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ABSTRACT

From the notion that people construct their realities, it follows that people are writers of the texts that they experience and call life, although in some scenes people may have greater or lesser authorship. In schools and educational systems, administrators have the power to write other persons' narratives. In creating educational texts, the administrator needs a nurturing bent of the imagination and a habit of value and care. This paper illustrates this concept through a case study of a reform program at a penitentiary in Ontario, and applies it to leadership in educational administration. The Exceptional People's Olympiad (EPO) is a prisoner-organized, annual 2-day athletic competition in which up to 150 developmentally handicapped people who live in institutions for the developmentally handicapped come from centers around Ontario and New York State to participate in a wide variety of games, races, and fun events, most of which take place inside the walls of the prison. Inmates take responsibility for its success, organize the event, and act as "godbrothers" to the athletes. The program changes prison organization through the relaxation of routine, produces legitimate empowerment of the inmates, and facilitates more open interaction. The EPO illustrates the administration's imagination in using its power to nourish rather than to control. It is argued that similar transformations must take place in educational institutions and other penal institutions. The main aim of educational institutions should be moral, prescribing a curriculum of care for the self, others, and the environment. (LMI)

Imagination and Character In Educational Administration

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"Study life. If you want to understand educational administration, study life."[1]
Studying life, I look for a bent of imagination and character in educational administration.

From the notion that we construct our realities, it follows quite naturally that we are writers of the texts which we experience and call life, although in some scenes we may have greater or lesser authorship. In schools and educational systems, administrators hold the pen and may be principal authors of other persons' narratives. Organizational narratives are concerned with problems of value, belief, and power, for they have "to do with the question of who holds the whip handle and who suffers the strokes of the lash."[2] Answers to these questions and consequently preparedness to wield power come from experience that lends insight into human beings:

> . . . only those who have insight into life -- its ironies, joys and tragedies -- are fit to be administrators. . . . it is life that must be understood and that life and the human spirit can take many forms and express itself in many realities. . . . making administrators take a few journeys through the doors in the wall of reality in the hope that on their return they would see life in more complex, ambiguous and humane terms.[3]

From this vantage point, the work of the administrator is literary: she works in language, plot, character and mood and creates worlds which we understand as educational communities. All literary works are the product of the writer's imagination, but not all literary works are of the same quality for some engage the reader to a greater degree because of their probability and human meaning and these endure as works of

[1] Thom Greenfield
[2] Thom Greenfield, "The Man Who Comes Back Through the Door in the Wall: Discovering Truth, Discovering Self. Discovering Organizations" in *Greenfield on Educational Administration.* (New York: Routledge, 1993) 110.
[3] Greenfield, "Discovering", 112.

art. These create educational institutions which resonate with human meaning and purpose, woven from an understanding of human nature and from personal will. In creating educational texts what is required of the administrator is a particular bent of the imagination and a habit of value and care. Using Weber's ideal type, I will illustrate this idea by way of a case study into a reform program at a federal penitentiary.[4]

Freedom in prison

The deep structures of our lives are the beliefs and values which , we and the others with whom we live, hold. "Every life," as Amiel says, "is a profession of faith, and exercises an inevitable and silent propaganda."[5] These beliefs contain our activities and bind us in organization. We fill predetermined roles and follow routined behaviors which are enforced by institutionalized structures of power. As Goffman puts it, "what is prison-like about prisons is found in organizations whose members have broken no laws."[6] So connected are the organization and the individual that individual behavior may be understood as a response to external conditions:

> I speak now in relation between the Oppressor and the oppressed; the inward bondages I meddle not with in this place, though I am assured that if it be rightly searched into, the inward bondages of minde, as covetousness, pride, hypocrasie, envy, sorrow, fears, desperation and

[4] Susan Sydor, *Redoing Time: Cultural Performance, Transformation and the Self. A Case Study of the Exceptional People's Olympiad Collins Bay Penitentiary. 1993* Unpublished doctoral thesis.
[5] Henri F. Amiel quoted in John W. Gardner, *Self Renewal: The Individual and the Innovative Society. (New York: Harper & Row Pub., Harper Colophon edition, 1965) 124.*
[6] Erving Goffman, *Asylums: Essays on the Social Situation of Mental Patients and Other Inmates."* (Garden City: Doubleday, 1961) xiii; Weber's "ideal type" theory allows a clearer view of organizational dynamics. See Rolf E. Rogers, *Max Weber's Ideal Type Theory.* (New York: Philosophical Library, 1969); Stewart Clegg and David Dunkerly, *Organization, Class and Control. (Boston: Routledge & Kegan Paul, 190) 135-138.*

> madness, are all occasioned by the outward bondage, that one sort of people lay upon another.[7]

To the extent that the individual experiences the confinement of organizational life as dehumanizing he is oppressed as though by a prison sentence. But, changes in the organization of prisons have given inmates access to more freedoms: education, work, conjugal visitations, participation in prison management.

Of these changes, at Collins' Bay Penitentiary[8] The Exceptional People's Olympiad (EPO) is regarded by prisoners as "in a class of its own"--special and apart from those which are attempts to improve everyday living conditions. The idea of freedom in prison seems contradictory; in prison "every aspect of life, even the trivial",[9] is controllable by authorities. For inmates the prison experience can be demoralizing, corrupting and degrading, cutting into deeply held beliefs and values about individual freedom.[10] Yet as a result of this innovative program some prisoners say they experience freedom though they have not left their institutions. While some prisoners describe their experience as "free", "like a two-day pass", and that it is an occasion when "everybody wins", other participants say that the program gives them hope and that during the event, the prisoners are "fully human".

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[7] Gerrard Winstanley, "The Law of Freedom in a Platform; or, True Magistracy Restored", 1659 in Carolyn Kay Steedman, *Landscape for a Good Woman: A Story of Two Lives*. New Jersey: Rutgers University Press, 1987.

[8] Collins Bay is a medium security federal penitentiary. Its classification is "S-5". Maximum security institutions are classified "S-6"; other medium security institutions may be "S-4" or "S-3". It is located near Kingston, Ontario.

[9] Goffman uses this description in his general classification of the *total* institution, which includes prisons, mental hospitals and prisoner of war camps. Erving Goffman, *Asylums: Essays on the Social Situation of Mental Patients and Other Inmates* (Garden City: Doubleday & Co. Inc., 1961).

[10] Michael Jackson, *Prisoners of Isolation* (Toronto: University of Toronto Press, 1983); Robert M. Carter, Daniel L. Glassier and Leslie T. Wiliness eds., *Correctional Institutions* (Toronto: J.B. Lippincott Co., 1972); Gresham M. Sykes, *The Society of Captives* (Princeton, N.J.: Princeton University Press, 1958); R.J. Sapsford, *Life Sentence Prisoners* (Milton Keynes: Open University Press, 1983).

The EPO is an annual two-day program of athletic competition in which up to 150 developmentally handicapped people who live in institutions for the developmentally handicapped come from centres around Ontario and New York State to participate in a wide variety of games, races, and fun events, most of which take place inside the walls of the prison. Begun by prisoners and financially supported by charitable public donation, The Exceptional People's Olympiad has a fifteen year history at Collins Bay Penitentiary and is a model for similar events in other correctional institutions.

During The Exceptional People's Olympiad the organization of life changes: different routines remove some of the usual constraints of life within the institution and prisoners move about more freely, not confined by the regimens of "counts" and space, or by the hostile and mistrusting relationships associated with prison life. Inmates and prison staff voluntarily cooperate in The EPO, but the prisoners accept responsibility for its success; they organize the event, they "police" the activity, model the conduct necessary to maintain order and achieve EPO goals, and they act as 'godbrothers' to the handicapped athletes. Aside from the practical ways in which The EPO changes the organization of the prison in its relaxation of routine, two more significant features of the program make it substantively different: the legitimate empowerment of the inmates and the more open interaction of inmates with each other, members of the community and the developmentally handicapped athletes.

Redoing time

The inmates at Collins Bay Penitentiary created the Exceptional People's Olympiad as a way of doing time. The event was intended to improve relations between

prison administration and the inmate population. It was a reasonable plan, because the sentiments of the project were easily acceptable to both administration and inmate. Who could argue against caring for retarded children? But the project had unintended consequences.

The Olympiad created new conditions and the possibility for human creative energy to seize these new conditions to transform itself. First, inmates were able to channel their energy in a different direction. Life in prison is predictable and the emphasis on control leaves little room for novelty, adventure, excitement or creativity. Second, the event brought a whole new group of people into the prison and presented the opportunity for inmates to act in ways outside of the usual patterns of their roles. The EPO in effect created a crisis for the inmate population as a group and as individuals. Since we change through interaction with the environment, the EPO gave everyone involved the opportunity to change and to save face at the same time.

In choosing to organize the Olympiad, not for the first time, but every year, the inmate population accepts responsibility for the institution itself. This organizational change is rooted in a different understanding of time; the godbrother ideal creates the heroic image which connects the (previously isolated) individual to other individuals, beyond classification and limitation of role or type, to the human condition.

The Olympiad project is a modern day myth-in-the-making. Its theme is that, in the inmates' words, "labeled members of our world can and do transcend the limitations implied by the parameters of their specific handicap". For the offender, the Olympiad affords the opportunity to transcend the limitations of social disability and for the handicapped, the limitations of their physical development. The Olympiad Newsletter says that

> The Olympiad's main goal is now and always has been to identify, publicize, and (in our limited way) alleviate the plight of the Developmentally Handicapped in our society. As prisoners, we feel a kinship with those who are 'locked away', and seek to draw on our own

> hard-won experience to help others even less fortunate. In truth, we light a torch! But this is not our only purpose; in addition to this principle aim, we wish to shed some light on the true potential of many prisoners locked behind the walls of Canada's prisons and afford them the opportunity to contribute in the most intimate and personal way imaginable--to society as a whole.[11]

Through the Olympiad program inmates create hope. They use images of light (the torch), affiliation (godbrother) and morality (helping the less fortunate) to symbolize redemption and truth. "Institutions" (both in the sense of the asylum and the practice of categorizing deviance) are the objective and abstract "enemy" of the personal, an enemy which can be defeated by the acts of individuals.

The event is a text continually recreated; it structures experience so that 'readers' interpret its tacit meanings through sense perception, symbolism and through the vicariousness of the audience role.[12] As text, it offers direction (the mediating script) to the reader: in the words of one inmate, "no one gets hurt, give them (the handicapped athletes) what they want, don't get mad at them for what they can't do". Out of this, the individual inmate creates a "virtual" text of subjective interpretation.

To see an alternative

Some prisoners described themselves as 'selfish' when they spoke about their criminal activities; they often spoke about their victims in the sense of non-beings: the crime was not personal, the victim was nothing. For example, when one inmate talked about his criminal activity, he said:

[11] *Olympiad Newsletter*, 1987.
[12] Jerome Bruner, *Actual Minds Possible Worlds* (Cambridge: Harvard University Press, 1986).

> When I steal from you it's not personal. I take the money, but it has nothing to do with you. You are nothing. It doesn't sound good, but it's true. I don't think about you. I just think about the money.
>
> *J.H.*

When the crime is not personal, both responsibility and the person are denied. That is, if it is not personal, it is objective--not animate and therefore not of substance or value. If the act was considered substantive, it would have impact and 'matter'; and its causality in the self would require that the offender bear the terrible burden of a self who did harm to a person. By denying the personal, he also denies responsibility.

An organization ordered around technical rationality to the exclusion of individual worth, emotion and value creates a criminal class in its own image. The deviant act, rather than alien to the social world, is totally consumed by it. This consciousness, based as Berman argues, in the Scientific Revolution and the split between fact and value, objectifies nature (including human nature), separates humanity from nature and places man in a position of dominance over nature. Berman says that the result of this is

> a total reification: everything is an object, alien, not-me; and I am ultimately an object, an alienated "thing" in a world of other, equally meaningless things.[13]

In this attitude, human activity is reduced to disconnected roles, in which the psyche creates "false selves" so that self and other do not engage in direct and meaningful interaction. As Barrett describes the phenomenon,

> We can proceed, they tell us, *as if* the consciousness of the friend does not exist, and we shall find his bodily envelope and its behavior sufficient for all purposes of understanding.[14]

The individual offender is not outside the social order, but is the social order incarnate and extreme. Similarly, as a society, we have proceeded in this way against forms of life which offend the techno-rational image. Any weakness, imperfection or

[13] Morris Berman, *The Reenchantment of the World*, 17.
[14] William Barrett, *Death of the Soul: From Descartes to Computer* (Garden City: Anchor/Doubleday, 1986) *xii*.

perceived threat is eliminated or dismissed as though it has no legitimate place in the world.[15] Michael Ignatieff, in his historical analysis of the rise of the penitentiary concludes that :

> No attempt to raise the housing, educational, or sanitary standard of the poor was made without an accompanying attempt to colonize their minds. In this [Victorian philanthropic] tradition, humanitarianism was inextricably linked to the practice of domination.[16]

Domination of the poor, the criminal, the insane, was tied to submission and the condition of moral improvement. Ferguson argues that modern forms of organization oppress men and women through similar forms of power and structure, particularly evident in bureaucratic capitalist society and its "appeal to efficiency [which] is largely a guise to conceal the control function that hierarchy performs."[17] Modern society, based in an ideology which values functional rationality, power, and dominance, created institutions also based on rationality, manipulation, alienation, power and dominance. When the social order so structures itself that people do not value themselves it may then become the victim of those very beings it has made:

> The creator of a robot or Frankenstein [monster] must suffer the consequences if its own creation turns on him while in that state.[18]

We are caught in a trap of our own making; the keeper, as prison life shows us, is as bound by the organization as the inmate. The created world holds values that make deviance possible; the thinking which creates the deviance also prescribes ways for dealing with it, so society creates prisons which it must maintain. Since institutions designed on a rationality of dominance create dependency, the modern social order has

[15] Robert Hughes, *The Fatal Shore* (New York: Knopf, 1986); Michael Foucault, *Madness and Civilization* (New York: Random House, 1973).
[16] Michael Ignatieff, *A Just Measure of Pain: The Penitentiary in the Industrial Revolution 1750-1850* (London: Penguin Books, 1978), 214.
[17] Kathy E. Ferguson, *The Feminist Case Against Bureaucracy* (Philadelphia: Temple University Press; 1984), 11.
[18] John O'Driscoll in Maggie McDonald with Allan Gould, *The Violent Years of Maggie McDonald* (Scarborough, Ont.: Prentice-Hall, 1987), 142.

created a circle of dependent relationships which it may escape through transformation.[19]

The literary imagination in organization

We experience life as the deep structure of narrative,[20] involved in its processes and contained by its mood. The narrative's structure imitates the beliefs of the actors who compose the plot and respond to their environment. To transform an organization it is necessary to be able to conceive of an alternative to the current story. This narrative mode, according to Sutton-Smith,

> Has little to do with objectivity, predictions, and verifications; rather, it has to do with consensual support, impartial readings, and verisimilitude. The science that derives from physics and mathematics is a science of verification; the science that derives from linguistics and narratives is a science of interpretation."[21]

For the Exceptional People's Olympiad to take place, it was necessary to conceive of the inmates as "godbrothers." The new language is associated with a reconception of the person; through the power of language the literary imagination conceives of an alternative part for the inmate in the narrative which is created by the EPO. To imagine the inmates in the new role was to understand that they would agree to play the part of "godbrother" in the same way that they play the part of "inmate". The capacity to imagine the alternative role and to create the story based on the alternative is an indication of the understanding the writer has for the subject.

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[19] Orion F. White Jr. and Cynthia J. McSwain, "Transformational Theory and Organizational Analysis" in *Beyond Method, ed.* Gareth Morgan (Beverly Hills: Sage Pub., 1983), 292-305.
[20] Alasdair MacIntyre, *After Virtue* (Notre Dame, Ind.: Notre Dame University Press, 1984).
[21] Brian Sutton-Smith, "In Search of the Imagination" in *Kieran Egan and Dan Nadaner, eds., Imagination and Education (New York: Teachers College Press, 1988) 22-23.*

Imagination is the faculty of mind by which we conceptualize. Through our imagination we are able to connect our direct experiences to reason and to examine, through language, oppositions and negatives. In imagination we may ask ourselves "what if" questions and challenge reality. Possibility and alternatives arise out of the capacity of mind to imagine; it is in our imaginations that we are free. Imagination functions in all aspects of human activity, art, science, mathematics, logic, law, even in morality:

> Consequently, our moral understanding depends in large measure on various structures of imagination, such as images, image schemas, metaphors, narratives and so forth. Moral reasoning is thus basically an imaginative activity because it uses imaginatively structured concepts and requires imagination to discern what is morally relevant in situations, to understand empathetically how others experience things, and to envision the full range of possibilities open to us in a particular case."[22]

It would be incorrect to assume that the imagination is without structure or rationality; that is, it would be a misinterpretation of the term in its present use to understand imagination as frivolous, trivial. Or irrational, though these aspects of imagination have there place in human activity.[23] While the novel is the central feature of the imaginative faculty of mind, it is also necessary that plausibility accompany it. Nozick[24] calls this plausible aspect of imagination its fruitfulness and Barrow[25] argues that "unusualness and effectiveness" are criteria of imagination. To imagine in the realm of organizational reality would then be to conceive of an abstract representation of something that does not exist in the present, but that may well exist for the betterment of the situation: something that is unusual and effective.

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[22] Mark Johnson, *Moral Imagination: Implications of Cognitive Science for Ethics* (Chicago: University of Chicago Press, 1993) ix-x.
[23] As in the cultural performance of festivals and carnivals, for example.
[24] Robert Nozick, *The Nature of Rationality* (Princeton, N.J.: Princeton University Press, 1993).
[25] Robin Barrow, "Some Observations on the Concept of Imagination" in *Imagination and Education* , 79-90.

Nozick explains rather effectively the relationship between imagination and rationality,[26] noting that even when decisions must be made among given alternatives, there is no mechanical way of doing so with certainty simply because there is no mechanical way of locating unconsidered variables or choosing among alternatives which seem promising. Ingenuity, and imagination, he says, must play a part, reminiscent, again, of Greenfield's admonition that, "ultimately, we must choose." In terms again, of the relationship of imagination and rationality, Nozick does say that:

> Without the exploration and testing of other imaginative possibilities, the procedures of rationality, by focusing on the *given* alternatives, will be myopic. Even when they do well by us, they may limit us to a local optimum.[27]

The danger, he warns, is that our belief in rationality may *restrict* us to the best of given alternatives and exclude the possibility of alternatives if the function if imagination is regarded as irrational. Yet he also argues that it would be inefficient for everyone to try to explore possibilities in all areas.

> Differences in opinion," he notes, "have an important function in the ongoing progress of science . . . .It is development along these diverse avenues that eventually produces the detailed knowledge of different theories' abilities and limitations and so brings about whatever general agreement the scientists show.[28]

What Nozick has to say about rationality and imagination is strikingly similar to the position that Ryle takes on the relationship of formal and informal logic in *Dilemmas.*[29] The two faculties of mind serve different purposes; it isn't a case of one doing the other's thing, poorly.

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[26] Nozick, *The Nature of Rationality*, 172-174.
[27] Ibid. 173
[28] Ibid. 174.
[29] Gilbert Ryle, *Dilemmas* The Tarner Lectures (New York: Cambridge University Press, 1953) 111-129.

What does this discussion look like if we take it back to institutional reform and the example presented by the Exceptional People's Olympiad at Collins Bay Penitentiary? Rothman takes the position that institutional reform efforts failed because of a failure of commitment or conscience. "Innovations," he says, "that appeared to be substitutes for incarceration became supplements to incarceration."[30] This happened, Rothman argues, because the failure of reform was considered to be a failure of implementation rather than a fault in basic principles. Real institutional change, he says, required more than a change in practices, but rather a more fundamental change--a change from constructs which were more confining than were the institutions. In other words, true reform requires commitment to a clear set of values grounded in an appropriate understanding of human nature.

The founders of the Olympiad understood that the inmates were capable of caring for the handicapped athletes, of responding to the opportunity that the event offered, and of possibly learning through their participation. They also understood that there was a limitation to what could reasonably be expected of the event. There are no unrealistic claims of rehabilitation; the event is supervised and commitment to the Olympiad must be renewed annually. Since the population of the prison is continually changing there can be no assumption of stasis. Consequently, the imagination must be continually engaged.

In this case the imagination does not result in the kind of reform which Foucault criticizes as a disguised humanitarianism that confines the soul and the body.[31] Rather, in

[30] David Rothman, *Conscience and Convenience: the Asylum and Its Alternatives in Progressive America* (Toronto: Little, Brown and Co., 1980).
[31] Michael Foucault, *Discipline and Punish: the Birth of the Prison* (New York: Vintage Books, 1977).

the Olympiad participants experience a sense of freedom more of the spirit than the body. The administrative imagination in this sense has a particular bent. Its power and authority are nourishing rather than controlling.

To understand the difference, we can turn to Eisler's two basic models, the dominator model and the partnership model of society.[32] The first is founded on, she says, the power to take, and the other the power to give, life. Modern social order derives from the first, and its present global crisis, she argues, goes back to "a shift in emphasis from technologies that sustain and enhance life to . . . technologies designed to destroy and dominate."[33] Indeed, Carolyn Merchant traces the problems of modern society to conceptions of nature "as dead and passive, to be dominated and controlled by humans"--a mechanistic world view.[34] Deep in our psyches the image of the blade symbolizes the lethal power of control which in our modern age is characterized by nuclear warheads to socialize men and women into the dominator society which ultimately has the power to destroy itself.

It seems an understatement in times of apparent ecological crisis that Schaef and Fassel argue that healthy relationship is a problem in our society and that we trained to live in addictive processes.[35] To change these processes requires a trajection of the person (mind) into a different pattern of thinking and acting. Transformation, says Ferguson,

> break[s] through old limits, past inertia and fear, to levels of fulfillment that once seemed impossible . . . to richness of choice, freedom and human closeness. You can be more productive, confident, comfortable with insecurity. Problems can be experienced as challenges, a chance for

[32] Riane Eisler, *The Chalice and the Blade*, (New York: Harper & Row, Perennial Library Edition, 1987), xvii.
[33] Eisler, *The Chalice and the Blade*., xx. See also Rachel Carson, *Silent Spring* (Boston: Houghton Mifflin Co., 1962).
[34] Carolyn Merchant, *The Death of Nature: Women, Ecology and the Scientific Revolution* (San Francisco: Harper & Row, 1989, Preface 1990), xvi.
[35] Anne Wilson Schaef and Diane Fassel, *The Addictive Organization (San Francisco: Harper & Row, 1988)*; Anne Wilson Schaef, *Escape From Intimacy* (San Francisco: Harper & Row, 1990).

> renewal, rather than stress. Habitual worry and defensiveness fall away. *It can all be otherwise.*[36]

Nel Noddings[37] captures the essence of what takes place in the Exceptional People's Olympiad and the kind of transformation which must take place in schools when she argues that the main aim of educational institutions should be moral. There are uncomfortable resonances between Noddings' critique of education and the critiques made of penal institutions. Both are founded in similar notions of discipline and control, and a lack of true appreciation of range and capacity of the human diversity which populates both types of institution. She prescribes a curriculum of care for our schools: care for self, intimate others, associates, the environment, the human-made world of objects and ideas. A central point is that

> In trying to teach everyone what we once taught only a few, we have wound up teaching everyone inadequately. Furthermore, we have not bothered to ask whether the traditional education so highly treasured was ever the best education for anyone. . . . We cannot separate education from personal experience. Who we are, to whom we are related, how we are situated all matter in what we learn, what we value, and how we approach intellectual life.[38]

The requirement that we act

The educational administrator must not only develop the knowledge of when to seek out alternatives to the human narrative, but also a knowledge that can be tolerant of new possibilities and patient when there can be no guarantees of their success. These are

[36] Marilyn Ferguson, *The Aquarian Conspiracy: Personal and Social Transformation in the 1980's* (Los Angeles: J.P. Tarcher, Inc., 1980), 24.
[37] Nel Noddings, *The Challenge to Care in Schools: An Alternative Approach to Education* (New York: Teachers College Press, 1992).
[38] Ibid. xiii.

qualities of character or habits of conduct[39] without which imagination cannot live. The character of the administrator brings new conceptions to life, protecting and nourishing them until their promise may be realized, or she stands apart from the tale, objective and detached as would be the narrator in a story. in either instance, choice, belief and judgment are involved, there is a moral aspect to the administrative imagination. Greenfield reasoned it this way:

> [Referring to Wittgenstein] He granted [professional philosophers] the status of plumbers in the realm of social goods. Architecture he tought much more difficult and rewarding, because of course it required not only seeing and imagining but doing. And so too you might say the role of the administrator or teacher is more demanding than [the role of] the pure philosopher.
>
> I don't believe in magic, but I do in potential and possibility and in the true courage of leadership that sets a stamp on them and gives them form.[40]

It is a special expectation of the administrative imagination that one act. The "efferent effect" not only of the new narrative, but of the story's characters may well depend on the extent to which the administrator takes part in the story which he creates. Booth says that

> Readers who engage in a story, readers who enter the pattern of hopes, fears, and expectations that every story asks for, will always take on "characters" that are superior . . . to the relatively complex, erratic, and paradoxical characters that they cannot help being in their daily lives. . . . We also "behave better," for the time being, on any given scale, in order to meet the invitation of the implied author.[41]

[39] Wayne C. Booth, *The Company We Keep: An Ethics of* Fiction (Berkeley: University of California Press, 1988) 232.
[40] Thom Greenfield, personal correspondence. Oct. 20, 1989.
[41] Booth, *Company*, 255.

The simplicity of the Olympiad is that the inmate is viewed not as a criminal, but as a godbrother because he acts as a godbrother, not as an offender. As a godbrother, he is accepting responsibility[42] for his actions and using his time, rather than merely 'doing time' and distancing his self from others. The Olympiad, the self-help groups, the parties at Christmas for handicapped children, the charitable activities in which prisoners participate throughout the year, all worked for the prisoner to pass his time by using his time in a constructive way rather than in the destructive way of marking time. Each activity turned somehow back and over for the prisoner to create what was described as a "sense of freedom" but that freedom was in reality participation in community. Participants were then responding to the invitation of the new story, "behaving better" according to the standards set by the language and images of the new story.

Through narrative imagination the author invites others into her world. If the character which the administrator chooses to play has credibility for the reader, the administrator takes on the role of "leader" in the story.[43] But knowing its power, the author also always recognizes its limitations:

> The perceptual object "man" has in it the possibility of transforming itself becoming a complete plant. The plant transforms itself because of the objective law inherent in it; the human being remains in his incomplete state unless he takes hold of the material for transformation within him and transforms himself through his own power. Nature makes of man merely a natural being; society makes of him a law-abiding being; only **he himself** can make of himself a **free** man.[44] (Steiner's emphasis)

[42] Based on the literature on the Olympiad refers to the "personal". Responsibility is meant as Buber describes, the person who responds.

[43] James M. Kouzes and Barry Z. Posner, *Credibility: How leaders Gain and Lose It, Why People Demand It (San Francisco: Jossey-Bass, 1993.*

[44] Rudolph Steiner, *The Philosophy of Freedom*, trans .Michael Wilson (Spring Valley, N.Y.; Anthroposophical Press Inc., 1967), 138-139.

Reason and imagination as the tools of administration

The sense of security that comes from the notion that everything is predicatable and rationally calculable is almost irresistable in the face of the unknown. Newton was the creator of the modern scientific method on which the notion of evidentiary reason is based. Out of these views on knowledge came the belief that man could control nature and his own existence. Hence, the modern values of individualism and self-interest stem from this attitude toward the woorld and become part of the notion of the modern age. not only have modern discoveries caused a rethinking of the inherited practices of the science from the sixteenth and seventeenth century, the notion of rationality as the basis of an objective knowledge is also cause for debate since different background assumptions lead to different hypothesis about reality. This is why we are able to retell a social situation from different viewpoints and hear veracity in both. This is why we are able to call both versions rational. Each represents a theory of the way things ought to be, based on an assessment of the way things are--based on the evidence as they see it. Imagination plays a part in both views.

But science alone cannot tell us what is important. that is a decision that must be made by people. Imagination plays a part here too. It is the special imagination of educational administrators and teachers, that their background assumptions be based in an understanding of people, or better yet, of life. The administrative science that would flow out of such understanding would be the science that Buber speaks of:

> True science is a loving science. The man who pursues such science is confronted by the secret life of things which has confronted none before him; this life places itself in his hands, and he experiences it, and is filled with its happening to the rim of his existence. Then he interprets what he

> has experienced in simple and fruitful concepts, and celebrates the unique and incomparable that happened to him with reverent honesty.[45]

This science expresses itself in the art of administrative practice as a bent of the imagination and the character. These in turn have the possibility of creating new texts and new meanings.

[45] Martin Buber, *The Way of Response*, (New York: Schocken Books, 1966) 98.