization earlier in an implementation process. However, as the general curve from early adoption to late adoption moves through the success of conscientization in an institution, like it would with any other implementation, an organizational culture changes towards humanization. Freire (1968) calls listening 'revolutionary action.' Being non-judgmental and providing emotional security is the key.

Symbolic Frame

Bolman and Deal (2013) argue symbolic framing is connected to

organizational identity. Bolman and Deal observe that organizations are theatres, or even cults, and socialization into an identity is critical in organizational change. Initiatives need to be aligned with symbolic elements such as myths, vision, heroes, stories, and fairy tales. An organization adopting a culture of conscientization requires its symbolism and identity to focus on humanization. When the organizational identity is based on combating oppression, a culture in which the objective-problematic situation can be addressed would become normalized.

Giving Voice to Values

It is important to note that ethical considerations are not always practical or efficient. This is not necessarily because agents want to ignore them, but being ethical is a learned skill. Gentile (2014) argues that learning ethics through philosophy requires not only an individual to comprehend complex philosophical ideas, but also a teacher to explain them. Giving Voice to Values (GVV) curriculum asks participants to respond to ethical questions, and then script what they will say in an ethically problematic situation. Thus, individuals become better equipped to act ethically. Agents not only know the right course of action based on their own self-exploration, but they have also practiced doing what they believe is right on a personal basis. Knowing ethics and exercising ethical behaviour are not the same.

The GVV does not explicitly state what is right, but instead emphasizes dialogue, which is followed by ethical action (Gentile, 2014). This gives it compatibility with conscientization in which a leader-investigator leads a constituent through the objective-problematic situation yet does not make decisions for the constituent.

The GVV is also incredibly versatile and has been used in classrooms and workplaces from East Asia to the Indian subcontinent to West Africa (Gentile, 2015). It has been used: "...in legal, engineering and medical education; in executive coaching; in sports leadership development; and in companies across a wide variety of industries and geographies" (Gentile, 2014). Since it does not require deep philosophical pre-knowledge on the part of instructors and students, it is a practical framework to address the skill of being ethical. Its vast scope has proven this to be true.

Arce and Gentile (2015) offer a warning when economic capital is at the fore. In their discussion of teaching ethics to economics students, they explain the risk that "the positivist economic approach leads to amorality in defining the parameters of managerial decisions outside the classroom or laboratory" (p. 536). Critical authors like Giroux (2013; 2014) and Ryan (2012) have observed the connection between positivism and

neoliberalism, and the dehumanizing effect it can have. These values will run into conflict with the humanization that democratic educators try to institute. Through the GVV curriculum, there will be an opportunity for neoliberals and democratic educators to discuss the importance of humanization. This conversation is conscientization.

Gentile (2015) offers the following questions for groups to work through to prepare to enact ethics (p. 38):

What is the values-based position that the protagonist wants to promote/achieve?

What is at stake or at risk for all affected parties? (This question is intended not as a prelude to a traditional stakeholder analysis but rather as a way to identify potential influence strategies. That is, if I am worried about the cost of refusing to help my roommate to cheat, perhaps you could help me see ways to say “no” to him or her diplomatically.)

What are the “reasons and rationalizations” (the pushback or objections) the protagonist is most likely to hear when they do try to voice and enact their values? These arguments are often predictable and vulnerable to response if we anticipate them and practice.

What is the best script and action plan for the protagonist? How can we respond to the objections identified here and/or reframe the challenge in a way that is most effective?

Competing Values Framework

The competing values framework, originally presented by Quinn and Rohrbaugh (1983), purports that each group in an organization has a different set of diverging values, but that it is necessary to consider all sets for organizational change to take root. The competing values framework creates a four-quadrant analysis of stakeholder values. The framework is dialogical, assuming that groups will differ in their values. For organizational change to occur, the competing values framework provides a system of reconciliation amongst stakeholders to work for congruent organizational goals that remain within each group’s value system. For example, when a couple is considering what type of car to purchase, one partner may value safety while the other may value fuel economy. Rather than bicker over whether safety or fuel economy is a superior value, selecting a vehicle that satisfies both is a solution that does not ask one partner to change his or her values.

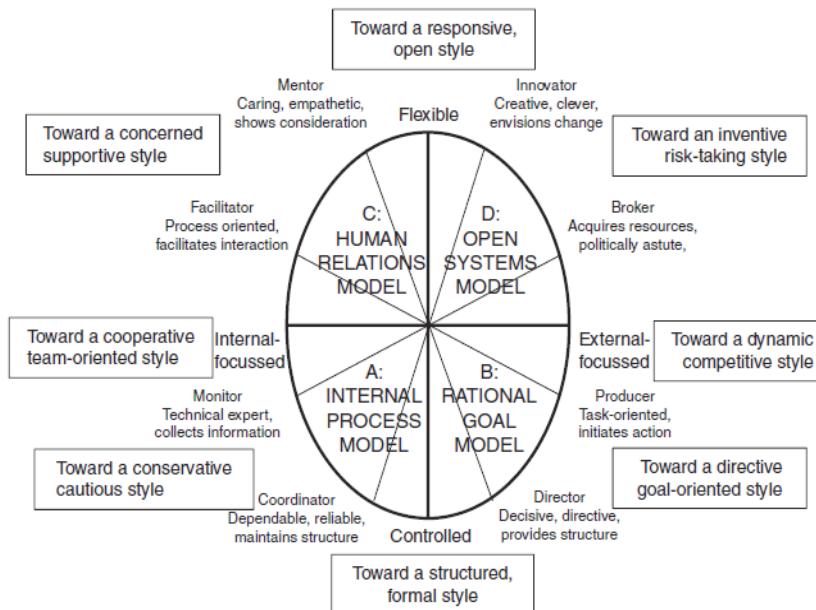
Rather than building consensus through homogeneous values, the competing values framework assumes an organization will necessarily be heterogeneous. If the various types of stakeholders are working toward the same goal but for different reasons, organizational change is

taking place. The competing values framework reveals approximately where the competition of values exists so that value-based conflicts can be resolved in order to implement change.

Tong and Avrey (2015) summarize the last decades of competing values framework research in Competing Values Framework of Leadership Roles (see Figure 2). Quadrant A presents a conservative and cautious style which maintains the status quo, preserving the reliability of work. Quinn, Faerman, Thompson, McGrath and St. Clair (2010) compare this quadrant to leadership models like Scientific Management, X-theory, machine bureaucracy and Mintzberg's roles of disseminator and monitor. Cameron, Quinn, DeGraff and Thakor (2014) view this quadrant with a culture of hierarchy and an orientation of control.

Quadrant B is goal-oriented and more open to change. However, like Quadrant A, it is concerned with organizational structure. Tong and Avery (2015) consider planning and productivity to be the primary values in this arena. Comparable models include pioneer organization and Mintzberg's roles of entrepreneur and resource allocator (Quinn

Figure 2
Competing Values Framework of Leadership Roles
(Tong & Avrey, 2015, p. 665)



et al., 2010). Cameron et al. (2014) consider this quadrant as having a culture of the market and an orientation of control.

Quadrant C facilitates human relations and, like Quadrant A, is concerned with internal cooperation. However, it directly contrasts with Quadrant B's competitive and task-based style. Tong and Avery (2015) cites values of participatory decision making and teamwork as important to this quadrant. Comparable models include professional bureaucracy, Maslow's hierarchy of needs, Y-theory, and Mintzberg's roles of leader and disturbance handler (Quinn et al., 2010). Human relations has a 'clan' culture and an orientation towards collaboration (Cameron et al., 2014).

Quadrant D focuses on innovation and risk-taking, sharing a concern for dynamism and competition with Quadrant B. It also has similar values with Quadrant C such as a concern for openness and responsiveness. Yet, this conflicts with the caution of Quadrant A. The innovator values positive adaption to external problems and sponsoring visionary initiatives (Tong & Avery, 2015). Comparable models include adhocracy and Mintzberg's roles of spokesman, liaison, figurehead and negotiator (Quinn et al., 2010). Cameron et al. (2014) consider innovators as having a culture of adhocracy and an orientation toward creativity.

The primary tool in the competing values framework is lexical analysis. By considering key words in organizational documents like strategic plans and other grey literature, the preponderance of certain words in a group's strategic document reveal the stakeholders' values. For example, if words like 'expenditure' and 'manage' occur more frequently than words like 'democracy' and 'empower,' it implies that the strategic document is oriented towards a fiscal, planning, and goal setting framework rather than a human relations framework. Thus the lexical set used is critical for an organization's analysis depending on what the organization does and what is being analyzed.

The main limitations to a competing values framework is that it does not consult people directly, which can create issues with reliability and generalizability. Quinn and Rohrbaugh (1983) did not argue the tool is empirical or even conclusive from its inception over thirty years ago. Nor does Quinn et al. (2010) or any of their successors (Venkatraman, 1997; Yang & Melitski, 2007; Tong & Avrey, 2015) argue this today. Rather, they admit that contradictions will arise because several realities can be true simultaneously; the tool is dialogical. The framework sorts competing values, but does not overcome contradictions in values.

The tool makes value choices explicit, but it does not empirically conclude what the values are. While lexis is organized in a quantitative manner, the results remain qualitative in nature, giving a picture of values, but not concluding what they are. Moreover, the competing

values framework does not claim scientific reproducibility. In fact, from its inception (Quinn & Rohrbaugh, 1983), scholars have been clear that this is a qualitative, not a quantitative, framework. However, it creates a focal point from which a discussion of values can occur.

Much like Bolamn and Deal's (2013) Four Frames analysis allows an organization to be seen from several perspectives. When institutional literature is analyzed, stakeholders' relationship with the Human Relations Model (Quadrant C) becomes clearer. Quadrant C likely possess natural allies with the practice of conscientization as both are concerned with human development more than the other quadrants. Leader-investigators can see who their allies are. As well, the Rational Goal Model (Quadrant B) will likely have more subscribers to neoliberalism. Being able to plot the terrain of different groups is especially helpful in large organizations. Derrida's challenge to "think the impossible" needs tools, and the Competing Values Framework is one such tool.

Conclusion

While this is an article toward an academic audience, it is important to note that conscientization was pioneered by Freire (1968) in his literacy work with migrant workers in Chile during his exile from Brazil. Freire's literacy method focused on engendering political awareness rather than the survival needs that are often taught in literacy (Elias, 1975). This means the language educator is not limited to simply teaching a student how to shop at a store or some other survival skill but can also teach a student how to function as a political agent in society, creating a voice against oppression. The education of a tradesperson is not limited to laying brick or installing pipe but can also include functioning politically within the trade union movement. Educational leaders can look for where awareness of oppression is not being taught in curricula and is not being questioned by educators in order to engender a culture of questioning oppression. The GVV curriculum is especially designed to overcome the need for expertise in moral philosophy in order to ask questions applicable outside of scholarship.

Freire (1968) contends that "The conviction of the oppressed that they must fight for their liberation is not a gift bestowed by the revolutionary leadership, but the result of their own conscientização [conscientization]" (p. 67). Adaptive Leadership suggests that once an adaptive change has been unleashed, it is no longer in the hands of the leader. Individuals aware of their own oppression will respond to it in the style of their choosing. While historically this has resulted in various violent revolutions, and without proposing a clarion call to Robespierre and the

French Revolution's Reign of Terror, it is also important to note that sometimes the most violent action is maintaining the status quo (Žižek, 2008). The question of how individuals ought to negotiate change with those disagreeing with them must be met through the lens of oppression. Those involved in harming others are criminals and ought to be dealt with as such, but that does not make all those who would disagree into criminals. This is a challenge that must be acknowledged in the process of conscientization, but this is also well beyond the scope of this paper. However, if leadership is based on a revolutionary leader, and not a democratic formative culture, it cannot be called conscientization.

Replacing neoliberalism will take the establishment of a democratic formative culture. Through conscientization, we can become leader-investigators that open the door to critical understanding of situationality. This door can more easily be opened when the discussion of values is through a framework known to constituents. Speaking neoliberal language is helpful in conscientization. The so-called common sense of positivism that neoliberalism espouses needs to be replaced by others seeing the objective-problematic situation. We are not resisting; we are doing the impossible. As Derrida declares, "If I only I did what I can do, I wouldn't do anything" (as cited in Giroux, 2013, para. 47).

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