Joan Marques
Satinder Dhiman   *Editors*

Engaged Leadership

Transforming through
Future-Oriented Design Thinking

Springer

Management for Professionals

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Preface

This work is a concerted and collective effort of 36 contributing authors, representing 13 countries in 6 continents of the world. Nineteen of the contributing authors live and work within the USA, representing nine states throughout this nation. Encompassing such a wide diversity of minds, backgrounds, generational representations, and cultural backgrounds united, this book undoubtedly embodies an immense richness, yet at the same time, a globally resonating mindset on what leaders of today need. The collective team of authors to this work believes that current and future leaders, whether performing in personal or professional realms, and in for-profit or nonprofit settings, will benefit from this work. This book offers critical guidelines toward understanding the importance of engagement in order to achieve enhanced satisfaction and motivation among stakeholders and, hence, an augmented level of design thinking, which will lead to increased gratification and improvement.

"Engaged leadership" offers a comprehensive blend of leadership performances to include all stakeholders. In order to consider all stakeholders – and these can widely vary depending on the area of performance (i.e., employees, shareholders, investors, supporters, customers, suppliers, the community, competitors, family, partners, etc.) – leaders have to first and foremost perceive themselves as leaders and then engage in design thinking, as they will need to develop strategies to reach, encourage, and positively appeal to these stakeholder groups. Through this book, we provide professionals as well as students the understanding that leadership is neither limited to those holding formal managerial position, nor to any particular setting. Leaders can be found everywhere: in all layers of society. Leadership is only possible, however, if one dares to perceive and define oneself as such. And only when leadership is adopted as a reality within one's personal perception can engaged leadership become factual.

With its focus on engagement toward improved collaboration through leadership practices, this book focuses on three main areas:

1. Engaged leadership development at the personal level. In this nine-chapter section, we will approach leadership as a quality that first and foremost needs to be cultivated internally, before aspiring to influence others. In this section, a high emphasis is laid on values toward improved relationships with the self and others.

2. Implementation of engaged leadership at the organizational level. In this seven-chapter section, we emphasize on organizational trends that remain essential in leading motivated workforces. Moral codes, spiritual engagement, mindful behavior, working with the millennial generation, emotional intelligence, and habits are some of the organizational aspects of leadership discussed in this section.
3. Manifestation of engaged leadership in practice. In this section, we highlight some of the topics that can be essential to leaders when considering both the day-to-day operations and the long-term performance of their organization. Topics pertaining to design thinking, voluntarism, responsible brand management, and a presentation of Leadership Effectiveness and Motivation in Africa and the African Diaspora (LEAD) are presented in this final section.

On behalf of the contributing authors, we wish you an insightful and enlightening reading journey with this book and look forward to your feedback.

Burbank, CA, USA   Joan Marques
                                                                             Satinder Dhiman

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Part I

Engaged Leadership Development at the Personal Level

Awakened Leadership: A Mindful Roadmap for Perpetual Design Thinking

1

Joan Marques

A Changing World

Observing the speeding trend in which we are exposed to different ways of acting, thinking, and relating, we can safely say that our world is now more interdependent than ever before. It is therefore understandable that every performing entity, whether for profit or nonprofit, strives to make innovation a pervasive part of its culture. To that end, design thinking is transmuting into a must in everyone's day-to-day lives, regardless of the formal positions we hold.

Design thinking requires an open mind, and an open mind requires wakefulness: alertness to think further than the eye sees and think deeper than what is considered the common way. Being awakened starts with the realization that you have the capacity to change your life. It also entails that you learn to adapt to different situations. Being "awakened" does not evolve through position, status, or financial affluence. It is not acquired through high education or through generational inheritance. Wakefulness is a skill that is developed by thinking, feeling, observing, experiencing, learning, and unlearning, in other words, by living. It is an ongoing process—not an end result, achieved by the shifts that transpire within our minds and hearts over time (Marques 2009).

Wakefulness particularly requires the ability of letting go, that is, unlearning and releasing things and thoughts that misguide us. Releasing requires courage, for it means that we may have to turn away from certain goods, habits, people, and places. Wakefulness is not an overnight accomplishment. The moment may strike like lightning, but the progression preceding it usually takes years. It requires emotional intelligence, which gets sharpened by the losses we suffer and the failures we encounter. In fact, wakefulness is a paradox: we win it by losing. Every time we lose

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something precious, one of two things can happen: either we become more disillusioned and bitter or we become more understanding and sensitive. Usually people first get bitter and disillusioned about their loss and then start accepting and understanding. It is the second phase that results in a degree of wakefulness, which only elevates with the disappointment of each loss. There are people who never transcend the stage of bitterness over their losses. But the ones that reflect and allow themselves to feel and learn ultimately emerge into wakefulness (Marques 2009).

As part of their ability to continuously reflect, adapt, and respect, awakened leaders understand the value of listening to and considering ideas from as wide a range of stakeholders as possible. They are aware that this not only expands the range of options but also enhances motivation.

Also aware of the fact that our world is increasingly gravitating to trends yet to be developed and invented, awakened leaders maintain and advocate an open mind, allowing for responsible trial and error addressing novel yet intricate phenomena. Let's focus in on what awakened leadership really entails: where it originated and how it can be implemented.

A Long History of Awakening

While not affiliated with any particular philosophy, the term "awakened leader" does derive from a well-known Buddhist story. In his book *Teachings of the Buddha*, Jack Kornfield tells the story of an encounter Buddha had after becoming enlightened. This encounter was somewhere on a road with a man who was struck by Buddha's extraordinary radiance and peaceful presence. After asking Buddha if he was a celestial being, a god, a magician, a wizard, or a man, to which Buddha consistently denied, the man finally inquired "Well, my friend, then what are you?" upon which Buddha replied, "I am awake" (Kornfield 1999).

Over the past 2500 years, we have learned about some great time-transcending leaders who practiced awakened leadership. Just consider the many stories about Jesus Christ and his leadership over his disciples while at the same time maintaining a high awareness of the neediest and most downtrodden in the community. That was awakened leadership in action.

In more recent years, we had leaders such as Mother Teresa, who started an order called the Missionaries of Charity, which specialized in the alleviation of the needs of the pariahs in various continents; Martin Luther King, who sacrificed his practice of being a preacher to devote his life to the civil rights movement in the United States; and Muhammad Yunus, who returned from America to his home country Bangladesh to start the Grameen Bank, a microlending institution that focused on helping the poor obtain a better quality of life.

While there may be some criticism about the private lives of some of these leaders, there's no doubt that they practiced awakened leadership toward those they guided.

Awakened Leadership in Our Times

There are many leadership theories, tailored to different leaders in different situations and with different followers. Without a doubt, there is merit in most of these theories. Yet, the biggest problem with most leadership theories of our times is that they do not adhere to today's most important requirement: multi-applicability. Most theories place leaders in specific corners, basically teaching us that task-oriented leaders cannot be people-oriented, servant leaders cannot be authoritative, and transformational leaders cannot be transactional, and vice versa. However, with the continuously changing social environment of today, we can no longer adhere to any one single leadership style. Flexibility may be the most valuable asset these days. This is where the "awakened leader" steps into the picture.

Awakened leaders are those who lead from the heart and soul. They are the corporate, community, and household leaders, official or unofficial, who refuse to put on different hats when it comes to their personality. They don't believe in parking their souls at the door (Rosner 2001). Awakened leaders practice a holistic and authentic approach in every environment and at every time.

Why is awakened leadership important? The urge to inquire about a different type of leader emerged from the current trend of globalization and, with that, increased exposure of human beings from all walks of life to different ways of acting, thinking, and interacting. It is common knowledge that the Internet, as a mass communication and meta-applicable source, has made our world more interdependent than it ever was. Patki and Patki (2007) concur with these perspectives in their assertion, "Internet technology has impelled us to develop faith in the modern practices of business, commerce, and trade. Offshoring has been viewed as a global phenomenon on the economic frontier" (p. 57). Cultures are now accessible to a far greater extent, and communication between people from different continents happens on a continuous and massive basis. It is no news that organizations, and therefore their workforces, are increasingly diverging their operations over the globe, for purposes of efficiency and effectiveness, in order to remain a player in their oftentimes hyper-competitive field of expertise (Marques 2009).

So, in a time where everyone, business corporation, nonprofit entity, as well as individual, operates globally—whether they choose to do so or not—it becomes almost a must to consider the significance and the advantages of awakened leadership. With the continuously expanding trends of working together on a global scale, and communicating on worldwide accessible social media, it has practically become impossible to ignore the widely diverse natures and needs of those with whom we interact.

In their book, *The Leadership Process*, Pierce and Newstrom (2003) assert that "Leaders are those individuals who are capable of taking an ambiguous situation and framing it in a meaningful and acceptable way for the followers." There it is: the practice of awakened leadership in a nutshell. Our massive engagement with representatives from cultures, and consequently the inevitable dealing with different viewpoints, customs, and widely diverging procedures this brings along, leaves us little choice but become "awakened leaders" if we want to be successful in the near and far future.

Practicing awakened leadership starts with a change in your motives and perspectives, along with the realization that everything on our planet is interconnected. Your wakefulness will start with the understanding that everything you do ultimately affects everyone else in the world; that every bad you ignore, you ultimately approve of; and that you, like everybody else, have the responsibility to make the world a better place in the interest of all who live on it, and in your own "enlightened" self-interest. This also entails that, if you do some kind of injustice, no matter if no one sees or knows about it, you are ultimately harming the world and therefore yourself. And if you allow injustice to happen by simply shrugging it off as being "none of your business," you are actually allowing it to happen.

Awakened leaders don't initiate any task or project with the contemplation on the possible profits they can make from it. Rather, they contemplate on the advantage their actions will create for the quality of other living beings' life. That means that awakened leaders first and foremost try to avoid any venture that causes harm to some or more parts of the environment, regardless of how far those parts may be from their bed.

Awakened leaders always want to know first and foremost what the purpose of any plan is, what the consequences of their actions could be, and how their actions would benefit others. Only after thorough evaluation of the alignment of their mind, spirit, and intuition to the task they are about to undertake, will they move to the next point, which is starting to contemplate on best practices to implement their plan.

This is not to say that you should not consider proper knowledge, intelligence, or connections if you practice awakened leadership. Quite the contrary! Skills, education, knowledge, and experience are of critical in our world today. You cannot make progress without some knowledge that distinguishes you from the large crowd and provides you the confidence, conviction, and reputation of being an authority in your field. Yet, before anything else, you should utilize your qualities toward those issues that are advantageous to as many others (human and nonhuman) as possible, because this will ultimately benefit you as well (Marques 2006).

What Makes the Practice of Awakened Leadership Easy

> *If you tell the truth, you don't have to remember anything.*
>   *~Mark Twain*

Let us now consider some of the reasons why practicing awakened leadership can be considered easy.

Authenticity

The most obvious and important advantage of awakened leadership is that you don't have to remember to put on different hats for different circumstances because you are always yourself: always genuine, always authentic. When we bring authentic behavior into the leadership scope, we draw from a blend of positive psychological

capacities and a highly developed organizational context, in order to attain greater self-awareness and self-regulated positive behaviors to foster positive self-development (Luthans and Avolio 2003; Bakari et al. 2017). If you know your inner self and are aware of your own wakefulness, you don't have to check your soul at the door anymore. If you tell the truth, you don't have to remember. You are spared from the complexity of juggling many attitudinal balls in the air, because there will only be one ball in the air for you. You are the same person at home, at work, in school, or in church. You realized long ago that it's a lot of work to maintain different personalities toward different audiences. To an awakened leader, life is very easy. If you look at it this way, only the awakened ones among us really live. Unfortunately, many people are constantly engaging in mathematics: calculating who to impress, how, and why.

Real Freedom

Awakened people live with a sense of attachment—realizing their interconnectedness with the world—yet they also have a healthy sense of detachment. Awakened people know that true freedom does not lie in predefined boundaries but in obtaining a state of liberty in your mind. Through this state, you learn to become a person of no rank regardless of your assigned position. Being a person of no rank means that you don't specifically belong to anything. You just are what you are, and you are free wherever you are. You live your life without any psychological complication. That is really a nice aspect of being an awakened person. It may not be as easy for all people, because society has taught us to be specific in determining the groups we want to belong to—and then stick with those—but if you practice and engage in critical thinking, you can achieve miracles.

Yielding

Another thing that comes easy to an awakened leader is yielding. It's like giving another driver the right of way when you don't have to. The consequence is that you become happy about having yielded; the other person is pleasantly surprised by encountering such an unexpected favor, and the road is a lot safer. It works the same way in workplaces. Yielding to others on various occasions sets a pleasant atmosphere and creates mutuality. That's the awakened way of being. And the benefit is that you make yourself and everyone else happy by being what you are without complications.

Values

Yet another easy aspect about being an awakened leader is that you don't have to figure out what to do in difficult situations because you have already committed yourself to a set of values and principles that guide your actions. Values give meaning and strength to a person's character and occupy a central place in your life; they reflect your personal attitudes and judgments, decisions and choices, behavior and relationships, and dreams and visions; they influence the thoughts, feelings, and actions of people; they guide persons to do the right things; they help human beings to act morally and be morally sound; they give direction and firmness in life and

give meaning to actions; they give motivation to live and act; and they identify a person, giving him/her name, face, and character (Ike 2016). You know what you will *absolutely not do* and how you will respond to things that challenge your values. So decision-making becomes a lot easier.

Focus

Because you have decided to live by your own value system (in- and outside the workplace), your whole life becomes much easier, because the stress is gone. You realize how easy it is to examine and understand where you're going. It brings you a lot of vitality and passion in your life and toward your work, rather than being anemic and non-committed to where you stand.

Vision

Following your calling, thus realizing your dreams, is another easy thing about being an awakened leader. Because you don't allow yourself to be driven by money or prestige, but mainly by what you consider worthwhile and good, you can focus on your dreams without worrying. You may have already figured out that, if you do what you like, the rewards will automatically follow. And because you're not driven primarily by money, pride, or honor, but rather by values, it becomes easier to follow your dreams. Holding a vision is a useful quality in both personal and professional regards. Visionary leaders provide guidance, encouragement, and motivation. They understand the outside environment, react appropriately, and are instrumental in shaping and affecting practices, procedures, products, and services (Taylor et al. 2014).

Connectedness

This point touches somewhat deeper: When you are an awakened leader, you never perceive yourself as being alone. You consider yourself supported by a power that is much greater and wiser than you. You are connected. You have a sense of oneness with everything. Through listening you will receive guidance and direction. Mostly, the answers will come from within. That's why awakened leaders should always allot time for contemplating, meditating, praying, or communicating with those they trust. If you live up to your awakened values and are caring toward co-workers, you will find that oftentimes they won't need to be controlled or managed. Instead, you will help them unleash their passion and creativity as well, which will create a sense of fulfillment in all.

Human Decency

An important factor that will be easy for you as an awakened leader is being a decent person. This means that you will never choose for gaining the world if it entails losing your soul. However, it doesn't mean that you are against making profits or establishing organizational growth. Not at all! You still focus on these issues, but in a less apprehensive way. And because of that, everything becomes more rewarding. Thus, being an awakened leader is helpful to you, and as a result of that, to others as well.

Improvement Orientation

Another easy aspect of being an awakened leader is that all your actions are geared toward improvement. Not just improvement for yourself, but for all stakeholders: workers, customers, the community, the environment as a whole, and yourself. So, by being an awakened leader, you are enhancing the lives of others and giving those others the opportunity to improve themselves.

Wakefulness

It's easy to be an awakened leader once you have defined your own wakefulness, because then you know exactly who you are, what you are, and where you are going. You cannot easily be taken offtrack. If you have not defined your own wakefulness yet, or if you're still confused about your perspectives, this might become difficult.

Sensitivity

Sensitivity comes easy to you if you are an awakened leader. However, sensitivity can also be a difficult matter. The point is that you have to be careful about becoming overly sensitive. There are two sides to everything, and you have to be cautious not to fall prey to an embellished state of anything. But having the right degree of sensitivity will enable you to see the whole as well as the details. However, while you can see the whole as well as the details, it may be hard to communicate the entire picture to your co-workers because your mind may be faster than their actions or perspectives, and that can cause confusion.

Naturalness and Temperance

It's easy if you can keep calm when others don't. When you maintain a genuine foundation, it becomes easier to deal with respect and understanding toward others' viewpoints. And then it also becomes easy to get out of the way and let situations dissolve when they need to. Sometimes issues just handle themselves, and if you're willing to let things transpire without constant force, then that's easy.

What Makes the Practice of Being an Awakened Leader Difficult

> *"If you have no character to lose, people will have no faith in you"*
>   *~Mahatma Gandhi*

Let us now consider some of the reasons why practicing awakened leadership can be considered difficult.

Pressure and Politics

It is not easy to deal with the constant pressure of today's ever-changing work environment, to compromise ethics and values for short-term results, career advancement, and political advantage. It is hard to withstand the pressure of fitting with elements of your organizational culture that may not be consistent with your values.

Uncooperativeness and Standards

It can be difficult to follow your calling and dream in a world that may not be supportive. Society has created certain rules and perspectives that we have learned to obey. It may be the pressure of having to follow in the footsteps of previous generations. If your father was a medical doctor, the whole family may expect you to become one too, even if you dream of doing something else. And then there is the pressure of living up to standards: the car you drive, the house you live in, the clothes you wear, and the neighborhood in which you reside. They may not be opportune given your dreams, but the pressure may be too heavy to withstand. If you want to pursue a goal that your company's shareholders don't believe in, or that requires an entire turnaround of the company's focus, it may be hard to realize that dream regardless if it feels good to you. So, if the pressure of the bystanders in your circle is significant, it may be hard to pursue your acts as an awakened leader, at least early on in your life. As you mature, things may become different, and you may decide that you will pursue your dreams anyway regardless of what others think.

Ego Management

It is also hard to manage the ego. Most people become leaders *because* of an immense ego. And there are some who say that nothing meaningful gets done in the world without a whole lot of ego. But it can come back to haunt you. As you become more successful, you tend to think that it is due to your competencies, your wisdom, and your experience. And if you put too much weight on this idea, you may forget that your followers' competencies, wisdom, and experiences also contributed to your success. And you may stop listening. You may begin believing that you know all the answers, and you can cut yourself off from your own wakeful guidance when this happens. Humility is important for an awakened leader, and this is sometimes hard when you are financially highly successful. Practicing ego-transcendence is not always easy, but it can guide you toward working for a higher purpose in a non-violent manner and toward being self-sacrificing (Parameshwar 2005; Klaus and Fernando 2016).

Remaining Authentic

Another thing that may be difficult is managing the fine line between deeply living your own values and the creation of an environment that nurtures the individual paths of other organizational members. There may be a clash in authenticities (genuine people who just don't get along) and therefore a need for a decision on who should exit and who should stay. In these cases you may find yourself placed before a dilemma of having to release valuable individuals for the long-term welfare of the organization, or—if you are not the highest branch on the organizational tree—you may find yourself being asked to (or deciding to) exit.

Inner-Connection

If you are not tuned into who you really are, it is rather difficult to be an awakened leader, because you are still searching and are still in limbo regarding some crucial

standpoints you should take. Not that there is anything wrong with that. We're all subject to change, and our insights and beliefs may alter at times. And if the process of shaping your soul is still ongoing, you may find it hard to be an awakened leader, because you are still in the stage of awakening.

Incompatibility

Another problem may occur when you're situated in a major corporate entity where your style of leadership is not promoted or not a part of the corporate culture. In that case it's difficult for you as a person to step up and be an awakened leader, because your way is simply not understood, and the support and reward mechanisms are not in place for that.

Consistency

You have to have a level of consistency in being an awakened leader. Your followers expect that from you. And that may be difficult. There is always the generic temptation to deviate from your wakefulness, because, sometimes, essential material and positional rewards will be more attractive for those who are corrupt, money-driven, or uncaring about the impact of their decisions for stakeholders than for those who are conscious, ethical, and fair.

Accountability

It may sometimes be hard to be an awakened leader because you're held accountable to yourself and to others. You are the one who is considered responsible for where everybody's going. There may be set of core values and mission statements, but if you, as the awakened leader, don't make sure they are truly lived within the institution, people will hold you accountable and either think or say: "You're not doing what you said."

Material Rewards

Another difficult thing could be that people somehow may think that being an awakened leader doesn't pay. People want to be rewarded materialistically; they want to see dollars, so they think that wakefulness, with its beautiful traits such as emotional intelligence and authenticity, honesty, respect, acceptance, and understanding, is something to be practiced on Sundays or so. The difficult part is for people to see that being awakened is a call, which we all should listen to on our human journey. The Swiss-born philosopher and traditionalist Frithjof Schuon asserts that if metaphysics could be taught to everyone, there wouldn't be any non-believers, for if people are able to see the underlying unity behind diversity, and if they are able to see that their welfares are interconnected, no one will endanger another's welfare. So, being able to see the underlying advantage for all is wakefulness. But because many people don't see that, they end up engaging in various other practices, which then have their own ripple effect. So, the inability of many of us to see that the spiritual basis of life is win-win for all makes it hard to be an awakened leader.

Yielding

Yielding was listed as an easy element in the practice of awakened leadership, yet it surfaces here as well, for yielding could also be hard, particularly in an aggressive corporate setting. It seems that many of us don't understand what Christ meant with "the last being the first." The corporate world definitely doesn't. Yet, if you understand the advantage of being last, you will find two miracles happening: (1) you'll have time to grow internally, and (2) you'll be able to serve. And those who serve are leaders. Yet, for many people, that's still hard to see, and that could make yielding difficult.

Socrates once pointed out that if people were able to see what was wrong, they wouldn't do it. And if they still did it, then there would be no reform possible. Then nothing could be done. On a lighter note, here's a funny way of explaining one of the advantages that yielding can bring about. It's based on an old joke. A sales rep, an administration clerk, and their awakened leader were walking together on their way to lunch when they found an antique oil lamp. They picked it up, rubbed it, and a genie came out. The genie said: "I'll grant each of you one wish." "Me first! Me first!" exclaimed the administrative clerk. "I want to be in the Bahamas driving a speedboat without a care in the world." Poof! She was gone. "Me next! Me next!" said the sales rep. "I want to be in Hawaii, relaxing on the beach with my personal masseuse, an endless supply of piña coladas, and the love of my life." Poof! He was gone. "OK, you're up," said the genie to the awakened leader. The leader simply said, "I'm glad that they're having fun, but please have them back safe and sound at work after lunch." Interesting illustration of the advantage of yielding, isn't it?

Preferences

Because being a leader is a very ego-driven position, it's not always easy to stay on one's wakeful level and refrain from putting one project against another. For instance, if you have to choose among three projects of which one is more closely affiliated to you than the other two: Will you let honesty and fairness prevail in your ultimate choice, or will you fall prey to favoritism? This is a hard part of being an awakened leader, especially when loved ones are involved.

Time Constraints

As a final note: It may also be hard to be an awakened leader when there is much to be done in little time, and you have to make prioritizing choices in projects to handle and projects to turn down. It may get tempting to choose the easiest way out or make an ethical slip in those moments. Yet, if you elevate your mental self to a higher consciousness, keep your calm, and let honesty and fairness prevail, then the difficult may become easy and turn out for the good of all, not just for one person.

To summarize this informative analysis of what makes an awakened leader, it is important to stress that the easy aspects will make the difficult aspects bearable. Being an awakened leader in today's fast paced, interconnected world is nothing more than a natural progression. As a meta-leadership style—the only one that is truly applicable in an increasingly intertwining world, thus an increasingly diverse workplace—awakened leadership is worth reviewing in-depth. Leaders who want their organizations to excel at present as well as in the future may realize by now that there is no other option.

Featured Case: Awakened Leaders in Action
From the section above, it may already be clear that awakened leaders share some interesting characteristics, such as:

- Adaptability to different circumstances
- Drive
- Passion and commitment to achieve their goals
- Resilience
- Using failures as lessons for growth
- Clear vision of the bigger picture and the future
- Clear formulation of their values

Through their human flaws, they developed emotional intelligence, which enables them to compassionately relate to even the most demoralized followers. Awakened leaders encourage, inspire, and instigate positive change.

Awakened leaders reside in all types of environments. A leader that displays many awakened characteristics is Starbucks Corporation's Howard Schultz. He came from a simple background. His father was a part-time blue-collar worker who got laid off when he broke his ankle, a mishap that caused a severe financial crisis in the Schultz family but also instilled a determination within Schultz that he would never treat his employees this way if ever he would become an influential leader (Serwer and Bonamici 2004). Here is where Schultz' story reveals that awakened leaders are shaped by occurrences in their lives. These occurrences differ from one individual to another, yet they consistently pave the road to wakefulness. They incite two important qualities: reflection and empathy. In Schultz' life these qualities radiate throughout Starbucks' humane yet stellar financial performance. The company enables employees to become stockholders shortly after starting employment, and many part-timers enjoy medical benefits—unusual in the United States. Starbucks is actively involved in a multitude of socially responsible projects and has made a conscious choice to pay coffee bean growers well over the market price (Marques, 2010). This enables these growers to enhance the quality of life for their workers, families, and neighborhoods. And then there's the company's diversity policy that advocates the hiring of disabled workers. "Enlightened self-interest" is the term Starbucks uses for all these activities. This term could easily be replaced by "wakefulness," as it focuses on benefit for all stakeholders in any deal: employees, customers, the community, suppliers, and their families.

Another example of an awakened leader is Bill Herren, founder and CEO of American Vision Windows. Bill used to be an alcohol addict, who even became homeless in between halfway houses. Yet, once he pulled himself together through some deep self-reflection and the consequential realization that self-pity would only lead him further downhill, he got himself a job, followed by a wife and children. He continued to use these reflective skills and decided to start his own company as a result from a poor experience with window suppliers while building his own house. Bill now owns a successful

multimillion-dollar corporation that is doing well. His workforce adores him, because it consists of many people who have been given a second chance after facing failure. Like Schultz, Bill Herren practices reflection, resulting in empathy toward his stakeholders. Aside from his US-based operations, he is involved in various charity projects in South America.

Practice Exercise: Awakened Leader Skills

An excellent exercise to fine-tune our wakefulness is the self-reflection exercise. It helps discover the motivations behind any action and is applicable toward any situation in our life. This exercise consists of the following six questions to ask yourself:

Step 1: What is my purpose here?

Step 2: Am I content with this purpose?

- If yes, proceed to step 3.
- If no, start working on a change of direction immediately, be it through obtaining additional education, networking, applying for new jobs— anything to get yourself out of the current slump.

Step 3: Is the purpose that I ascribe to my being here the same as the purpose others see for me (particularly employers, supervisors and other key individuals)?

- If yes, proceed to step 4.
- If no, you should ask the conscious questions: Do I care about this disconnect between perspectives? Is the purpose I see for myself still rewarding to me in spite of the incongruence? Remember, there can be dissimilarity in perceived purposes, while everyone is still okay with it. In that case you can also proceed to step 4. However, if you sense that this incongruence can lead to future troubles, start looking for alternatives.

Step 4: Would I still want to do this if I earned half of what I earn now? Am I proud enough of what I do, to the point that I would also feel great if it were to be printed in tomorrow's newspaper?

- If yes, proceed to step 5.
- If no, you might still decide to stay in this situation for a while, but you should start working on your options, because you are clearly not all that content with where you are. Also, keep in mind that even if you are entirely satisfied now, circumstances may change in the future.

Step 5: How can I improve the gratification of my purpose?

- For myself?
- For my colleagues?
- For my employer?
- For the customers I serve?
- For the planet?

Fig. 1.1 Finding meaning: the cycle of self-improvement
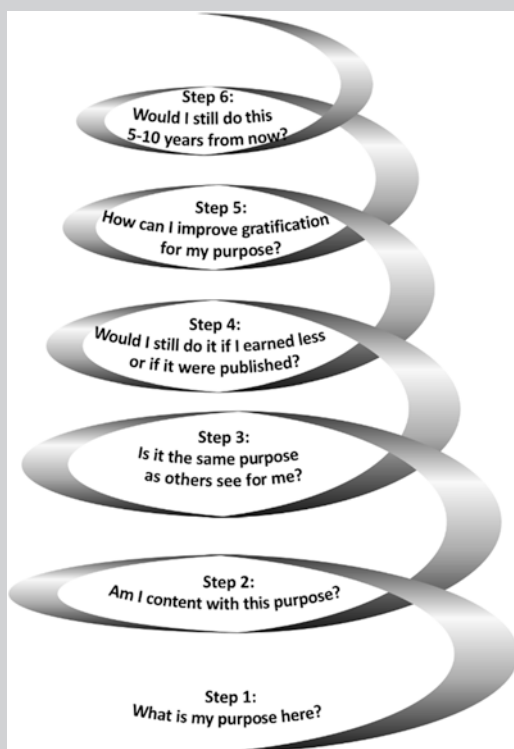
As a consequence to this probing analysis, you should wonder: Is there a feasible way to serve all constituents, even if not through one single act?

- If yes, that's great and you can proceed immediately to step 6.
- If no, are you still satisfied with the improvements you can bring about? If satisfied, proceed to the next step; if not entirely satisfied, you should wonder what matters more to you: staying with a relative dissatisfaction or moving on. You may not be able to keep all the people happy all the time, even if that's your intention.

Step 6: As things seem now, would I still want to do this 5 or 10 years from now?

- If yes, then meaning at level A is achieved, and you're on the right track.
- If no, continue looking for alternatives: educate yourself, read, network, surf the net, and keep your eyes and ears wide open to explore potential future purposes.

As mentioned earlier, this six-step self-reflection exercise (see figure below) can be applied in any setting: to your personal life, your circle of friends, the social clubs you frequent, etc.

You should redo this little meaning exercise at least twice a year, in order to verify for yourself if you're still at the right place and if your current life still matters to you. After all, whom should it matter to, if not you? (Fig. 1.1).

Another splendid exercise to consider is stepping out of the comfort zone, intended to increase our design-thinking skills.

Because stepping out of the comfort zone is such a major and widespread challenge for many of us, we should consider ways to first remain aware of this challenge and, second, do something about it. Here are five actions you could take, regardless of whether you are a business owner, a manager of an existing company, or just an individual who wants to live life to the fullest.

1. Read something different at least once a month. This will enhance your viewpoints.
2. Have lunch with someone outside your regular circle of acquaintances or business relatives. It increases your circle of connections and further expands your horizons.
3. Travel: visit another country or city at least once every other year. You will absorb new ideas, and you will realize that there are more alternatives to issues.
4. Surf the Internet: it will keep you abreast of what's going on in your area of interest.
5. Turn inward. Do some intense self-searching (such as the self-reflection exercise presented earlier) at least once every month (Fig. 1.2).

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Fig. 1.2 Stepping out of the comfort zone

Attaining Wakefulness

The two exercises presented in this chapter, along with the explanation of what comes easy and what is difficult in awakened leadership, may have painted a clearer picture of the most essential requirements toward wakefulness. As awakened leaders, we should practice:

- *Receptiveness to life.* This entails, being amenable toward experiences and knowing that experience is the most important way for us to learn.
- *Understanding of occurrences.* After the first shock from an experience, we should take a step back and try to understand the lesson behind what happened.
- *Willpower to emerge.* Absorbing our disappointments (and they are often there in life) may take a shorter or longer time depending on how hard we took the experience, and in which area it transpired.
- *Growth.* After each experience we become wiser. We learn to accept things as they are and see things in perspective.
- *Wakefulness.* We obtain a higher level of awareness after each previous phase in the cycle, until we reach the point of being awakened.

Key Insights and Lessons on Awakened Leadership

Awakened leadership is inspired by ancient trends and behaviors and can be found in leaders throughout the ages. In our times, it may very well be labeled as a "new-age" leadership style, born out of frustration with the self-centered, greed-based, mindless leadership actions of past decades; yet, it could also be considered an entire way of being.

Regardless of how you decide to look at it, awakened leadership remains a highly useful way of dealing with the responsibility of leadership in any setting, whether private or professional (small, medium, or large scaled) or whether pertaining to the self or others. What is so useful about it? The main reason is this: awakened leadership is reflective. When you reflect on things, as was indicated in this chapter (see the self-reflection exercise), you consider them from multiple angles and think deeper about them than a superficial thought or two. Your job, position, work relationships, the industry you are involved in, the very purpose of your performance, your private or social connections, the things you say, the things you do, and those you refrain from saying and doing, reflecting on all of the above, can help you understand yourself better and make you more mindful from here onward.

One of the greatest favors you can do yourself is understanding why you do what you do and who is affected by your actions. Especially when you are about to make major decisions, such as laying off a number of employees, discontinuing or starting a new production or service line, and/or engaging in a new relationship or terminating an old one, it may be helpful if you write down the perceived impact. When considering important steps, we often

underestimate the number of stakeholders whose lives will be influenced by these steps. Take a few minutes and start writing. The group of affected parties is usually five times higher than what your initial thoughts may have wanted you to believe.

While it was not yet presented as such, this may be the proper moment to present awakened leadership in the following perspective: it is the opposite of *sleepwalking leadership*. Sleepwalking leadership is the trend of making decisions without considering that:

1. Everything changes, and nothing is today as it was yesterday, so you cannot continue to make the same decisions you made yesterday hoping they will have the same outcomes.
2. "Reality", as you see it, is not the same as how others see it. Your reality is shaped by a number of influencing factors, such as your upbringing, culture, character, generation, education, values, and more. You can therefore not consider that others will always understand and appreciate your perspectives.
3. Traditional patterns or habits are the most common ways of driving you into the autopilot state, thus, sleepwalking mode: you follow these patterns or apply these habits without thinking and, definitely, without reflecting if they still make sense in your life as it is today. Mindlessly submitting to recurring patterns or habit makes us followers, not leaders.
4. Focusing too much on the details can make you lose sight of the bigger purpose of something. Some people can get so lost in the details that these become the main goal of their performance, causing them to entirely lose track of the larger scheme of things.
5. Mindless leadership has maneuvered us into a global ecological crisis, and every plan, step, decision, or action you undertake from now on—individually or collectively—will either be instrumental to a positive turnaround or will further augment the problems we, the human species, have created in the past century.

With the above stipulated, awakened leadership may now be even better understood, through this final behavioral roadmap. Awakened leadership is the continued awareness in your thoughts, actions, and communications that:

1. You have to make your decisions by reflecting on your lessons learned from past experiences but even more by reflecting on your wishes for the future and the possible effects these decisions will have on that.
2. You should consider the perspectives of others and keep an open mind to potentially different ideas, which as they may enrich your understanding, insight, and, consequently, the directions you will choose going forward.
3. You should question, even doubt, established patterns and procedures, as many of them were created when times, expectations, circumstances, goals, and mindsets were entirely different. If you find that the old patterns

and procedures still suffice, you can continue with them, but if you find that there is room for improvement or drastic change, you should implement that.

4. You should keep in mind that, while details are important to safeguard quality in everything, you also have to keep the big picture in mind so that you can focus on what really matters in the long run.

5. You should make mindful leadership your new habit. Your mind is a wonderful instrument, but it has the tendency to lead you astray at every opportunity it gets. This is the time to step up in awareness and regain control over the directions your mind moves into.

Restore your priorities in the right order, and realize the impermanence of everything, including yourself. If you can keep yourself mindful of the fact that you want to leave this world a better place than you encountered it, you have set an important step on the path to awakened leadership.

Leaders who choose to become awakened will find themselves more in balance with everything around them—connected with everyone, yet detached enough to release whatever, whomever, and whenever they need to, when the moment requires it, enriched with inner gratitude for being who they are, and void of petty mentalities such as backstabbing, badmouthing, envy, and hate. They learn to turn inward for solutions, because they know that this is where the answers lie. They are awakened leaders.

Reflection Questions

1. Why is awakened leadership of particular importance in these times?
2. Reflect on a person you know that you would label an awakened leader. What are the criteria on basis of which you do so?
3. Which of the easy aspects of awakened leadership do you consider the easiest for you? Please explain.
4. Which of the difficult aspects of awakened leadership do you consider the hardest for you? Please explain.
5. Engage in one of the two exercises presented in this chapter, and share your findings.

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Self-Leadership: Journey from Position-Power to Self-Power

2

Satinder Dhiman

Self-Leadership: From Position-Power to Self-Power

> *"Leadership's First Commandment: Know Thyself...*
> *No tool can help a leader who lacks self-knowledge."*
> *~Harvard Business Review editorial, December, 2001.*

The scholarship on leadership is vast and continues to grow by leaps and bounds. Several new approaches have been developed recently that cover the whole spectrum of leadership process—from transformational leadership to servant leadership, including the emergent approaches influenced by positive psychology[1] such as authentic leadership and self-leadership.

Self-leadership is voyage of *inner discovery* and which begins with self-knowledge that serves as a prelude to leading from *within*. This journey begins with *knowing* oneself and culminates in *living* one's deepest values at the personal, group, and organizational level. This chapter will focus on self-leadership, an emerging paradigm that underscores the vital importance of authenticity and responsibility in developing exemplary leaders.[2] It is built on the simple premise that it is hard to lead others if one is not able to manage oneself. If we want to be effective leaders, we first need to be able to lead ourselves effectively.

The chapter offers a unique perspective on self-leadership which is defined as *leading from one's highest authentic self*. Leadership is approached as an

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[1] B. J. Avolio and W. L. Gardner, "Authentic Leadership Development: Getting to the Root of Positive Forms of Leadership," *Leadership Quarterly*, 16 (2005): 315–338.

[2] Charles C. Manz, "Taking the Self-Leadership High Road: Smooth Surface or Potholes Ahead?" *The Academy of Management Perspectives*, 29 (1), (2015): 132–151.

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expression (and as an extension) of who we are. Exemplary leaders recognize that the most important challenges confronting organizations and society at large are so profound and pervasive that they can only be resolved at the fundamental level of the human spirit—*at the level of one's authentic self.* It presents key self-leadership competencies starting with self-knowledge and culminating in self-transcendence marked by leader's contribution. In the final reckoning, leadership remains an art of self-expression, and our leadership style is an extension of who we are. It is about *discovering* our authentic voice and *expressing* it in influencing others in a wholesome manner.

Self-Knowledge in Life and Leadership

Self-awareness has come to be recognized as a foundational leadership competency. This chapter takes as axiomatic that leadership is voyage of *inner discovery* and that self-knowledge is the key to leading from *within.* This journey begins with *knowing* oneself and culminates in *living* one's deepest values at the personal, team, and organizational level. For without self-knowledge one can overlook one's essential reality, even when completely immersed in it! All wisdom traditions of the world have upheld the importance of self-knowledge as a prelude to every pursuit of happiness and fulfillment. In the Greek wisdom tradition, Socrates framed it succinctly as "know thyself." It is considered the alpha and omega of all searching. Since happiness or fulfillment is sought for the sake of the self, it stands to reason that the journey should begin with knowing the self.

The following story demonstrates the power of knowledge and its relation to peace and security:

A certain billboard pictured a dog and a cat looking at each other.
The ferocious dog was trying to pounce at the cat, yet the cat seemed unperturbed and even amused, sitting quietly in front of the dog.
The caption simply read: The Power of Knowledge!
The dog was on a leash. The cat was aware of this fact.
This knowledge gave the cat the freedom to enjoy the moment with great peace of mind.[3]
Such is the power of knowledge!

If mere knowledge of our surroundings confers such security, imagine what level of security self-knowledge can engender. This, then, is the true fulfillment of the Delphic Oracle (*gnothi seauton*): get to know yourself!

Socrates, however, did not care to elaborate precisely on how to go about this search. One common pitfall here is to take Socrates' injunction to know thyself to

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[3]This vignette is based on a discourse of Swami Paramarthananda, a preeminent contemporary teacher of traditional Vedānta.

mean to know oneself intellectually or emotionally. Those in the know have repeatedly pointed out that one has to know oneself in the very depth of one's being, exactly as one really is, with diligence and without any masks whatsoever. And this requires some serious work on oneself that calls for self-insight, sincerity, courage, patience, and discernment. It seems that the faculty of self-awareness serves as both the cause and effect of self-knowledge. Self-knowledge is borne of self-reflection and blossoms as a certain unmistakable quality of self-awareness that accompanies and pervades everything one does—a sort of glow that illuminates all our activities. This condition is often referred to as the faculty of mindfulness.

One may ask at this stage, know oneself at what level—at the body/physical level or at the mind/intellectual level? Or is there something more lurking behind these intuitively obvious categories? In our common usage, we tend to refer to these as "my body," "my mind," and "my intellect." We do not say "I-body," "I-mind," and "I-intellect." This is not just a linguistic contrivance or convenience but a fundamental distinction that goes to the very root of who we are. To refer to our body as "my" body and our mind as "my" mind is to say that I am *not* my body *nor* my mind. For example, we are used to saying "my body is strong/weak" or "my mind is sharp/clear," etc. In other words, "I" and "my body/mind" are two separate things. After all, I "experience" my body and mind. It is a fundamental principle that "I am different from whatever I experience."

This intuiting of separation between "I" and my "body-mind-senses" apparatus is sometimes referred to as the awareness of "I-Amness," the awareness of our innermost being or felt presence. Come to think of it, this feeling of "I-Amness" is our only true capital. Everything else is either borrowed or construed knowledge/information. That we exist is the only thing we know beyond any shadow of doubt, for no one can deny one's own existence. To say that "I do not exist" is illogical for it presumes that *I had to exist* in order to claim that *I do not exist*! So this awareness reverses the Cartesian logic of *Cogito ergo sum*, "I think, therefore I am," into *Sum ergo cogito*, "I am, therefore I think." It is not that "I think therefore I am"; rather, "I am, therefore I think!" I exist whether I think or not; however, I have to exist before I can think or not. My existence does not depend upon my thoughts. My thoughts depend upon my existence. This is the most essential point to grasp in approaching the question "who am I." It is also a master key that opens the door to the abode of meaning and fulfillment.

The following tale illustrates this point succinctly:

Just as the Great Revolution was getting under way in Russia, a rabbi on his way to the synagogue was stopped at gunpoint by a soldier. With his rifle pointed directly at the rabbi, the soldier said in a gruff voice, "Who are you, and what are you doing here?"

> The rabbi replied with a question of his own: "How much do they pay you for doing this job?"

> The soldier replied, "Twenty kopecks."

> Then the rabbi said, "I will pay you twenty-five kopecks if every day you stop me right here and ask me those two questions." [4]

If a leader knows the answer to those two questions, "Who are you?" and "What are you doing here?" all else will follow in good time and good measure. These two fundamental questions capture the essence of self-knowledge and personal meaning and mastery and furnish the necessary foundation for the development of purpose-driven, Self-leadership. It must be noted that discovering one's highest purpose in life presupposes self-knowledge and self-understanding. Warren Bennis, a noted leadership expert, provides the following four lessons/rules for facilitating self-knowledge:

One: You are your own best teacher.
Two: Accept responsibility. Blame no one.
Three: You can learn anything you want to learn.
Four: True understanding comes from reflecting on your experiences.[5]

Self-knowledge is not a matter of knowing something new; it is a matter of removing false notions about the self. It is a matter of *re*-cognition of who we truly are. *Self-knowledge is not a journey*; *it is a homecoming.*

Self-Leadership: Leading from Within

"It is not the mountain we conquer, but ourselves."[6] ~ *Edmund Hillary*

Edmund Hillary's humility is born of self-knowledge, for at the personal level, he considered it more of a conquest over the Self than Nature. In one stroke, he highlights the two main pillars of self-leadership: self-knowledge and humility.

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[4] John C. Bowling, *Grace-Full Leadership* (Kansas City: MO: Beacon Hills Press, 2000), 91; See also: Kevin Cashman, *Leadership from the Inside Out* (Provo, UT: Executive Excellence Publishing, 2001), 31.

[5] Warren Bennis, *On Becoming a Leader*, 4th edition (New York: Basic Books, 2009), 52.

[6] Edmund Hillary Quotes. Retrieved: April 2, 2016. http://en.wikiquote.org/wiki/Edmund_Hillary.

If leadership is about influencing *others*, *self*-leadership is "the process of leading *oneself*."[7] Neck and Manz believe that the concept of self-leadership is derived primarily from the research in two areas of psychology: social cognitive theory and intrinsic motivation. Social cognitive theory recognizes that we influence and are influenced by the world we live in.[8] This theory puts the charge of controlling or managing oneself in one's own hands. Intrinsic motivation refers to a person's *internal* desire to do something. It is based on the premise that the real motivation for performing great tasks can only lie within a person. As Manz clarifies, self-leadership is "a comprehensive self-influence perspective that concerns leading oneself toward performance of naturally motivating tasks as well as managing oneself to do work that must be done but is not naturally motivating."[9] Intrinsic motivation is not about just doing what one loves; it is also about learning to love what one *has* to do.

Self-leadership is not about leading others. It's about mastering oneself for self-excellence. It is about pursuing excellence *without* being too much attached to the outcomes. Self-leadership fosters the holistic development of a leader's personality in all its dimensions (physical, psychological, emotional, intellectual, and spiritual) by providing guidance on the three essential spiritual practices: "training the mind," "transforming the passions," and "guarding the heart." When as leaders we are in touch with our deeper, truer authentic self, we're also able to connect with the authentic self of others. Since leadership is an expression of who we are, in discovering, living, and sharing our deepest values lies the fulfillment of our life and leadership.

Self-leadership is built on the understanding that everybody has two most basic needs. The first is the need to *express* oneself. Leadership is the art of self-expression, and our leadership style is an extension of who we are. If it is not, it's not authentic. The second need we all have is the need to *surpass* ourselves. Every human being has these needs. They are not always very well-articulated, but they are there behind all our strivings and pursuits. Everyone wants to *self-express*, and everyone wants to *surpass* oneself. Self-leadership accomplishes both in one stroke. Self-leadership is the art of inspiring excellence in oneself and others by enabling people to *express* and *surpass* themselves.

Guided by self-knowledge, enlightened leaders *express* their authentic self in all that they do and *surpass* themselves by serving for the greater good of others. Self-leadership emerges from self-awareness which leads to greater self-responsibility and self-adaptability. Self-leaders have the ability to positively inspire others to become self-leaders. They have clarity of vision for themselves which enables them to translate it to organizational vision and goals. They strive to master their self and help others to do the same.

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[7] Christopher P. Neck and Charles C. Manz, *Mastering Self-Leadership: Empowering Yourself for Personal Excellence* (New Jersey: Prentice Hall, 2010), 4. [emphasis added].

[8] Ibid., 4–5.

[9] Cited in Manz, "Taking the Self-Leadership High Road," 134–135.

Self-Leadership Competencies

Self-leadership starts with knowing clearly one's personal mission, values, passions, and purpose. It entails aligning one's vision with one's values and one's passions with one's purpose. Self-leaders focus on long-term vision and big picture. They think more in terms of horizon than bottom-line. They have heightened self-awareness and a realistic understanding of their strengths and weaknesses and their expectations and assumptions. Self-leaders develop self-awareness and emotional intelligence in all spheres of their life. They take ownership of their own self-development and feel responsible and accountable for their actions and reactions.

Manz classifies these competencies into three fundamental components as follows[10]:

1. *Authenticity*: Attention to higher-level standards that guide leaders' behavior consistent with their own personal values as opposed to forfeiting values to external influences.
2. *Responsibility*: Self-led intentions and behaviors that relate to responsible ends. This component is consistent with CSR and higher-level values such as courage, compassion, integrity, and transcendent purpose.
3. *Expanded Capacity*: Emphasis on areas beyond what we already know and venturing into less developed areas of self-leadership such as emotion and collaborative processes that contributes to the potential for the previous two components.

Parking the Ego at the Door: Key to Self-Leadership

One of the most important preconditions for the spiritual quest is humility. Only humble leaders can serve a cause higher than themselves. Defining the process of becoming a leader in terms of authenticity and self-mastery, Bennis equates it with becoming yourself, which is not as simple as it sounds. He gives out all the keys to exemplary leadership in an interview to *Fast Company*:

The process of becoming a leader is, if not identical, certainly similar to the process of becoming a fully integrated human being. It's got to do with authenticity, it's got to do with candor, it's got to do with the fact that one cannot truly lead unless one is an expert in self-management.[11]Leadership qualities, Bennis maintains, can

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[10] Manz, "Taking the Self-Leadership High Road," 134.

[11] Warren G. Bennis (interview, December 26, 2011), "Have the requirements for being a good leader changed?" *Fast Company*: Leadership Hall of Fame.

only emerge from an "integrated self."[12] Howard Schultz, the founder and chairman of the Starbucks chain of coffee shops, recalls that Bennis once told him that to become a great leader you have to develop "your ability to leave your own ego at the door, and to recognize the skills and traits that you need in order to build a world-class organization."[13] This goes on to show that humility is an essential ingredient of effective leadership. Jim Collins, the author of *Good to Great*, fully concurs and regards *compelling humility* to be one of the two hallmarks of level 5 leaders, the other being *fierce professional will*.[14]

Bill George, the exemplary former head of Medtronic, who popularized the concept of authentic leadership, includes humility along with purpose, transparency, and integrity to define authentic leaders.[15] Humility is also a precondition for serving others, for without it, even service could be but an inflation of ego. Therefore, in learning as in leading, humility constitutes the key ingredient of living a profoundly significant life. Many wiser souls, somewhat jaded with cynicism, however, have pointed out that there is no humility, only different shades of pride!

Of all the leadership qualities, humility is perhaps the most difficult to develop. Ben Franklin tells us in his legendary *Autobiography* that the reason why humility as a virtue is hard to cultivate is because by the time one gets to be good at it, one becomes proud of it! A story is told about Frank Lloyd Wright, the famous architect who was once testifying in court for his friend. While talking oath, he is reported to have said, "My name is Frank Lloyd Wright, the greatest architect on the planet!" Later when his friend questioned him about his exaggerated sense of self-importance, Frank Lloyd Wright maintained, "I was under oath to tell the truth!"[16]

Some believe that there is no true humility, only different shades of pride. The following Sufi story highlights the dangers of self-conceit and the need to stay humble in all pursuits. The Sufi—one who is *not*—narrates the story as follows:

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[12] "Guru: Warren Bennis," *The Economist*, July 25, 2008, Online extra. Retrieved: August 30, 2014, http://www.economist.com/node/11773801.

[13] Ibid.

[14] Jim Collins, Good to Great: Why Some Companies Make the Leap…and Others Don't (New York: HarperBusiness, 2001).

[15] See: B. George and P. Sims, *True North: Discover Your Authentic Leadership* (San Francisco, CA: Jossey-Bass, 2007); B. George, P. Sims, A. N. McLean, and D. Mayer, "Discovering Your Authentic Leadership," *Harvard Business Review*, 85(2), (2007): 129–138.

[16] The world of sports presents some really interesting vignettes along the same lines. When a press reporter told the great boxing legend, Mohammad Ali, about the title of his book, "I am the Greatest," being too arrogant, he retorted: "Not, if you can prove it!" In the similar vein, it is reported that the football icon, Cristiano Ronaldo, in an interview said he was sent to this world by the God of Football to teach the world how to play Football. A few days later, Lionel Messi was asked how he felt about Ronaldo's statement. Messi replied, "I don't remember sending him!" Retrieved June 27, 2017: https://uk.answers.yahoo.com/question/index?qid=20110422145128AABoUjE.

…and my third Master was a small child. I entered into a town once and a small child was bringing a candle, a lit candle, hiding it in his hands. He was going to the mosque to put the candle there. In the lighter vein, I asked the boy, "Have you lit the candle yourself?" He said, "Yes, sir." And I asked, jokingly, "Since you saw the light coming when you lit the candle, can you tell me from where the light came?

The boy became serious first and then laughed and blew out the candle, and said, "Now you have seen the light going, where has it gone? You tell me!"

My ego was crushed, and my whole knowledge was shattered. And that moment I felt my own foolhardiness. Since then I dropped all pretense to knowledgeability.[17]

Does humility mean low self-regard? It has been observed that "humility is not thinking less of yourself, it's thinking of yourself less."[18] "To be humble does not mean to have a low opinion of oneself, it is to have an accurate opinion of oneself," says the psychologist Robert Emmons. Emmons describes humility as the "realistic appraisal of one's strengths and weaknesses—neither overestimating them nor underestimating them."[19] True humility is a matter of right perspective.

Is humility the most important quality to cultivate in life and leadership? Humility is unquestionably the most essential requirement when it comes to learning: without being humble, one cannot learn at all. And both history and current research testify that the best leaders are humble. However, humility should not be mistaken as weakness. In their recent *Harvard Business Review* study, Prime and Slib clarify that humble leaders should not be mistaken for weak ones for it takes tremendous courage to practice humility. These authors cite Google's SVP of People Operations, Lazlo Bock, who says humility is one of the traits he's looking for in new hires. Based on their current research and ongoing study of leadership development

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[17] A traditional Sufi tale. Author unknown.

[18] This quote is falsely attributed to C.S. Lewis, according to C.S. Lewis foundation. The foundation provides the following two possible sources where it is cited: Rick Warren, *The Purpose Driven Life* OR *This Was Your LIfe! Preparing to Meet God Face to Face* by Rich Howard and Jamie Lash. Retrieved June 25, 2017: http://www.cslewis.org/aboutus/faq/quotes-misattributed/.

[19] Robert A. Emmons, The Psychology of Ultimate Concerns: Motivation and Spirituality in Personality (New York: The Gilford Press, 2009), 171.

practices at Rockwell Automation, they share the following practices to garner a humble, inclusive leadership style[20]:

- *Engage in dialogue, not debates*. Engaging in dialogue is good way to practice humility. When people debate to sway others to win them to their viewpoint, they miss out on the opportunity to learn about *other* points of view. When leaders are humble enough to suspend their own agendas and beliefs, they not only enhance their own learning but they validate followers' unique perspectives.
- *Embrace uncertainty*. When leaders humbly admit that they don't have all the answers, they create space for others to step forward and offer solutions. They also engender a sense of interdependence. Followers understand that the best bet is to rely on each other to work through complex, ill-defined problems.
- *Role model being a "follower."* Inclusive leaders empower *others* to lead. By reversing roles, leaders not only facilitate employees' development but they model the act of taking a different perspective, something that is so critical to working effectively in diverse teams.

Inclusive leaders are humble enough to admit that they do not have all the answers and that the present day problems are too complex for any one person to tackle them single-handedly. Doing so, they garner the wisdom of the followers and allow them to come up with shared solutions.

Discovering Our Divinity Within

The English word "enthusiasm" comes from the ancient Greek word *enthousiasmos*—en + *theos* meaning "to be inspired by or possessed by a God."[21] Enlightened leaders first discover their own divinity within and inspire others to discover theirs. This is a journey that everyone has to undertake for himself or herself. The wisdom traditions of the world have always pointed out the fact that we are divine in our essence. But this fact remains hidden from us until our crucibles or some conscious teaching directs us to turn inward and search there. Such knowledge lays shrouded in many of the world's ancient myths and legends and requires real efforts to harness it. By way of a sample, consider the following story told by Rudyard Kipling, in his February 1923 address to the Royal College of the Surgeons:

> There is a legend which has been transmitted to us from the remotest ages. It has entered into many brains and colored not a few creeds. It is this: Once upon a time, or rather, at the very birth of Time, when the Gods were so new that they had no names, and Man was still damp from the clay of the pit whence he had been digged, Man claimed that he, too, was in

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[20] Jeanine Prime and Elizabeth Salib, "The Best Leaders Are Humble Leaders," *Harvard Business Review*, May 2014. Retrieved April 2, 2016: https://hbr.org/2014/05/the-best-leaders-are-humble-leaders.

[21] Retrieved March 29, 2016: http://www.thefreedictionary.com/enthousiasmos.

some sort a deity. The Gods were as just in those days as they are now. They weighed his evidence and decided that Man's claim was good—that he was, in effect, a divinity, and, as such, entitled to be freed from the trammels of mere brute instinct, and to enjoy the consequence of his own acts. But *the Gods sell everything at a price.* Having conceded Man's claim, the legend goes that they came by stealth and stole away this godhead, with intent to hide it where Man should never find it again. But that was none so easy. If they hid it anywhere on Earth, the Gods foresaw that Man, the inveterate hunter—the father, you might say, of all hunters—would leave no stone unturned nor wave unplumbed till he had recovered it. If they concealed it among themselves, they feared that Man might in the end batter his way up even to the skies. And, while they were all thus at a stand, the wisest of the Gods, who afterwards became the God Brahm, said, "I know. Give it to me!" And he closed his hand upon the tiny unstable light of Man's stolen godhead, and when that great Hand opened again, the light was gone. "All is well," said Brahm. "I have hidden it where Man will never dream of looking for it. I have hidden it inside Man himself." "Yes, but whereabouts inside Man have you hidden it?" all the other Gods asked. "Ah," said Brahm, "that is my secret, and always will be; unless and until *Man discovers it for himself.*"[22]

And here in lies the real test of a leader's work: discovering the divinity *within*. Its true fulfillment lies in journeying from position-power to self-power.

Leadership Research in the Twentieth Century

Leadership research in the twentieth century has mainly focused on industrial paradigm of leadership characterized by a hierarchical structure of authority and responsibility with an individualistic focus on the personality of the leader—one person directing other people for materialistic, utilitarian ends. After critiquing hundreds of definitions of leadership put forth by different scholars and writers during the twentieth-century, Rost concluded that they largely reflected the industrial paradigm of leadership, characterized by hierarchical and pyramid-type structures, an individualistic focus on the leader, and a strong utilitarian ethical perspective. He contends that these definitions largely define leadership in terms of good management characterized by their exclusive focus on goals and results.[23] However, this traditional paradigm cannot solve many of the problems that confront us today. Rost notes that a number of leadership scholars, writers, and commentators have begun to emphasize the importance of values such as collaboration, the common good, global concern, diversity, and pluralism as important components of leadership for the twenty-first century.[24] As a result, we see the emergence of new forms of leadership—called "positive theories of leadership." Authentic leadership and servant leadership are two such approaches that we will explore in this chapter.

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[22] Retrieved March 27, 2017: http://www.telelib.com/words/authors/K/KiplingRudyard/prose/BookOfWords/surgeonssoul.html.

[23] Joseph C. Rost, *Leadership for the twenty-first century* (NY: Praeger, reprint edition, 1993). See also Joseph C. Rost, Leadership development in the new millennium. *The Journal of Leadership Studies*, 1993, 1 (1), 91–110.

[24] Ibid., 181.

Drawing upon the literature review of organizational spirituality, psychology of religion, positive psychology, and spirituality leadership theory, Vasconcelos contends that the logic that has prevailed in business enterprises has been largely economic, except some honorable initiatives. He avers that these findings also indicate that the material paradigm is not suited to deal with germane problems that shape our today's world.[25]

According to Rost, "Leadership is an *influence relationship* among leaders and followers who *intend real changes* that reflect their *mutual purposes*."[26] Two key components of this definition are "influence" and "mutual purposes." Leadership as an influence, says Rost, has two features: (1) it is multidirectional, in that influence follows in all directions and not just the top down, and (2) it is noncoercive, meaning that it is not based on authority or dictatorial actions.[27] It may be noted that Rost uses the phrase "mutual purposes" (and not "mutual goals") to denote emphasize both the "mutuality" and "plurality" of purposes. The compelling basis of this "mutuality" is best expressed by a popular quote widely attributable to Mother Teresa: "I can do things you cannot do, you can do things I cannot do; together we can do great things."[28] In this vital observation, Mother Teresa underscores our mutuality and provides the best *raison d'être* for teamwork in organizations.

The progressive history of business during the twentieth century bears out Rost's analysis of leadership theories. If the twentieth century was characterized by leadership theories influenced by industrial revolution paradigm, in the twenty-first century, we have spiritual revolution guiding us toward more humane approaches to leadership.

This understanding provides a good transition to spiritual leadership.

Spiritual Leadership: Theory and Practice

In the recent years, educators and scholars have underscored the importance of spirituality as a critical element of leadership.[29] Astin and Astin contend that "future leaders will not only need to possess new knowledge and skills, but will also be called upon to display a high level of emotional and spiritual wisdom and maturity."[30] More recently, Fry and Kriger have proposed a being-centered

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[25] Joseph C. Rost, Leadership for the twenty-first century, 101.

[26] Ibid., 102. [emphasis added].

[27] Ibid., 107.

[28] These are perhaps not her exact words: http://www.motherteresa.org/08_info/Quotesf.html.

[29] See Lee G. Bolman & Terrence E. Deal, *Leading with soul: An uncommon journey of spirit* (San Francisco: Jossey-Bass, revised third edition, 2011); Parker J Palmer. "Leading from Within." Chapter 5 from *Let Your Life Speak: Listening for the Voice of Vocation* (New York: John Wiley & Sons, Inc., 2000). Chapter retrieved March 15, 2016: http://www.couragerenewal.org/PDFs/Parker-Palmer_leading-from-within.pdf.

theory of leadership that goes beyond current theory which emphasizes *having* and *doing*—either having appropriate traits and competencies or doing appropriate actions depending on the situation.[31] These perspectives illustrate how leadership is closely related to one's spirituality with a higher awareness of self and others.

Fry, Vitucci, and Cedillo define spiritual leadership as "the values, attitudes, and behaviors that one must adopt in intrinsically motivating one's self and others so that both have a sense of spiritual survival through calling and membership – i.e., they experience meaning in their lives, have a sense of making a difference, and feel understood and appreciated."[32] Fry and Matherly theorize that "spiritual leadership involves motivating and inspiring workers through a transcendent vision and a culture based in altruistic values to produce a more motivated, committed and productive workforce…. The theory of spiritual leadership was developed within an intrinsic motivation model that incorporates vision, hope/faith, and altruistic love, theories of workplace spirituality, and spiritual survival/wellbeing."[33]

Drawing upon further research, Fry provided a more comprehensive description of the purpose of spiritual leadership as "to tap into the fundamental needs of both leaders and followers for spiritual well-being through calling (life has meaning and makes a difference) and membership (belonging); to create vision and value congruence across the individual, empowered team, and organization levels; and, ultimately, to foster higher levels of employee well-being, organizational commitment, financial performance, and social responsibility – the Triple Bottom Line."[34] Fry makes it clear that spiritual leadership fulfills the quest for spiritual well-being in both the leader and the followers.

In sum, spiritual leadership refers to the values, attitudes, and behaviors that are necessary to intrinsically motivate oneself and others. This entails:

1. Creating a vision wherein leaders and followers experience a sense of calling in that life has meaning and makes a difference.

[30] Alexander W. Astin and Helen S. Astin, *Leadership reconsidered: Engaging higher education in social change* (Battle Creek, MI: W.K. Kellogg Foundation, 2000), 1.

[31] Louis Fry and Mark Kriger, "Towards a theory of being-centered leadership: Multiple levels of being as context for effective leadership," *Human Relations*, 62(11), (2009): 1667–1696.

[32] Louis W. Fry, Steve Vitucci, and Marie Cedillo, "Spiritual leadership and army transformation: theory, measurement, and establishing a baseline," *The Leadership Quarterly,* 16 (5), (2005): 835–862.

[33] Louis W. Fry and Laura L. Matherly, "Spiritual Leadership and Organizational Performance: An Exploratory Study." Retrieved March 21, 2016: http://precisionmi.org/Materials/LeadershipMat/Spiritual%20Leadership%20and%20Organizational%20Performance%20-%20An%20Exploratory%20Study.pdf.

[34] Retrieved March 21, 2–16: http://iispiritualleadership.com/spiritual-leadership/.

2. Establishing a social/organizational culture based on the values of altruistic love, whereby leaders and followers have a sense of membership, feel understood and appreciated, and have genuine care, concern, and appreciation for both self and others.[35]

Spiritual leadership builds on existing value-based, positive theories of leadership that foster self-awareness and garner a sense of altruistic love expressed through selfless service. Crossman highlights some ways in which spiritual leadership relates to other existing value-based theories such as transformational, servant leadership and how it fosters "the ideals of being self-aware and other-aware, but also 'world-aware'."[36] It would not be amiss to say that a high sense of moral responsibility is the very foundation of spiritual leadership. As John Gardner has observed, "It isn't in the grand design that we can have freedom without obligation."[37] Freedom and responsibility are interdependent. When we take care of our responsibilities, we take care of our freedom on its own accord.

In the following section, we present two most important expressions of spiritual leadership: authentic leadership and servant leadership.

Authentic Leadership

Personal authenticity has been explored throughout history, from Greek philosophers ("Know Thyself"—Socrates) to Shakespeare ("To thine own self be true"—Polonius, *Hamlet*). At one level, it implies owning one's personal experiences, as indicated by the dictum "Know Thyself." Additionally, "To thine own self be true" advises that one act in accord with one's true self.[38] Thus, authenticity as defined in this context seems to be closely linked with self-awareness, sincerity, truth, and transparency.

The first essay on authentic leadership was written by R. W. Terry in 1993, followed up in 2003 by Bill George, the exemplary former head of Medtronic. George has discussed the concept of authentic leadership in his bestseller *Authentic Leadership: Rediscovering the Secrets to Creating Lasting Value*. In the context of rampant corporate scandals and pervasive financial crises, George argues that leadership needs to be completely reexamined and rethought. This calls for a new type of leader who embodies qualities such as integrity, transparency, humility, and a

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[35] Louis W. Fry, "Toward a theory of spiritual leadership," *The Leadership Quarterly*, 14, (2003): 693–727.

[36] Sue Howard, S and David Welbourn, *The spirit at work phenomenon* (London: Azure, 2004), 123.

[37] John Gardner, *Can We Be Equal and Excellent Too?* (New York: W. W. Norton, 1984), 154.

[38] S. Harter, "Authenticity," in C. R. Snyder and S. J. Lopez, eds., *Handbook of Positive Psychology* (London: Oxford University Press, 2002), 382–394.

deep sense of purpose.[39] Bill George states concisely: "we need leaders who lead with purpose, values, and integrity; leaders who build enduring organizations, motivate their employees to provide superior customer service, and create long-term value for shareholders."[40]

In recent times, authentic leadership has gained increasing importance since it places high emphasis on behaving transparently, with a high moral and ethical bearing. According to Avolio and Gardner, authentic leadership is somewhat of a generic term and can incorporate transformational, charismatic, servant, spiritual, or other forms of positive leadership. As one of the positive forms of leadership, authentic leadership complements work on ethical and transformational leadership.[41] Walumbwa et al. define authentic leadership as follows:

> A pattern that draws upon and promotes both positive psychological capacities and a positive ethical climate, to foster greater self-awareness, an internalized moral perspective, balanced processing of information, and relational transparency on the part of leaders working with followers, fostering positive self-development.[42]

The key components of authentic leadership that emerge from this definition are self-awareness, moral perspective, and relational transparency. Zhu et al. clarify that to be authentic, leaders must transcend their own narrow self-interests and focus on the on the greater common good.[43] Thus authentic leadership is more than just "being true to oneself" and encompasses moral perspectives and honest relationships with followers.

As a practitioner of authentic leadership, Bill George has proposed a view that leaders need to follow their internal compass to reach their true purpose. Based on interviews with 125 contemporary heads of various organizations, George and Sims have identified the following five dimensions of *authentic leaders*:

1. Pursuing purpose with passion
2. Practicing solid values
3. Leading with heart

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[39] See: B. George and P. Sims, *True North: Discover Your Authentic Leadership* (San Francisco, CA: Jossey-Bass, 2007); B. George, P. Sims, A. N. McLean, and D. Mayer, "Discovering Your Authentic Leadership," *Harvard Business Review*, 85(2), (2007): 129–138.

[40] William George, Authentic leadership: Rediscovering the secrets to creating lasting value (San Francisco, CA: Jossey-Bass, 2003), 9.

[41] Bruce J. Avolio and William L. Gardner, "Authentic leadership development: Getting to the root of positive forms of leadership," *The Leadership Quarterly,* 16 (2005): 315–338.

[42] F. O. Walumbwa, B. J. Avolio, W. L. Gardner, T. S. Wernsing, and S. J. Peterson, "Authentic Leadership: Development and Validation of a Theory-based Measure," *Journal of Management*, 34(1), (2008): 89–126.

[43] W. Zhu, D. R. May, and B. J. Avolio, "The Impact of Ethical Leadership Behavior on Employee Outcomes: The Roles of Psychological Empowerment and Authenticity," *Journal of Leadership & Organizational Studies*, 11(1), (2004): 16–26.

4. Establishing enduring relationships
5. Demonstrating self-discipline[44]

Building on the metaphor of a compass pointing toward a magnetic pole, George, McLean, and Craig equate the search for authentic leadership with a journey toward our True North and point out:

> True North is the internal moral compass that guides you successfully through life. It represents who you are as a human being at your deepest level. . . . Your True North is based on what is most important to you, your most cherished values, your passions and motivations, the sources of satisfactions in your life. Just as a compass points toward a magnetic pole, your True North pulls you toward the purpose of your leadership. When you follow your internal compass, your leadership will be authentic, and people will follow you naturally.[45]

George et al. acknowledge that finding our True North is a lifetime journey beset with risks and uncertainties. It takes hard work and a sincere look at our strengths and shortcomings: "Becoming an authentic leader," they state, "takes hard work. It is not much different from becoming a great musician or a great athlete. To become great in any endeavor—whether it is your career, your family, your community—you must use the unique strengths you were born with and develop them to the fullest, while acknowledging and learning from your shortcomings."[46]

In the Epilogue to their book *True North: Discover Your Authentic Leadership*, George and Sims invite us to reflect upon what our legacy will be by envisioning the end of our life. What would we like to say to our children, grandchildren, and great-grandchildren about the impact of our lifework? Or, what difference did we make in the world through our combined efforts? With a seriousness characteristic of certain urgency, they conclude thoughtfully: "Why not take the opportunity to think about that question right now, while you are still writing your life story? Just as it is never too late to lead, it is never too late to make a difference in the world and to leave a legacy . . . the only thing you take with you is what you leave behind. . . . *That is the fulfillment of leadership*."[47] What legacy leaders leave depends upon how they lead their lives. It also depends upon the causes they serve.

Servant Leadership

Regarded by many authors as "a valid, modern theory of leadership,"[48] servant leadership was first introduced by Robert K. Greenleaf's powerful short essay written in 1970, titled *The Servant as Leader*. Describing what he called "the leadership

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[44] George and Sims, *True North*, xxxi.

[45] Bill George, Andrew McLean, and Nick Craig, *Finding Your True North: A Personal Guide* (San Francisco, CA: Jossey-Bass, 2008), xiii.

[46] Ibid.

[47] George and Sims, *True North*, 201–202.

[48] Robert F. Russell and A. Gregory Stone, "A Review of Servant Leadership Attributes," *Leadership & Organizational Development Journal*, 23 (3), (2002): 145–157.

crisis," Greenleaf notes that "colleges, universities, and seminaries have failed in their responsibility to prepare young people for leadership roles in society."[49] According to Greenleaf, "The servant-leader is servant first . . . . It begins with the natural feeling that one wants to serve, to serve first. That person is sharply different from one who is *leader* first."[50] Greenleaf believes that through selfless service, servant leaders achieve trust among employees, customers, and communities. He then goes on to present the litmus test of effectiveness of leadership:

The best test, and difficult to administer, is: Do those served *grow* as persons? Do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And, what is the effect on the least privileged in society; will they benefit, or, at least, not be further deprived? . . . The servant-as-leader must constantly ask: How can I use myself to serve best?[51]

Greenleaf informs us that he got the idea of servant leadership by reading Hermann Hesse's book entitled *Journey to the East*. Therefore, perhaps the best way to understand servant leadership is to read *Journey to the East*. The book is about a spiritual journey to the East. During the journey, a humble servant named Leo does all the chores for the travelers. He keeps the group together through his songs and high spirits. And when Leo disappears, the group falls into disarray and the journey is abandoned. They cannot continue without him. Later on in the book, the narrator finds out that Leo, whom he had taken to be a servant, was actually the noble leader of the group.[52] This radical shift is the core of servant leadership: from followers serving leaders to leaders serving followers. Servant leadership is shared leadership in essence: it emphasizes increased service to others; a holistic approach to work, promoting a sense of community; and the sharing of power in decision-making.[53]

In short, the basic mind-set of a servant leader is a strong desire to contribute. Stephen Covey writes: "Deep within each one of us there is an inner longing to live a life of greatness and contribution—to really matter, to really make a difference."[54] Swami Dayananda, a preeminent modern spiritual teacher, puts it even more succinctly: "One must grow from being a consumer to become a contributor."[55] For as long as we are living a life of a consumer, we are not paying our spiritual debt to the universe.

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[49] Robert K. Greenleaf, Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness (Mahwah, NJ: Paulist Press, 1977), 77.

[50] Ibid., 27.

[51] Ibid., 5, 10.

[52] Hermann Hesse, *The Journey to the East*, translated by H. Rosner (New York: Picador, 2003; Original work published in 1932).

[53] Larry Spears, Practicing Servant-Leadership: Succeeding Through Trust, Bravery, and Forgiveness (San Francisco, CA: Jossey-Bass, 2004).

[54] Steven Covey, *The 8th Habit: From Effectiveness to Greatness* (New York: Free Press, 2004), 28.

[55] *Avgcbe* (December 18, 2010), *Life and Work of Pujya Swami Dayananda Saraswati* [Video file]. Retrieved, February 12, 2015. https://www.youtube.com/watch?v=7FNDth7fajY.

Servant leadership is similar to transformational leadership in that both emphasize, appreciate, and empower followers. However, as Stone et al. point out, the main difference between servant leadership and transformational leadership is the focus of the leader: "Transformational leaders tend to focus more on organizational objectives, while servant leaders focus more on people who are their followers."[56] These authors further point out that servant leaders influence followers through service itself, while transformational leaders rely on their charismatic abilities.

Integrity: The Most Important Leadership Ingredient

According to Bennis and Nanus, leaders come in all shapes and sizes—short, tall, neat, sloppy, young, old, male, and female. Based on their research, the basic ingredients of leadership are a guiding vision, passion, integrity, trust, curiosity, and daring. For them, leadership is all about character, and integrity matters most.[57] The importance of integrity is also borne out by many other leadership researchers. Kouzes and Posner, having surveyed over 75,000 people around the globe over the last 30 years, discovered that honesty emerges as the single most important ingredient in the leader-constituent relationship. They conclude that "nearly 90 percent of constituents want their leaders to be honest above all else."[58] They list five practices of exemplary leadership:

1. Model the way.
2. Inspire a shared vision.
3. Challenge the process.
4. Enable others.
5. Encourage the heart.[59]

According to social learning theory, role models facilitate the acquisition of moral and other types of behavior. This theory highlights the influence aspect of leadership. Albert Schweitzer is reported to have said, "Example is not the main thing in influencing others. It is the only thing." Defining the process of becoming a leader in terms of authenticity and self-mastery, Bennis equates it with becoming yourself, which is not as simple as it sounds. He gives out all the keys to exemplary leadership in an interview to *Fast Company*:

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[56] G. A. Stone, R. F. Russell, and K. Patterson, "Transformational versus Servant Leadership: A Difference in Leader Focus," *Leadership & Organization Development Journal*, 25(4), (2004): 349–361.

[57] Bennis and Nanus, *Leaders*, 7–9.

[58] Kouzes and Posner, *The Leadership Challenge*, 34.

[59] Ibid., 14–24.

The process of becoming a leader is, if not identical, certainly similar to the process of becoming a fully integrated human being. It's got to do with authenticity, it's got to do with candor, it's got to do with the fact that one cannot truly lead unless one is an expert in self-management. The essence of leaders is placed firmly in issues of character, on who we are, on self-awareness.[60]

The following story splendidly highlights the value of integrity and truthfulness—qualities central to authentic leadership—in life and leadership:

The Seed of Honesty: Choosing a CEO[61]

A successful business man was growing old and knew it was time to choose a successor to take over the business.

Instead of choosing one of his Directors or his children, he decided to do something different. He called all the young executives in his company together.

He said, "It is time for me to step down and choose the next CEO. I have decided to choose one of you."

The young executives were shocked, but the boss continued. "I am going to give each one of you a SEED today – one very special SEED. I want you to plant the seed, water it, and come back here one year from today with what you have grown from the seed I have given you. I will then judge the plants that you bring, and the one I choose will be the next CEO."

One man, named Jim, was there that day, and he, like the others, received a seed. He went home and, excitedly, told his wife the story. She helped him get a pot, soil, and compost, and he planted the seed.

Every day, he would water it and watch to see if it had grown. After about 3 weeks, some of the other executives began to talk about their seeds and the plants that were beginning to grow.

Jim kept checking his seed, but nothing ever grew. Three weeks, four weeks, and five weeks went by, still nothing. By now, others were talking about their plants, but Jim didn't have a plant, and he felt like a failure.

Six months went by—still nothing in Jim's pot. He just knew he had killed his seed. Everyone else had trees and tall plants, but he had nothing. Jim didn't say anything to his colleagues; however he just kept watering and fertilizing the soil—he so wanted the seed to grow.

A year finally went by, and all the young executives of the company brought their plants to the CEO for inspection.

Jim told his wife that he wasn't going to take an empty pot. But she asked him to be honest about what happened. Jim felt sick to his stomach; it was going to be the most embarrassing moment of his life, but he knew his wife was right.

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[60]Warren G. Bennis (interview, December 26, 2011), "Have the requirements for being a good leader changed?" *Fast Company*: Leadership Hall of Fame.

[61]Author Unknown. This story is extensively available on the internet, typically presented as "A friend of mine sent me this story."

He took his empty pot to the board room. When Jim arrived, he was amazed at the variety of plants grown by the other executives. They were beautiful—in all shapes and sizes.

Jim put his empty pot on the floor, and many of his colleagues laughed; a few felt sorry for him!

When the CEO arrived, he surveyed the room and greeted his young executives.

Jim just tried to hide in the back. "My, what great plants, trees, and flowers you have grown," said the CEO. "Today one of you will be appointed the next CEO!"

All of a sudden, the CEO spotted Jim at the back of the room with his empty pot. He ordered the financial director to bring him to the front.

Jim was terrified. He thought, "The CEO knows I'm a failure! Maybe he will have me fired!"

When Jim got to the front, the CEO asked him what had happened to his seed—Jim told him the story.

The CEO asked everyone to sit down except Jim. He looked at Jim and then announced to the young executives, "Behold your next Chief Executive Officer! His name is Jim!"

Jim couldn't believe it. Jim couldn't even grow his seed.

"How could he be the new CEO?" the others said.

Then the CEO said, "One year ago today, I gave everyone in this room a seed. I told you to take the seed, plant it, water it, and bring it back to me today. But I gave you all boiled seeds; they were dead—it was not possible for them to grow. All of you, except Jim, have brought me trees and plants and flowers. When you found that the seed would not grow, you substituted another seed for the one I gave you. Jim was the only one with the courage and honesty to bring me a pot with my seed in it. Therefore, he is the one who will be the new chief executive officer!

We present below some creative expressions of self-leadership and spiritual leadership in the workplace.

Edgewalking Leadership: Dancing Without Falling Off the Cliff

The traditional forms of leadership and organizational structure are proving inadequate to deal with emerging reality that is complex, multidimensional, and virtual. We need new thinking and new metaphors of resonance to dance with the emergent reality. We need holistic systems that are able to integrate the spiritual and the material perspectives in a dialectical manner.

Based on formal research interviews conducted over a 5-year period with 40 business leaders and numerous workshops and talks, Judi Neal presents a model of leadership that incorporates five qualities and five skills of leaders called edgewalkers, a term she coined to denote leaders who are worldcentric in their identity and outlook, who are deeply spiritual, and who are committed to making a positive difference in the world.[62]

The five edgewalker qualities of *being* are self-awareness, passion, integrity, vision, and playfulness. Although, many other leadership theories describe the first four of these qualities, yet one quality that is seldom seen in the leadership literature is the quality of playfulness. The quality of playfulness allows edgewalkers to see possibilities and to envision seemingly unrelated things in ways not obvious to others. The five edgewalker skills are knowing the future, risk-taking, manifesting, focusing, and connecting.

What gives these leaders egdewalker status is the fact that they operate on the margins, right on the edge between what is *present* and what is *possible*. Neal avers that edgewalkers walk between the spiritual and material world by envisioning what's possible and then taking symbolic and concrete action to make it real.

Neal clarifies that edgewalkers' primary identity is not wrapped up in the organization that they work for or the state or province that they live in. And while they may love the country of their citizenship, they see themselves more as citizens of the universe. They are people who walk between worlds and build bridges between different worldviews. They stand with one foot in the present reality and another foot in the future. These new global humans, these edgewalkers, are the ones who can lead humanity into a future based on peace, sustainability, social justice, equality, and enough for all.[63]

Return on Character? Does It Still Pay to Be Good?

Exemplary leaders will be distinguished by their mastery of soft skills: people skills, taste, judgment, and above all character. Character is the voice inside which speaks and says 'This is the real me.' Effective leaders, and effective people, know this voice very well.
    ~Warren Bennis

In Warren Bennis's view, exemplary leaders are distinguished by the strength of their character. Character signifies our core values and beliefs and their congruence. Research reported in *Harvard Business Review* (*HBR*) over the last 20 years about

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[62] Judi Neal, Edgewalkers: People and organizations that take risks, build bridges, and break new ground (Westport, CT: Praeger, 2006).

[63] See Judi Neal, "Edgewalker: Leadership and the New Global Human," in Mark Russell and Mike Thompson, eds., *Business, Spiritually and the Common Good*, forthcoming, retrieved, March 20, 2016: http://edgewalkers.org.

the alchemy of exemplary leadership has fully borne out Bennis's sage observation. According to this research, all exemplary leadership largely centers around "leader as a person"—*on leader's character and qualities of the heart*.

Does it pay to be virtuous? Do highly principled leaders and their organizations perform, especially well, financially? Yes, reports the *HBR* 2015 April issue. According to a new study by KRW International, a Minneapolis-based leadership consultancy, the researchers found that CEOs whose employees gave them high marks for character had an average return on assets of 9.35% over a 2-year period. That's nearly five times as much as what those with low character ratings had; their ROA averaged only 1.93%.[64]

Drawing on and sifting through the anthropologist Donald Brown's classic inventory of about 500 behaviors and characteristics that are recognized and displayed in all human societies, the study identified four moral principles—integrity, responsibility, forgiveness, and compassion—as universal markers of character. These four pillars can be expressed as four sets of leadership behaviors: do the right thing, work for the common good, rise above mistakes (your own and others'), and be compassionate. The study found out that leaders who frequently engaged in behaviors that reveal strong character—for instance, standing up for what's right, expressing concern for the common good, letting go of mistakes (their own and others'), and showing empathy—outperformed their counterparts who lacked these moral values.

The good news is (and research shows it too) that with some inclination and concerted effort, character can be cultivated and honed over time to do the right thing and to act compassionately for the common good.

By way of a case in point, we present below the making of Steve Jobs as a consummate self-leader.[65]

The Spiritual Quest of Steve Jobs: Connecting the I-Dots Gazing Forward, Glancing Back

By critical acclaim, Steve Jobs is considered to be a creative genius and a great visionary leader. More than one pundit, praising Jobs's ability to transform industries with his inventions, called him a modern-day "Leonardo da Vinci."[66] He wanted to leave his permanent mark on the universe: "We're here to put a dent in the

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[64] See: Measuring the Return on Character, *HBR*, April 2015, 20–21.

[65] Partially based on author's article Dhiman, S. (2016) "The Spiritual Quest of Steve Jobs: Connecting the I-Dots Gazing Forward, Glancing Back." *The Journal of Values-Based Leadership*: Vol. 9: Iss. 2 (Summer/Fall 2016), Article 10. Available at: http://scholar.valpo.edu/jvbl/.

[66] Griggs, Brandon (2011). Steve Jobs praised as Apple's visionary, creative genius, *CNN*. October 6, 2011. *Retrieved* August 21, 2015: http://www.cnn.com/2011/10/06/us/obit-steve-jobs/.

universe."[67] And what a mark he did leave, if influence is any measure of a person. With the passing of Steve Jobs, one cartoon (used as a featured image for this essay) stood out: St. Peter introduces Jobs to Moses with the caption: "Moses, meet Steve. He's gonna upgrade your tablets."[68] As below, so above!

Many believe that the inner clarity and conviction that Steve Jobs attained was the result of his deep explorations into his spiritual self. It is well known that Steve was mystified by Eastern philosophies. He went to India during the 1970s as a teenager before cofounding Apple. It proved to be a life-changing experience and a great turning point in the real spiritual sense.

The Spiritual Quest Begins

After reading Harvard professor Ram Dass's *Be Here Now* and Paramahansa Yogananda's *Autobiography of a Yogi*, Steve Jobs traveled to India in 1974 with a friend, Dan Kottke, who later became Apple's first employee. His trip to India was disappointing and revelatory at once, as he himself realized and recounted: "We weren't going to find a place where we could go for a month to be enlightened."[69] Yet in a far more important sense, during his short fling into various Indian *āshrams*, Jobs picked up the importance of cultivating inner centeredness and composure and looking at the world from the inside out. This orientation seemed to have served him well throughout his life as a leader of Apple.

Jobs's India connection, though, preceded his trip. As a penniless college dropout, he would walk seven miles every Sunday to get a free meal at the *Hare Krishna* temple. He also retained a lifelong admiration for Mahatma Gandhi. In 1997, Apple's "Think Different" ads, which featured his personal idols, included the Mahatma.[70]

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[67] Sutter, John D. "5 memorable quotes from Steve Jobs." *CNN*. Retrieved August 21, 2015: http://www.cnn.com/2011/10/05/tech/innovation/steve-jobs-quotes/. Walter Isaacson, biographer of Steve Jobs, titles Chapter Fifteen in Jobs's biography as "A Dent in the Universe." This expression occurs at least 6 times in this biography. *See*, Isaacson, Walter (2011), *Steve Jobs*. New York, NY: Simon & Schuster, 92, 94, 112, 159, 490, and 499.

[68] Moses Meet Steve, He's Gonna Upgrade Your Tablets. A Cartoon, posted October 10, 2011. *Retrieved* August 21, 2015: http://weknowmemes.com/2011/10/moses-meet-steve-hes-gonna-upgrade-your-tablets/.

[69] Imbimbo, Anthony (2009). *Steve Jobs: The Brilliant Mind Behind Apple* (*Life Portraits*). New York, NY: Gareth Stevens Publishing, 42.

[70] Trip to India as a teen was a life-changer for Steve Jobs. *The Economic Times*. *Retrieved* August 21, 2015: http://articles.economictimes.indiatimes.com/2011-10-07/news/30253986_1_steve-jobs-story-of-apple-computer-steve-wo-zniak. Jobs also alludes to his Sunday free meals at a *Hare Kris*hna temple during his 2005 Stanford speech.

The Book that Influenced Steve the Most

Jobs's interest in Eastern spirituality was solidified later when he dabbled in Zen Buddhism at the Los Altos Zendo. The greatest influence on Steve Jobs, however, was the book *Autobiography of a Yogi*—"the guide to meditation and spirituality that he had first read as a teenager." His biographer, Walter Isaacson, tells us, "then re-read in India and had read once a year ever since." It was the *only* book Isaacson notes that Jobs downloaded on his personal ipad2.[71] Jobs's credo "Actualize yourself" seems to have come directly out of Yogananda's philosophy of self-realization.

It has recently come to knowledge that copies of Yogananda's classic autobiography were handed out at Steve Jobs's memorial, as reported by Marc Benioff, CEO and cofounder of Salesforce.Com, in a TechCrunch Disrupt SF 2013 conference interview.[72] Marc shares his story of opening the brown box that was given to every guest at Steve Jobs's memorial service. Jobs had apparently arranged to give Yogananda's *Autobiography of a Yogi* in his own memorial service as a last gift to the attendees![73]

Paramahansa Yogananda was the first great spiritual master of India to live in the West for a long period (over 30 years). In what may be described as the most intimate, first-hand account of a master's spiritual unfoldment, Yogananda, in his *Autobiography*, memorably chronicles his encounters with many saints and sages during his youthful search throughout India for an illumined teacher, 10 years of training in the hermitage of a revered yoga master, and the 30 years that he lived and taught in America. It also records his meetings with Mahatma Gandhi, Nobel Laureate Rabindranath Tagore, Luther Burbank, and other celebrated spiritual personalities of East and West. The *Columbia University Press* review extolled *Autobiography of a Yogi* in these glowing terms: "There has been nothing before, written in English or in any other European language, like this presentation of Yoga."[74]

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[71] Isaacson, Walter (2011). *Steve Jobs*. New York, NY: Simon & Schuster, 527.

[72] Marc Benioff on the Invisible Hand of Steve Jobs | Disrupt SF 2013. Interview retrieved August 22, 2015 https://www.you tube.com/watch?v=4rO_Vs4M29k.

[73] Walter Isaacson in his biography, *Steve Jobs*, lists a number of books that influenced Steve Jobs: William Shakespeare's *King Lear*, Plato, Clayton Christensen's *Innovator's Dilemma*, Shunryu Suzuki's *Zen Mind, Beginner's Mind*, Chogyam Trungpa's *Cutting Through Spiritual Materialism*, Paramahansa Yogananda's *Autobiography of a Yogi*, and Herman Melville's *Moby Dick*. *See*: Isaacson, *Steve Jobs*, p. 35.

[74] See reviews published on the back cover of 1972 edition of *Autobiography of a Yogi*.

Autobiography of a Yogi: "A Book About Yogis by a Yogi"

Hailed as "a book *about* yogis *by* a yogi,"[75] it is indeed a rare marvel of self-mastery through mind-control and self-realization. Here is an illustration of the great power of love and of the mind over matter, narrated in the inimitable style by Yogananda in this book:

The secret of improved plant breeding, apart from scientific knowledge, is love. Luther Burbank uttered this wisdom as I walked beside him in his Santa Rosa garden. We halted near a bed of edible cacti. "While I was conducting experiments to make 'spineless' cacti," he continued, "I often talked to the plants to create a vibration of love. 'You have nothing to fear,' I would tell them. 'You don't need your defensive thorns. I will protect you. Gradually the useful plant of the desert emerged in a thornless variety.[76]

Holy Curiosity and Divine Sense of Wonder

Steve Jobs learned some important lessons from Yogananda's autobiography: the importance of holy curiosity and sense of wonder,[77] self-effort, self-realization, and, above all, fearlessness in facing life and death. Jobs, who in his 2005 Stanford Commencement Speech memorably described death as "very likely the single best invention of life,"[78] departed from this world exclaiming: "Oh wow. Oh wow. Oh wow."[79] In the same speech, signaling the importance of loving what we do, he noted, "Your work is going to fill a large part of your life, and the only way to be truly satisfied is to do what you believe is great work. And the only way to do great work is to love what you do."[80]

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[75] *Op. Cit.* Wentz, W.Y. Evans (1972) in a preface to Paramahansa Yogananda, *Autobiography of a Yogi* (Los Angeles, CA.: Self-Realization Fellowship), vii.

[76] Paramahansa Yogananda*, Autobiography of a Yogi*, 411.

[77] One thinks here of Carlyle's observation in *Sartor Resartus*: "The man who cannot wonder, who does not habitually wonder (and worship), were the president of innumerable Royal Societies and carried . . . the epitome of all laboratories and observatories, with their results, in his single head, is but a pair of spectacles behind which there is no eye." Cited in *Autobiography of a Yogi*, p. 384. Autobiography is full of such soul-uplifting insights.

[78] Steve Jobs's 2005 Stanford Commencement Address. *Retrieved* August 22, 2015: https://www.youtube.com/watch?v=UF8 uR6Z6KLc.

[79] Jones, Sam (2011). Steve Jobs's last words: "Oh wow. Oh wow. Oh wow." *The Guardian*. October 31, 2011. *Retrieved* August 22, 2015: http://www.theguardian.com/technology/2011/oct/31/steve-jobs-last-words. Legend has it that, at his death in 1951, Ludwig Wittgenstein's last words were "Tell them I've had a wonderful life." *See*, Monk, Ray (1990). *Ludwig Wittgenstein: The Duty of Genius*, New York, NY: Macmillan, 579.

[80] Steve Jobs's 2005 Stanford Commencement Address.

Humility, the Hardest of Leadership Virtues

Reflecting on the cartoon that we referred to in the opening of this entry, Nick Gier quips: "If there is a heaven, then Steve Jobs has not only met St. Peter and Moses, but he's also been pitching his great ideas among all the saints of human history. They will learn a lot from him, and perhaps they will teach him a little humility."[81]

Perhaps, nature does not like to give two gifts to one person. If flair for novelty was Steve Jobs's greatest gift, it certainly did not come wrapped in the gentle cloak of humility. Nevertheless, his constant effort to remake himself, to self-actualize his total potential, does seem to point to an unremitting commitment to spiritual quest—the hallmark of all good and great leaders. Of all virtues, said Ben Franklin in his famous *Autobiography*, humility is the most difficult to cultivate. By the time one gets to be good at it, one becomes proud of it!

Capturing Steve Jobs' Human Side

He wasn't a saint. I am not saying that. None of us are. But it's emphatically untrue that he wasn't a great human being.[82]

This quote from Tim Cook, Apple CEO, shows us that spiritual leadership is not about *being a saint*; it is about *becoming a great human being*. In their recent book on the evolution of Steve Jobs as a visionary leader, Brent Schlender and Rick Tetzeli quote Tim Cook who tells the untold story of his friendship with Steve jobs. According to Cook, Steve was a passionate person, a caring leader, and a genuine human being. He believes that Walter Isaacson's biography[83] did Steve a tremendous disservice by unfairly portraying him a sort of greedy, selfish egomaniac. It didn't capture his humane side—Steve Jobs, the person.

Tim recalls that when he offered his liver to Steve, Steve refused, stating, "No, I'll never let you do that. I'll never do that!" "Somebody that's selfish," Cook recounts, "doesn't reply like that."[84] According to Tim Cook, Steve cared. He cared deeply about things. Yes, he was very passionate about things, and he wanted things to be perfect. And that was what was great about him. He wanted everyone to do their best…A lot of people mistook that passion for arrogance.[85]

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[81] Death as a Friend for Jobs, Mozart, and Don Juan. A Blog Post by Nick Gier, posted on November 29, 2011. *Retrieved* August 22, 2015: http://www.pocatelloshops.com/new_blogs/politics/?p=8562.

[82] Brent Schlender and Rick Tetzeli, Becoming Steve Jobs: The Evolution of a Reckless Upstart into a Visionary Leader (New York: Crown Business, 2015), 392.

[83] Walter Isaacson, *Steve Jobs* (New York: Simon & Schuster, 2011), 43; 447.

[84] Brent Schlender and Rick Tetzeli, Becoming Steve Jobs: The Evolution of a Reckless Upstart into a Visionary Leader (New York: Crown Business, 2015), 392.

[85] Ibid.

Steve jobs had his share of human failings. He never pretended to be a saint. His 2005 Stanford Commencement Address shows him to be searching for deep spiritual answers to the perennial questions of life. In him we find a curious integration of Jim Collins's level five leader, marked by a paradoxical combination of compelling humility ("*stay hungry, stay foolish*") and fierce professional will ("*making a ding in the universe*"). A popular "Steve Jobs in heaven" cartoon has St. Peter introduce Jobs to Moses with the caption: "Moses, meet Steve. He's gonna upgrade your tablets…"[86] That he arranged to gift *Autobiography of a Yogi* in his own memorial service as a last gift to the attendees tells a lot about what was on his mind during the final period of his life.

The Art of Story Telling

In his seminal Stanford commencement address, Jobs told three remarkable stories. His first story was about connecting the dots looking backward.[87] He recounted his struggles in early life, including the touching story about his adoption. The second story was about his rise, fall, and rise again with Apple. The crux of the speech, and its most compelling part, came in the third story which describes his bout with cancer.

"My third story is about death." Steve Jobs continues, "When I was 17, I read a quote that went something like: 'If you live each day as if it was your last, someday you'll most certainly be right.' It made an impression on me, and since then, for the past 33 years, I have looked in the mirror every morning and asked myself: 'If today were the last day of my life, would I want to do what I am about to do today?' And whenever the answer has been 'No' for too many days in a row, I know I need to change something."[88]

Perhaps certain things become clearer with the impending inevitability of death. The day before Steve Jobs passed away, he told his sister, Mona Simpson, that he was going to a better place.[89] Jobs's sister reminisced in the eulogy she delivered at his memorial service: "Death didn't *happen* to Steve, he *achieved* it."[90]

Jobs seems to have made his peace with the universe, finally.

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[86] Retrieved June 21, 2016: http://maypalo.com/2011/10/09/top-5-best-steve-jobs-in-heaven-comics/. Also see: https://yvettewohn.com/2011/10/14/steve-jobs-in-heaven/.

[87] Perhaps the Danish philosopher, Søren Kierkegaard, expressed the sentiment more accurately: "Life can only be understood backwards; but it must be lived forwards."

[88] Ibid.

[89] Simpson, Mona (2012). A Sister's Eulogy for Steve Jobs. *The New York Times*. October 30, 2012. *Retrieved* August 21, 2015: http://www.nytimes.com/2011/10/30/opinion/mona-simpsons-eulogy-for-steve-jobs.html?pagewanted=all&_r=0.

[90] Ibid. Emphasis added.

Concluding Thoughts

Leadership is a moral and spiritual journey whose compass is found within the soul. What is the essence of self-leadership and spiritual leadership? It is just this: Knowing the truth about ourselves, helping others discover this truth, and boldly living out this truth together moment to moment in a life marked by humility, altruistic love, compassion, and contribution. Having material wealth doesn't really satisfy our inner yearning for a deeper meaning and fulfillment in work and life. Self-leadership transforms the nature of leadership itself—so that the central purpose of leadership becomes spiritual fulfillment and service to society.

As I complete this chapter, a student of mine sent me an email about Starbucks. The company announced today that it will attempt to donate 100% of its leftover food from its 7000-plus US locations to food banks. According to Starbucks CEO Howard Schultz, the idea came from baristas behind the counter.[91] Reading this announcement made me think about the larger purpose of human existence. It is not by our wars and competitions that we dignify our race; rather it is through our caring and contribution that we truly redeem our existence. But the spiritual journey must start with oneself, for unless there is order within oneself, there cannot be order in the world.

This is the need of the hour: We need leaders who are centered, but not self-centered, leaders who lead with self-power and not position-power. This truth is also highlighted by Bolman and Deal as they conclude their book *Leading with Soul* with a quote from David Batstone:

> At this moment the corporation sorely needs leaders—not people with titles, but true leaders at every level of the corporate ladder—to live with soul….I am inclined to believe, however, that for most people, *it is not a new path but the truth about themselves that awaits discovery*. Once they start living out of that discovery, they inspire everyone around them.[92]

It has been said that the function of leadership is to produce more leaders, not more followers. What is the alchemy of producing more leaders? Most of the time, it is about leading from behind. In his autobiography entitled *Long Walk to Freedom*, Nelson Mandela equated a great leader to a shepherd: "A leader. . .is like a shepherd. He stays behind the flock, letting the most nimble go out ahead, whereupon the others follow, not realizing that all along they are being directed from behind."[93] Elsewhere Mandela states that "It is better to lead from behind and to put others in front, especially when you celebrate victory when nice things occur. You take the front line when there is danger. Then people will appreciate your

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[91] Retrieved June 22, 2017: http://abc7.com/news/starbucks-to-start-donating-leftover-food-to-food-banks/1258192/.

[92] Cited in Bolman and Deal, *Leading with soul*, 236.

[93] Nelson Mandela, *Long Walk to Freedom: The Autobiography of Nelson Mandela* (New York: Little, Brown and Company, 1995), 22.

leadership."[94] Within the short compass of these two quotes, Mandela encapsulates the leadership lessons he learnt having spent 10,000 days in jail over a period of 50 years of struggle (1944–1994) for ending racial segregation and bondage. Leading from behind is a leadership style whose time has come. It is style which puts followers in the forefront of leadership line. However, it requires supreme humility.

We conclude this chapter with a rare story that teaches us humility in life and death.

In Life and in Death, Be Humble! [95]

A story is told of a sculptor who was to die in 6 months. He decided to make nine identical statues of himself. These statues were like *selfies*, perfect reproductions of the sculptor himself. He was a very talented artist with his curious and convincing creations. His time was up, and the Lord of Death, Yama, sent his messengers, *yamadūtas*, with instructions to make sure the sculptor moved on.

The sculptor thought his creation would save him, hide him from his debt to Death. Death's messengers came down to get him. Indeed they could not separate the exact replicas from the original. Confused, and having to enforce the absolute necessities of time, the messengers hurried back to their Lord and explained their dilemma. Yama would not put up with any delay, and he himself went to deliver the message to the sculptor. When he got here, Lord Yama saw the marvel that had been created—these were skillful, convincing replicas that showed the extreme talent of the artist. Who could tell which was a human and which a sculpture? To whom should Yama call?

Thoroughly impressed, Lord Yama could only marvel. But having seen a several generations of humans go by, he knew about men and their capacity for mistakes. Standing in the middle of the theatre, Yama praised the perfection of the sculptures, their freedom from cracks or misplaced chiseling. He said, "Only a celestial being, a *devatā*, is capable of producing such beauty, no human could do such work, could create such heavenly art." The sculptor could not hold his tongue, "No, Sir, I have created these masterpieces. It was no *devatā*, it was me. I made them all. They are beautiful, aren't they? They are my best work."

Needless to say, that was all Lord Yama needed and he said, "Come with me, sir!"

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[94] As quoted in Ryan Lizza, Leading from Behind, *New Yorker*, April 26, 2011. Retrieved March 31, 2016: http://www.newyorker.com/news/news-desk/leading-from-behind.

[95] This story was told by Swami Dayanand Saraswati, a renowned traditional teacher of Advaita Vedānta, and founder of the *Arsha Vidya Gurukulam*, few weeks before his attaining *mahāsamādhi*. As reported by John Warne who was present at the time the story was told. On September 9, 2015, John personally shared this story via an email with this author as a part of a document titled, *Letters about Swamiji*.

Lao Tzu, the great Chinese sage, has stated it so well, "A leader is best when people barely know he exists, when his work is done, his aim fulfilled, they will say: we did it ourselves." He recognized the importance of humility as the key ingredient of leadership for only the humble can truly serve a cause higher than themselves. Self-leadership is not about how high you climb on the organizational ladder; it is about what you *contribute* and *stand for*.

The Ego-Soul Dynamics of Leadership Development

3

Richard Barrett

Introduction

No one is born a leader. A leader is someone you become: not in the same way you become an engineer, a businessman, a dentist, or a doctor. It is a role you grow into. Some people naturally grow into leadership roles; some go all out to seek a leadership role, and others have leadership thrust upon them. Some, like me, choose not to be a leader of people but a leader of thoughts. Whatever the case, the journey to becoming a *successful* leader is the same; there are seven stages of psychological development you must master to become a great leader. If you fail to master a particular stage, you will not become a great leader. You may become a good leader or a recognized leader, but you will not be remembered as a great leader. Becoming a great leader is the journey of evolutionary leadership through ego development to soul activation (Barrett, 2010).

Overview

Every person on the planet follows the same evolutionary path during the first 24 years of their lives. This is called the journey of ego development. There are three stages to this journey, learning how to survive, learning how to keep safe, and learning how to feel secure. The extent to which you are able to master these stages of development affects your ability to master the last three stages of psychological development—the stages of soul activation.

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The fourth stage of your journey is the bridge between the ego stages of development and the soul stages of development. This stage, which begins in your mid-20s and continues through to your late 30s, is called individuation. During this stage of development, you learn to master the more significant fears you developed during the first three stages of development so that you can become an adaptive, viable, independent individual. Only when you have successfully mastered this stage of development are you ready to embark on the last three stages of development and learn how to become a great leader.

To master the soul activation stages of development, you must learn how to self-actualize—find your purpose—and express your unique gifts and talents, make a difference by connecting and working with others who share your passion and purpose, and serve the greater good through acts of selfless service.

Leadership Development

From a leadership development perspective, we can split this journey into four stages: individuating, self-actualizing, integrating, and serving.

Depending on the lens through which you view leadership development, you can say these four stages are (a) an evolutionary journey of psychological development, (b) an evolutionary journey of spiritual development, or (c) an evolutionary journey of personal fulfillment. Whatever lens you use, it is impossible to avoid the importance of mastering the ego-soul dynamics of the stage of development you are at and the stages of development you have passed through where you still have unmet needs, because the mastery of each stage of development is a necessary prerequisite for the mastery of the following stage. If you fail to master one stage, you will need to go back, review, and adjust the changes you made to your values and beliefs in the previous stage in order to move forward (Barrett, 2013).

In this respect, the individuating stage is paramount. You will find yourself constantly returning to this stage of development as you move through the higher stages of development. This is because we cannot self-actualize if we still have survival fears from the first stage of ego development; we cannot integrate (make a difference), if we still have relationship fears from the second stage of ego development; and we cannot find fulfillment through acts of selfless service, if we still have self-esteem fears from the third stage of ego development. With this context, we are now in a position to understand the seven stages of psychological development which are summarized in the following table (Barrett, 2014; Barrett, 2016).

Stages of psychological development	Age range	Developmental task	Motivation	Developmental focus	
				Internal	External
Serving	60+ years	Alleviating suffering and caring for the well-being of future generations, humanity, and the planet	Satisfying your need for selfless service	Compassion	Contribution
Integrating	50–59 years	Connecting with others in unconditional loving relationships	Satisfying your need to make a difference	Empathy	Connection
Self-actualizing	40–49 years	Expressing your true nature by embracing your soul's values and purpose	Satisfying your need to find meaning and purpose	Authenticity	Self-expression
Individuating	25–39 years	Discovering your true identity by letting go of your dependence on others	Satisfying your need for freedom and autonomy	Responsibility	Accountability
Differentiating	8–24 years	Establishing yourself in a community by displaying your gifts, skills, and talents	Satisfying your need for respect and recognition	Security	Achievement
Conforming	2–7 years	Feeling safe and protected by staying close to your kin and your family	Satisfying your need for love and belonging	Safety	Harmony
Surviving	Birth to 2 years	Staying alive and physically healthy by getting your survival needs met	Satisfying your need for physiological survival	Health	Survival

The Seven Stages of Psychological Development

Surviving (0–2 Years)

The quest for survival starts before the human baby is born; it begins in the womb. From the moment the reptilian mind/brain becomes functional, around the end of the first trimester of gestation, the primary focus of the mind of the fetus is survival.

Because of its species programming, the fetus, and later the baby, instinctively knows how to regulate its body's internal functioning, how to suckle once it is born, and how to signal to its mother that it has unmet physiological needs. At this stage of development, the baby is completely dependent for its survival on its mother or other primary caregivers.

The first thing the baby has to learn, as soon as it is born, is to interact with (control) the world around it, so it can get its survival needs met. If the infant finds this task difficult or challenging because its parents or caregivers are not vigilant, or if it is abused or left alone or abandoned for long periods of time, the infant may form subconscious fear-based beliefs that the world is an unsafe place and that it is not loved.

Thereafter, throughout his or her life, this person will seek to control their environment and relationships to assure their needs get met. Such a person will be cautious and vigilant and has a tendency to control or micromanage whatever is happening in their world. He or she may also be impatient and demanding about getting what they want. If the hardships suffered during this stage of development are severe, this person will be suspicious of the intentions of others and may have much suppressed anger which they project onto others when they don't get their needs met later in life.

If the infant's parents or caregivers are attentive to its needs and are watchful and responsive to signs of distress, then the child will grow up with the feeling that the world is a safe place and people can be trusted. Feeling competent and confident about taking care of your needs is an essential prerequisite for mastering the self-actualization stage of development later in life.

Conforming (2–7 Years)

Toward the end of the surviving stage of development, the child becomes mobile and learns to communicate. This is the time when the limbic mind/brain, also known as the emotional mind, becomes dominant. The focus of the limbic mind/brain is on physical and emotional safety—keeping the body safe from harm and satisfying its need for love and belonging. Thus this begins the conforming stage of development.

At first, the child rebels: it wants what it wants when it wants it. It has not yet learned that the people it depends on for its survival and safety also have needs. To get its needs met, the child learns to follow the rules laid down by its parents.

It learns that life is more pleasant and enjoyable, less threatening, and less difficult, if it can live in a state of harmony with its caregivers and siblings.

Conforming—obeying the rules—has benefits: it allows the child to meet its physical and emotional safety needs. Participating in family rituals is also important at this stage of development because they contribute to the child's feeling of belonging and safety. If the parents make the child's adherence to rules conditional on the child getting its desires met, or the child is coerced into behaving in specific ways, the child will learn that love is conditional.

If, because of poor parenting or lack of attention, the child feels unloved, unimportant, not accepted, and not protected or it doesn't feel a sense of belonging, the child may develop the subconscious fear-based belief that it is unlovable. When you do not get your safety needs met at a young age, they do not go away; they are imprinted in the subconscious memory of your emotional mind. As an adult, you become subconsciously needy, always searching for love or wanting to be liked. You will blame others for your mistakes because you desperately need the love and adoration of the authority figures in your life.

If the child's parents or caregivers are attentive to the child's needs and if it is raised in a caring, loving environment, where it feels safe and protected, then the child will grow up with the desire and willingness to form committed relationships when it reaches adulthood.

Learning to feel safe, comfortable, and loved is an essential prerequisite for mastering the integrating stage of development later in life. If you don't feel safe with others—if you have fear-based beliefs about your emotional safety in the presence of strangers—you will find it difficult to reach out and connect later in life.

Differentiating (8–24 Years)

Around the age of 7 or 8, the neocortex mind/brain becomes functional and dominant. The focus of the neocortex mind/brain, also known as the rational mind, is on physical and emotional security. Thus this begins the differentiating stage of psychological development.

At this stage of development, the child is beginning to explore the world outside of the home. Whereas parental and sibling relations were of significant importance to satisfy the child's safety needs when the focus of its life was the parental home, relations with peers and authority figures such as teachers now take on added importance.

Once a child enters a community outside the home, it can no longer rely on its parents for its personal safety. It takes responsibility for its self-protection by belonging to a group, community or gang. This means building friendships, fitting in, and being respected by members of the group. Taking on dares can become a rite of passage for membership of some groups in the teenager's or young adult's world. This may lead young people "off the straight and narrow." They may do things they know to be wrong simply to belong to a group where they can feel recognized and secure.

Feeling respected and recognized by parents or members of a group enables us to establish a feeling of self-worth; feeling accepted and acknowledged gives us a sense of belonging and security. The gifts, skills, and talents that allow us to feel recognized become important to us. We focus on them because they are our passport to security.

The types of gifts or talents we develop depend to a large extent on the type of community we belong to. These could include beauty, intelligence, strength, sporting ability, musical ability, fearlessness, etc. Developing our strengths—the things that bring us recognition—allows us to establish ourselves in a community. If, however, we want to become the group leader, we need to stand out from the crowd. We may need to prove our superiority or defend ourselves from those who also want to lead the group.

What is important at this stage of development is exploring your talents and getting positive feedback and appreciation for your efforts. If your efforts are not appreciated by those who are important to you, particularly your parents and teachers, you will stop trying and may begin to develop a low sense of self-esteem. If instead of having your efforts appreciated, you are constantly reminded of your failures, you will grow up lacking in confidence, with a low sense of self-worth and the belief that you are not good enough.

When you do not get your security needs met in your childhood or teenage years, they do not go away; they remain in your subconscious mind. Later in life you will either become highly competitive or seek status or power, so you can be acknowledged as someone important or someone to be feared, or you will hold back, never speak, and hide in the shadows.

If you do not get the approval and feedback you need from your parents, you may seek out groups, gangs, or communities where you feel accepted and valued and where your gifts, skills, or talents are recognized. This may create conflict in your life at home because you may get caught between two value systems: the values of your parents and the values of the group with which you identify. If this situation is not handled sensitively by your parents, your home life will become difficult and may become intolerable. You will rebel.

From a parental perspective, guiding rather than controlling, allowing rather than preventing, encouraging rather than denigrating, and trusting rather than doubting give teenagers the space to safely explore who they are and find their sense of identity in the larger world outside the family home.

Feeling physically and emotionally secure in your community—being respected and recognized by others—is an essential prerequisite for mastering the serving stage of development later in life. If you don't feel confident and secure in your community, you will not be able to contribute.

Individuating (25–39 Years)

Around your mid-20s you begin to feel a new impulse: you want to explore who you really are. You want freedom and the feeling of independence. To do this, you must let go of your parental programming and cultural conditioning and find your own way in life (Jung, 1933).

If you can transition through the first three stages of development without experiencing any significant trauma or without developing too many subconscious fears, you will find it relatively easy to establish yourself as a viable independent adult in the social and cultural framework of your existence.

So long as you can find opportunities to earn a living that allow you to explore your freedom, and work that gives you autonomy, everything will be fine. If you cannot find work that allows you to taste your independence, you will feel demoralized or dispirited.

The task at the individuating stage of development is to find your authentic self. You are finished with being dependent; you are seeking to become a viable, independent adult. You are no longer looking for the validation of others to feel good about yourself. You want to be responsible and accountable for every aspect of your life; you want to embrace and express your values. Without realizing it, you are disembedding yourself from your parental and cultural background and beginning to align the motivations of your ego with the motivations of your soul.

This shift from dependence to independence can be one of the most difficult stages of human development to master because it brings us face to face with our survival, safety, and security fears. Many find it difficult to extract themselves from the influence of their parents; others, such as those who live in authoritarian or repressive regimes, may be afraid to express themselves because they know they can be locked up or lose their life for speaking their truth or expressing any sexual preferences that go against the norm.

If you were fortunate enough to have been brought up by self-actualized parents and to have lived in a community or culture where freedom and independence are celebrated, where higher education was easily available, where men and women are treated equally, where differences are valued, and where you are encouraged from a young age to express your needs and think for yourself, you will find it relatively easy to move through the individuating stage of psychological development.

If the contrary is true, if you were brought up by authoritarian parents; if you do not live in a democratic regime; if you are discriminated against because of your gender, sexual preferences, religion, or race; and if you developed fears about not being able to meet your survival, safety, or security needs, you are likely to have difficulties moving through the individuating stage of development. Struggling to survive and seeking the safety and security you did not get when you were young can keep you anchored in the lower levels of consciousness all of your life.

Leadership Development Goals at the Individuating Stage of Development

The primary leadership development goals at the individuating stage of psychological development are to (a) know yourself, identify your most important values and the behaviors that align with those values, (b) become responsible and accountable for every aspect of your life, and (c) learn to manage your fears and develop your emotional intelligence skills. In addition, you will want to be given the freedom, autonomy, and challenges that allow you to explore your gifts and talents—opportunities to find out what you are good at and like doing and what you are not so good and do not like doing. Without freedom, autonomy, and challenges, you will become disengaged.

I was very fortunate in this regard, because when I was 26, I was asked by the prestigious British Engineering firm I worked for to open an office in Paris. I learned during the next 5 years that I was good at my work and good at getting work, but I did not enjoy managing people. I swore after that experience that if I ever started a company of my own, I would not employ many employees. I also realized during this period of my life that I was in love with my own creativity. I was never happier than when I was using my mind to find solutions to intractable problems.

Self-Actualizing (40–49 Years)

When you reach your 40s, sometimes a little earlier and sometimes a little later, your soul begins to make its presence felt in your life. If you have mastered your survival, safety, and security needs and have successfully moved through the individuating stage of development, you will start to search for meaning and purpose in your life; you will be looking for a vocation or calling that allows you to fully express your authentic self. Welcome to the self-actualizing stage of development (Maslow, 1968).

For most people, finding their vocation or calling usually begins with a feeling of unease or boredom about their job, profession, or chosen career—with the work they thought would enable them to feel secure by providing them with a good income and prospects for advancement leading to increased wealth, status, or power. Uncovering your soul's purpose not only brings vitality to your life; it also sparks your creativity. You will become more intuitive and spend more time in a state of flow, being totally present to what you are doing and feeling committed and passionate about your work.

Some people find their vocation early, and others discover it much later; some spend their whole lives searching. Uncovering and embracing your soul's purpose is vitally important because it is the key to living a fulfilling life.

Mastering the self-actualizing stage of development can be challenging, especially if your vocation or calling offers less security than the job, profession, or career you trained for earlier in your life. You may feel scared or uncomfortable embarking in a new direction that does not pay the rent or finance your children's education but does bring meaning and purpose to your life.

Your ability to manage your survival needs will significantly influence your ability to make progress at the self-actualizing stage of development. Knowing you can take care of yourself gives you the confidence you need to explore your self-expression. If you are afraid that you might not be able to survive doing what you love to do, you may deny your soul expression.

The subconscious beliefs you learned during the surviving stage of development play an important role at this time in your life. If you have any subconscious fear-based beliefs that the world is an unsafe place, you will tend to err on caution; you will not take risks. You will never reach your full potential. This will lead to suffering later in life. If you have any fear-based beliefs about your meeting your survival needs, they will show up at this stage of your life.

Leadership Development Goals at the Self-Actualizing Stage of Development

The primary leadership development goals at the self-actualizing stage of psychological development are to (a) release any fears you may have about fully expressing who you really are; (b) find your purpose in life, the work that you love to do; and (c) express your creativity. In addition, you will want opportunities to align your purpose with your work, so you find meaning in your life. You will want a job that allows you to fully express who you are. If you cannot fully express who you are, you will become disengaged.

By the time I reached my mid-40s, I had reached the top of my profession. I was a full-time advisor to the World Bank on matters of urban transport planning and engineering. It was precisely at this moment I became bored with my career. I realized my passion lays elsewhere. I had learned that I did not want to manage people and that I was no longer interested in engineering. I quickly realized, having spent some time thinking about it, that what I was passionate about was transformation, not transportation. I realized that I had been studying psychology, spirituality, and philosophy all my life. During the next few years, I wrote a couple of books on personal and corporate transformation, invented a way of measuring consciousness by mapping values to the seven levels of consciousness model, and left the World Bank. It took me 7 years to work through this process.

Integrating (50–59 Years)

If you learned how to master your survival, safety, and security needs and were successful in traversing the individuating and self-actualizing stages of development, when you reach your 50s, you will want to embrace your soul's purpose by making a difference in the world. To do this you will need to connect with others, to form unconditional caring relationships with those you want to help and those you want to collaborate with to leverage your impact in the world. Welcome to the integrating stage of psychological development.

Connecting with others who share your passion and purpose and connecting with those who will be the beneficiaries of your gifts and talents are essential components of this stage of development. To connect with and support others, you will need to tap into your empathy skills. You will need to feel what others are feeling if you are truly going to help them.

At this stage of development, you must be able to recognize your limitations, cooperate with others, assume a larger sense of identity and shift from being independent to being interdependent.

Some people get so wrapped up in themselves and their calling at the self-actualizing stage that they are unable to make this shift. They get lost in their own creativity, focusing only on their self-expression rather than the larger contribution they could make if they connected with others. There is nothing wrong with this approach; however, in normal circumstances, learning to work with others in service to the common good is more likely to bring a sense of fulfillment to your life than working on your own.

How well you mastered the conforming stage of development will significantly influence your progress through the integrating stage of development. Being in touch with your feelings and knowing you can handle your relationship needs—knowing you are lovable—give you the confidence to create unconditional loving relationships with others later in life. If you have any fear-based beliefs about feeling loved, they will show up at this stage of your life.

Leadership Development Goals at the Integrating Stage of Development

The primary leadership development goals at the integrating stage of psychological development are to (a) release any fears you have about forming unconditional loving relationships, (b) develop your empathy and social intelligence skills, and (c) connect with other like-minded individuals to make a difference in the world. In addition, you will want opportunities to collaborate or cooperate with others on projects that allow you to actualize your purpose in life. If you cannot connect with others to make a difference, you will become disengaged.

I realized by the time I reached my mid-50s that if I wanted to make a significant difference in the world, I would need to connect with other like-minded people who were interested in transformation. I set up the Barrett Values Centre and started promoting the Seven Levels of Consciousness model® and the associated Cultural Transformation Tools®. We developed partnerships with individuals all over the world to train people in the use of the Cultural Transformation Tools. Within a few years, we were working in 25 different countries.

Serving (60+ Years)

The last stage of development follows naturally from the integrating stage. This is the serving stage of development. This stage of development usually begins to occur in your early 60s, sometimes a little earlier, sometimes a little later. The focus of this stage of development is on selfless service to the community you identify with. It is about making a contribution. It does not matter how big or small your contribution is; what is important is knowing that your life has a purpose. Alleviating suffering, caring for the disadvantaged and building a better society are some of the activities you may want to explore at this stage of your life.

At you enter the serving stage of development, you will find yourself becoming more introspective and reflective—looking for ways to deepen your sense of connection to your soul and whatever you consider divine. You may become a keeper of wisdom, an elder of the community, or a person to whom younger people turn for guidance or mentoring.

As you make progress with this stage of development, you will uncover new levels of compassion in your life. You will experience a deep sense of meaning and feelings of fulfillment and well-being that you never experienced before. You will begin to see how connected we all are, how, by serving others, you are serving your larger self. At this level of consciousness, giving becomes the same as receiving.

How well you mastered the differentiating stage of development will significantly influence your progress through the serving stage of development. Having a healthy sense of self-esteem will give you the confidence to go out into your community and make your skills, gifts, and talents available to those who need them. If you have any fear-based beliefs about your self-worth, they will show up at this stage of your life.

Leadership Development Goals at the Serving Stage of Development

The primary leadership development goals at the serving stage of psychological development are to (a) release any fears you have about your self-worth, (b) develop your compassion skills, and (c) let yourself be guided by your soul's inspiration. In addition, you will want opportunities to alleviate suffering and care for the well-being of future generations, humanity, and the planet. If you cannot make a contribution, you will become disengaged.

Having spent 8 years building up and managing the Barrett Values Centre, it was time to focus on my real passion; it was time to liberate myself from managing people and unleash my creativity. One of my colleagues took over as the CEO of my company, and I became chairman. This freed me up from the day-to-day management of the company and allowed me to focus on becoming a thought leader in field of values, culture, and leadership. From my mid-60s to the present day, I have written six books—a book every year. This is my contribution to building a better world. Every day I wake up full of purpose and can't wait to get to work. I have never been happier and more fulfilled.

Conclusion

Each stage of development represents an expansion of consciousness. The more conscious you are, the more ability you will have to manage complexity. If you never make it past the individuating stage of development, the best you can hope for is to become a good manager. If you are able to individuate and self-actualize, you may become a good team leader. If you are able to individuate, self-actualize, and integrate, you may become a good organizational leader. But to be remembered by society as a great leader, you will also need to master the serving stage of development (Vaillant, 1977; Vaillant, 2012).

For a fuller understanding of the role ego-soul dynamics plays in our lives, I refer you to *Evolutionary Coaching: A Values-Based Approach to Unleashing Human Potential*, *A New Psychology of Human Well-Being: An Exploration of the Influence of Ego-Soul Dynamics on Mental and Physical Health*, and *The New Leadership Paradigm: Leading Self, Leading Others, Leading an Organization, Leading in Society*.

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Visionary Leadership in a Team-Oriented Setting

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Jody A. Worley

Visionary Leadership in a Team-Oriented Setting

The work of teams is often constrained by a variety of factors or conditions that individualized work is not. For example, team members are typically faced with competing time demands and may be physically distant from other team members. These same demands might also be imposed on the formal leader (e.g., manager, supervisor, director, etc.). Consequently, in many team-oriented work contexts, the formal leaders are not able to satisfy all of the leadership needs. In an attempt to address these conditions in a team-oriented work context, some leadership experts have emphasized the importance for team members themselves to engage and assume some of the leadership roles (Day et al. 2004; Pearce and Conger 2003). Furthermore, the visions espoused by formal leaders may not always be beneficial for the teams they lead (Bass and Steidlmeier 1999; House and Howell 1992; Strange and Mumford 2002). Shared leadership among team members, however, may contribute to overall team effectiveness over and above the contribution of a formal (vertical) leader (Ensley et al. 2006; Pearce and Sims 2002; Wang et al. 2014).

Leadership studies have evolved from the mainstream tradition to focus on vision-based leadership such as charismatic (Conger and Kanungo 1987) and transformational leadership (Bass 1985). These and other "new-genre" theories (House and Aditya 1997; House and Howell 1992) or "new wave" theories (Dansereau and Yammarino 1998a) have provided insight and enhanced our understanding of leadership. The charismatic leader's vision describes what he/she sees as a better future state for his/her group. It is for this reason that the visionary element of charismatic leadership has been described as group-focused leadership behavior (Wu et al. 2010). Likewise, Dansereau and Yammarino (1998b) emphasized

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the need to understand how leader behaviors, specifically considerate behaviors and initiating structures, influence group dynamics and group performance.

Considerate behavior is one of the dimensions of leadership that was identified in the classic Ohio State studies on leadership that were conducted in the 1950s (Bass 1990, Ch. 24). It refers to leader behaviors that are directed toward meeting the needs of people. Considerate behaviors might include taking action to create trust, support, respect, and warmth and other behaviors that meet the needs and desires of followers. Initiating structure is another dimension of leadership that focuses on leader behaviors that are needed to direct group performance and are more concerned with tasks, like organizing work, defining roles and relationships, developing channels for communication, and other behaviors that focus on performing and successfully completing a job. Hunt (2004) reviewed the literature on consideration and structuring behavior and stressed the role of these behaviors in shaping group performance. It was noted that effective considerate behaviors might lay a foundation for subsequent structuring activities.

According to Hunt (2004), follower maturity will condition the need for initiating structure on the part of group leaders. However, while certain conditions may face the group that elicits the leader to initiate structuring behavior, the influence of that leader behavior on the performance of the group will depend on the *effectiveness* of the structuring activities by the leader. This implies that it is not enough for the leaders to set goals and identify paths to goal attainment (structuring activity); they must also identify the right goals and the best paths to goal attainment if they are to influence group performance (considerate behavior). This illustrates the critical importance of leader agency in the role of identifying the "right path" and implementing the "right strategy" to attain desired goals in general and in a team-oriented work setting in particular.

What, then, are the most salient factors contributing to the effectiveness of a leader's considerate behaviors and subsequent structuring activities? Zaccaro et al. (1991) discuss how the effective execution of considerate behavior depends on social skills. However, the effective execution of structuring behavior has been shown to depend more on leader cognitive capabilities such as intelligence, creative thinking, expertise, and planning skills (Mumford et al. 2000). One factor that may contribute to the effectiveness of structuring activities and considerate behaviors is to join these approaches for use at the same time. In other words, the process of setting goals and identifying the best way to reach those goals may be achieved through a collaborative process of planning and decision-making that combines creativity and intellectual ability with social interaction among committed team members. Shared leadership can further enhance team member aspirations and intrinsic motivation to pursue higher-order values (Avolio et al. 2009) such that followers identify with the leader and his or her vision, feel better about their work, and then work to perform beyond minimum expectations (see Avolio 1999; Bass 1985). Before diving into the details and fundamental values of visionary leadership for team-oriented work settings and strategies for implementation of engaged visionary leadership and leaders in practice, it will be useful to recognize some distinctions between leadership theories that inform different types of visionary leadership and visionary leaders.

Leadership Theories, Leadership, and Leaders

Traditional leadership theories describe leader behavior in terms of reciprocity, exchange relationships, and exchange currencies, where leaders provide direction and support (Evans 1970; House 1971) and reinforcement behaviors (Podsakoff et al. 1982). Mainstream leadership theories are generally considered to include leadership that is either behavior-based (e.g., transformational leadership), trait-based (e.g., charismatic leadership), or relationship-based (leader-member exchange – LMX). A very brief review of each of these mainstream leadership theories is presented below, with implications for the process of leadership and for leaders in practice.

Transformational leadership theory (Bass 1985) rests on Maslow's theory of motivation. The four components of what Avolio et al. (1999) referred to as higher-order constructs of transformational leadership, and that were affirmed by Bass et al. (2003), include idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration. Each of these components is discussed briefly below. There are a number of valuable resources available that discuss the components of transformational leadership in much more detail. The brief statements provided here are not intended to be a full review of transformational leadership but rather to serve as a review of salient points that relate to visionary leadership in team-oriented work settings.

Idealized influence Authentic visionary leaders in practice need to create pathways and opportunities for followers to produce impeccable results. One way for truly authentic leaders to do this is by promoting ethical policies, procedures, and processes within their organization or team (Howell and Avolio 1992). Authentic leaders are admired, respected, and trusted. A leader might earn trust and respect among followers by showing consistent consideration for follower needs. The leader shares risks with followers and demonstrates actions that are consistent with the stated purpose and the underlying ethics, principles, and values.

Inspirational motivation Leaders behave in ways that motivate those around them by providing meaning and challenge to their followers' work. Individual and team spirit is aroused. Enthusiasm and optimism are displayed. The leader may outline values associated with a task or objective in a way that inspires followers to not only engage in the work but to also make connections between the job and their personal values. Authentic visionary leaders provide challenges and meaning for engaging in shared goals. They tend to focus on the positive characteristics and traits in people such as harmony, charity, and good works. In doing so, visionary leaders encourage and motivate followers and team members to imagine an enhanced future state or condition that they can then envision for themselves.

Intellectual stimulation Authentic leaders invite and encourage followers and team members to ask questions and express healthy speculation of assumptions about traditional methods and approaches to solving problems. This open dynamic fosters the generation of more creative solution to problems from followers, who are included in the process of addressing problems and finding solutions.

When leaders are authentic in generating intellectual stimulation, there is no ridicule or public criticism of individual members' mistakes. The emphasis is on creativity and originality.

Individualized consideration Leaders treat each person as an individual and pay special attention to each individual's need for achievement and growth. This kind of leader recognizes and offers acknowledgement of individual skills and abilities. This highlights the relatedness between leaders and followers and among team members. As such, a transformational leader might provide coaching or mentoring and sponsorship to facilitate growth opportunities. The emphasis is on helping to prepare followers to become competent successors to the leader.

Charismatic leadership (CL) theory was advanced by Conger and Kanungo (1987, 1998) and is based on an attributional explanation of the effects of charismatic leaders. Charismatic leader behaviors that are theoretically expected to contribute to increased performance and follower satisfaction include the articulation of an ideological vision that specifies an improved future (Shamir et al. 1993). Research evidence supports the notion that shared visionary leadership can further enhance team member aspirations and intrinsic motivations to pursue higher-order values (Avolio et al. 2009) such that followers identify with the leader and his or her vision, feel better about their work, and then work to perform beyond minimum expectations (cf. Avolio 1999; Bass 1985).

The challenge has been to distinguish between different types of charismatic leaders. House and Howell (1992) proposed a distinction that emphasized the implications of socialized leadership or personalized leadership for the enhancement of social institutions. Subsequent studies examined this distinction in greater detail to better understand the process of vision formation and the role that communicating vision has on performance (Ensley et al. 2006; Greer et al. 2012; Howell and House 2005; Pearce and Ensley 2004; Shipman et al. 2010; Strange and Mumford 2002, 2005; Margolis and Ziegert 2016; Mumford et al. 2008; Wang et al. 2014). For example, team performance on a creative resource maximization task is higher when there is trust in the leader and communication among team members is clear (Boies et al. 2015). Perhaps the most famous example of the social impact that communicating vision can have on groups of people is the "I have a dream" speech, in which Martin Luther King, Jr., articulated a vision of "collective possible future selves," which continues to inspire activist groups, politicians, and advocates for human rights to work toward positive change (Stam et al. 2014). Great speakers reinforce social norms that are relevant to the situation and direct attention to shared symbols.

Leader-member exchange (LMX) theory is a theory about the development and effects of separate dyadic relationships between superiors and subordinates (Graen and Uhl-Bien 1995). The theory prescribes a high degree of mutual influence and obligation between superiors and subordinates and asserts that such a relationship will result in several important positive outcomes such as lower turnover and higher subordinate performance, citizenship behavior, satisfaction, and commitment. The distinguishing feature of LMX theory is the examination of relationships, as opposed

to behavior or traits of either followers or leaders. Proponents of the leader-member exchange theory argue that the quality of "mature" superior-subordinate dyadic relationships would be more predictive of positive organizational outcomes than traits or behavior of superiors.

In a team-oriented work setting, the leader-follower relationship can be mutually influential without being coercive. These exchange relationships are based on the principle of reciprocity and can therefore be collaborative without being directive. When developed and properly maintained, these relationships are based on mutual needs and purposes such that everyone involved is a collaborator. The emphasis on the quality of relationships between superiors and subordinates begins to take on the form of shared leadership in a team setting. Much more will be said about shared leadership and its association with visionary leadership in team-oriented settings in a later section.

It is important to point out here that visionary behaviors are not necessarily unique to charismatic or transformational leaders. Certainly, leaders who might be more ideological than charismatic, or more directive and transactional than transformational, may still make motivating statements about a desired future that serves to motivate and even rally followers into action. Bass and Steidlmeier (1999) present a compelling distinction between authentic leadership and what they refer to as pseudo-transformational leadership. Both of these leadership types may espouse visionary statements that inspire and motivate followers, and the leader may demonstrate behaviors consistent with that vision. The specific consideration behaviors and initiating structures that were discussed earlier, however, may be dramatically different depending on the moral profile of the leader.

The Value of Visionary Leadership as Engaged Leadership in a Team-Oriented Setting

Visionary leadership behaviors are actions or expressions that create and articulate ideas and images that are idealized, value-based, future-oriented, can help shape the behaviors of followers, and can play a crucial role in determining the effectiveness of team outcomes. For example, effective team processes contribute to the development and growth of startup companies and new ventures (Ensley and Pearce 2001; Ensley et al. 2003, 2006). Similarly, Day et al. (2004) observed that distributed leadership in self-managing work teams was positively associated with team effectiveness. As the distribution of leadership roles increases across work team members, the overall effectiveness of the team increases. These studies specifically emphasize the contribution and value of shared leadership over and above formal (vertical) leadership types.

Pearce and Ensley (2004) provide evidence that shared vision in product and process innovation teams increases team potency, teamwork behavior, altruism, and courtesy. Team potency is the belief within the team that the team can be successful. Teamwork behavior refers to coordination among team members and efforts to maintain clear communication. Altruism in the team-oriented work context refers

to helping out team members and looking out for the team as a whole over self-interests. Finally, courtesy refers to situations where team members are more likely to consider the impact of their actions on other team members. These findings from Pearce and Ensley (2004) were observed over time, suggesting the sustained positive influence of shared vision and distributed leader behaviors among team members.

All of this cited evidence for the empirically observed value of visionary leadership in a team-oriented context piques one's curiosity as to how vision formation occurs in the first place. What is involved in the process of vision formation? What, if any, are the necessary conditions for the development of a vision in team-oriented work contexts?

Based on theoretical considerations and empirical evidence, Strange and Mumford (2002) conclude that vision formation is a process involving multiple individuals. Mumford and Strange (2002) also argue that a vision is more likely to develop through experience with a social system that provides a basis for formulating a mental model of system operations. Reflection and analysis of this mental model, and the implied conception of system operations, is then used to construct a vision.

A review of research literature suggests at least five viable mechanisms through which a leader's articulation of a vision appears to influence followers' actions:

1. A potential future as defined in a vision specifies direction, purpose, and uniqueness of a venture (Conger and Kanungo 1998). This has implications for team cohesiveness and collaboration to create something new. It encourages an openness to change and development.
2. Organizing action involving a set of future goals provides a powerful mechanism to motivate followers (Berson et al. 2001). This also has important implications for how team members collectively recognize opportunities for improvement.
3. A clearly stated vision communicates a sense of identity and meaning (Shamir et al. 1993). This can be a means of self-expression, not only for a vertical leader but may also be a powerful mechanism for self-expression among followers who share leadership roles.
4. A common framework for action that allows people to coordinate and integrate their activities (Mumford et al. 2001) will also enhance the likelihood for reciprocity among team members. This also has the potential to increase awareness and recognition of opportunities for improvement.
5. The development of organizational norms and structures that reflect the beliefs embedded in a vision (Jacobsen and House 2001) illustrates authenticity and integrity. This is possible when there is congruence between the vision espoused by a vertical leader and the principle values held among followers.

These influential characteristics of a leader's vision provide a foundation upon which to consider some of the values of visionary leadership as a special type of engaged leadership in a team setting. Although the values presented below are perhaps less tangible and more difficult to measure than objective performance outcomes of a team or organization, they are no less important. In fact, it is arguable

that without these underlying values and principles, the performance outcomes might be observed quite differently. Consider that some of the fundamental values of visionary leadership as engaged leadership include encouraging openness to change and development, recognizing opportunities to make a difference, self-expression, and integrity. These values of visionary leadership in a team-oriented context were alluded to earlier but warrant further description.

Encouraging openness to change and development This is a fundamental value of visionary leadership that involves generating possibilities from possibility, free from past constraints. Generally, the team objectives are primarily focused on the successful completion of a very specific task, whether that is product development, innovation, fabrication, etc. Often these goals and objectives are communicated in a way that conveys a message of expectations. Herein lies the value of truly effective and engaged visionary leadership. What happens when expectations are unfulfilled? For most people, unfulfilled expectations lead to disappointment. However, effective and engaged visionary leadership does not operate from a position of expectations. Rather, engaged visionary leadership focuses on what is possible. Whereas unfulfilled expectations lead to upset, unfulfilled possibility remains a possibility.

Shamir and Howell (1999) remind us that visionary leaders display a special kind of charismatic leadership behavior that begins with an ideology or vision and proceeds to implement that vision (Boal and Bryson 1988). Charismatic leaders may emerge because they offer solutions to a crisis and may later develop ideological or visionary justifications for those solutions. It is not necessary that the initiating factor is a crisis situation. However, when visionary leadership does emerge during change or crisis, Boal and Bryson (1988) argue that the crisis-handling ability will be short-lived unless leaders can relate the way that they handle the crisis to a more enduring, higher purpose that has intrinsic quality and validity for followers.

Recognizing opportunities to make a difference Visionary leaders are charismatic in the sense that they might excite followers and inspire organizational or team members because the vision contains new ideas and solutions. Perhaps the vision promises a better future to disenchanted or alienated members of the organization and therefore links the needs of members to important values, purposes, or meanings or identifies new opportunities in the environment. Jack Welch, former chairman and CEO of General Electric between 1981 and 2001, is a classic example of a visionary leader who recognized opportunity and expressed his vision in a way that inspired others to produce expanded results. He effectively dismantled management hierarchy and introduced a sense of informality common to a small business atmosphere. He became known for his role in mentoring and developing other leaders within the company. The value of General Electric increased 4000% during the time of his leadership.

The congruence of team goals and tasks with the social values that are important to team members has important implications for engaged leadership and the ability

of a leader to engage follower self-concepts. Although this chapter focuses primarily on team-oriented contexts, readers interested in more details on the interplay between leadership and follower self-concepts may refer to Paul et al. (2001); see Stam et al. (2014) for information on possible selves.

Consider that recognizing opportunities to make a difference is often a team effort that involves a process of sharing collective ideas. There is an element of reciprocity at work in the process of recognizing opportunities. The advantage of reciprocity allows us to leverage the mental resources that are available from team members that may exist only in the context of the team. The process of recognizing opportunities is enhanced when we find a partner or team to help do the things that cannot be achieved alone. Experiment together and consider alternative strategies to learn what works, and then scale up. Relevance is key. Ideas make an impact when they communicate relevance to something larger than one's self. Recognizing the relevance of an idea is what triggers engagement and momentum for taking action.

Self-Expression We exist in a world that is created or at least influenced largely by our words. Language is powerful. Self-expression, then, is the freedom to be and giving oneself fully to all of life, including work and working with others. Possibilities occur in conversations with others. We use words to express integrity. It is through words that we articulate our integrity. Our words express our relationship to commitment to integrity.

Integrity This refers to the state of being whole and complete, honoring one's word and commitments. To have integrity is to do what you say you would do, when you said that you would do it. Authentic visionary leaders are true to their purpose, accomplish the mission, operate consistent with stated values, and create opportunities for others to produce impeccable results. This is what you can count on from an engaged, visionary leader. There are at least three principle rules of integrity: (1) keep promises and agreements. The fulfillment of this principle allows one to have integrity with others. (2) Be true to personal principles and claims. Aligning with this principle allows us to have integrity with who we are as individuals in the world at the moment. Finally, (3) honoring one's word as one's own is to have integrity with the future self that one aspires to be.

When we live in integrity, our lives become easy and trouble-free – we don't have to labor to "make it work." We are at peace with the way things are. We are complete. When we do not live in integrity, our lives are a constant struggle – we strain to make things work – and life becomes a battle. One strategy is to focus on known strengths. Produce and generate outcomes based on what is possible in the time available. If the goal is to change the world, or the organization, or the work unit, do something. Do something, and make it count. Do not be content to run out the clock with the same game of well-intentioned defense that has always played. Consider what is possible. Leadership can be messy and unpredictable and full of ambiguity and unknowns. Don't get hypnotized by complexity. Make it count.

Implementation of Engaged Visionary Leadership in Teams

There has been a shift in research focus from traditional forms of vertical leadership to an interest in horizontal leadership and collective work-team processes (D'Innocenzo et al. 2016; Fitzsimons et al. 2011; Friedrich et al. 2009; Gronn 2002; Nicolaides et al. 2014; Pearce and Conger 2003; Wang et al. 2014). Shared leadership, or collective leadership, refers to using the special knowledge, skills, and abilities that each team member has to offer. It is the selective utilization of expertise within a team network. The implementation of this shift to horizontal leadership in team-oriented contexts requires special attention to shared mental models, open and effective communication, and consideration for organizational and contextual influences.

Shared Mental Models and Collective Cognition A mental model is a term that is used to refer to organized knowledge structures that allow people to describe, predict, and explain the world around them. Mental models make it possible for us to recognize and remember relationships among components of the environment and to develop expectations or what might happen next. In an organizational context, mental models help explain how teams are able to cope with difficult and changing task conditions. For example, in a study on team decision-making, Volkema and Gorman (1998, p. 109) suggested that a problem "described or formulated in one way (e.g., as a personnel issue) when in fact another formulation is preferable (e.g., as a technology problem) is likely to obscure important dimensions of the problem and lead to an ineffective solution." Their study found that cognitive composition in a team and problem formulation interacted to have a positive effect on team performance. The type of problem or issue that is identified may influence the decisions made by the team and possibly influence the organizational processes that follow in response to the decision.

Cognitive variability among formal vertical leaders and individual team members might result in a variety of competing or incompatible ideas within the same team. The collective cognition or shared mental model becomes especially important if a new service is to be consistent in its delivery or if a new product or venture is focused in its performance. This is especially true when decisions have to be made about the allocation of limited resources in team contexts without incurring waste.

This is not to say that a formal vertical leader is not necessary in a team context, of course. Friedrich et al. (2009) proposed that collective leadership does not eliminate the role of a formal (vertical) focal leader. Collective leadership might still require a formal vertical leader but takes advantage of the diverse resources among team members by having members participate in leader roles. In fact, descriptive mental models of the current system and prescriptive mental models of the envisioned future contribute to the formation of a leader's vision (Strange and Mumford 2002, 2005). Other research has also found that team effectiveness was

greatest when individuals emerge as informal leaders and coordinate efforts with the formal (vertical) leader (Mehra et al. 2006).

These collective leadership approaches are discussed in a variety of different forms. The variations in approach are reflected in the different names that are used to refer to these forms of collective leadership such as:

- Shared leadership (Pearce and Conger 2003; Pearce et al. 2007)
- Team leadership (Day et al. 2004) and distributed leadership (Gronn 2002)
- Emergent leadership (Kickul and Neuman 2000)
- Dynamic delegation (Klein et al. 2006)

Carmeli and Schaubroeck (2006) and Pearce and Sims (2002) present examples of different ways leadership roles can be shared and the influence that shared leadership roles can have on team performance, either through delegation and explicit distribution of leadership roles or by having multiple team members share responsibilities. A related topic focuses on the distribution of leadership roles among individual team members (Morgeson et al. 2010).

Mathieu et al. (2006) showed that structural and psychological empowerment is another effective way that leadership roles can be shared. Structural empowerment typically focuses on job design and work arrangements that alter the role of external leadership and shift responsibilities to team members. Psychological empowerment, on the other hand, refers to team member's collective beliefs that they have the authority and responsibility to make decisions on behalf of the team and perform team functions. Howell and Shamir (2005) argued that by showing their acceptance and approval, and by providing their leader with their personal resources, followers have the potential to boost his/her sense of empowerment. Such endorsement will in turn motivate the leader to display charismatic leadership behaviors, such as displaying self-confidence and presenting a challenging vision (Howell and Shamir 2005). Empowerment, whether it is structural or psychological, is dependent upon open communication.

In many team-oriented contexts, communication is difficult. Perhaps this is because of heavy workloads, time pressures, or some other organizational or contextual factors. When this happens, team members are not able to engage in necessary strategizing. However, shared mental models can be vital to helping teams adapt and function effectively because they allow team members to anticipate the information and resource needs of their teammates. Therefore, team members may act on the basis of their shared understanding of the specific task demands and how their actions will affect their team's response.

Communication Specific behaviors aimed at establishing norms for collaboration through communication and encouraging followers to voice ideas help facilitate the emergence of shared leadership (Kramer and Crespy 2011). Examples of supportive communication behaviors that empower others include listening, encouraging, facilitating, clarifying, and providing emotional support. Supportive communication is a characteristic of the leader-member exchange relationships presented ear-

lier. The exchange relationships are based on the principle of reciprocity. The leader-member relationship can therefore be collaborative without being directive. The emergence of an exchange relationship can flourish when there is supportive communication. This relationship-building process contributes to the development of engaged visionary leadership and the role that followers play in influencing leader behavior (i.e., reciprocity).

The notion that followers might influence the behaviors of leaders is not new. The contingency models of leadership suggest that loyalty, support, and cooperation among followers create a group atmosphere with the leader, and these are important situational factors that influence the effectiveness of people-oriented versus task-oriented leaders (Fiedler 1967). Engaged leaders acknowledge and appreciate the skills and abilities of other people. This is why an engaging leader is never followed blindly but is always in communication with the people who follow. The followers will also have some influence on the leaders, and leaders who are engaged in their leadership role will look for this influence. Formal status as an employee (or subordinate) does not necessarily imply that one engages in followership behavior, of course. Similarly, formal status as manager does not imply that one exemplifies leadership. Variation in employees' display of followership behaviors can influence the degree to which their managers engage in charismatic leadership behaviors (Lapierre et al. 2015). Furthermore, "employees' display of followership will constrain or enable charismatic leadership depending on how it is experienced by the manager" (253).

Friedrich et al. (2016) found a positive relationship between leader-team exchange behaviors and network development behaviors. Leader intelligence and cognitive ability of the leader play an important role, of course. However, they also found that agreeableness, the personality trait measured by the Big Five Personality Assessment, was positively related to communication behaviors. In other words, the effectiveness of a leader's communication behaviors was rated higher for people who were more agreeable in a leadership role. This has important implications for thinking about leadership and for the practice of leadership and team development.

For example, these leader-team exchange relationships contribute to the development of team cognition or shared mental models (discussed earlier) and *sense-giving communication* (Gioia and Chittipeddi 1991; Randall et al. 2011). This is where communication is not restricted to the verbal exchange of information but an intuitive understanding of the team dynamic that allows decisions to be made and actions to be taken with the confidence that those choices are consistent with the team goals and values. Storytelling or narratives are a few possible ways to enact these sense-giving functions in a team context. This might involve telling a story in which recent work-related issues or events are presented together around common themes to inform or influence a group decision. These narratives and shared understandings help team members to understand the current environment and structure information in a systematic and useful manner (i.e., develop a shared mental model). In its ideal form, this illustrates engaged visionary leadership that is shared in a team-oriented context.

Organizational and contextual influences Several contextual factors within the organization may influence the emergence and effectiveness of visionary leadership that engages followers and is distributed or shared among members in a team-oriented context. This follows the general theme of the contingency theories for leadership. There are no generic sets of leader behaviors that characterize outstanding leadership in all organizational contexts or that apply equally across all situations. For example, the leadership of Winston Churchill was clearly demonstrated in his role as the British Prime Minister during the time between two world wars but diminished following the Second World War. Likewise, Israeli Prime Minister, Yitzhak Rabin, was not viewed as a charismatic visionary leader until 2–3 years before his assassination. This section, therefore, aims to outline some of the organizational conditions and contextual influences under which visionary leadership is likely to emerge and be effective for engagement in a team-oriented context.

Shamir and Howell (1999) identified organizational and contextual factors believed to influence the emergence of charismatic leadership. These factors generalize to team-oriented workplace contexts where the visionary aspects of charismatic leadership contribute to effective and efficient communication and the emergence of a team mental model. Three of the factors believed to influence visionary charismatic leadership (Shamir and Howell 1999) are macro-level conditions related to the organizational culture, structure, and environment within the organization that are beyond the immediate control of the leader or potential followers. For example, charismatic leadership is more likely to emerge in an organizational environment that is in a process of change. In a dynamic environment, visionary leaders are often able to motivate team members and inspire followers or other organizational members because the vision offers a way to bridge the needs of members to important values. The leader has a vision for opportunity to change and brings that vision to the attention of committed followers. When this happens team members feel better about their work and may identify new opportunities in the work context. This proposition implies (or assumes) a cohesive or team-oriented climate among followers.

In terms of organizational structure, visionary leadership is more likely to emerge where decision-making is shared or decentralized. Communication also flows more easily and naturally in less formalized structure. Likewise, an adaptive culture in which emphasis is placed on shared meaning and purpose rather than bureaucratic control or market mechanisms is more conducive to a visionary leadership style. Therefore, the knowledge, skills, and ability to foster an adaptive organizational culture might be an important consideration for the selection and development of organizational leaders. Authentic visionary leadership is possible in a team context when effort is made to identify common goals and interests.

The process of developing an effective working relationship based on mutual expectations is a central principle in leader-member exchange relationships introduced earlier. These leader-member exchanges are not limited to one-on-one relationships. Organizations and companies are systems of interdependent relationships that emphasize the importance of formal and informal influences on individual, team, and network flows of behavior (Graen 2006; Uhl-Bien 2006). The process of effective collaboration occurs through leadership practices by multiple individuals at a variety of levels and is not limited to a formal leader role by a single individual. In fact, a multilevel examination of exchange currencies that individuals and organizations have to offer, respectively, is presented as a workplace social exchange network (Cole et al. 2002). An organization or company offers employees support, security, advancement opportunities, compensation and benefits, etc. as "exchange currencies." In return, individual employees and team members offer their "exchange currencies" in the form of performance, attendance, positive attitudes, and citizenship behaviors.

The work of teams is often constrained by competing time demands of individual team members or perhaps due to physical distance from other members of the team. Therefore, the espoused visions by a formal leader may not always be beneficial for teams or organizations (House and Howell 1992). Consequently, in many team-oriented work contexts, the formal leaders are not able to satisfy all of the leadership needs. In an attempt to address these conditions in a team-oriented work context, Day et al. (2004) and Pearce and Conger (2003) have emphasized the importance for team members themselves to engage and assume leadership roles. The distributed leader roles might involve engaging others to overcome challenges, planning and initiating administrative structures, or minimizing the constraints of organizational hierarchies to enhance the potential of team members.

Consider that leadership is a process within a complex system that may be enacted through any exchange relationship in an organization. When the organizational context is based on trust, respect, and a sense of mutual obligation among collaborative partners, individual-level interests may transform to shared interests. Indeed, "much of leadership thinking has failed to recognize that leadership is not merely the influential act of an individual or individuals but rather is embedded in a complex interplay of numerous interacting forces" (Uhl-Bien et al. 2007, p. 302). This makes it possible for any individual to emerge as a leader. Therefore, to achieve optimal performance, organizations cannot be designed with simple, rationalized structures that underestimate the complexity of the context in which the organization must function and adapt (Uhl-Bien et al. 2007). Simply viewing the leader and follower in a simple exchange process is not sufficient for explaining the complete picture of visionary leadership dynamics in a team-oriented context.

Reflection Questions

1. Given that leadership is an interactive (relational) process, how do followers influence leaders and other coworkers?
2. How can engaged visionary leadership influence a leader's commitment to pursuing a strategic plan?
3. If engaged visionary leadership is an important factor in team-oriented context at work, what are some implications for the selection and development of organizational talent?
4. How can engaged visionary leaders contribute to the experiences of people who may be concerned with downsizing or other threats to sustained employment?
5. What is the role of engaged visionary leadership for vision formation in a team-oriented workplace?
6. Where (or how) does vision formation occur?
7. Under what conditions is visionary leadership likely to emerge and be effective? What factors contribute to the development of visionary leadership? How are those factors related with or dependent upon each other?

Engaged Leadership Lessons

1. The ability to accurately link intended pathways or actions to a higher-order purpose is of vital importance in a team-oriented setting.
2. Team performance is higher when there is trust in the leader and clear communication among team members.
3. Visionary leaders earn trust by understanding how to foster relationships and partnerships so that individuals envision a better future and feel empowered to achieve outcomes greater than what currently exist (i.e., learn how to make people comfortable enough to overcome perceived risks and pursue opportunities to be the best version of themselves).
4. Visionary leaders are a source of inspiration for followers. Authentic visionary leaders engage team members in their work and help them see possibilities in themselves and others.
5. Visionary leaders have a strong sense of purpose and the ability to communicate their vision of a future state that they themselves had not previously envisioned.
6. Visionary leaders need to be clear about "who they are" (authentic values, goals) prior to proceeding in a plan of "what to do" (action plan). If they are inauthentic and lack integrity, they will be ineffective.
7. Organizational and contextual factors that may influence the emergence and effectiveness of visionary charismatic leadership are macro-level conditions related to the organizational culture, structure, and environment

within the organization that are beyond the immediate control of the leader or potential followers.

8. Leadership is a process within a complex system that may be enacted through any exchange relationship in an organization. Authentic visionary leadership is possible in a team context when effort is made to identify common goals and interests.

Featured Case

Visionary Leadership: The Featured Case of CADC

CADC is a medium-sized healthcare services company that was founded by Jenna Stewart and Peter Brandt in 2006. Jenna was a physician and a medical director, while Peter was a financial investor and a business leader. The company was financed by Jenna, Peter, and four prominent business investors. A board of directors comprised of all of the investors was responsible to oversee the organizational performance. Jenna was assigned to manage the company because of her expertise in healthcare, while Peter dedicated his efforts toward building relations with potential investors and competitors to strengthen the company's name in the market.

Jenna was a bureaucratic leader and manager who followed a hierarchical chain of command, with a tendency to seek and maintain control over most aspects of the operation. Within 3 years, CADC began to establish a market position but with increased intensity in competition. Subsequently, retaining employees and physicians became a challenge at CADC. In 2009, the board proposed to appoint a COO to release some of the workload from Jenna. The primary role of the new COO would focus on the company's growth. Jenna was furious and left the company on short notice before the board could find a replacement.

During Jenna's leadership, CADC did not have department-level managers. Instead, supervisors were overseeing the daily tasks of several departments (e.g., nursing, human resources, insurance, accounts, etc.), and Jenna was involved in making every final decision. When Jenna's departure was announced, many employees and board members thought that Jenna's absence would disrupt decision-making and negatively impact the business operations.

Peter was the first to offer a solution. He presented a plan with his suggestions to the board:

1. Begin the selection process for a chief operations officer (COO).
2. Hire an interim chief executive officer (CEO) who is known and trusted by the Board.
3. Evaluate the performance of the appointed supervisors.
4. Appoint a medical director from among the physicians within the company.

Peter explained that his proposal was a short-term solution, while he developed a long-term plan. The board approved his short-term proposal and requested immediate action. Accordingly, an interim CEO was hired to oversee the financial operation and instill trust and confidence among employees and physicians. The work climate at the company needed to be restored. Within the next 10 months, a new medical director was selected. The search for a new COO continued for another 3 months before the board finally agreed on a candidate. The company operated this way for another year.

Throughout this time, Peter continued to develop ideas for a long-term plan. He increased the number and duration of his visits to the company. He met with different groups of employees and individuals at the company without disrupting the operations. He wanted to gain insight and understanding about the operation from a distance and use the ideas and perspectives from the people who worked at CADC to inform his decisions about the long-term structure that he was working on. In early 2012, Peter presented his long-term plan to the board. Based on the ideas and suggestions he received from other CADC employees, the desired path was clear:

1. Create opportunities for team participation and shared leadership in every department.
2. Create departments/sections for every function.
3. Create a mechanism for employees to collectively share in the decision-making process.
4. Begin planning for CADC's expansion: the goal was to add two new branch sites within the next 5 years.

By the second quarter of 2012, CADC was effectively managing several departments (e.g., human resources and administration, insurance, accounts, public relations, medical records, nursing, information technology, and health and safety). Department managers were working together as one team with the COO as its formal leader. The team-oriented climate functioned to align the efforts of all the department managers toward CADC's vision of long-term expansion. Peter voluntarily attended the team meetings with the department managers and supported their joint efforts. Peter also requested that each department manager train one of his/her star employees to be prepared to manage crisis during their absence or vacation leave. Peter's primary role, however, continued to focus on external business and marketing efforts. By end of 2012, CADC had become one of the elite healthcare services facilities with a net worth of 8.5 times its capital.

Questions on the case:

1. Discuss how Peter's behavior illustrates visionary leadership.
2. Discuss how Peter's short-term and long-term proposals contributed to the formation of a vision for the company.
3. Discuss other types of leadership that were illustrated in this case.

Interactive Practice Exercises

1. *Implementing Engaged Visionary Leadership in Practice*

   Blue Circle Wireless recently began experiencing their first ever decline in wireless subscribers after 10 years of continuous growth. Overall, the wireless industry is trending upward, and competitors have reported an increase in new subscribers. Kerstin Bailey was recently hired as president and has been tasked with changing the downward subscriber trajectory. Her work history includes a very successful rebranding of an internet service provider that had suffered a damaged brand reputation and poor customer ratings. Her previous success was based on implementing changes from customer and employee feedback.

   Blue Circle's current leadership approach is top-down. Kerstin's vision for changing the perception of the organization is based on a shared leadership model:

   • Identify potential action steps to implementing changes within the organization.
   • Identify possible challenges that might be likely as a result of changing to a shared leadership approach.
   • Identify potential benefits of implementing shared leadership approach in situations where the organization is experiencing image problems.

2. *Values of Engaged Visionary Leaders*

   Great leaders understand how each of their core values translates into leadership behavior. It is sometimes insightful to compare how different leaders translate the same values. This interactive practice exercise works well for generating discussion about giving power to organizational language. Sometimes people feel that organizational values are just something that one sees on company handouts. Values don't become real until people make an effort to interact and engage with them.

   Objective: To translate stated values into leadership behavior.

   Instructions: Work individually or in pairs to focus on leadership values by completing the chart below. Some participants may want to add other values to the list or isolate their own set of values for the chart.

Leadership values	How the value translates into personal leadership behavior
Integrity	
Openness to change	
Positivity	
Making a difference	
Excellence	
Self-expression	
Accountability	

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Holistic Leadership: A New Paradigm for Fulfilled Leaders

Satinder Dhiman

Holistic Leadership

Forest Gets Lost in Trees All Too Often

Over the centuries, man has lived largely in fragmentation, alienation, and hostility prompted by the call for self-preservation and survival. And yet, as human beings we are naturally drawn toward fullness, unity, and harmony. We have always been seeking wholeness—at the physical, mental, emotional, moral, and spiritual level. This goes on to show that the quest for wholeness is our primal need for living a meaningful and fulfilled life. Looking at the etymology of the English word "holy," we notice its close relationship to similar words such as "whole," "hale," and, by extension, "holistic." Wholeness is as much a *means* as it is an *end* in making our life worth living.

According to the Merriam-Webster dictionary, the word holistic (*/hō'listik/*) means:

1. Of or relating to holism
2. Relating to or concerned with wholes or with complete systems rather than with…parts

Throughout the chapter the word "holistic" is used in a *special* sense. It denotes a "*w-holistic*" approach to the art and science of leadership. Although their meaning is somewhat similar, it is by *happenstance* that the English word "whole" and the Greek word "holos" ended up looking similar, in two different languages.

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Therefore, the meaning of the word "holistic" in the context of holistic leadership is understood in the sense of being "whole" or "integrated"; that is, a personality that is committed to the harmonious development in all its vital dimensions—physical, mental, emotional, moral, and spiritual. Above all, we believe that for leadership to be truly impactful, it must honor the spiritual dimension of leadership experience. Therefore, in the development of holistic leadership paradigm in this chapter, a greater emphasis is placed on the spiritual dimension anchored in strong core ethical values. After all, only that which is whole, integrated, is holy. And spirituality does not cleanse the ethically impure. Accordingly, the entire lifestyle of the leader has to be transformed *w-holistically* to be conducive to an ethical and spiritual approach to life.

Holistic leaders are drawn by a compelling inner calling. They look within, transform themselves first, and then immerse themselves in the common good. They have a deep understanding of human systems. They learn to master the language of transformation and help ordinary people accomplish extraordinary things. In sum, holistic leaders are *self*-directed and *other*-focused. The path to holistic leadership is marked by the following steps: To lead others one must first lead one's self. To lead one's self, one must first know oneself. To know oneself, one must first "be" oneself. To be oneself is the first and last step on the path to a leader's journey. The image of the path or the journey could be misleading for all paths are paths away from home. *It is not a journey; it is a homecoming*.

This chapter presents a unique paradigm for fulfilled leaders called holistic leadership. It makes a conscious attempt to connect the self, spirit, and service aspects of leadership in a holistic fashion. Given the current leadership crisis, we believe that there is a greater need for such leadership approach and the role models that embody it to illustrate such leadership. It is the synergistic energy fashioned by the coming together of the self, spirit, and service that creates a whole that is greater than the sum of its parts.

This chapter suggests that the solution to the current leadership crisis lies in leaders' self-cultivation process, emanating from their deepest values and culminating in their contribution for the greater common good. Traditional approaches to leadership rarely provide any permeating or systematic framework to garner a sense of higher purpose or nurture deeper moral and spiritual dimensions of leaders. Learning to be an effective leader requires a level of personal transformation on the continuum of self, spirit, and service. Achieving insight into the art and science of exemplary leadership is not as easy as it may seem. While some people may self-develop toward personal and professional mastery, many people need specific guidelines. This chapter provides those guidelines in a succinct manner.

The Making of Holistic Leaders

Synthesizing the best of contemporary approaches to leadership in a holistic manner, this chapter presents a unique model of leadership that is built on the sound principles of self-motivation, personal mastery, creativity and flow, emotional intelligence, spiritual intelligence, optimal performance, positive psychology, moral

philosophy, and wisdom traditions of the world. This is a daring thesis, but we believe that such broad interdisciplinary approach is well suited to effectively address the multifaceted issues faced by contemporary organizations and leaders. The integral nature of the function of leadership vindicates Lao Tzu's matchless wisdom: *to lead, one must follow.*

This journey to holistic leadership is marked by three Ss: self, spirit, and service. Each leadership competency presents two sides—*simultaneously representing leader's and follower's perspective*. Therefore, when self-motivation is discussed, it pertains to the leader's own motivation as well as to the motivation of those who are led. We believe that effective leaders *holistically* engage the body, mind, heart, soul, and spirit of those whom they lead. In essence, only that which is *whole* and *integrated* can be truly called *holy* and *spiritual*. *This chapter is fashioned around this theme.* We present below the five key competencies of holistic leadership that will be elaborated in the following sections.

1. Self-Motivation: Motivating the Whole Person
2. Creativity and Innovation: Twin Drivers of Holistic Leadership
3. Emotional and Multiple Intelligences: Ten Different Ways of Being Smart
4. Find Your Fulfillment: Winning Habits of Highly Fulfilled Leaders
5. Being the Change: A Hero's Journey and Legacy

Self-Motivation: Motivating the Whole Person

> *"The story of the human race is the story of men and women selling themselves short."*
>
> *~Abraham Maslow.*

In this quote, Abraham Maslow, who has been hailed as the prophet of human potential, laments about the great loss of unrealized human potential. After all, our playing small does not help the universe. Discussions of motivation often begin with long-existing theorists like Maslow (1954), Herzberg (1974), and McGregor (1985). These theories have stood the test of time and are valuable lenses through which to review motivation. However, the field of motivation research is burgeoning.[1] This section begins with a review of Maslow's hierarchy of needs and Herzberg's two-factor theory. In critiquing their work, it focuses on the art of realizing one's total potential as well as the role of intrinsic and extrinsic motivators. Next, it reviews lessons from goal-setting theory. Within the framework of self-determination theory (STD), it further explores the topic of intrinsic and extrinsic motivation.

Motivation is what energizes, directs, and sustains behavior and includes will, instincts, and drives. It signifies the *motives* for people's actions, desires, and needs. A motive is an impulse that propels a person to act. Motivation is an internal process that causes a person to move toward a goal. It involves the biological, emotional, social, and cognitive forces that trigger behavior.

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[1] Michael Kroth, "Maslow—Move Aside! A Heuristical Motivation Model for Leaders in Career and Technical Education," *Journal of Industrial Teacher Education*, *44* (2), (2007): 5–36.

Maslow's Hierarchy of Needs

American psychologist Abraham Maslow (1908–1970) was one of the founders of humanistic psychology and is often best recognized for developing the theory of human motivation known as Maslow's hierarchy of needs. In his 1943 paper, "A Theory of Human Motivation,"[2] Abraham Maslow proposed a hierarchical structure, often depicted as a pyramid, for what motivates human behavior. Maslow developed his theory further in his 1954 book, *Motivation and Personality*.[3] Maslow studied exemplary people such as Albert Einstein, Jane Addams, Eleanor Roosevelt, and Frederick Douglass rather than mentally ill or neurotic people, writing that "the study of crippled, stunted, immature, and unhealthy specimens can yield only a cripple psychology and a cripple philosophy."[4] Though many have suggested improvisations of his theory, it continues to be the benchmark standard because of its strong intuitive logic. In Maslow's scheme, the needs are sequenced as follows, from the most urgent to the most advanced:

1. Physiological needs
2. Safety needs
3. Belonging needs
4. Self-esteem
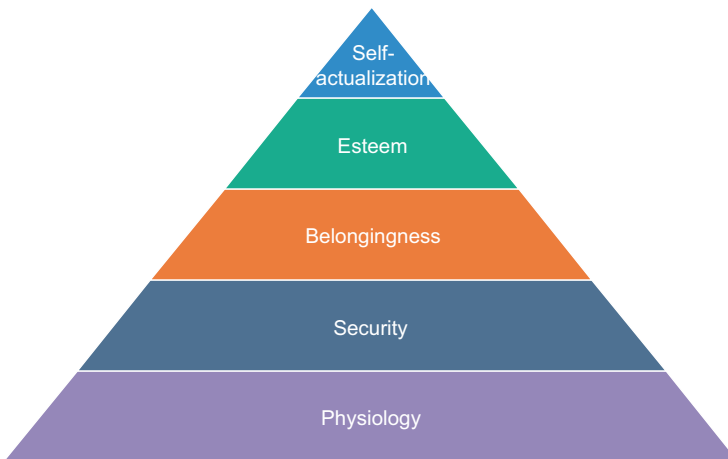5. Self-actualization (Fig. 5.1)

Fig. 5.1 Adapted from Abraham H. Maslow (1943). A Theory of Human Motivation. *Psychological Review*, *50*(*4*):370–396

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[2] Abraham H. Maslow, "A Theory of Human Motivation," *Psychological Review*, Vol. 50 (*4*), 1943: 370–396.

[3] Abraham H. Maslow, *Motivation and Personality* (New York, NY: Harper, 1954).

[4] Ibid., 234.

The four lower levels are grouped together as "D" or "deficiency needs," while the self-actualization needs are termed as "B" or "being needs" or "growth needs." These needs include our notions of morality, creativity, spontaneity, and capacity to live up to our "true potential." The basic premise is that the higher needs in this hierarchy only come into focus once all the lower needs are mostly or entirely satisfied. The theory is that only the unsatisfied need motivates and that lower needs, like food, water, and shelter, capture our attention until they are met. Thereafter, "higher" needs, referred to as "self-actualization," take over. However, the deficiency needs are also important for securing basic measure of happiness. As Dan Gilbert, a Harvard psychologist and the author of *Stumbling upon Happiness*, tell us with his characteristic humor:

> Psychologists and economists now know that although the very rich are no happier than the merely rich, for the other 99% of us, happiness is greatly enhanced by a few quaint assets, like shelter, sustenance and security. Those who think the material is immaterial have probably never stood in a breadline.[5]

The deficiency needs are important until they are met. After that, the mind starts pining for other needs. All a drowning person cares and prays for is a boat; once such a person is in the boat, the sun starts hurting all of sudden! Perhaps the wisdom lies in not asking for anything more if we have been granted our boat, not at least until we reach the shore safely.

Self-Actualization, Peak Experience, and B-Values

As a prophet of human potential, Maslow believed the realization of one's total potential variously described as that self-actualization or self-realization to be the ultimate goal of all humankind. In his later research, however, Maslow (1971) enlarged the list of basic needs to include a still higher category of needs, called "metaneeds." He called the ultimate values sought by self-actualizing people as Being-values or B-values. These values were mentioned again and again by self-actualizing people or by other people to describe their peak experience. Such experiences are comprised of the following attributes: wholeness, perfection, completion, justice, aliveness, richness, simplicity, beauty, goodness, uniqueness, effortlessness, playfulness, truth, honesty, self-sufficiency, and meaningfulness.

Maslow was undoubtedly one of the greatest psychologists of modern times. His theory, albeit in its general outline, has an intuitive logic and popular appeal. However, recent research has pointed out some limitations to the theory. For example, the actual hierarchy of needs may not always conform to Maslow's classification. Similarly, need hierarchy may not always transfer very well to

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[5] Dan Gilbert, "What We Don't Know Makes Us Nervous," *The New York Times,* May 21, 2009. Entry retrieved on January 14, 2016 from http://www.randomhouse.com/kvpa/gilbert/blog/. Also see: Dan Gilbert, *Stumbling upon Happiness* (New York: Vintage Books, 2005).

other cultures.[6] Be that as it may, Maslow stands tall as a prophet of human potential, and his pioneer conception of self-actualization and self-transcendence as human values has secured him a permanent place among the immortals of pen in the field of humanistic psychology. It is one of the towering contributions of Maslow that positive psychology has come to be recognized as a viable field of research and exploration. It will not be an exaggeration to say that the germ of most of the key tenets of positive psychology lies in the writings of Maslow.

Frederick Herzberg's Two-Factor Theory

An alternative approach to understanding the psychology of motivation is presented by Frederick Herzberg in the form of two-factor motivation-hygiene theory, as reported in his *Harvard Business Review* article originally published in 1968.[7] The theory was initially developed from an examination of events in the lives of 203 engineers and accountants: "Briefly, we asked our respondents to describe periods in their lives when they were exceedingly happy and unhappy with their jobs. Each respondent gave as many "sequences of events" as he could that met certain criteria." Later it was corroborated through 16 other investigations, using a wider variety of populations.[8] The findings of these explorations were revealing and counterintuitive in terms of how people responded to the questions of happiness or unhappiness at work.

Herzberg discovered that the factors leading to job satisfaction (and motivation) are "separate and distinct from those that lead to job dissatisfaction."[9] The findings revealed that certain characteristics of a job are consistently related to job satisfaction, while different factors are associated with job dissatisfaction. According to Herzberg, "The opposite of job satisfaction is not job dissatisfaction but, rather, *no* job satisfaction; and similarly, the opposite of job dissatisfaction is not job satisfaction, but no job dissatisfaction."[10] Herzberg identified two sets of factors: environmental factors (context of the job) and growth or motivator factors (content of the job). The hygiene factors pertain to characteristics that influence *job dissatisfaction*, such as working conditions, supervisors, pay and security, and company policies. The second set of factors called motivators increase satisfaction and commitment and include elements such as the work itself, achievement, recognition, responsibility, and advancement and growth opportunities. Put differently, hygiene factors are

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[6] See: Nancy Adler, International Dimension of Organizational Behavior (Cincinnati, OH: Southwestern Publishing, 2007). Geert Hofstede, Culture's consequences: Comparing Values, Behaviors, Institutions and Organizations Across Nations (Newbury Park, CA: Sage, 2nd edition, 2003).

[7] Frederick Herzberg, "One More Time: How Do You Motivate Employees?" Best of HBR, *Harvard Business Review* (January 2003): 87–96.

[8] Ibid., 90.

[9] Ibid., 91.

[10] Ibid.

extrinsic, while motivators are intrinsic. Extrinsic motivation comes from *outside* a person—whether it is in the form of a carrot or a stick. Intrinsic motivation refers to a person's *internal* desire to do something.

Although it is necessary to have the hygiene factors in place, the true motivation comes from such growth factors as meaningfulness and challenge of work itself, responsibility, and opportunities for advancement. Developed in the 1950s and the 1960s, Herzberg's theory is still relevant in its understanding of the key factors of job satisfaction. To further enhance the value of two-factor theory, Herzberg recommended job enrichment as a continuous management function.

This theory is also not without its detractors. One common criticism of the theory is that it assumes a strong correlation between job satisfaction and productivity. Although Herzberg himself did not use the word productivity in his aforementioned *HBR* article, the theory's implicit assumption that happy and satisfied workers produce more might not be true. Some critics also point out that part of the reason why the accountants and engineers felt so positive about the motivators or growth factors was because their basic needs were already satisfied. Be that as it may, the theory does provide an important framework in terms of intrinsic and extrinsic motivation. The real motivation for performing great tasks can only lie within a person. You cannot expect a great art performance just by offering better pay or working conditions. The greater the complexity of the task, the higher the value of intrinsic motivation.

Intrinsic motivation is vitally linked to creativity. We are at our creative best when we do what we intrinsically love and love what we do, says an expert of creativity from Harvard:

Maintaining your own creativity in your work depends on maintaining your intrinsic motivation. This means two things. You should *do what you love*, and you should *love what you do*. The first is a matter of finding work that matches well with your expertise, your creative thinking skills, and your strongest intrinsic motivations. The second is a matter of finding a work environment that will allow you to retain that intrinsic motivational focus while supporting your exploration of new ideas.[11]

Amabile provides a succinct summary of the need and importance of maintaining a high level of intrinsic motivation at work in one sentence: do what you love and love what you do. Doing what we love involves finding work that is in accord with our expertise. And loving what we do entails finding a supportive work environment that honors our exploration of novel ideas and ventures.

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[11] Teresa Amabile, Motivating Creativity in Organizations: On Doing What You Love and Loving What You Do, *California Management Review*, 40 (I) FALL 1997, 55. [emphasis added].

Goal Setting and Human Motivation

The tragedy of life does not lie in not reaching your goals. The tragedy lies in having no goals to reach.[12] ~Robert H. Smith

This quote, even as the opening quote in this chapter, reveals the danger of not reaching our highest potential, either because of having no goals or aiming low. When we have no goals to strive for, we drift aimlessly, and our life loses its meaning. And when we aim low, we shortchange ourselves by settling for less than what we can be. In either case, it represents a potential loss to the universe in terms of wasted talent and unrealized potential. Analyzing nearly 400 studies, Edwin Locke and Gary Latham developed the goal-setting theory in 1990 which has been rated as # 1 in importance among 73 management theories.[13] According to these authors, "Goal setting theory is a theory that explains what causes some people perform better on work-related tasks than others."[14] This theory begins with the premise that life is a process of goal produced action and goals affect action. Goals are a cornerstone of the human motivational endeavor. Psychologists have studied extensively the way in which goals affect task performance since they serve as self-regulation measures as well a reference point for performance. Extensive survey of the psychology literature on goals has shown that "the regulation of motivation by goal setting is a remarkably robust phenomenon."[15] Goals serve as a cornerstone of human behavior and work as self-direction mechanisms. Having well-directed goals explains why some people perform better at work than others.

Self-Determination Theory (SDT)[16]

Self-determination theory (hereafter, SDT) postulates that people have three inherent psychological needs—the need for competence, relatedness, and autonomy. The proponents of SDT maintain that these needs are not learned but are an inherent aspect of human nature and thus operate across gender, culture, and time. The *need for competence* represents the urge to master the environment. The need for *relatedness* concerns our universal propensity to be connected to and to care for other people. Autonomy involves acting with a sense of volition and having the freedom

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[12] Cited in Edwin A. Locke and Gary P. Latham, *New Developments in Goal Setting and Task Performance* (London: Routledge, 2012), 3.

[13] Ibid, xiv.

[14] Locke and Latham, New Developments in Goal Setting and Task Performance, 3.

[15] Bandura in his foreword to Edwin A. Locke and Gary P. Latham, *A Theory of Goal Setting & Task Performance* (Englewood Cliffs, NJ: Prentice Hall, 1990), xii.

[16] E. L. Deci & M. Vansteenkiste, Self-determination theory and basic need satisfaction: Understanding human development in positive psychology. *Ricerche di Psichologia*, 2004, *27*, 17–34. See also: Deci, E. L., & Ryan, R. M. (2000). The "what" and "why" of goal pursuits: Human needs and the self-determination of behavior. *Psychological Inquiry, 11*, 227–268. Ryan, R. M., & Deci, E. L. (2000). Self-determination theory and the facilitation of intrinsic motivation, social development, and well-being. *American Psychologist, 55*, 68–78.

of choice.[17] The understanding about the threefold need for mastery, autonomy, and relatedness can aid greatly in work design and job enrichment resulting in greater productivity and overall success in the workplace.

Marylène Gagné and Edward L. Deci further clarify that SDT defines needs differently:

SDT defines needs as universal necessities and as the nutriments that are essential for optimal human development and integrity. According to this definition, something is a need only to the extent that its satisfaction promotes psychological health and its thwarting undermines psychological health. Using this definition, the needs for competence, autonomy, and relatedness are considered important for all individuals, so SDT research focuses not on the consequences of the strength of those needs for different individuals but rather on the consequences of the extent to which individuals are able to satisfy the needs within social environments.[18]

It is well established that use of salient extrinsic rewards to motivate work behavior can be deleterious to intrinsic motivation and can thus have negative consequences for psychological adjustment, performance on interesting and personally important activities, and citizenship behavior. However, research also clarifies ways in which tangible rewards can be used so as not to be detrimental to intrinsic motivation. Furthermore, the self-determination theory has detailed the processes through which extrinsic motivation can become autonomous, and research suggests that intrinsic motivation (based in interest) and autonomous extrinsic motivation (based in importance) are both related to performance, satisfaction, trust, and well-being in the workplace.[19] Leaders can use both extrinsic and intrinsic motivators in tandem to optimize performance in the workplace and to improve employee engagement.

Deci and Vansteenkiste provide three philosophical assumptions which undergird both the self-determination theory and positive psychology:

1. Human beings are inherently proactive, and they have the potential to master both the inner forces (viz., their drives and emotions) and external (i.e., environmental) forces they encounter rather than being positively controlled by these forces.
2. Human beings, as self-organizing systems, have inherent tendency toward growth, development, and integrated functioning.
3. Although activity and optimal development are inherent to the human organism, these do not happen automatically.[20]

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[17] Ibid.

[18] Marylène Gagné & Edward L. Deci, Self-determination theory and work motivation. *Journal of Organizational Behavior*, 26.4 (Jun 2005): 331–362.

[19] Marylène Gagné & Edward L. Deci, Self-determination theory and work motivation. *Journal of Organizational Behavior*, 26.4 (June 2005): 331–362. [352]

[20] E. L. Deci & M. Vansteenkiste, Self-determination theory and basic need satisfaction: Understanding human development in positive psychology. *Ricerche di Psicologia*, *27*, (2004): 17–34.

For people to actualize their inherent talent, they require self-motivation and supportive social environment. Ryan and Deci suggest a dialectical relation between active organism and social environment.[21] Thus, whether people's potentials will be actualized or their vulnerabilities will dominate will depend upon social conditions besides their self-motivation. Drawing upon their review of the work of other psychologists before them, Ryan and Deci have explicitly asserted that human beings are motivated by three fundamental psychological needs, for *autonomy*, *competence*, and *relatedness*: first, to feel autonomous or self-determining, "to experience one's actions as emanating from the self"; second, to have a sense of oneself as competent and effective; and third, to be related to others and to be part of a social world.[22] These findings have far-reaching implications for basic needs and life goals—both extrinsic and intrinsic.

Motivation is what energizes, directs, and sustains human behavior in all its endeavors. It is the galvanizing force of all that is vital and meaningful in life. Underscoring the importance of intrinsic motivation, recent research has confirmed that along with autonomy and mastery, a sense of contribution to a larger purpose constitutes a critical component of all meaningful work. It is morally and spiritually uplifting when we feel to be a part of something important, something larger, and something greater and when we know that our contribution helps make a difference in the world.

To be motivating, the work itself needs to be meaningful, valuable, engaging, and purposeful. This leads to true fulfillment. Self-actualizing individuals are well aware that the real motivation for great performance tasks can only lie within a person. You cannot expect excellent work just by offering better pay or working conditions. New motivation research shows that money is a motivator mainly for basic, repetitive, and rudimentary tasks. The work that requires greater complexity needs deeper, intrinsic rewards.

Creativity and Innovation: Twin Drivers of Holistic Leadership

> *Most of us go to our graves with our music still inside us, unplayed.*
>
> *—Oliver Wendell Holmes*

This section focuses on the role of creativity in life and leadership. It garners the view that it is leaders' job to foster creativity. It is generally believed that creativity is a sort of mystical power that is the province of a chosen few who are born with some special gift. It is often assumed that these individuals are endowed with innate

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[21] Richard M. Ryan and Edward Deci, Self-Determination Theory, *Encyclopedia of Quality of Life and Well-Being Research*, 5755–5760. Springer Netherlands.

[22] Richard M. Ryan and Edward Deci, "Self-determination theory and the facilitation of intrinsic motivation, social development, and well-being." *American Psychologist,* 2000, 55, 68–78. Also see: Edward Deci and Richard M. Ryan, *Intrinsic motivation and self-determination in human behavior* (New York: Plenum, 1985)

talent that easily allows them to accomplish feats of creative outburst as a stroke of genius during moments of inspiration.

We know that all children are innately creative. But then why does their creativity wane as the years progress? It has been observed that children enter schools as *question marks*; they leave schools as *periods*. Every child, said Pablo Picasso, is an artist; the trouble is staying an artist when you grow up.[23] In one of his most popular and provocative TED talks, creativity expert, Sir Ken Robinson, opines that schools systematically undermine creativity. He challenges the way we're educating our children and advocates to cultivate creativity as a form of intelligence since "creativity now is as important in education as literacy, and we should treat it with the same status."[24] Treating creativity as a competency has far-reaching implications for our education system and workplace, albeit preventing us from growing out of creativity.

This section will review some of the mounting research—both at the qualitative and quantitative level—that shows that creativity is very much a science. Some of the world's most iconic companies are embracing creativity as a way of life. Leaders are increasingly expected to nurture an environment of collaborative innovation. Now more than ever, organizations must innovate in order to survive and succeed. In a recent survey of 1500 CEOs from 60 countries in 33 industries by IBM's Institute for Business Value, creativity was named the single most important attribute for success in leading a large corporation in the future.[25] Accordingly, to stay competitive, leaders must cultivate the motivation for creativity by fostering an environment of workplace engagement, encouragement, and commitment.

Defining Creativity and Innovation

Writers and researchers tend to be highly *creative* when it comes to defining creativity. After several decades of research on creativity, there is hardly a commonly agreed-upon definition of creativity.[26] There are basically three approaches to defining creativity: person-focused approach, process-focused approach, and product-

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[23] Quoted in Laurence J. Peter, *Peter's Quotations: Ideas for Our Time* (New York: Bantam Books, 1979), 25.

[24] Sir Ken Robinson, Do Schools Kill Creativity? *Ted Talk*. February 2006. Transcript retrieved February 15, 2016: https://www.ted.com/talks/ken_robinson_says_schools_kill_creativity/transcript?language=enAlso see Ken Robinson, *Out of our Minds: Learning to be Creative* (New York: Capstone, 2011)

[25] Quoted in "A Bias against 'Quirky'? Why Creative People Can Lose Out on Leadership Positions." Leadership entry: Knowledge @ Wharton. Retrieved February 18, 2016: http://knowledge.wharton.upenn.edu/article/a-bias-against-quirky-why-creative-people-can-lose-out-on-leadership-positions/

[26] See Teresa M. Amabile and Mukti Khaire, Creativity and the Role of the Leader, *Harvard Business Review*, October 2008, 86, (10), 101–109. Teresa M. Amabile, A Model of Creativity and Innovation in Organizations, *Research in Organizational Behavior*, 1988, Vol. 10, 123–167. Teresa Amabile, How to Kill Creativity, *Harvard Business Review*, 76, no. 5 (September–October 1998): 76–87.

focused approach. Creativity is often associated with arts and expressed in terms of individual gift of artistic originality. This approach conjures up the image of a Mozart, a da Vinci, a van Gogh, or a Pablo Picasso. The process approach to creativity focuses on the process of discovery leading to novel ideas and applications. However, the associations made between creativity and artistic originality often lead to confusion about the appropriate place of creativity in business organizations.[27] Teresa Amabile, who has spent 40 years researching creativity at Stanford, Brandeis, and Harvard, notes that, "in business, originality isn't enough. To be creative, an idea must also be appropriate—useful and actionable."[28] This view is in line with the conclusion drawn from the scientific research into creativity, according to which "there is a general agreement that creativity involves the production of novel, useful products."[29] This view is highly relevant to translating creativity into innovation in the business arena.

Creativity is the art of noticing novel ideas. One preeminent researcher once told this writer that creativity lies in becoming a "first-rate noticer."[30] The basic condition for a creative act is to combine known elements into new combinations or perspectives that have never before been considered.[31] Creativity is simply the production of novel, appropriate ideas in *any* realm of human activity, from science, to the arts, to education, to business, and to everyday life.[32] In other words, the product-based approach to creativity focuses on "novelty that is useful." According to Amabile, "Creativity is the production of novel and useful ideas by an individual or small group of individuals working together."[33] Likewise, innovation is the successful implementation of creative ideas within an organization. Another Harvard expert, Rosabeth Moss Kanter, defines innovation as the "process of generation, acceptance, and implementation of new ideas, processes, products, or services."[34] If creativity is about discovering what is novel and useful, innovation is about implementing it and bringing it to fruition.

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[27] Teresa Amabile, "How to Kill Creativity," *Harvard Business Review*, 76, no. 5 (September–October 1998): 76–87.

[28] Ibid., 77.

[29] Michael Mumford, Where have we been, where are we going? Taking stock in creativity research. *Creativity Research Journal*, 2003, 15, 110.

[30] Dr. Ellen Langer, personal communication, April 5, 2009. *Unpublished Interview Transcripts*.

[31] Donald C. Pelz and F. M. Andrews, *Scientists in Organizations: Productive Climates for Research and Development* (Ann Arbor, Mich.: University of Michigan, 1976).

[32] Teresa Amabile, "Motivating Creativity in Organizations: On Doing What You Love and Loving What You Do," *California Management Review*, 40 (I), (Fall 1997): 39–58.

[33] Teresa M. Amabile, "A Model of Creativity and Innovation in Organizations," *Research in Organizational Behavior*, Vol. 10, (1988): 126.

[34] Rosabeth Moth Kanter, The Change Masters: Innovations for Productivity in the American Corporation (New York: Simon and Schuster, 1983), 20

Can Creativity Be Taught?

Many believe that creativity is the province of exceptional artists—the Mozarts and Beethovens of the universe. Still there are others who think that creative geniuses are born with some sort of creative gene. They believe you either have it or do not have it. Can creativity be taught? "Yes," says Wharton marketing professor, Rom Schrift, and believes that creativity is "like a muscle. If you train yourself, and there are different methods for doing this, you can become more creative. There are individual differences in people, but I would argue that it is also something that can be developed, and therefore, taught."[35]

Are the gains of creativity distributed equally? Perhaps not. Yet, anyone can learn to be creative if she/he puts his/her mind to it and if there is a right environment that supports creativity. Wharton marketing professor Jerry (Yoram) Wind, who has taught a course in creativity at Wharton for years, clarifies that "in any population, basically the distribution of creativity follows the normal curve. At the absolute extreme you have Einstein and Picasso, and you don't have to teach them — they are the geniuses. Nearly everyone else in the distribution, and the type of people you would deal with at leading universities and companies, can learn creativity."[36]

Can one tap into the fund of creativity at will? Or one has to wait for the inspiration. "Inspiration," says photorealist painter and photographer, Chuck Close, "is for amateurs — the rest of us just show up and get to work."[37] This showing up and getting to work works for creativity as well; even for genius, we are told, it is 99% perspiration and only 1% inspiration. Of course, the best thing is to be born as a genius. The next best thing perhaps is to work at it!

Which Business Practices Foster Creativity

It has been observed that "*one doesn't manage creativity. One manages for creativity*."[38] According to Teresa Amabile, "Creativity is a function of three components: expertise, creative-thinking skills, and motivation."[39] She believes managers can proactively influence these components through workplace practices and conditions. What managerial practices affect creativity? To answer this question, Amabile draws upon two decades of research studying dozens of companies and hundreds of

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[35] Rom Schrift quoted in "Can Creativity be Taught?" Management entry: *Knowledge @ Wharton*. Retrieved February 19, 2016: http://knowledge.wharton.upenn.edu/article/can-creativity-be-taught/

[36] Ibid.

[37] Ibid.

[38] Teresa M. Amabile and Mukti Khaire, "Creativity and the Role of the Leader," *Harvard Business Review*, 86, (10), (October 2008):101–109. Teresa M. Amabile, "A Model of Creativity and Innovation in Organizations," *Research in Organizational Behavior*, Vol. 10, (1988): 123–167.

[39] Teresa Amabile, "Motivating Creativity in Organizations: On Doing What You Love and Loving What You Do," *California Management Review*, 40 (I) (Fall 1997): 43; Teresa Amabile, "How to Kill Creativity," *Harvard Business Review*, 76, no. 5 (September–October 1998), 76. Rosabeth Moss Kanter, *Frontiers of Management* (Boston, Mass.: Harvard Business School Press, 1997).

individuals and identifies key managerial practices that fall into six general categories: challenge, freedom, resources, work-group features, supervisory encouragement, and organizational support. Each of this practice is linked with fostering intrinsic motivation.

Which business practices foster creativity? These practices range from giving employee "think time" to encouraging divergent thinking and risk taking. Think time means giving employees free time to explore ideas regarding what may be called "unofficial activities" that may or may not pay off, at least initially. For example, at 3 M, every engineer gets an hour of unstructured time each day to do what they like, from working on a side project to pursuing a hobby. Google is well known for its "20% exploration time," which gives its employees a day a week to break from their daily routine and to follow their passions.

The real challenge is about matching individuals skills with the right assignments that follow their passions and stimulate their creativity. Freedom denotes providing people autonomy to choose the means to achieve the ends. Resources signify allocating proper time, money, and appropriate physical space to foster creativity. Next comes designing work teams that are diverse, self-directed, and empowered. Finally, organizational support and supervisory encouragement go a long way in fostering creativity.[40]

An excellent example of supportive environment that fosters healthy creative process is IDEO, the preeminent design consulting firm. At IDEO, creativity starts with brainstorming sessions called "deep dive" and is then shepherded through a more nuanced, structured route where people are assigned specific parts. This process can be termed as interplay of chaos and focus. "The stereotype is that creativity just has to be unleashed, and it's not true. It has to be tightly managed. You have to know how to foster it."[41]

Let's take a closer look at some of the values that IDEO fosters to bring creativity to fruition.

Alchemy of Design Thinking: The Seven Values that Drive IDEO

IDEO, the innovative company that pioneered human-centered "design thinking," does not have many rules, but there are some cultural values that they religiously take to heart. These values may sound simple but embody some profound truths about human motivation and creativity. The company presents these truths in a small booklet entitled *The Little Book of IDEO*, as follows*:*

1. *Be optimistic*: Believing that something is so will somehow make it so.

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[40] See Teresa M. Amabile, *Creativity in Context: Update to the Social Psychology of Creativity* (Boulder, Colo.: Westview Press, 1996). Teresa M. Amabile, Robert Burnside, and Stanley S. Gryskiewicz, *User's Manual for KEYS: Assessing the Climate for Creativity* (Greensboro, N.C.: Center for Creative Leadership, 1998).

[41] Jennifer Mueller as quoted in "Can Creativity be Taught?"

2. *Collaborate*: The most powerful asset we have in our arsenal is the word "we."
3. *Embrace ambiguity*: Get comfortable with uncomfortableness.
4. *Learn from failure*: Ask for forgiveness, not permission.
5. *Make others successful*: Going out of your way to help others succeed is the secret sauce.
6. *Take ownership*: The unwritten social contract is here; individual ownership supports collective responsibility. Own that.
7. *Talk less; do more*: Nothing is a bigger buzzkill than over intellectualization. Design is about rolling up your sleeves and making things.[42]

Even among this sparse listing of values, IDEO puts proactively "making others successful" at the center of their design thinking and calls it the mother lode of all its values. For them, servanthood and design go together. This might seem counterintuitive for a group of creative sorts. After all, we do not think of creativity as a collaborative sport. But this "citizenship behavior" is a norm at IDEO. Teresa Amabile and her colleagues note that "help-seeking and help-giving culture is behind the firm's success." Based on their 2-year research at IDEO, these authors discovered the following guidelines to building a help-friendly organization that leaders of other organizations could learn and apply to similar effect[43]:

1. Be very clear that helpfulness produces better outcomes than internal competition.
2. Model that conviction in your own help giving and help seeking.
3. Make yourself accessible.
4. Respect the helper by using the help.
5. Consider regularly assigning one or two helpers to project teams.
6. Include helping as part of job descriptions.

We notice that the sum total of all these suggestions is to operationalize IDEO's core creed of "going out of your way to help others succeed." This helps create what is often referred to as the "multiplier effect" which equally benefits both the helpers and the helped, for "a rising tide lifts all boats."

Myths of Creativity

Myths of creativity abound. David Burkus in his book, *The Myths of Creativity: The Truth about How Innovative Companies and People Generate Great Ideas*, debunks ten common myths of creativity—and how to overcome them. Burkus opines that

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[42] *The Little Book of IDEO*: Values from Tim Brown. Retrieved February 7, 2016: http://design-thinking.ideo.com/?p=1282

[43] Teresa Amabile, Colin M. Fisher, and Julianna Pillemer, *IDEO's Culture of Helping* Harvard Business Review, January–February 2014.

under the right conditions, anyone can learn to be creative, and it pays organizations to support the creative processes. These myths are as follows[44]:

1. The eureka myth (creative ideas arrive in a flash of inspiration)
2. The breed myth (creative people are different, perhaps genetically)
3. The originality myth (creative ideas are always new)
4. The expert myth (the more you know, the more creative you can be)
5. The incentive myth (prizes and payments encourage creativity)
6. The lone creator myth (creativity is a solitary pursuit)
7. The brainstorming myth (creative ideas come from brainstorming)
8. The cohesive myth (creative teams always agree)
9. The constraints myth (creativity requires complete freedom)
10. The mousetrap myth (creative ideas are always welcomed by organizations and by society at large)

Let us take a closer look at some of these myths. The *Eureka Myth* is the misconception that creative ideas flash in a spontaneous moment of inspiration. Nothing can be far from the truth. Research shows that creative ideas materialize after significant investment of hard work and concerted thinking. Creativity is a process that occurs in a series of steps involving generation, acceptance, and implementation of new ideas. For example, Mihaly Csikszentmihalyi studied the creative process of 91 preeminent creative individuals and found that almost all of the people he studied shared a progressive creative process consisting of five stages: preparation, incubation, insight, evaluation, and elaboration.[45]

The *lone creative genius myth* brings to mind high-profile creatives such as Da Vincis, Michelangelos, Mozarts, and Picassos. We know today that this is not true at all. Many famous creatives though appeared to work alone but in reality had the support of a team. Michaelangelo, for example, had a group of artists to help him as he painted the Sistine Chapel. Likewise, Thomas Edison was helped by a group of scientists and engineers called "the Muckers." Researchers note that music and performing arts may be somewhat of an exception where child prodigies emerge much more quickly. For most other endeavors, creativity is much more an outcome of long-concerted effort and teamwork.[46]

In the similar vein, Weisberg discuss the process of "ordinary thinking" and how it "underlies even the greatest examples of creativity." He also challenges the "genius approach" to the study of creativity and especially critiques the role of intuition, insight, and the unconscious in the creative process. He analyzes the concept of the creative personality and concludes that the role of the personality has been

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[44] David Burkus, The Myths of Creativity: The Truth About How Innovative Companies and People Generate Great Ideas (San Francisco, CA: Jossey-Bass, 2014), 11–14.

[45] See Mihaly Csikszentmihalyi, *Creativity: Flow and the Psychology of Discovery and Invention* (New York: Harper Perennial; Reprint edition, 2013), 79–83.

[46] See Charles Murray, Human accomplishment: The pursuit of excellence in the arts and sciences (New York: Harper Collins, 2003).

greatly oversimplified and overemphasized in creativity literature; in real life, it is much more nuanced and complex. Weisberg presents an impressive amount of evidence supporting the "ordinary thinking" position using historical case studies by analyzing the inventive experiences of "genius" creators in order to show the preponderance of "ordinary thinking" in even the most well-known examples of creative achievement. What is the recipe for genius? According to Weisberg, it entails three components: intellect, i.e., high IQ; motivation/determination, i.e., staying focused; and immersion in field, i.e., being very well-informed on the topic and working in it for at least a decade. As we can see, *being smart* is only one part of being a genius. Without the other two, one doesn't have a chance at accomplishing great levels of achievement.[47]

The *expert myth* is the belief that the more you know, the more creative you become. At the face of it, this seems quite logical. The rationale is that in order to be truly creative, one must master a field or a domain. Creativity often requires some level of expertise, but expertise and creativity are nonetheless very different things. Someone can know a great deal about something and yet show little creativity in that domain.[48] However, research into the lives of creative people shows that in some cases "expertise can actually hinder creative ability of individuals…As expertise grows, creativity sometimes diminishes. Sometimes the best insights come from those outside a particular field,..."[49] There is good reason for this. When we are too heavily invested in a task, we may tend to overlook the obvious.

In his delightful little book entitled *They All Laughed... From Light Bulbs to Lasers*, Ira Flatow debunks several widely held misconceptions, including the notion that Thomas Edison tried carbon as a lamp filament in the light bulb serendipitously (incidentally, no fewer than 13 inventors had tried carbon filaments in their light bulbs over the previous 34 years). For example, many famous inventions were first received with ridicule: When Remington introduced the first typewriter, people saw no practical use for it. Such is the process of invention which is full of struggles, serendipity, and dead ends that are usually necessary to achieve something significant. This is what Edison was trying to communicate with his famous quote about the making of genius: "Genius is one percent inspiration, ninety-nine percent perspiration."[50] Flatow tells us in his book that Ben Franklin's kite was never struck by lightning—literally deflating the myth of lightning bolt of inspiration; the story of Ben Franklin and the kite was just that—a story. The microwave oven came about because a chocolate bar melted in someone's pocket.[51] Creatively

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[47] See Robert W. Weisberg, *Creativity: Beyond the myth of genius,* 2nd edition (New York, NY: W. H. Freeman & Co., 1993); See also Robert W. Weisberg, *Creativity: Genius and other myths.* (New York, NY: W. H. Freeman & Co., 1986)

[48] John Baer, The Importance of Domain-Specific Expertise in Creativity, *Roeper Review*, 2015, 37, 165–178.Retrieved February 20, 2016: http://users.rider.edu/~baer/ExpertiseCreativity.pdf

[49] David Burkus, *The Myths of Creativity*, 67–68.

[50] Spoken statement (c. 1903); published in *Harper's Monthly* (September 1932).

[51] Ira Flatow, They All Laughed... From Light Bulbs to Lasers: The Fascinating Stories Behind the Great Inventions That Have Changed Our Lives (New York, NY: Harper Perennial, 1992).

inventive people discover extraordinary things by paying close attention to the ordinary occurrences of daily life. Creativity is all about observation and absorption. Mindfulness helps both.

The jury is still out on the role of creative genius. Perhaps both nature and nurture have their due share. Some research reviewed in this chapter shows that the creative thought process is not much distinct from ordinary thinking. Still no one has yet discovered a direct road to creativity. The path is circuitous, mundane, serendipitous, and exciting. It is only when we are creative that we are truly alive. Creativity may still be a gift. But it also needs concerted tending. Of course, the best thing is to be born as a genius; the next best thing is to work at it.

Emotional and Multiple Intelligences: *Ten Different* Ways of Being Smart

> *The difference between those who succeed and those who fail is emotional intelligence and self-awareness.*
>
> ~*Bill George.*[52]

The opening quote amply demonstrates the importance of emotional intelligence (EI) and self-awareness in leadership success, although it can be argued that EI is in fact an expression of greater self-awareness. Bill George's observation is amply borne out by two decades of research highlighting the role of EI in workplace success and effective leadership. This section explores the role of emotional intelligence and multiple intelligences in enhancing leadership effectiveness. The findings from these two fields are presented to create a road map for holistic leaders. We believe that by harnessing both emotional and multiple intelligences, leaders can recognize and nurture the myriad gifts that people bring to work in an integral manner.

The constructs of emotional intelligence and multiple intelligences show that there are more ways to identify human capacities than just through logical and linguistic intelligence, as traditionally measured by IQ. This section explores the role of multiple intelligences in enhancing the effectiveness of holistic leaders. By harnessing rational, emotional, inter−/intrapersonal, and spiritual intelligence, leaders can recognize and nurture the myriad gifts that people bring to work. The concept of multiple intelligences, as propounded by the Harvard psychologist Howard Gardner, challenges the conventional view of intelligence that focuses on language and mathematical intelligence and recognizes various additional forms of intelligence to account for excellence in music, language, sports, and the like.

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[52] Quoted by Steve Minter, When Leaders Lose Their Way, *IndustryWeek*, Sep 1, 2015. Retrieved February 10, 2016: http://www.industryweek.com/leadership/when-leaders-lose-their-way

The role of emotions in our lives can hardly be overemphasized. To feel emotions is to be human. Emotional intelligence has come to be widely recognized as a key component of effective leadership. It has become an increasingly popular competency recently for identifying and developing effective leaders. Emotional intelligence is about properly managing emotions in oneself and others. This section concludes with briefly reviewing spiritual intelligence and its role in holistic leadership.

Daniel Goleman's Model of EI

> *IQ and technical skills are important, but emotional intelligence is the* sine qua non *of leadership.*[53]

In this quote, Goleman underscores the key role of emotional intelligence in leadership effectiveness. Through his myriad popular writings on the subject, he has provided EI much wider academic and media exposure. According to Goleman, emotional intelligence is the capacity for recognizing our own feelings and those of others, for motivating ourselves and for managing emotions well in ourselves and in our relationships. He presented his theory of EI initially in his seminal 1995 book titled *Emotional Intelligence: Why It Can Matter More than IQ*. Later, working with his colleagues, Richard Boyatzis and Annie McKee, Goleman et al. further developed the EI model, as presented in their book entitled *Primal Leadership: Unleashing the Power of Emotional Intelligence*.

In 1998, in one of *Harvard Business Review*'s most popular articles, "What Makes a Leader," Goleman highlights the importance of EI in developing effective leaders:

> The most effective leaders are all alike in one crucial way: they all have a high degree of what has come to be known as *emotional intelligence*. It's not that IQ and technical skills are irrelevant. They do matter, but mainly as "threshold capabilities;" that is, they are the entry-level requirements for executive positions. My research, along with other recent studies, clearly shows that emotional intelligence is the sine qua non of leadership. Without it, a person can have the best training in the world, an incisive, analytical mind, and an endless supply of smart ideas, but he still won't make a great leader.[54]

The essence of Goleman's view is this: while IQ can get you in the door, it is the EI that holds the key to make you a "star performer" in the workplace. The article then goes on to introduce four fundamental components of emotional intelligence that allow individuals to recognize, connect with, and learn from their own and other people's mental states:

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[53] Daniel Goleman, What Makes a Leader? *Harvard Business Review*, January 2004 Reprint: Best of *HBR* 1998, 1.

[54] Daniel Goleman, What Makes a Leader? *Harvard Business Review*, January 2004 Reprint: Best of *HBR* 1998, 2–3.

1. Self-awareness
2. Self-regulation
3. Social awareness
4. Social skills

Emotional intelligence consists of the following four fundamental competencies[55]:

1. *Self-awareness*: Self-awareness means having a deep understanding of one's emotions, as well as one's strengths and limitations and one's values and motives. Self-aware leaders are clear about their values, goals, and dreams.
2. *Self-management*: Self-management is the ability to keep disruptive emotions and impulses under control (self-control), maintain honesty, integrity and trust-worthiness (transparency), take responsibility for one's performance (conscientiousness), be flexible in handling change (adaptability), have internal drive to meet standards of excellence (achievement), show readiness to seize opportunities (initiative), and see the upside of events (optimism).
3. *Social awareness*: Social awareness is sensing others' emotions, perspectives, and taking active interest in their well-being (empathy); understanding organizational currents, decision networks, and politics (organizational awareness); and recognizing and meeting follower and customer/client needs (service orientation).
4. *Social skills*: Social skills include guiding and motivating with compelling vision (inspirational leadership); ability to induce desirable responses in others by using effective persuasion (influence); enhancing others abilities through effective coaching and mentoring (developing others); listen openly and send clear, convincing messages (communication); initiating managing and leading in new direction (change catalyst); ability to resolve disagreements (conflict management); nurturing a web of relationships (building bonds); and ability to foster cooperation and team building (teamwork and collaboration).

As is evident from the above, Goleman and his colleagues provide a comprehensive listing of EI competencies in four broad headings, linking them to essential leadership competencies. They call emotionally savvy leaders as resonant leaders. Resonant leaders inspire compelling vision, use persuasion for buy-in, and inspire teamwork and collaboration through effective coaching and mentoring. Some may feel that there is much here which may not be specific to the emotional intelligence construct per se but pertains to a broad array of effective leadership competencies and skills. Nonetheless, the authors succeed in bringing to wider public attention what really matters in leading oneself and others.

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[55] See Daniel Goleman, Leadership That Gets Results, Harvard Business Review, March–April 2000, 4; Daniel Goleman, What Makes a Leader? Harvard Business Review, January 2004 Reprint: Best of HBR 1998, 4; and Daniel Goleman, Richard Boyatzis, and Annie McKee, Primal leadership, 39–52.

Emotional Intelligence and Leadership Effectiveness

Goleman et al. point out that "great leadership works through the emotions."[56] Calling emotions as "primal," Goleman opines that leading through the emotions is the hallmark of great leadership. Thanks to his energetic efforts, the construct of emotional intelligence has become increasingly popular recently for identifying and developing effective leaders. Although handling emotions effectively has been long prized as a key human virtue, it is only during the last two decades that emotional intelligence has become a subject of concerted scientific exploration. Jack Welch famously quipped, "The soft stuff is the hard stuff," and those involved in the leadership ranks know this to be true. According to Goleman, "Soft skills have hard consequences."[57] During the last few decades, the role of soft skills has become more integral to effective leadership.

Recounting the ratcheting up of global competitive forces, and consequent ever-increasing pressures on those responsible for leadership ranks, Daniel Goleman and his colleagues aver that "this whirlwind of change makes it more important than ever for leaders to be self-aware and composed, focused and high energy, empathic and motivating, collaborative and compelling—in short, resonant. A host of studies worldwide on emotions, emotional contagion, leader-follower relations, and coaching, as well as research on human behavior continue to confirm and clarify our understanding of why emotionally intelligent leaders get results."[58]

Over the last two decades, several researchers and practitioners have enriched the field of emotional intelligence. Perhaps the foremost proponent of leadership effectiveness of EI is Daniel Goleman, who, through his myriad popular books and *Harvard Business Review* articles, has championed the cause of EI and its application to the workplace. Goleman presents a popular, broad journalistic account of EI. In his 1998 book entitled *Working with Emotional Intelligence*, Goleman reformulated EI in terms of its application to the workplace and provided guidelines for training in the "emotionally intelligent organization." Drawing upon studies in more than 500 organizations worldwide, he documents an important fact: in determining star performance in every field, emotional intelligence matters twice as much as IQ or technical expertise. According to Goleman, "a leader's singular job is to get results."[59] Goleman contends that leaders high in emotional intelligence are integral to organizational success and have the capacity to influence organization performance by setting a particular work environment, which "accounts for nearly a third of results."[60]

Research at the Center for Creative Leadership (CCL) using a battery of tests during 1995–1998 found that the only statistically significant factor that set apart

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[56] Daniel Goleman, Richard Boyatzis, and Annie McKee, *Primal leadership: Unleashing the Power of Emotional Intelligence* (Boston, Massachusetts: Harvard Business Review Press, 2013), 3.

[57] As quoted in Sharon Shinn, "Intelligence at Work," *BizEd*, September/October, 2003, 23.

[58] Goleman, Boyatzis, and McKee, *Primal leadership*, ix.

[59] Daniel Goleman, Leadership That Gets Results, *HBR*, March–April, 2000, 2.

[60] Goleman, Boyatzis, and McKee, *Primal leadership*, 3.

the uppermost quartile of successful leaders from the lowest quartile of unsuccessful leaders was *caring—the ability to give and receive affection.*[61] These findings further underscore the importance of EI in predicting success in organizations. Another area where EI can help in the workplace is offering what is called "artful critique." Providing specific feedback empathetically that offers a solution in terms of the issue at hand rather than focusing on the person can go a long way in motivating employees. As Daniel Goleman has pointed out, "An artful critique focuses on what a person has done and can do rather than reading a mark of character into a job poorly done."[62] By focusing on the performance rather than the personality of the performer, leaders motivate employees and create a caring work environment.

Contrary to the belief that academic achievement matters very much in the success we have in working life, Chen et al. have shown that close to 90% of success in leadership positions is attributed to emotional intelligence.[63] Cavallo and Brienza conducted a study on 358 managers across the Johnson & Johnson Consumer & Personal Care Group (JJC&PC Group) globally to assess if there are specific leadership competencies that distinguish high performers from average performers. Results supported the position that emotional competence differentiates successful leaders from the average. High-performing managers at the Johnson & Johnson Consumer & Personal Care Group were seen to possess significantly higher levels of self-awareness, self-management capability, social skills, and organizational savvy, all considered part of the emotional intelligence domain.[64] These results show a good validation of Goleman's construct of EI.

Goleman has suggested "emotional quotient" (EQ) as an alternative to the more traditional measures of IQ. An important part of his thesis is that IQ is overrated. Goleman asserts that while IQ helps, "EQ" is more important than IQ when it comes to leading a successful life, personally and professionally. As for the IQ relevance in the workplace, studies have shown that IQ can serve to predict between 1% and 20% (the average is 6%) of success in a given job. Emotional Intelligence (EI), on the other hand, has been found to be directly responsible for between 27% and 45% of job success, depending upon the field under study.[65] This research is a part of the mounting evidence that EI matters most in the workplace.

While IQ is considered fairly stable over time, EI, research has shown, changes over time and can be learned and expanded, at any time during one's life.[66] Goleman

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[61] As cited in Robert R. Cooper, *The Other 90%: How to Unlock Your Vast Untapped Potential for Leadership and Life* (New York: Crown Business; Later Printing edition, 2002), 18. See also James M. Kouzes & Barry Z. Posner, *Encouraging the Heart: A Leader's Guide to Rewarding and Recognizing Others* (San Francisco, CA: Jossey-Bass, 2003), 7.

[62] Goleman, Emotional Intelligence, 153.

[63] Wei Chen, Ruth Jacobs, & Lyle Spencer, "Calculating the competencies of stars." In Daniel Goleman (ed.) *Working with Emotional Intelligence* (New York: Bantam Books, 1998), 377–380.

[64] Kathleen Cavallo & Dottie Brienza, D. (n.d.). Emotional competence and leadership excellence at Johnson & Johnson: The emotional intelligence and leadership study, 2001. Retrieved Mach 6, 2016: http://www.eiconsortium.org/reports/jj_ei_study.html

[65] Steven J. Stein & Howard E. Book, *The EQ Edge: Emotional Intelligence and Your Success*, 3rd Edition (Ontario: Jossey-Bass, A Wiley Imprint, 2011), 17.

[66] Ibid.

also regards emotional competencies as "learned abilities"—that is, one has the *potential* to become adept at these competencies. This has far-reaching leadership implications. However, this potential has to be "actualized" in practice. Thus even though one may have an EI ability, there is no guarantee that it will manifest as a competence in the workplace. For example, one may be highly empathetic yet poor at handling relationship due to lack of self-control.

Research on EI has deeper implications for empathy. Empathy is much more than a warm fussy feeling reserved for greeting cards. Empathy involves identifying, subjectively, with the emotion of another and experiencing concern for that emotion.[67] While sympathy signifies feeling *for* others, empathy involves feeling *with* others. Underscoring the importance of empathy in leadership, Peter Drucker has observed that the number one practical competency for leaders is empathy. Studies have shown that empathy is also the number one practical competency of a successful life.[68] However, there is zero correlation between IQ and emotional empathy. They're controlled by different parts of the brain.[69] Brilliance in cognitive domain does not always guarantee a corresponding talent in the emotional arena, a fact that is also confirmed by common observation.

Analyzing the data from close to 500 competence models from global companies including the likes of IBM, Lucent, PepsiCo, British Airways, as well as healthcare organizations, academic institutions, and government agencies, Goleman et al. discovered that EI competencies played an increasingly important role at the higher level of organizations. In other words, the higher the rank of those considered star performers, the more the EI competencies emerged as the reason for their effectiveness. Simply put, the higher up one advances in an organization, the more important emotional intelligence becomes.[70] This reiterates the importance of EI in leadership effectiveness.

Daniel Goleman et al. conclude their book with a technical note on EI versus IQ as follows:

> While the precise ratio of EI to cognitive abilities depends on how each are measured and on the unique demands of a given organization, our rule of thumb holds that EI contributes 80–90% of the competencies that distinguish outstanding from average leaders—and sometimes more. To be sure, purely cognitive competencies, such as technical expertise, surface in such studies—but often as threshold abilities, the skills people need simply to do an average job. Thus, purely cognitive abilities help—but the EI competencies help far more.[71]

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[67] Daniel Goleman, Emotional intelligence: Why it can matter more than IQ (New York: Bantam Books, 1995). Daniel Goleman, Working with Emotional intelligence: Why it can matter more than IQ (New York: Bantam Books, 1998).

[68] Robert R. Cooper, *The Other 90%: How to Unlock Your Vast Untapped Potential for Leadership and Life* (New York: Crown Business; Later Printing edition, 2002), 232.

[69] Daniel Goleman, "Why aren't we more compassionate?" *A Ted Talk*, March 2007. Interactive Transcript retrieved March 2016: http://www.ted.com/talks/daniel_goleman_on_compassion/transcript?language=en

[70] Daniel Goleman, Richard Boyatzis, and Annie McKee, *Primal leadership*, 249; 250.

[71] Ibid., 251.

According to Goleman and his colleagues, IQ matters but not as much as EI. In their view, leadership effectiveness is largely a matter of emotional intelligence.

Multiple Intelligences: Eight Different Ways of Being Smart

Suspend the usual judgment of what constitutes intelligence, and let your thoughts run freely over the capabilities of humans—perhaps those that would be picked out by the proverbial visitor from Mars. In this exercise, you are drawn to the brilliant chess player, the world-class violinist, and the champion athlete; such outstanding performers deserve special consideration. Following through on this experiment, a quite different view of intelligence emerges. Are the chess player, violinist, and athlete "intelligent" in these pursuits? If they are, then why do our tests of "intelligence" fail to identify them? If they are not "intelligent," what allows them to achieve such astounding feats? In general, why does the contemporary construct "intelligence" fail to take into account large areas of human endeavor?[72]

What is intelligence? How do we measure intelligence? Is it confined to mathematical and verbal ability alone? If so, then how do we explain outstanding talent in such fields as music and sports? To approach these questions, Howard Gardner, Hobbs Professor of Cognition and Education at the Harvard Graduate School of Education, introduced the theory of multiple intelligences (MI) in the early 1980s. In his 1983 book *Frames of Mind: The Theory of Multiple Intelligences*, Gardner avers that traditional types of intelligence, such as IQ, fail to explain the full range of our cognitive ability. Specifically, Gardner questions the view that intelligence is a single unified entity, that it results from a single factor, and that it can be measured simply by using IQ tests. He introduced the idea of multiple intelligences which also included both interpersonal intelligence (the capacity to understand the intentions, motivations, and desires of other people) and intrapersonal intelligence (the capacity to understand oneself, one's feelings, fears, and motivations).

Gardner theorizes that human cognitive competence is better described in terms of a set of abilities, talents, or mental skills, which he calls "intelligences." All normal individuals possess each of these skills to some extent; individuals however differ in the degree of skill and in the nature of their combination. Gardner believes this theory of intelligence may be more humane than alternative views of intelligence and that it also more sufficiently reflects the data of human "intelligent" behavior. Such an expansive theory of intelligences has important educational and leadership implications.

The traditional definition of intelligence that measures intelligence in terms of linguistic and logical-mathematical abilities being too narrow, Gardner's broader definition in terms of multiple intelligences seems to more accurately reflect the myriad ways in which humans think and learn. Gardner argues that an exclusive emphasis on the IQ causes it to be needlessly glorified. He defines intelligence as

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[72] Howard Gardner, *Multiple Intelligences: New Horizons in Theory and Practice* (New York: Basic Books, revised edition, 2006), 5–6.

"bio-psychological potential to process information that can be activated in a cultural setting to solve problems or create products that are of value in a culture."[73] According to him, there are more ways to identify human capacities than just through logical and linguistic intelligence, as traditionally measured by IQ construct.

The Components of Multiple Intelligence

For something to qualify as an intelligence, it has to satisfy Howard Gardner's eight "signs" of intelligence. Defining intelligence as "the capacity to solve problems or to fashion products that are valued in one or more cultural setting,"[74] Gardner has identified the following eight, distinct intelligences comprising his theory of multiple intelligences: [75]

1. *Spatial*: The ability to conceptualize and manipulate large-scale spatial arrays (e.g., airplane pilot, sailor) or more local forms of space (e.g., architect, chess player).
2. *Bodily-Kinesthetic*: The ability to use one's whole body, or parts of the body (like the hands or the mouth), to solve problems or create products (e.g., dancer).
3. *Musical*: Sensitivity to rhythm, pitch, meter, tone, melody, and timbre. May entail the ability to sing, play musical instruments, and/or compose music (e.g., musical conductor).
4. *Linguistic*: Sensitivity to the meaning of words, the order among words, and the sound, rhythms, inflections, and meter of words (e.g., poet). (Sometimes called language intelligence.)
5. *Logical-mathematical*: The capacity to conceptualize the logical relations among actions or symbols (e.g., mathematicians, scientists). Famed psychologist Jean Piaget believed he was studying the range of intelligences, but he was actually studying logical-mathematical intelligence.
6. *Interpersonal*: The ability to interact effectively with others. Sensitivity to others' moods, feelings, temperaments, and motivations (e.g., negotiator). (Sometimes called social intelligence.)
7. *Intrapersonal*: Sensitivity to one's own feelings, goals, and anxieties, and the capacity to plan and act in light of one's own traits. Intrapersonal intelligence is not particular to specific careers; rather, it is a goal for every individual in a

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[73] Howard Gardner, Intelligence Reframed: Multiple Intelligences for the twenty-first Century, (New York: Basic Books, 1999), 33–34. Howard Gardner, Changing Minds: The art and science of changing our own and other people's minds (Cambridge, MA: Harvard Business School Press, 2004). Howard Gardner, *Multiple Intelligences: The Theory in Practice*, (New York: Basic Book, 1993)

[74] Howard Gardner & Thomas Hatch, "Multiple Intelligences Go To School: Educational Implications of the Theory of Multiple Intelligences." *Educational Researcher*, 1989, 18(8), 4–9.

[75] As described on Howard Gardner's official website, Oasis: http://multipleintelligencesoasis.org/about/the-components-of-mi/ Also see Howard Gardner, *Intelligence Reframed*. Gardner started with seven intelligences originally and later added "naturalistic" intelligence.

complex modern society, where one has to make consequential decisions for oneself. (Sometimes called self-intelligence.)

8. *Naturalistic*: The ability to make consequential distinctions in the world of nature as, for example, between one plant and another or one cloud formation and another (e.g., taxonomist). (Sometimes called nature intelligence.)

Gardner considers that everyone has all eight intelligences to some degree, although each individual has his or her own unique combination of stronger or weaker intelligences. Gardner also contends that most tasks require more than one form of intelligence working in tandem with others. For example, a golf player obviously uses spatial and bodily kinesthetic intelligences but also must use interpersonal intelligence to effectively interact with others. Similarly a dancer can excel only if she/he has strong musical intelligence to understand musical variation, harmony and rhythm, bodily kinesthetic intelligence for physical agility, and interpersonal intelligence to relate emotively with the audience.

Gardner has not yet developed a multiple intelligences test or assessment himself. He is skeptical about self-assessment/reporting because most people may not possess realistic insight into their own strengths and weakness, and their interests and likes may not necessarily equate with their capacities. Self-reporting is highly susceptible to faking in which the test takers tend to represent themselves in excessive positive light. Ideally, a triangulation process would include having individuals rate themselves in a self-assessment as well as having their family, friends, and teachers rate them objectively—supplemented by firsthand observation of how the individual handles a particular situation requiring effective emotional response. For example, a good way to assess interpersonal intelligence would be to observe how a person handles and/or resolves conflict situation or motivates others to pursue a certain course of action.[76]

Leaders can empower themselves and others through their understanding of multiple intelligences. Gardner has suggested that human beings have evolved to exhibit several intelligences that work in concert and not in isolation in a particular cultural setting or community: "Where individuals differ is in the strengths of these intelligences, the so-called profile of intelligences, and the ways in which such intelligences are invoked and combined to carry out different task, solve problems, and progress in various domains."[77] According to this view, although leaders have different strengths and weaknesses, they exhibit several multiple intelligences. In fact, leaders demonstrate a generous degree of at least three of the eight multiple intelligences: linguistic intelligence, interpersonal intelligence, and intrapersonal intelligence.[78] Effective leaders have a robust sense of self, display effective communication skills, and demonstrate a great sense of empathy in interacting with others—all markers of greater EI and self-awareness.

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[76] Retrieved February 27, 2016: http://multipleintelligencesoasis.org/what-mi-am-i/

[77] Howard Gardner, The unschooled mind: How children think and how schools should teach (New York: Basic Books, 1991), 12

[78] Howard Gardner, *Intelligence Reframed*, 128.

In the introduction to the tenth anniversary edition of his classic *Frames of Mind: The Theory of Multiple Intelligences*, Howard Gardner indicates that many researchers interested in the history and growth of multiple intelligences have asked him whether additional intelligences have been added—or original candidates deleted since his early work on multiple intelligence in 1983. While Gardner himself has "chosen not to tamper for now with the original list," he continues to think that there are in fact others, from "intrapersonal intelligence" to some form of "spiritual intelligence."

Gardner's work has been described as "trend-setter" and "paradigm-shifter," and his ideas have been an important force in education for the past 25 years. His theory of multiple intelligences challenges the prevailing definition of intelligence as limited to logical and linguistic abilities. Gardner's work has met with enthusiastic reception from many educators. However, it is not without its detractors among the scientific community. It has not been readily accepted within academic psychology. Perry Klein contends that the multiple intelligence theory has inspired educational innovations across North America but has received little critical analysis. He finds the theory to be too broad to be useful for planning curriculum.[79] Daniel T. Willingham, a professor of psychology at the University of Virginia, notes in the journal *Education Next* that Gardner's theory "is an inaccurate description of the mind." He states that Howard Gardner became a hero among educators simply renaming various abilities or talents as *intelligences*.[80] Willingham further contends that Gardner has himself pointed out on several occasions that the success of his book turned, in part, on this new label: "I am quite confident that if I had written a book called 'Seven Talents' it would not have received the attention that Frames of Mind received."[81] Be that as it may, the fact remains that Gardner has provided us with a bold vision to think about the diverse gifts that undergird human accomplishment across cultures:

> Gardner's theory provides a much needed corrective to the shortcomings of traditional psychometric approaches. Instead of probing the bases of bubble-sheet results, Gardner sought to illuminate the mental abilities underlying the actual range of human accomplishment that are found across cultures.[82]

Gardner's theory of multiple intelligences has important implications for teachers as well as leaders. It implies that educators should recognize and teach to a

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[79] Perry D. Klein, Multiplying the Problems of Intelligence by Eight: A Critique of Gardner's Theory, *Canadian Journal of Education / Revue canadienne de l'éducation,* Vol. 22, No. 4 (Autumn, 1997), 377–394.

[80] Daniel T. Willingham, Reframing the Mind: Howard Gardner became a hero among educators simply by redefining talents as "intelligences." Check the Facts, *Education Next*, Summer, 2004, 19–24. Retrieved March 15, 2016: http://educationnext.org/files/ednext20043_18.pdf

[81] As cited in Ibid., 24.

[82] Mindy Kornhaber cited in Thomas Armstrong, *Multiple Intelligences in the Classroom* (Alexandria, VA: Association for Supervision & Curriculum Development; ASCD Member Book, 3 edition, 2009), 190.

broader range of skills and talents. Another implication is that teachers should structure the presentation of material in a way that engages most of the intelligences. Similarly, leaders should recognize and celebrate the multiple gifts employees bring to work. The work should be so structured that it provides creative outlet for most or all intelligences for the members of the workplace.

Does emotional intelligence fall under one of Gardner's multiple intelligences? When a researcher asked Daniel Goleman if the identification of intrapersonal and interpersonal intelligences in Gardner's theory is, in essence, an expression of emotional intelligence, Goleman said, "yes!" He explained that when he wrote *Emotional Intelligence*, he had been building on Howard Gardner's model of multiple intelligences.[83] However, the theory of MIs has evolved to focus more on "metacognition" rather than on the full range of emotional abilities. Even so, Gardner pointed out to Goleman that "many people with IQs of 160 work for people with IQs of 110, if the former have poor intrapersonal intelligence and the latter have a high one. And in the day-to-day world, no intelligence is more important than the intrapersonal."[84]

In essence, Goleman's model of emotional intelligence augments Gardner's theory by including self-awareness and self-regulation as the intrapersonal abilities and empathy and social skill as the interpersonal intelligence.

Spiritual Intelligence: The Next Step Beyond Emotional Intelligence

Postulated as intelligence beyond the traditional notions of rational intelligence (IQ) and emotional intelligence (EQ), spiritual intelligence (SI or SQ) has come to be recognized as an essential component of personal growth and professional development. It has been suggested that mature leadership requires spiritual intelligence development.[85] Personal and professional development is vitally interlinked and can no longer be viewed as two opposing dimensions of the leadership journey. While we build our external career, we should not neglect our inner character and transformation. In his book *A Hidden Wholeness: The Journey Toward an Undivided Life*, Parker Palmer speaks to our yearning to live undivided lives—lives that are congruent with our inner truth—in a world filled with the forces of alienation and fragmentation.[86] There is a deep connection between our inner life of self and outer life of service and contribution. Spiritual intelligence recognizes and honors this connection.

Spiritual Intelligence has been hailed as the critical intelligence for leadership success in the twenty-first century by many contemporary researchers,

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[83] Daniel Goleman, "Howard Gardner and Multiple Intelligences." October 29, 2011. Q & A entry. Retrieved February 27, 2016: http://www.danielgoleman.info/howard-gardner-multiple-intelligences/

[84] As quoted in Daniel Goleman, *Emotional Intelligence*, 1995, 41–42.

[85] Cindy Wigglesworth, Why Spiritual Intelligence Is Essential to Mature Leadership. Integral Leadership Review, 2006, retrieved March 15, 2016: http://andyatwood.com/uploads/2/8/4/4/2844368/spiritual-intelligence-n-mature-leadership.pdf

[86] Parker J. Palmer, *A Hidden Wholeness: The Journey Toward an Undivided Life* (San Francisco, CA: Jossey-Bass, 2009)

psychologists, and practitioners.[87] As Frances Vaughan has observed, "With IQ accounting for only a small part of leader performance, EI and SI are new useful constructs of intelligence that hold promise for selecting and developing business leaders."[88] Vaughan offers the following definition of SI: "Spiritual intelligence is concerned with the inner life of mind and spirit and its relationship to being in the world."[89] King and DeCicco propose yet another construct in terms of existential thinking, transcendental awareness, and personal meaning. It includes four core competencies of SI: critical existential thinking, personal meaning production, transcendental awareness, and conscious state expansion.[90] This is perhaps the most comprehensive view of spiritual intelligence from an existential standpoint. Ultimately, SI remains a domain of transcendental awareness and personal meaning.

In the words of the management expert, Stephen Covey, "Spiritual intelligence is the central and most fundamental of all the intelligences, because it becomes the source of guidance for the others."[91] Spiritual intelligence counts the most in things that really matter—in the quest for truth, goodness, and altruistic love. It enables us to live a noble life of sacrifice and service to the sacred based on universal moral principles. Without spiritual intelligence, we are not able to realize our ultimate purpose of existence. If we fail in this realm, true fulfillment in life will always elude us. And it will matter little what else we have achieved in other aspects of our life.

The wisdom texts of the world remind us tellingly about the importance of realizing our highest goal. In the Gospel According to Matthew (6:33, King James Version), for example, Matthew tells us that Jesus advised, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Elsewhere, in the Gospel According to Mark (8:36, King James Version), we are told that Jesus asked, "For what shall it profit a man, if he shall gain the whole

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[87] See Robert A. Emmons, The Psychology of Ultimate Concerns: Motivation and Spirituality in Personality (New York: The Gilford Press, 2009), 157–179. Donah Zohar, ReWiring the Corporate Brain: Using the New Science to Rethink How We Structure and Lead Organizations (San Francisco: Berrett-Koehler Publishers, Inc., 1997). Danah Zohar and Ian Marshall, SQ: Connecting With Our Spiritual Intelligence (New York: Bloomsbury Publishing, 2000) Danah Zohar, Spiritual Capital: Wealth We Can Live By (San Francisco: Berrett-Koehler Publishers, Inc., 2004). Danah Zohar and Ian Marshall, Spiritual Intelligence: The Ultimate Intelligence (London: Bloomsbury, 2012). Cindy Wigglesworth, *SQ21: The 21 Skills of Spiritual Intelligence* (New York: Select Books, 2012). Dorothy A. Sisk and E. Paul Torrance, *Spiritual Intelligence: Developing Higher Consciousness* (Buffalo, NY: Creative Education Foundation, 2001). See also Howard Gardner, Intelligence reframed: Multiple Intelligences for the twenty-first century (New York: Basic Books, 1999), 53.

[88] Frances Vaughan, "What is spiritual intelligence?" *Journal of Humanistic Psychology*, 42(2), (2002): 16–33.

[89] Ibid.

[90] David B. King & Teresa L. DeCicco, "A Viable Model and Self-Report Measure of Spiritual Intelligence," *The International Journal of Transpersonal Studies*, 28, (2009): 68–85.

[91] Stephen Covey, *The 8th Habit: From Effectiveness to Greatness* (New York: Simon and Schuster, 2004), 53.

world, and lose his own soul." In the same manner, *Bṛhadāraṇyaka Upaniṣad* 3.8.10, a Hindu wisdom text, declares that he who departs from this world without knowing his essential self is the most unfortunate.[92] Similarly, the Bhagavad Gītā, the Hindu spiritual text, assures us that the knowers of the self and the practitioners of the yoga of selfless action are freed from the greatest fear: the fear of repeated conditioned existence.[93]

Spiritual intelligence stokes our innate desire to nobility and our search for the sacred. Spiritual intelligence helps us to know our higher self and realize it in acting selflessly for the good of others. It is an intelligence that inspires us to ask ultimate questions, seek meaning and purpose, and strive for the greater good. It is critical for proper personal growth and authentic leadership.

The term spiritual intelligence was first used by Danah Zohar in her 1997 book *ReWiring the Corporate Brain*. SQ is the intelligence that makes us whole—"most human,"[94] and gives us our true identity and integrity. It is the soul's intelligence, the intelligence of the true self. It is the intelligence of "ultimate concerns"—the intelligence with which we ask fundamental questions and reframe our answers. It is our transformative intelligence.[95] Zohar, who studied physics and philosophy at MIT and did her postgraduate work in philosophy, religion, and psychology at Harvard University, proposed spiritual intelligence as intelligence of knowing our conscious meaning and purpose that go beyond the traditional notions of IQ and emotional intelligence.

Zohar and Marshall, drawing upon the findings from psychology, neurology, and religious traditions, contend that spiritual intelligence is an integrative or unitive intelligence because it enables us to make sense of our world that is experienced through rational intelligence and emotional intelligence. SQ makes us the fully intellectual, emotional, and spiritual creatures that we are.[96] They propose that we have three intelligences, which include rational intelligence (IQ), emotional intelligence (EQ), and spiritual intelligence (SQ). They contend that spiritual intelligence is the ultimate intelligence dealing with questions of meaning, purpose, and value. It is the source of morality. Therefore, SQ serves as a necessary foundation for both IQ and EQ.

They identify 12 indicators of high spiritual intelligence: self-awareness, vision and values led, positive use of adversity, holistic, compassion, celebration of diversity, field independence, tendency to ask fundamental why questions, reframing, a

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[92] *Bṛhadāraṇyaka Upaniṣad* 3.8.10: यो वा एतदक्षरं गार्ग्यविदित्वास्माल्लोकात्प्रैति स कृपणः He who departs from this world without knowing this Immutable, is miserable. See Swāmī Mādhavānanda, tr. *Brihadāraṇyaka Upaniṣad*, *with the Commentary of Śaṅkarācārya* (Kolkata, India: Advaita Ashrama, 2008), 364.

[93] Bhagavad Gītā 2.40: स्वल्पम् अप्य् अस्य धर्मस्य त्रायते महतो भयात्: *svalpam apy asya dharmasya trāyate mahato bhayāt*: even a little practice of this art of selfless action (born of self-knowledge) saves one from the great terror (of repeated conditioned existence).

[94] Emmons, The Psychology of Ultimate Concerns, 179.

[95] Retrieved and adapted from Danah Zohar's website http://danahzohar.com/www2/?p=53

[96] Zohar and Marshall, SQ: Connecting With Our Spiritual Intelligence, 6.

sense of vocation, and humility. These behavioral indicators of high SQ, devised largely by Peter Saul, lead to a cultural shift at the workplace in the form of transparent communication, shared power, commitment to truth, flexibility, and empowerment representing the true spiritual capital of an organization.[97]

Find Your Fulfillment: Winning Habits of Highly Fulfilled Leaders

Fulfillment is not a journey but a homecoming.

Fulfillment is not a place we go to; it is a place we all come from. The image of the path or the journey could be misleading for all paths are paths away from home. The self-discovery of fulfillment is from *here* to *here*. Real fulfillment is about transforming our search for success into a discovery of profound meaning and significance for life and leadership. This transition to "significance," which is nurtured from within, is not about "acquiring" anything new; it is a matter of "rediscovering" what we already have. It is about belonging, not belongings. Significance is defined in terms of finding one's real place and purpose in life and in terms of one's contribution to the common good.

The lives of great leaders such as Mother Teresa, Nelson Mandela, Martin Luther King, Jr., and Mahatma Gandhi bear testimony to the fact that the greatest fulfillment in life comes from serving others. As a US Marine who handed out food and blankets to tsunami victims in 2004 said, "I have been serving my country for 34 years and this is the first day I've gotten any fulfillment out of it."

A fulfilled life is marked by some key attributes which distinguish a person who is truly awake and the one who is merely sleepwalking. Love, joy, and compassion are marks of being awake. Hatred, greed, and anger are marks of being asleep. In order to live a fulfilled life—one brimming with joy, peace, harmony, and love—we must resonate with precisely these qualities. This section explores the art and science of finding fulfillment in life and leadership. It presents seven habits of highly fulfilled leaders to mark the transition from success to significance. These habits of head and heart are pure motivation, gratitude, generosity, harmlessness, selfless service, acceptance, and mindfulness.

1. *Gift of pure motivation*: The journey for fulfillment begins with pure motivation. All conscious behavior have an expressed or unexpressed motive. We do things in order to accomplish certain goals. The gift of pure motivation requires that before every action, we should mentally check our motivation for the action. Pure motivation signifies that, whatever we do, our every action should be motivated by our desire to help and to benefit others, without expecting anything in return. In other words, our intention to help others should be inspired by the pure motivation of just helping others. This gift builds on Immanuel Kant's second categorical imperative: "Conduct is 'right' if it treats others as ends in them-

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[97] Danah Zohar and Ian Marshall, *Spiritual Capital: Wealth We Can Live by*, 127–131.

selves and not as means to an end." If we are helping others in order to benefit ourselves—as means to our end—then it becomes a business "transaction," and our motivation ceases to be pure.

2. *Gift of gratitude*: At the deepest existential level, the gift of gratitude is our resounding tribute to the universe for all its anonymous blessings. This is how we show our appreciation to existence for all its gifts, its bounties, and its blessings. These simple yet profound gifts include the gift of being alive; the marvel of our sensory apparatus; the miracle of the incoming and outgoing breath; the wonder of the blood circulating in our veins; the refreshing joy of a good night's sleep; the amazing gift of beauty of a sunset, a rainbow, and the majestic ocean with its ever-surging waves; the beguiling beauty of a Beethoven symphony or a Bach fugue or a Mozart concerto; and so forth. By appreciating these gifts through gratitude, we also open our hearts to receive more that are still to come our way.

3. *Gift of generosity*: The gift of generosity flows directly from the gift of gratitude. Through this gift we share our bounties and blessings with others as a direct expression of our gratitude toward them as well as toward the universe. Churchill is reported to have said, "We make a living by what we get, but we make a life by what we give." Ever wonder why it is so fulfilling to share our gifts with others and to help others? Recent studies show practicing generosity is, in fact, good for us. When we act generously toward someone, it leads to deep, lasting fulfillment in an unexpected way. There is nothing mysterious about it. It is a common experience of everyone. But we have to check our motivation here—is it pure, or are we masking an ulterior motive with the guise of generosity?

4. *Gift of harmlessness:* The gift of harmlessness represents the perfect embodiment of the golden rule and can serve as a sound foundation to any ethical and spiritual practice. The gift of harmlessness is borne out of our understanding of the previous two gifts, the gift of pure motivation and gift of gratitude. When all of our actions are inspired by pure motivation and we are mindful of our great gratitude for everything and for everyone, we gently come upon the gift of relating to all existence in a harmless way. At its very bare minimum, this gift means not causing any physical harm to anything that exists. The gift of harmlessness, however, goes much deeper than non-harming just in the physical sense. In its deeper meaning, it represents honoring and celebrating the preciousness of life and signifies non-harming by thought, word, and deed.

5. *Gift of selfless service*: The gift of selfless service is also a natural flowering of the previous gifts. When one truly understands the gifts of gratitude and generosity, one naturally devotes oneself to finding joy in selfless service. The present world is plagued by undue self-centeredness and rampant devotion to pursuing narrow selfish ends, frequently at the cost of others. Until we move away from this extreme preoccupation with ourself, we will remain strangers to the deeper avenues of fulfillment. The urge to serve others is an innate need vitally tied to our happiness. As Albert Schweitzer expressed so eloquently, "I don't know what your destiny will be, but one thing I know: the only ones among you who will be really happy are those who have sought and found how to serve."

6. *Gift of total acceptance*: The gift of total acceptance means accepting ourselves as we are and accepting others as they are. As long as there is any aspiration to become something different from what we are, life remains a struggle. By relinquishing our constant need to be different from what we are, we step out of the cycle of becoming and enter into the peaceful abode of being that is always available to us in the present. Yet total acceptance means much more than resigning ourselves to life's inevitabilities, which can leave us trapped in a cocoon of resentment and blame, with no possibility of any real peace and happiness; rather, total acceptance fosters composure, courage, and discernment—three virtues that accompany fulfillment and pave the road to self-knowledge.

7. *Gift of presence*: The best gift we have to offer our fellow human beings is the gift of our presence, our attentive listening, our empathy, our kindness, and our compassion. This is possible only if we are truly present in all our engagements and interactions. Being present requires the cultivation of a special faculty called self-awareness. Intrinsically, our being is of the nature of pure awareness—of the nature of "wisdom-seeking wisdom." And this wisdom is always available to all of us right here and now, whenever and wherever we need it, if only we open ourselves to it unconditionally. The key here is to be alertly present in the present moment. This culminating gift facilitates the practice of all other gifts, as we mindfully remain alert from moment to moment. Highlighting the universal importance of mindfulness, Buddha observed, "Mindfulness, I declare, is helpful everywhere."

The Integral Nature of the Seven Gifts of Fulfillment

It is important to understand the integral nature of these seven gifts/habits in signifying our offerings to all and everything. When we cultivate one gift completely, the other six gifts come along by themselves. For example, cultivating pure motivation requires that we draw on our self-awareness—the gift of presence—to recognize life's interconnectedness, which motivates us to practice gratitude, generosity, harmlessness, and selfless service. When we are truly grateful, our motivation becomes pure, and we are more likely to share our gifts generously with others and to serve them selflessly. When our motivation becomes pure, we work selflessly for the common good of others without expecting anything in return. All this, however, presuppose a degree of self-knowledge and self-insight. By seeking perennially who we truly are and serving selflessly, we truly fulfill our existence.

Additionally, these gifts should be approached as seven offerings that highly fulfilled people share with others. The good news is that when we give these gifts to others, we end up receiving many more blessings in return. To quote Emerson, "It is one of the most beautiful compensations of life that no man can sincerely try to help another without helping himself." And as a Chinese saying goes, "A little perfume stays with the hand that gives flowers to others."

When we wake up in the morning, we have a choice: we can either go back to sleep and keep dreaming our dreams, or we can get up and go about making our cherished dreams a reality. It all depends on our orientation.

Gifts of Fulfillment and the Art of Leadership

As leaders, we should try to approach our work as an offering. As stated earlier in this chapter, Gibran, the great Lebanese poet, defined work as "love made visible." He explains:

> Work is love made visible. And if you cannot work with love but only with distaste, it is better that you should leave your work and sit at the gate of the temple and take alms of those who work with joy.[98]

By approaching our work as a gift of love, we make the art of leadership truly sacred.

Being the Change: A Hero's Journey and Legacy

We all need heroes who can awaken us to the best in people and who can inspire us to be what we know we can be. Given the current leadership crisis, there is a greater need for the role models that embody and illustrate value-based, holistic leadership. This culminating section explores the hero's journey and enduring legacy of Mahatma Gandhi, the quintessential holistic leader. His life and leadership embody the synergistic energy fashioned by the coming together of the self, spirit, and service—the three foundational dimensions of holistic leadership.

Holistic leaders lead from their authentic selves and touch the authentic selves of others. They set in motion certain key processes that continue to fructify long after they have passed on. It is their steadfastness and selflessness that bring enduring benevolence and leave their footprints on the sand of time. Judged by his abiding influence on the future generations, Gandhi emerges as one of the most remarkable leaders of all time. Gandhi's legendary legacy became the harbinger of freedom to many countries in Southeast Asia and the rest of the world.

The need for leaders who are authentic, principled, and spiritually grounded is greater now than ever. Leadership has always been more challenging during difficult times. In a world beset with rising international terrorism, economic uncertainties, flagrant violation of human values, and rampant character crises among leaders, everybody is searching for the Holy Grail, the silver bullet that will save the world. The unique leadership challenges facing organizations throughout the world today call for an even greater renewed focus on what constitutes "values-based leadership." Gandhi was a values-based leader par excellence. We present

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[98] Khalil Gibran, *The Prophet* (New York: Alfred A Knopf, 1977), 28.

below seven exemplary Gandhian values that contributed to his development as a holistic leader:[99]

This section partially based on the author's recent book, *Gandhi and Leadership*, will attest that Gandhi embodied the exemplary values-based leadership qualities to the highest degree.

Gandhi and the Value of Values in Leadership

Values represent the heart of leadership and guide behavior and performance. As Samuel Blumenfeld has clearly pointed out, "You have to be dead to be value-neutral." Values are like a lighthouse; they do not change. It is the ship of practices that has to find its way around, guided by the lighthouse of values. Can an evil leader be an effective leader? The answer to this question depends on whether we consider ethics to be a necessary condition for leadership. It also begs the fundamental question, "What good is leadership if it is not ethical?"

Since leadership is an expression of who we are, in discovering, living, and sharing our deepest values lie the fulfillment of our life and leadership. In his seminal essay titled "Notes toward a Definition of Values-Based Leadership," James O'Toole calls Gandhi the "most manifestly values-based of all leaders." Besides Gandhi, the author's shortlist of such leaders includes Abraham Lincoln, Martin Luther King, Jr., Nelson Mandela, Vaclav Havel, Mother Teresa, Eleanor Roosevelt, and Jean Monet.

Gandhi consistently embodied the perennial values of authenticity/personal integrity, transparency, harmlessness (*ahiṁsā*), truthfulness (*satyāgraha* or truth force), humility, self-discipline, and selfless service in and through his life and death. He believed that the universe is not amoral and that it has a structural bias toward good. His leadership effectiveness proceeded from his categorical adherence to these values and his openness to learn from his own mistakes. Gandhi's innovation lies in extending them from the personal to the public arena. His was essentially a values-based, principle-centered approach to leadership. Despite his faults, or perhaps because of them, we find that there is much to learn about Gandhi's development as a leader—who *lived* and *died* for the values he held most dear.

Authenticity and Transparency

Personal authenticity has been explored throughout history, from Greek philosophers ("Know Thyself"—Socrates) to Shakespeare ("To thine own self be true"—Polonius, *Hamlet*). Authenticity as defined in this context seems to be closely linked with self-awareness, sincerity, truth, and transparency. An authentic leader operates from a strong personal and moral stance embodying the unity and purity of thoughts, words, and deeds.

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[99] Partially based on author's book: *Gandhi and Leadership: New Horizons in Exemplary Leadership*, Palgrave Macmillan, New York, NY—published in 2015.

Gandhi underscores this alignment by noting: "I say as I think and I do as I say." He viewed his life and work as an undivided whole and approached his lifework in an utterly selfless manner, renouncing the usual trappings of title, authority, and position. If true living or leadership is an expression of who we are, authenticity becomes the most essential value in life and leadership. According to Warren Bennis, "the 'Dean' of Leadership Gurus," the real task of becoming a leader boils down to becoming an authentic individual first: "At bottom, becoming a leader is synonymous with becoming yourself. It's precisely that simple, and it's also that difficult."

Authenticity does not mean being perfect. It is accepting oneself (and others) as one truly is, warts and all. It is about being aware of one's flaws and learning from them. In fine, it is about leading from *within*. Gandhi led from within—from the deep moral and spiritual core of his being. His life and leadership were inseparably one. His life was an open book for all to see. His autobiography is an exemplary model of candidness and transparency. Such a level of "transparency" has not been observed in the life of any other public leader before or after.

Harmlessness or Nonviolence

Gandhi believed that the only test of truth is action based on the refusal to do harm—*ahiṁsā*. The commonly used English equivalent "nonviolence" may be misleading as it seems to give the impression that *ahiṁsā* is just a negative virtue. *Ahiṁsā* is not mere abstention from injury in thought, word, and deed; it also implies the positive virtues of compassion and benevolence. For Gandhi, *ahiṁsā* was a positive force of love. In addition, nonviolence is not a cover for cowardice. Gandhi has said that "where there is only a choice between cowardice and violence, I would advise violence." Gandhi's distinctive contribution in this area lies in his unique interpretation of "passive" forms of violence such as hatred and anger. The passive violence that we commit consciously and unconsciously everyday causes the victims of passive violence to get angry and their anger eventually leading to physical violence.

We have been told by experts that anger instigates almost 80% of the violence that we experience either in our personal lives or as a society or nation. Anger leads to conflict and conflict to violence. Learning how to use the powerful energy of anger intelligently and effectively is the foundation of Gandhi's philosophy of nonviolence. When used properly, rightly channeled anger can go a long way in reducing the passive violence at the workplace. Nonviolence is both the end and the means. For Gandhi, nonviolence was the means and truth was the end.

Truth

Truth and nonviolence are interrelated; for there is no spirituality without morality. Taken together, truth and nonviolence constitute the alpha and omega of Gandhi the man, as well as Gandhi the leader; every form of discipline or vow that Gandhi

observed in his life was just a variation on these themes. And based on all the available evidence, Gandhi remained true to both of these vows in both letter and spirit.

For Gandhi, there was the "relative truth" of truthfulness in human interactions and the "absolute truth" of the ultimate reality. This ultimate truth is God (as God is also truth) with ethics as expressed in the moral law as its basis. Gandhi was humble enough to acknowledge that the truth we experience at the level of human interactions is "relative, many-sided, plural, and is the whole truth for a given time. Pure and absolute truth should be our ideal." This humility gave Gandhi the understanding to be on the side of the truth rather than insisting for the truth to be on his side. Such humility and courage of conviction are object lessons for contemporary leaders. Even while committing to truth and nonviolence as the absolute ideals, leaders should remain open to the fact of many-sidedness of truth encountered at the level of human interactions.

Humility

Many spiritual traditions speak about the need to "be poor in spirit and pure in heart." Of all the leadership qualities, humility is perhaps the most difficult to develop. Ben Franklin tells us in his legendary *Autobiography* that the reason humility as a virtue is hard to cultivate is because by the time one gets to be good at it, one becomes proud of it!

Gandhi strongly believed that the "truth is not to be found by anybody who has not got an abundant sense of humility. If you would swim on the bosom of the ocean you must reduce yourself to a zero." In fact, humility is both the means and the goal. In the field of leadership, the importance of humility can hardly be overemphasized. Only humble leaders can serve a cause higher than themselves. Howard Schultz, the founder and chairman of the Starbucks chain of coffee shops, says that the great leadership expert, Warren Bennis, once told him that to become a great leader, you have to develop "your ability to leave your own ego at the door, and to recognize the skills and traits that you need in order to build a world-class organization."

Self-Discipline

Gandhi once said, "Our greatness lies not so much in being able to remake the world as being able to remake ourselves." Every time Gandhi confronted human frailties in the outer world, he turned his moral searchlight within (a phrase Gandhi loved using) to find answers in the deep recesses of his soul. This spiritual and moral anchorage was the key to Gandhi's political potency and innovation and became his most important discovery: A person's capacity for self-discipline enhances his capacity to influence the environment around him. And no power on earth can make a person do a thing against his will. He who disciplines himself gains the strength to shape the environment. Peter Senge concurs and regards self-mastery to be the key aspect of growing as a leader.

Through prayer, contemplation, self-abnegation, and self-purification, he cultivated his being to such an extent that it emanated a gentle soul-force that endeared him even to his severest critics and detractors. Even Gandhi's critics agree that his strength lays in his towering spirit that resided in his frail frame. With his indomitable spirit, Gandhi was able to win his ideological *wars* in the long run, even when he seemed to be losing his *battles* in the short run.

Selfless Service

A leader's true inspiration comes from doing selfless work. Selfless work brings equanimity of the mind which in turn contributes to leadership effectiveness. Exemplary leaders are not motivated by personal desires or interests. They recognize that selfless service is the highest principle of life and leadership. They become instruments of the whole and selflessly work for the well-being of all beings. This is where their true fulfillment lies. Gandhi was right: the best way to find oneself is to lose oneself in the service of others.

Gandhi believed that only by not regarding anything as their own can leaders truly devote themselves, body and soul, to the selfless service of others. For, unless mind is purged of personal desire and attachment, even service is but an inflation of the ego. These are all valuable lessons for contemporary leaders to emulate.

The path to leading others starts with self-awareness through self-discipline and ends with self-transcendence through selfless service. It is paved with authenticity, humility, and compassion. "The best way to find yourself is to lose yourself in the service of others," said Gandhi. He lived and died by this maxim.

Gandhi's Talisman

Gandhi's advice to a fellow seeker, given 5 months before his death:

> I will give you a talisman. Whenever you are in doubt, or when the self becomes too much with you, apply the following test. Recall the face of the poorest and the weakest man [woman] whom you may have seen, and ask yourself, if the step you contemplate is going to be of any use to him [her]. Will he [she] gain anything by it? Will it restore him [her] to a control over his [her] own life and destiny?... Then you will find your doubts and yourself melt away.[100]

This admirably sums up Gandhi the humanist.

Gandhi was essentially the archetypical moral force whose appeal to humanity is both universal and lasting. Originally a timid and taciturn soul, he became "a century's conscience" and grew into a paragon of higher-order visionary leadership, helping to secure liberation of a fifth of the world's population from the rule of the largest empire on earth. His life became a guiding star to leaders such as Martin

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[100] Cited in Narayan Desai, *My Gandhi* (Ahmedabad: Navajivan Publishing House, 2011), p. 189.

Luther King, Jr., and Nelson Mandela—his spiritual heirs to nonviolence. "His legacy is courage, his lesson truth, his weapon love."[101] With his life as his monument, Gandhi now belongs to all humanity, and his leadership lessons apply to all nations and times. "Of all the modern politicians and statesmen," writes a recent commentator, "only Gandhi is an authentically *global* figure."[102]

If we want to bring about any change in the world, we have to begin with ourselves: we have to *be* the change that we wish to *see* in the world. This was Gandhi's most important discovery and his greatest gift to humankind.

Gandhi had his share of human failings and favorites. Yet for his abiding passion to constantly "remake" himself until his last breath, his dogged determination to walk the straight and narrow path of truth and nonviolence, his exceptional ability to reduce his personal self to zero, his disarming humility, and his excruciating self-honesty, he will continue to shine as a beacon for humanity as long as might oppresses right.

Concluding Thoughts

We conclude the chapter with 11 key markers of holistic leaders and holistic leadership:

1. Holistic leadership is not about money, position, power, or fame; it is about contribution and empowering others. Holistic leaders are not concerned with who gets the credit but simply that the work gets done.
2. Holistic leaders do not seek what they like. They do what needs to be done. They know very well that leadership is not only about *doing what one loves*; it is also about *learning to love what one has to do*.
3. Holistic leaders are self-directed and other-focused. They look within, transform themselves first, and then immerse themselves in the common good of all.
4. Holistic leaders are dealers in hope. They invite everyone to share in their dream that together we can make our world a better place. They have a deep understanding of human systems. They learn to master the language of transformation and help ordinary people accomplish extraordinary things.
5. Holistic leaders are ever mindful of their moral imperative: While building their external career, they do not neglect to tend their inner character and spiritual needs. In fact, they holistically tend to their physical, psychological, emotional, and spiritual needs.
6. Holistic leaders are drawn by an abiding mission in life: They do not ask, what do I want from life? They ask, what does life want from me? How can I match my innate talent with what the world direly needs? How can I serve the world with gifts?

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[101] Louis Fischer, Gandhi: His Life and Message for the World, 189.
[102] Ramchandra Guha, *Gandhi Before India* (New York: Alfred Knopf, 2014), 2.

7. Holistic leadership is primarily a self-cultivation process emanating from one's deepest values, beliefs, and core of being. Accordingly, learning to be a holistic leader is an expression of one's personal growth and transformation.

8. Holistic leaders have a clear understanding of their core values. A value is only worthwhile when we uphold it in our daily lives. For holistic leaders, ends do not justify means because means are ends in the making. They are well aware that nothing right can ultimately come from wrong means.

9. Holistic leaders are not content just to abstain from what is not good; they like to *champion* the cause of goodness. The habit of universalizing a personal virtue or hurt remains at the core their leadership.

10. Holistic leaders understand the origins of social change: when faced with challenges, they dive within, train their mind, and transform their emotions to *be the change they wish to see in others*.

11. The quest for holistic leadership starts with self-awareness and self-mastery, progresses with living authentically one's core values, and culminates in leaving a legacy by fulfilling life's purpose through selfless service for the greater good.

Prosocial Leadership, Religious Motivation, and Global Stewardship

6

Timothy Ewest and Michael Weeks

Introduction

The world is facing environmental, social, and economic challenges that require leaders to take responsibility (Monfreda et al. 2004) for a wide range of outcomes. Research indicates that leaders with deeply held personal values who seek to transform themselves, others, and the organizations they manage (Russell and Lipsky 2008) will be needed to meet these challenges. But, where will these leaders come from? How can they be identified, and how will they be developed?

Organizations historically spend over $10 billion on leadership development annually (O'Leonard and Loew 2012), leading to the presumption that these organizations may be a source of leadership and leadership development. However, leadership development in organizations typically is confined to organizational strategy (Hall and Seibert 1992; Day 2001), which may or may not include societal and environmental problems and may ignore broader ethical considerations. In fact, research suggests that, of 13 identifiable leadership development targets, only one is ethical in nature, *trustworthiness* (Day 2001).

If traditional leadership development activities only address ethical issues tangentially, can religious motivation foster others-directed leaders? Religion is recognized as a human motivator (Weaver and Agle 2002; Vitell 2009), and for some religious individuals, religious beliefs commit them to prosocial action (Preston et al. 2010). Religious beliefs may serve as a sensemaking device that shapes identity construction and provides ongoing social cues that form a basis for prosocial behaviors (Weick 1995). To those who have few (or no) religious convictions, individuals who display high-level religious adherence appear to follow a different sensemaking pattern that makes their behavior difficult to understand in certain contexts.

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For example, Gert (1988) suggests while most individuals regard death as a terminus, religious individuals appear to be comfortable or even welcome death, seeing death as a means to a more desirable conscious life. Moreover, some of these same religious individuals claim a special status for their ethical codes, suggesting that their ethical codes come directly from God. Nevertheless, the suggestion is that religious individuals may be partially suited for others-directed, or prosocial leadership may appear questionable and may be even misplaced, given the recent scandals of religious leaders within the last decade (Howard 2015). Yet, those with deeply held religious convictions hold to an internalized set of moral convictions, which emphasize and expect altruism. Leaders motivated by altruism, whether driven by religious values or other ethical frameworks, will be essential to ensure the successful outcomes for society and the planet (Ewest 2017a, c).

This chapter considers the interconnections between prosocial leadership, religious motivation, and stewardship. Prosocial leadership refers to leaders who tend to their own needs, yet they will also forego their personal best interests, if necessary, to make sure the needs of others are met (Ewest 2017a, b, c). Prosocial leaders are central to developing global stewards who will be responsible for leading themselves, fellow employees, and their organizations to financial, social, and environmental sustainability. While there are numerous motivators, one often ignored motivator is religion (Miller and Ewest 2015) which has been demonstrated to embed altruistic motivation, a foundational factor for prosocial leadership and an important element in corporate social responsibility.

Stewardship of The Holistic Leader

Peter Block (1993) in a popular business book, *Stewardship: Choosing Service Over Self Interest*, was one of the first to use the term *stewardship* as a means to define an individual who takes responsibility for oneself and for governance of institutions (Block 1993). In academic literature, stewardship also shares a definition akin to Block's theory (Davis et al. 1997; Haskins et al. 1998; Hernandez 2008). Hernandez, whose academic work is prominent in this field, suggests "Stewardship is defined here as the attitudes and behaviors that place the long-term best interests of a group ahead of personal goals that serve an individual's self-interests. It exists to the extent that organizational actors take responsibility for the effects of organizational action on stakeholder welfare. The issue of balance is a key part of taking personal responsibility" (p. 122). This definition clearly supports the idea that two elements are necessary to the theory of stewardship, the first being personal responsibility in relationships and the second being organizational responsibility (Ewest 2017a, b, c). These two elements are sequential, meaning that without selfless leaders who are willing to take personal responsibility first, organizations fail to implement measures that may have prosocial effects (Russell and Lipsky 2008).

Consequently, stewardship represents an action-oriented model, whereby individuals commit themselves to others-directed leadership, prosocial leadership, and corporate governance that include responsibility to manage the organization to serve others.
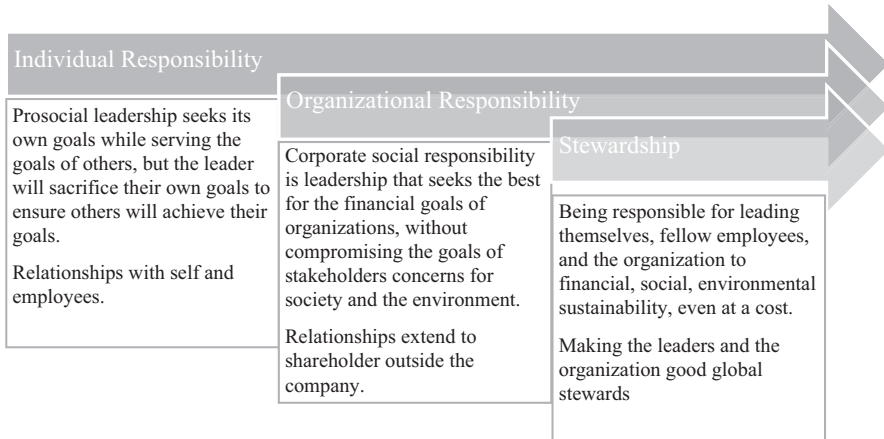
Individual Responsibility		
Prosocial leadership seeks its own goals while serving the goals of others, but the leader will sacrifice their own goals to ensure others will achieve their goals. Relationships with self and employees.	Organizational Responsibility	
	Corporate social responsibility is leadership that seeks the best for the financial goals of organizations, without compromising the goals of stakeholders concerns for society and the environment. Relationships extend to shareholder outside the company.	Stewardship
		Being responsible for leading themselves, fellow employees, and the organization to financial, social, environmental sustainability, even at a cost. Making the leaders and the organization good global stewards

Fig. 6.1 Comprehensive responsibility model (Ewest 2017a)

Specifically, responsibility involves deepening relationships with oneself (personal leadership), fellow employees (leading others), and broader stakeholders and societal impacts (organizational leadership). When responsibility is taken for all three, an organization and its leaders are considered good global citizens. See Fig. 6.1 (Ewest 2017a, b, c). For leadership to be holistic, it must be others-directed, and when leadership is others-directed, it enables sustainable organizational outcomes and ultimately stewardship.

Prosocial Leadership

If stewardship is dependent upon others-directed leadership, ethical leadership theories would appear to be a natural fit. But ethical leadership theories are largely based on the action theory of normative ethics (Walker 2004), which posits that humans are rational beings, who engage ethically based on reason. Research indicates that human reason is only one of many sources people draw from in ethical decision making. The reality is that individuals draw from emotions (Eisenberg 1986; Hoffmann 2000), intuitions (Haidt 2000), and religion (Weaver and Agle 2002; Vitell 2009). Moreover, there is a weak correlation between reason and ethical behavior (Bergman 2004; Hoffman 2000; Walker 2004). In fact, leaders often act ethically toward others but only as a means to advance personal interests – for example, being kind to followers as a means to get followers to aid in reaching personal objectives. Another example would be when a leader acts in ways that are generous to followers, but the true motivation is to create a quid pro quo, making followers obligated to act in the leader's interests in the future. Seemingly ethical behavior that advances personal interests is only likely to benefit the organization or larger society when there is personal goal alignment to the organizational moral strategy (Soule 2002).

To better determine if leaders genuinely want to serve others, there are a number of emerging leadership theories that are positive or more genuinely morally centered. These leadership theories include authentic leadership (Bass and Steidlmeier 1999), prosocial leadership (Ewest 2015a, b), social change model (Komives 2016, Brown), and spiritual leadership (Fry 2003). These leadership theories seek internal self-motivated values that are genuine to the human condition. Collectively, these theories identify attitudes and behaviors that motivate others-directed behavior and personal flourishing, which is the very definition of spirituality (Fry 2003). Ultimately, we argue that the root of ethical leadership behavior is a specific set of human values that are the motivational anchor and antecedents behind all prosocial behavior (Rokeach 1973; Schwartz 1994).

While psychological research considers the full range of human values that act as motivators for human behavior (Rokeach 1973), researchers also consider specific values which are responsible for prosocial behavior, altruism, and empathy (Batson 2010). Batson suggests that genuine others-directed behavior can be identified by individuals who see others in need and are motivated by and respond to internal empathy, and without regard to punishment or reward, and thus they act altruistically to bring about the welfare of followers and those they are committed to serve. An altruistic act is devoid of self-consideration, focusing solely on the goals or needs of others alone (Beirhoff 2002). Prosocial values are uniquely suited to develop and identify leaders who can become stewards, because prosocial values are genuine intrinsic human motivators.

Religious Values, Altruism, and Personal Identity

An understanding of intrinsic human values can identify others-directed human behaviors in leaders. While empathy and altruism are basic components of others-directed behavior in all humans, most religious individuals attach these specific values to their religious identity and interpret those values within their religious framework (Emmons 1999; Ewest 2015b). For example, a person who does not have religious convictions may be motivated to help a person in need due to empathy they feel toward the individual. A religious person may also be motivated by empathy; however, when they help the person in need, they do so to provide aid to the person, and through sacrifice they also solidify their religious identity (Wuthnow 2011).

Another example would be a person who adheres to the Christian religion. A person who is motivated by the Christian identity considers normative rules or the right action in light of who they are and they call to follow Christ, whom they regard as a prototype of that they are to conform themselves to (Fuchs 1970). Thus for Christians, the work of Christ's life, death, resurrection, and Second Coming is an important source of personal identity from which they are to align their identity (Ewest 2015a, b). So, Christians understand that Christ gave his life selflessly, in charity (altruism), and so should they.

But, altruistic love exits as an important element within most religions, which is demonstrated by most religions holding up exemplars who displayed altruism in their unprecedented care for other humans. Leaders like Mahatma Gandhi (Hindu),

Joshua Heschel (Jewish), Jean Vanier (Catholic), and the Dalai Lama (Buddhist), all demonstrated loving acts that modeled inspirational altruism motivated by religious values (Post et al. 2002). This is not to suggest that people who are not religiously devoted do not act altruistically. Altruism is present within the lives of both religious and nonreligious individuals. But, it cannot be overlooked, as an important component of workers' lives as is the tendency in many organizational studies (Ewest 2017c). In actuality, religion drives individual's behaviors in organizations, and the idea of stewardship, or caring for others and organizations (community), is found within religion.

Protestant (and "Other") Work Ethic

Anthony Giddens' (1984) research suggests that no person acts alone, as they are influenced by and further influence organizations and culture in a reciprocal manner. Giddens' structuration theory suggests that a person's values and action have an interdependent relationship, wherein individual's values (religious values among them) interact with organizational structures and both form new structures in societies. Individuals, who identify with a religious tradition, act in predictable ways as they carry these values into actions within their organizational context and act to create organizations. Two religions act as examples of how religious values are translated into holistic altruistic action.

Researchers have long considered how Protestant religious values have been articulated through specific workplace and entrepreneurial practices (Creed et al. 2010; Geren 2011; Zulfikar 2012), normally under the term Protestant Work Ethic (PWE). PWE research is often accompanied by psychometric scales, primarily the Mirels and Garrett scale, (Mirels and Garrett 1971; Furnham 1982, 1990; Furnham and Rose 1987). Clarke (1983), who holds a widely used definition of the PWE, describes it as: "as the bundle of values, beliefs, intentions, and objectives that people bring to their work and the conditions in which they do it" (p. 122). Nevertheless, these effects are not isolated to Protestant Christianity.

Woodrum (1985) identified how religious values influence religious behaviors through his study of Japanese Americans who immigrated to America during Japan's Tokugawa period (1600–1868). The immigrants were Shinshu Buddhist, and their religious beliefs emphasized asceticism, calling to work and limited stewardship. Woodrum's study was conducted from 1964 to 1966 and surveyed 18,000 immigrants and found that their religious beliefs did in fact contribute to their leadership in the formation of business. Buddhism has also been determined to have pro-free market attitudes that strongly favor completion, private property, and a willingness to trade equality for better incentives (Zingales 2006; Daniels 2005).

Stewardship is an active doctrine for Buddhists and Christians. While neither religions' definition fits all the specifications outlined by Hernandez (2008), both religious doctrines focus on individual responsibility and others-directed behavior in service. Both ideas address the duality of responsibility – personal responsibility and responsibility for the planet. Although Leary et al. (2016) warrant some caution,

they noted in their research that the macrolevel influence of religion in the marketplace demonstrates that religions can emphasize the theory of dominion, which negatively influences the engagement of sustainable behavior.

Stewardship and Christianity

Stewardship as a Christian concept, often called "co-regency" (Miller and Ewest 2013), teaches that people are to function as cocreators with God and have a responsibility to use wisely and responsibly the gifts and opportunities they are given, which can include the environment. Specifically, Christians have a duty to partner with God to complete God's creative work, which includes not only inventing, building, planting, growing, and harvesting but also a call to heal and repair the broken or fallen aspects of the material world.

Christians use a variety of sources to determine their ethical- or altruistic-based actions. One common source, and preeminent for many Protestant denominations, is the Bible. One example of a passage which highlights the theory of stewardship is found when the apostle Paul writes that Christians are to be like Christ who has "committed to us the message of reconciliation" (2 Corinthians 5:19b), demonstrating a responsibility to others. The idea of stewardship or co-regency can also be found early in the Christian bible, "God blessed them and said to them, 'Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground'" (Genesis 1:28), indicating a responsibility for the environment. Jesus also teaches the Parable of the Talents, which rewards those who take and multiply the gifts and resources given to them, noting "Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things" (Matthew 25:14–30; Luke 19:12–28), indicating a responsibility to oneself. Again, caution should be taken, since Christian's relative place of authority and interpretation of these religious texts vary, and correspondingly their treatment of the environment. But, for some Christians, these religious texts outlining stewardship are a call to prosocial leadership, whereby they take personal responsibility and act altruistically toward others and the environment.

> **Case Study One**
> *Tom Durant worked at the highest levels of organizations, in the roles of COO and CEO for fortune 500 companies, including Ford Motor Company and Rockwell International. Durant retired early and began an independent consulting practice, but he was searching for something more. So, Tom decided to turn to his Christian faith and enrolled in a Master's degree of Christian Theology program. During his studies he realized his gifts for business could be used to serve God and His creation.*

Durant however was uncertain how best to use his gifts as a business person. He always had an interest and investment in the nation of Haiti, specifically supporting impoverished children. He explored various ongoing relief works within the nation of Haiti, and after a few conversations, he found a proposed project that appeared to align well with his gifts. Christian Flights International, a faith-based relief agency, wanted to reinvigorate the organization's agricultural initiative in Haiti, since Haiti was almost bare of any vegetation. The outline of the project appeared to align well with his past experiences and gifting (Booram 2015).

When Durant arrived in Ranquitte, Haiti, it was environmentally barren and economically impoverished. Tom realized he had both the skills and an emerging vision to make a difference. Eleven years later, Ranquitte, Haiti, is home of a for-profit coffee growing business, Echo Café, exporting its Haitian Blue coffee to distributors in the United States. Echo Café employees, some twenty-five employees, have environmentally reinvigorated 100 acres of soil, exported thousands of pounds of coffee to the United States, and within 6 years has broken-even. The motivation for this venture was inspired by Durant's faith, and his faith also provided a deep abiding purpose for his work (Booram 2015).

Buddhism and Stewardship

Again, Buddhism as a religion has a variety of perspectives, wherein some of those perspectives are hostile toward nature (Indian Buddhist), while other forms of Buddhism respect nature and seek to work within the rhythms of nature (Japanese Buddism) (Eckel 1998). But, for some Buddhists, their faith convictions and religious texts outlining stewardship are a call to prosocial leadership, whereby they take personal responsibility and act altruistically toward others and the environment.

Buddhist texts do not contain many references to the natural world, so little guidance is offered as a direct application for teaching and ethical practice toward environmental issues. However, many Buddhist teachings act as a means to build a theory of stewardship (Kaza 2004). Buddhists understand natural systems as being interdependent with humans; therefore, nature is relational and dependent on multiple other forms and causes. For the Buddhist, causes are physical, biological, historical culture and values that drive human behavior. Nature is part of this relationship of causation. This phenomenon for Buddhists is known as the Law of Interdependence (Kaza 2004; Keown 2005).

While the Western world sees humans as independent, the Law of Interdependence suggests that the self, its purpose, identity, and existence are parts of a larger interdependence of causation and relationship. Thus, the individual must get out of their own way, meaning to not see themselves as an individual but as interconnected. Consequently, one must take responsibility for the self and also recognize

interdependence and take responsibility for others and the environment (Kaza 2004). Correspondingly, the Law of Interdependence is supported by Buddhist belief that one must act compassionately to benefit all forms of life (specifically seen in Mahayana Buddhism) as a means to free oneself from suffering which is caused by the false sense of ego depicted within the law of nature (Kaza 2004; Keown 2005).

Cast Study Two
Yvonne Chouinard is the founder of Patagonia. Chouinard began his business in 1966 in Ventura, California, because it was close to surf breaks. By 1970, Chouinard's company was the largest supplier of climbing hardware in the United States. By 2000, Patagonia was grossing about $200 million in net sales. Chouinard is a Zen Buddhist and the Zen philosophy is a guide for him within the business world (Chouinard 2006).

I'm a Buddhist about it all. I've accepted the fact that there is a beginning and an end to everything. Maybe the human species has run its course and it's time for us to go away and leave room for other, one hopes, more intelligent and responsible, life forms. (Chouinard 2006, p.190).

Chouinard distilled these philosophical elements from Zen Buddhism into his company's mission: "Build the best product, cause no unnecessary harm, and use business to inspire and implement solutions to the environmental crisis" (Chouinard 2006, p. 110).

In turn, Patagonia is regarded as a leader in green management practices, inspiring small companies like Cliff Bar, and even advising large companies like Levi Strauss, Gap, and Walmart. From a small shop in Ventura to a global leader in outdoor clothing and environmental sustainability, the path was navigated by Chouinard's theoretical guide as a Zen Buddhist.

Conclusion

This chapter considered the interconnections between prosocial leadership, religious motivation, and stewardship. Prosocial leadership is referred to leaders who tend to their own needs, yet they will also forego their personal best interests, if necessary, to make sure the needs of others are met (Ewest 2017a, b, c). Prosocial leaders are central to developing global stewards who will be responsible for leading themselves, fellow employees, and their organizations to financial, social, and environmental sustainability. While there are numerous motivators, one often ignored motivator is religion (Miller and Ewest 2015) which has been demonstrated to embed altruistic motivation, a foundational factor for prosocial leadership and an important element in corporate social responsibility.

In the United States and many other countries, religion is often kept separate from the day-to-day work environment. In many countries, managers are not

allowed to consider religion in hiring decisions except in specific faith-based organizations. These restrictions make leveraging religious motivations a difficult proposition in practice. Nevertheless, careful and considerate leaders may be able to create an organizational environment that rewards behaviors and not religious convictions to propagate this model. Companies such as Chick-fil-A and Patagonia have created a corporate culture based on the founder's religious beliefs that maintain a distinct perspective but hire without regard to religious beliefs. Leaders wishing to emulate these types of culture would do well to study the moral perspectives of religious frameworks and integrate those teachings into the organizational DNA.

A cautionary note about prosocial leadership is also in order. Prosocial leaders prioritize the needs of others to facilitate organizational activities. However, sometimes the needs of the employees and the goals of the organization may be in conflict. Leaders must be careful to ensure that personal and organizational goals are in alignment when making decisions. How far should an organization go to accommodate the needs of its employees? At what point do personal needs jeopardize the mission of the organization? These issues must be constantly balanced to ensure that organizations and employees are successful on a sustainable basis.

We are confident that prosocial leaders can bring strong operational results for organizations in the long run. Carefully developed prosocial values can promote an environment that is sustainable and effective for all stakeholders. Moreover, religious foundations frequently align strongly with prosocial principles. Despite a move toward a more secular culture in many Western countries, the tried and true moral frameworks of religious teachings can serve as a beacon of prosocial light in a turbulent world.

Engaged Leadership Lessons
1. Prosocial principles promote an environment that is supportive of employees and allow creative freedom.
2. Religious teachings can motivate leaders to create healthy and productive organizational cultures that are sustainable and socially responsible.
3. Stewardship involves human capital, environmental resources, and organizational productivity.
4. Leaders in prosocial environments must ensure that organizational and personal goals align and are mutually supportive.

Reflection Questions
1. What religious frameworks beyond Christianity and Buddhism do you think can be used to promote prosocial values?
2. How would you ensure that managers do not let prosocial principles become too permissive so that organizational performance suffers?
3. Can you think of other companies besides those discussed in the article that represent prosocial systems?

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Leading from the Heart: Lessons from Christian Leadership

7

Peter M. Lewa, Susan K. Lewa, and Sarah M. Mutuku

Introduction

The concept of leadership is complex. The theory, practice, and understanding of leadership is a complex phenomenon (Avolio et al. 2004; Bass 1985, 1990, 1997, 1998, 2007; Conger 1999; Hitt et al. 2006; Hitt et al. 2011, 1998b, 1998a; Hoffman et al. 2011; Kahl and Donelan 2004; Kreitner et al. 2002; Northouse 2010). This brings about a problem in regard to the meaning, definition, and scope of leadership. Leadership is an interesting social phenomenon which occurs in all groups of people regardless of geographical region, religion, race, culture, or nationality. Ancient writings show that ancient Chinese, Romans, Greeks, Romans, and even Africans had great leaders. For example, Egyptians, in Africa, attributed specific godlike traits to their kings (pharaohs). Ancient Israel had God-appointed and anointed kings and leaders such as David, Moses, Saul, and Solomon. Famous writers such as Homer and Machiavelli and military leaders such as Sun Tzu and Alexander the Great documented the kind of strategies or plans ancient army leaders used to succeed in battle. Ancient Greeks are credited with the origins of the term strategy or "strategos" in Greek as a plan used by military leaders in warfare. In today's context, we can conclude that winning business strategies and the influence of leaders

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account to a large measure to improved company or organization performance. Livermore is often quoted as a successful leader who improved the performance of Hewlett–Packard through the application of business strategies and her personal influence. She inspired, influenced, and motivated people to achieve constructive change in her organization (Dubrin 2001:2–3).

Much history is recorded through the lives of famous leaders such as George Washington, Abraham Lincoln, Clara Barton, Mahatma Gandhi, Golda Meir, John F. Kennedy, Martin Luther King Jr., and Nelson Mandela (Howell and Costley 2001:3). These visionary leaders influenced their communities and the world at large to move toward certain defined future goals particularly during eras of social upheavals. The leaders influenced people through their ability to inspire and stimulate them to achieve worthwhile goals. Many other people unknown to most people for as long as they have inspired, influenced, and motivated people to achieve constructive change have exerted leadership. Almost anyone who exerts influence over people to move to a given future state as they follow him or her exercises leadership. John Stanko captures this quite well in his book where he observes, "Yes, I know that leadership manifests itself when someone steps out in front of the crowd and the crowd follows" (Stanko 2012:2). Thus, leadership is about influence more than anything else.

Leadership is a very important factor in an organization because it determines most of its success and failure. It is considered that any company's success is due to performance, employee job satisfaction, and employee affective commitment (Bass and Riggio 2006; Drucker 2007). To increase the organizational performance, a leader must have the ability to promote creativity and innovation, stimulate the employees to challenge their own value systems, and improve their individual performance. Organizations that attempt to adapt to today's competitiveness using old processes tend to find it difficult to prosper and may even cease to exist (Beukman 2005). The dire need for transformation in today's global economy places pressure on organizations to not only catch up with changes but also to foresee them (Lock 2001).

There is consensus that leadership is a process of influence, where a leader influences followers in a given context to move toward a desired future state or vision. Selected definitions of leadership are provided below to convey the meaning and scope of leadership.

Another definition provided by Howell and Costley (2001:4) is that leadership is a process used by an individual to influence group members toward the achievement of group goals, where the group members view the influence as legitimate.

Haggai defines leadership as the discipline of deliberatively exerting special influence within a group to move it toward goals of beneficial permanence that fulfill the group's real needs (Haggai 1986:4).

Dubrin (2001:3) lists several definitions of leadership as follows:

- Interpersonal influence directed through communication toward goal attainment
- The influential increment over and above mechanical compliance with directions and orders
- An act that causes others to act or respond in a shared direction

- The art of influencing people by persuasion or example to follow a line of action
- The principal dynamic force that motivates and coordinates the organization in the accomplishment of its objectives
- A willingness to take blame (as defined by legendary football quarterback Joe Montana)

Figure 7.1 shows the core characteristics of leadership as captured in the definitions given above.

What do the definitions of leadership have in common? The definitions bring out important factors of leadership. These are a leader (who influences), a group (followers), a goal, and a method to get to the goal (vision), all within a given context because leadership happens within a given context or situation. The above leads to the conclusion that the phenomenon of leadership can be studied through analysis of mainly three critical elements or factors: leader, follower, and situation.

Many theories of leadership have been developed over time, and each attempts to make propositions about the three critical factors or elements of leadership among other important aspects (Bolden et al. 2003). At this point it suffices to briefly review
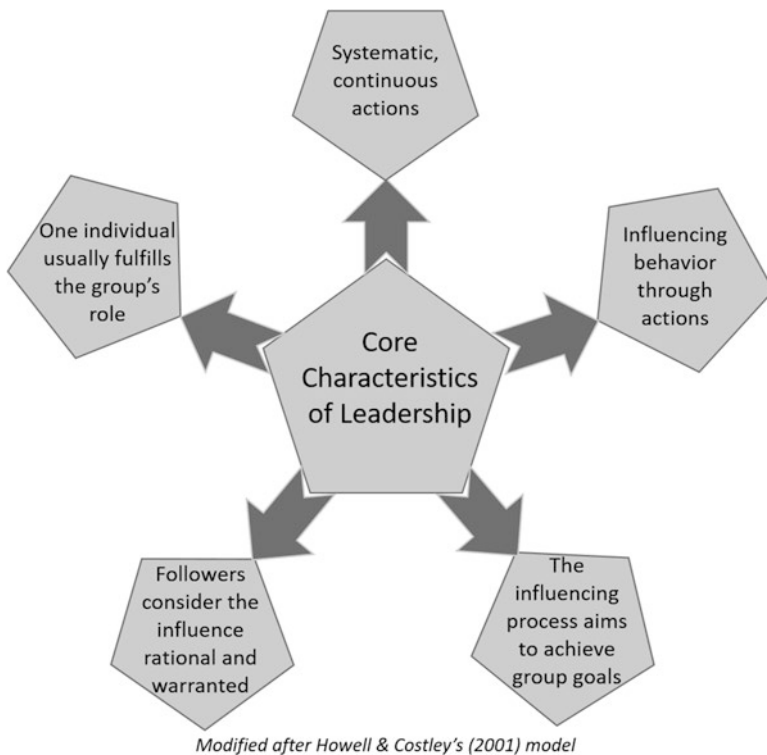

Modified after Howell & Costley's (2001) model

Fig. 7.1 Core characteristics of a definition of leadership (Adapted from Howell and Costley (2001:5))

the different theoretical frameworks on leadership as these provide perspectives on what is now established as leadership looked at from different contexts and as captured in the definitions provided above.

Brief Outline of Key Theories of Leadership

Bolden et al. (2003) reviewed the major leadership theories. In leadership theory these are classified as: trait theories, behavioral theories, contingency theories, transactional theories, and contemporary (transformational) theories. Each of these theories has something to say about engaged leadership, and some of them address issues concerning the aspect of leading from the heart. A brief outline of each of the theories follows below.

Trait Theory

The earliest leadership theory in the late nineteenth to mid-twentieth century, the trait theory focused on differing categories of traits or characteristics possessed by leaders believed to be causal in the performance of leaders.

A synthesis of these leadership theories indicates at least three elements essential for leadership, namely, leader, follower, and situation. In addition leadership behaviors and leadership development are also seen to be important and looked at in the context of the three basic elements (Howell and Costley 2001; Dubrin 2001). Leadership seeks effectiveness in operations and hence success toward the vision. From a strategic management point of view, organizational effectiveness is defined by the alignment of organizational composite outputs to the demands of the environment to achieve competitive advantage, and strategic leadership is the prime mover of these outputs. Though unable to explain fully the causal relationship to leadership effectiveness, the traits do serve as antecedents of leader behavior (Sanders and Davey 2011).

Behavioral Theory

Dissatisfaction with the traits theory led to behavioral theories (House and Aditya 1997). They focused on what leaders did to actuate results, as the causal agent in influencing followers, but did not explicitly reject a reciprocal relationship. While these behavioral theories substantially improved explanation and prediction of leadership outcomes, situational elements were not adequately captured, particularly for identifying leader behaviors most effective in particular situations, hence the emergence of contingency theories (House and Aditya 1997).

Contingency Theories

According to contingency theories, the contingency variables in a particular situation serve as moderators of leader behaviors to increase leader effectiveness (Sanders and Davey 2011).

Contemporary Theories

Contemporary theories of leadership primarily deal with organizational changes extending transactional theories beyond the leader-subordinate exchange process to incorporate change of the follower, hence change of organization (Sanders and Davey 2011).

Strategic Leadership Theories

Boal and Hooijberg (2000) discuss the evolution of strategic leadership theories in the following categories: upper echelon theory, new leadership theories (charismatic, transformational, and visionary), and the emergent theories of leadership. House and Aditya (1997) indicate the shift in the mid-1980s away from the study of supervisory leadership toward the study of strategic leadership initially centering on the upper echelon theory (Hambrick and Mason 1984) and the study of top management teams and the new leadership theories.

Supervisory Theories of Leadership (path-goal, contingency, leader-member exchange-LMX) focus on task – and person-oriented behaviors of leaders in providing feedback, support, and guidance to subordinates, while strategic leadership theories focus on the creation of meaning and purpose for the organization (House and Aditya 1997). In essence supervisory theories of leadership are about leadership "in" organizations, while strategic leadership theories are concerned with leadership "of" organizations and focus on the people with overall responsibility for the organization including not only the Chief Executive Officer but the top management team as well (Boal and Hooijberg 2000).

Upper Echelon Theory

In the 1970s and 1980s, there was considerable divergence of opinion on the impact of leadership on performance with skeptics on one hand contending that leadership behaviors influenced organizational performance less than environmental or organizational factors (Hannan and Freeman 1977), while proponents maintained that leaders' attitudes had a significant impact on organization performance. It is in response to this skepticism that Hambrick and Mason (1984) came up with the upper echelon theory,

the precursor to Strategic Leadership Theory. The upper echelon theory is attributed to a seminal paper presented by Hambrick and Mason in Hambrick and Mason 1984 which states the view that strategic choices and business performance are dependent on the characteristics of dominant actors within an organization and in particular the top management team. The authors propose the relevance of background characteristics and observable characteristics. They observe that background characteristics are broadly classified as psychological (cognitive base, values) and observable characteristics (age, education, functional tracks, other career experiences, etc.). The theory suggests that organizations are reflections of the top management team's cognition and values and organizational outcomes – strategic choices and performance levels are partially predicted by managerial background characteristics, i.e., reflection of the values and cognitive bases of powerful actors in the organization.

New Leadership Theories

The new leadership theories focus on the charismatic, transformational, and visionary leadership aspects of leadership and tend to highlight the interpersonal processes and relationships between the leader and the follower (Boal and Hooijberg 2000).

Theories of *charismatic leadership* emphasize the personal identification of the followers with the leadership. Boal and Hooijberg (2000) indicate two forms of charisma: visionary and crisis responsive, where visionary charisma creates a world intrinsically valid for the follower, in which behaviors are linked to core values, purposes, and meanings through articulation of vision and goals, while crisis responsive charisma creates a world that is extrinsically valid, in which outcomes are linked to behaviors. The charismatic leaders rely upon the impression management techniques of exemplification and self-promotion to maintain their charismatic identity (Boal and Hooijberg 2000). The followers need not interact with the leaders; they may not even be in contact and may interact at some distance, removed from the leader (Waldman and Yammarino 1999).

Hitt et al. (2013) view *transformational leadership* as a style of strategic leadership and even consider it as the most effective strategic leadership style, which entails motivating followers to exceed expectations, continuously enriching their capabilities and placing the organization's interest above their own. Transformational leaders develop and communicate a vision and formulate strategies to achieve the vision by continuously encouraging followers to strive for higher levels of achievement (Hitt et al. 2013).

Visionary leadership is future oriented, concerned with risk taking, and visionary leaders are not dependent on the organization for their sense of who they are. Visionary leaders maintain organizational control through socialization and the sharing of, and compliance with, a commonly held set of norms, values, and shared beliefs (Rowe 2001).

House and Aditya (1997) treat charismatic, transformational, and visionary theories of leadership virtually interchangeably. However, Boal and Hooijberg (2000)

think that substantial differences exist between them in terms of level of analysis and the choice of dependent variables.

Pawar and Eastman (1997) suggest that the content of strategic leadership theories and transformational leadership theories are the same; they only differ in process and effect on followers. Transformational and charismatic leaderships are subsets of strategic leadership, and they are delimited by the additional features that characterize the charisma building (e.g., impression management) and transformational (e.g., building of individual and collective interests) processes (Pawar and Eastman 1997).

Managerial, Visionary, and Strategic Leadership

Rowe (2001) notes that managerial leadership involves stability and order and the preservation of existing order such that managerial leaders are more comfortable handling day-to-day activities while being short-term oriented. Managerial leaders have an impersonal, passive attitude toward goals as they arise out of necessity rather than desires or dreams and deeply embed in the history and culture of the organization. Managerial leaders need order, not the chaos characterisitc of human relations, and see themselves as responsible for conservation of the current state of organization's affairs and order and are sensitive to the past. They are mainly involved in the day-to-day activities and more comfortable with their functional areas of responsibilities where their expertise lies. Managerial leadership can be likened in some ways to transactional leadership (Rowe 2001).

Visionary leaders have attitudes toward goals that are opposite to those of managerial leaders, being more proactive in shaping ideas as opposed to being reactionary and usually exert influence in a way that determines the direction the organization takes, working with high-risk positions, seeking out risky ventures especially when the rewards are high (Rowe 2001). They work in, but do not belong to, organizations as their sense of who they are does not depend on their work, role, or membership but on their created sense of identity, which may result from major events in their lives. Rowe (2001) observes that organizations need visionary leadership to ensure their long-term viability, but organizations led by visionaries without the constraining influence of managerial leaders are more in danger of failing in the short term than those led by managerial leaders and proposes the solution to be a combination of managerial leaders and visionaries to lead organizations with visionaries having more influence than managerial leaders (Kotter 2001).

Emergent Leadership Theories

The emergent theories of leadership explore behavioral and cognitive complexity as well as social intelligence and how they influence leadership efficacy and effectiveness. Boal and Hooijberg (2000) argue that the emergent leadership theories will

extend the understanding of what they consider to be the three cornerstones of strategic leadership: the capacity to learn, the capacity to change, and managerial wisdom. Leadership effectiveness hinges on three factors: behavioral complexity/capacity, cognitive capacity, and social intelligence. Behavioral complexity refers to the leader performing multiple leadership roles, hence not only needing a large behavioral repertoire but also the ability to select the right roles for the situation. It is the notion of repertoire and selective application that Boal and Hooijberg (2000) call behavioral complexity.

Cognitive complexity is premised on the assumption that cognitively complex individuals not only process information differently but perform certain tasks better than cognitively less complex individuals because they use more dimensions to distinguish between stimuli and hence identify more commonalities in these dimensions (Boal and Hooijberg 2000). Cognitive capacity implies the mental processes used to digest information and make conclusions and decisions and take action. It is the raw mental power that enables a person to sustain increasingly complex mental processes (Jacques 1989). Boal and Hooijberg (2000) contend that leaders need important interpersonal skills as empathy, motivation, and communication in addition to the cognitive skills. The appropriate application of these skills requires a thorough understanding of one's social setting, a phenomenon that has been referred to as social intelligence. Understanding the moods and emotions of followers helps leaders decide which strategies might work or how the strategies should be presented and conveyed. A key component of social intelligence that contributes to effective leadership is the ability to differentiate emotions in self and others (Boal and Hooijberg 2000).

The theories reviewed above lead to the conclusion that leadership functions well only when there are leaders and followers who function within a context. They also seem to suggest that a leader's orientation and behavior are critical to success. Thus, the series of actions or patterns of beavior of leaders matter in achieving leadership goals whose ultimate result is influencing followers to move to a defined vision. Follower characteristics on the other hand are seen to be improtant. Leaders are expected to help followers modify their behaviors in order to move toward established goals. Followers are able to follow the leader when they view his or her actions as legitimate, that is, the influence is reasonable and justifiable under the circumstances. Leaders exercise different means, depending on their style, to get compliance from the followers. Some of the means may be noncoercive or coercive and may be based on reward or threat of punishment for noncompliance, and others may involve helping followers to develop group strategies and commitment to achive goals set for them by a higher authority such as what happens in the military and religious leadership. Moving together with the leader to achieve goals set by a higher authority is a challenging task that requires followers to be convinced and convicted in their hearts to work toward the end goal set by the higher authority. This brings in the issue of leading from the heart. This involves performance of certain key tasks as shown in Fig. 7.2.
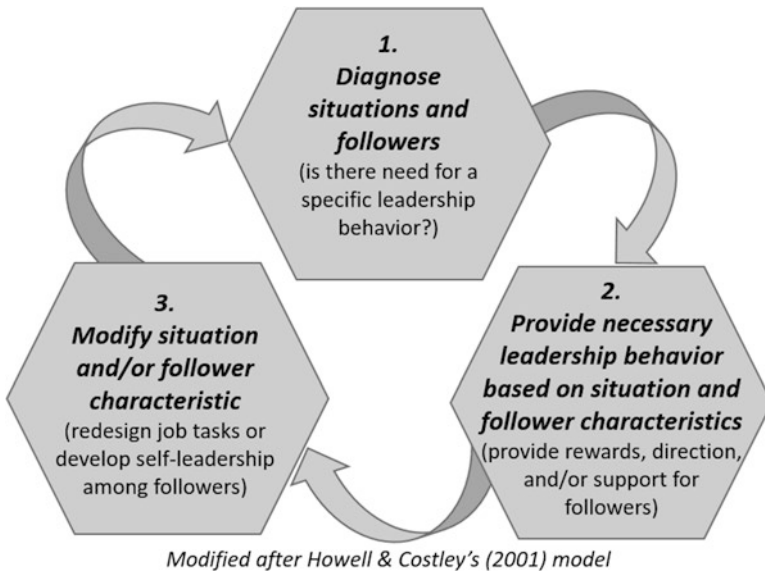
Modified after Howell & Costley's (2001) model

Fig. 7.2 Three key leadership tasks (Source: adapted from Howell and Costley (2001:15))

Leading from the Heart

There is consensus that leading from the heart increases leadership effectiveness. Learning to be an effective leader means leading from the heart (Rust 2015; Kahl and Donelan 2004; Degges – White 2015; Spaulding 2015; Tommy 2015). Leading from the heart involves the choice to be a servant leader (www.amazon.com/ Leading-Heart-Servant-Leader/dp/0975864106). This means influencing followers, through conviction in their hearts, to move along with the leader toward a certain vision. Some of the theories reviewed earlier try to capture the phenomena of leading from the heart from a different perspective, but the common factor in them is that effective leadership occurs when followers' hearts, minds, emotions, and aspirations are addressed by the leader. Religious leadership captures this better than all other forms of leadership.

In religious leadership this means influencing followers to move toward a certain vision based on a calling from a higher authority or deity. Every organized religion in the world has individuals or groups who occupy positions of influence to guide congregations of followers as per the tenets of their faith. By and large, their primary roles are similar: performing the rites and ceremonies that a particular religion requires, such as birth rituals, coming-of-age rituals, marriage, death rituals, and other religious matters. Religious leaders are also the keepers of religious tradition and often take on the role of moral leader as well as teacher or "guide" (www.ratio-nalwiki.org/religious_leaders). Religious leaders are given the name "clergy." The term "clergy" describes official religious leadership in a religion. Those within the

clergy are given titles depending on the particular religion and ranking. For example, titles such as Ayatollah, Allamah, Apostle, Archbishop, Bishop, Caliphate, Deacon or Deaconess (Christian), Elder (Christian), Guru (Hindu or Buddhist), Guru (Each of the first ten leaders of the Sikh religion), Mufti of Saudi Arabia, Imam, Lay leader, Murshid, Kahen (Beta Israel), Mahdi, and Vardapet are common in today's religious circles.

In both secular and religious leadership, moving along with followers toward a given goal requires conviction that the leader is authentic and is in leadership position to serve the interests of the followers for the common good. Conviction is a matter of the heart. The leadership style that appears to capture this well in secular leadership is transformational leadership. It appears to share some common characteristics with Christian leadership. What follows below is a brief discussion of transformational leadership.

First appearing in Max Weber's work on charismatic leadership (based on a lecture series in Munich in 1919, titled *Politics as a Vocation*), the term "transformational leadership" was coined by Downton (1973). Transformational leadership is the conceptual methodology that explains the processes of influence between leaders and their followers. The probable impact that transformational leaders have on their environments by introducing significant changes to their social and work environments, as well as on the values and behaviors of their followers, makes it an important theory in today's wonky and turbulent world. Transformational leadership is critical in influencing people or followers to achieve desired goals since transformational leaders inspire employees and followers to achieve more difficult objectives and help them develop themselves (Howell and Avolio 1993; Cossin and Caballero 2013). Transformational leaders create a strategic vision and communicate that vision through framing and modeling the vision by "walking the talk," being consistent, and building a commitment toward an organization's vision (Avolio 1999). The organization could be a religious one, a nongovernmental organization (NGO), a government department or ministry, or an association or community organization such as a community-based organization (CBO).

Transformational leaders express a vision that accentuates the way in which shared goals are compatible with follower values, causing followers to regard organizational goals as their own and submit extra effort toward goals and endeavors (Dubrin 2001; Howell and Costley 2001). The visionary and inspirational skills of transformational leaders motivate followers to deliver superior performance. Wang and Howell (2010) support this conclusion by arguing that transformational leadership improves performance. Jyoti and Bhau (2015) argued that transformational leadership style influences the ability of the followers to work efficiently ultimately enhancing their performance.

Bass and Avolio (1994) classified the key tenets of transformational leadership as the "Four Is." These are idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration.

In idealized influence, the leaders behave in ways that lead them to become role models for their followers. The leader as a good role model is admired, respected, and trusted by the followers who in turn want to emulate the leader. The followers

also acknowledge extraordinary capabilities, persistence, and determination in their leader, and the leader is evidently willing to take risks to achieve organizational or personal goals but adopts an ethical and moral conduct while doing that (Gomes 2014). A transformational leader cherishes the feelings of respect and loyalty among the followers (employees) and emphasizes on the importance of strong commitment for reaching organizational objectives.

Inspirational motivation arises from the use of both effective and communicative styles of influence. This behavior articulates the importance of leaders communicating high expectations to employees, inspiring and motivating them by providing meaning and challenge to the employees so that they can develop a shared vision in organizations (Bass and Avolio 1994). Inspirational leaders align individual and organizational objectives, thus making the achievement of organizational objectives an attractive means of achieving personal objectives. Moreover, inspirational motivation makes use of behavior to motivate and inspire employees by offering a shared meaning and a challenge to the followers (McCleskey 2014). In this regard, the leader promotes team spirit, enthusiasm, and optimism in the followers by involving them in a positive vision of the future and by communicating high expectations that followers want to achieve (Gomes 2014).

Intellectual stimulation enables a transformational leader to rouse critical thinking, enhance problem solving, and empower the members of staff. In intellectual stimulation, the leader promotes the innovation and creativity of employees by questioning traditional assumptions, reevaluating existing problems, and tackling old problems using new methods. In this way, the leader encourages creativity and does not use public criticism to respond to individual mistakes of individual employees but instead solicits new ideas and creative solutions to problems (Gomes 2014).

Intellectual stimulation happens in the mind (and heart) of the follower. Encouraging the mind leads to increased level of creativity of employees. In other words, employees are encouraged to come up with new ways for resolving problems experienced in the organization. Under such circumstances, the new approaches are presented in order to develop the organization. According to Cossin and Caballero (2013), transformational leaders stimulate the intellect and imagination of their employees. Transformational leaders question the status quo, encourage imagination and creativity, and use encouraging intuition and logic. Thus, intellectual stimulation arguably forms part of empowerment to people.

Individualized consideration is whereby the leader acts as a coach or a mentor in order to support members of staff or employees to reach their full potential (McCleskey 2014). Individualized consideration refers to the characteristic of being an empathetic leader where the leader acts as a mentor to members of staff and reward them for ingenuity and innovation. A transformational leader in this case is expected to have excellent communication and interpersonal skills as well as showing sincere care and compassion toward the members of staff. A transformational leader is fundamentally interested in incessant growth and development of staff as they move toward a shared vision.

So far from the forgoing, it can be appreciated in many ways that the Four Is of transformational leadership relate to the mind and the heart (and

sometimes the soul of a human being). It is for this reason that we argue that transformational leadership is one approach to leadership that involves intense engagement with followers and in many ways encourages leading people from the heart. It is clear from this that transformational leadership is one type of leadership that involves influencing the minds, hearts, and souls of followers for mutual benefit. John Stanko (2012), a renowned writer on Christian literature makes a very interesting observation that sheds light on the essence of leading from the heart. He says in his book "I'm convinced as I sit and talk with these leaders that the leadership call and journey starts from within. Yes, I know that leadership manifests itself when someone steps out in front of the crowd and the crowd follows. But I'm convinced that leaders must begin the journey from within their own hearts." Leading from the heart implies that both the leader and follower have a conviction that occurs in the heart on the ultimate purpose of the leadership journey. In other words there is a higher vision they aspire to move toward. In order to move on this journey successfully, the leader and the follower must be transformed in their hearts and minds to ascribe to the higher calling.

Supportive Leadership Behavior

Leading from the heart requires appropriate leadership behavior. Five types of leadership behaviors have been identified in literature through extensive research. These are given by Howell and Costley (2001:22–23) as supportive leadership behavior, directive leadership behavior, participative leadership behavior, leader reward and punishment behavior, and charismatic leadership behavior. Figure 7.3 shows the core behavior patterns of leaders.

Leaders use their behavior patterns to influence followers. A leader's behavior has its most direct influence on the psychological reactions of individuals and groups of individuals (followers). These reactions are manifested from within their hearts and minds and include followers' attitudes, feelings, perceptions, motivations, and expectations (Howell and Costley, 2001:25). The COBUILD dictionary states that "your heart is also used to mean the place where your deepest and strongest feelings and emotions are. You use the word heart when you are talking about someone's character and the attitudes that they have towards other people, especially when they are kind and generous." The COBUILD dictionary further observes that "a person's soul is the spiritual part of that person. It is the non-physical part of a person, where the person's true nature and deepest thoughts and feelings are believed to be. The mind is where thoughts are" (COBUILD dictionary). Thus, soul, heart, and mind are so interconnected that they may be looked at interchangeably. This is especially so in Christian literature. One can ask at this point what contribution Christian leadership makes to the aspect of leading from the heart, a critical issue in the matter of engaged leadership.
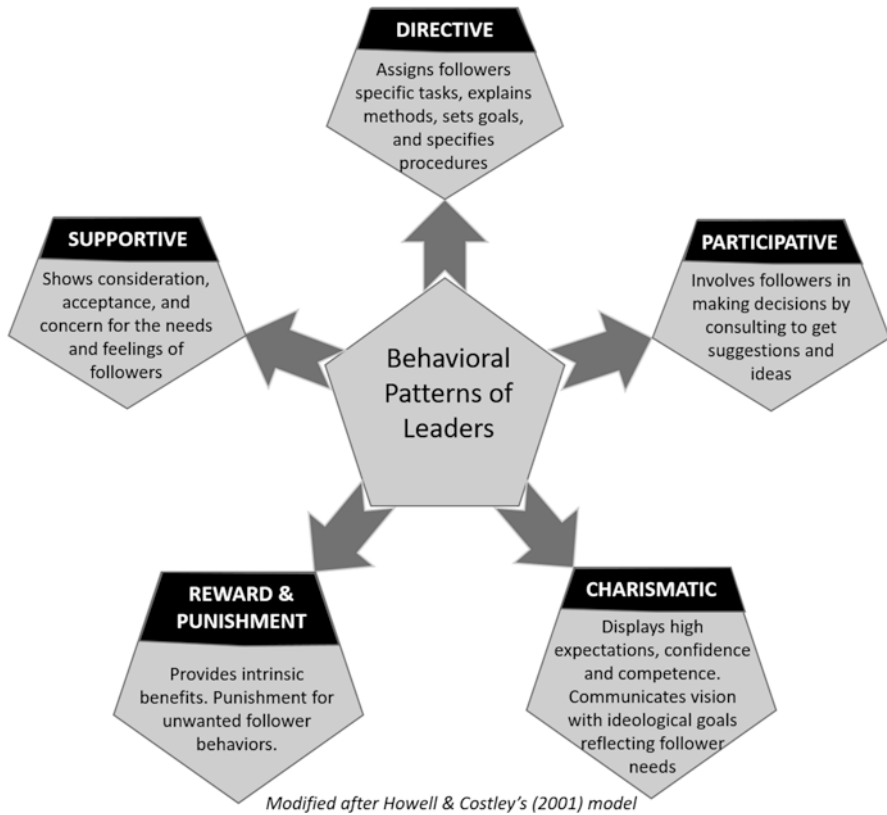
Fig. 7.3   Core behavior patterns of leaders (Redrawn from Howell and Costley (2001:22))

Meaning and Scope of Christian Leadership

Christian leadership is part of religious leadership which is based on belief in and reverence for God or a deity. Religion involves teaching religion and practicing religious rites and ideals. There are perhaps almost as many definitions of Christian leadership as there are authors or books and other materials on the subject of leadership. Christian leadership has its basis in the person of Jesus Christ. This type of leadership is ultimately expressed through the life, works, and teachings (words) of Jesus as expressed in the New Testament of the Christian Bible. In Christian leadership leaders influence followers to move toward a common goal or vision that is defined by God. Jesus is the embodiment of Christian leadership. The view expressed in Philippians 2 captures this very well that Jesus came to this world to demonstrate the character of God. Jesus came to this world as a servant and in the likeness of men. He humbled himself and became obedient to the point of death. He was God

(the son of God), but he allowed himself to be sacrificed (hanged) on the cross for the sake of humanity (only those who choose to follow him). In doing so, he demonstrated the highest form of leadership, the leadership provided by a servant more to the point, a bond servant, one who presents himself to another in servitude. Service to others from the perspective of a lowly servant is key here. God is the higher authority in Christian leadership. He has demonstrated how leadership should be exercised. He has provided the vision and the ultimate goal every leader must aspire to reach. The Bible is very clear that one of the fundamental characteristics of God is to become such a servant. God, in Christ, demonstrates this aspect of His character in sending Jesus to be our guide and model, as well as our Savior. Jesus provides the model leadership that Christian leadership is based. This is captured well in the words of Jesus in Matthew 20:26–28 and Mathew 23:11. The two references capture the essence of Christian Leadership: Mathew 20: 26–28 ("Yet it shall not be among you, but whoever desires to become great among you, let him be your servant. And whoever desires to be first among you, let him be your slave – just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many") and Matthew 23:11 ("But he who is greatest among you shall be your servant").

The Bible teaching about the nature of Christian leadership is unique, valuable, and worthy of investigation in regard to its contribution to the aspect of leading from the heart. In this kind of leadership, God selects, calls, and equips His chosen leaders who in turn are expected to live a life worthy of their calling. The Bible teaching about the nature of Christian leadership indicates that Christian leaders are a special chosen people with a specific position and purpose. Those who remain true to the calling are citizens of heaven (Philippians 3:20). On this earth they are on a mission to do God's will. That is, as ambassadors of Jesus Christ, the son of God, they must work to reach the entire world with the good news. This involves making people followers of Christ. Looked at in another way, they are supposed to create leaders through conversion that takes place in people's hearts. Mathew 28: 19–20 contains what is called the "Great Commission" that encourages Christians to go to all corners of the earth sharing God's love and making disciples (leaders) of all nations. That means that Christians have a particular world view, motivation, purpose, and allegiance. Christians must ensure that they develop Christ-like character. In Colossians 3: 13–17, we read "Therefore as the elect of God, 'holy and beloved, put on tender mercies, kindness, humility, meekness, long suffering; bearing with one another ----------------------- forgiving one another; even as Christ forgave you…….. But above all these things put on love, which is the bond of perfection. ……………. And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks in God the Father through Him.' Paul adds, '…whatever you do, do all to the glory of God'" (1 Corinthians 10:31).

In Christian leadership the focus is therefore God and His love. To accomplish God's love every Christian (leader) has been given a spiritual gift, or special ability, to carry out his or her part in God's plan. Leadership is one of those gifts. Paul said,

"And since we have gifts that differ according to the grace given to us, let each exercise them accordingly…he who leads, with diligence…" (Romans 12:6, 8). Christian leadership also calls for a "servant" approach.

Finally, Christian leadership is service oriented, being a servant of the people is what true leadership is about. This kind of leadership is found in the biblical account of the life of Jesus Christ. This model helps us to identify a Christ-centered, Christ-like servant leadership style that captures the essence of Christian leadership. Jesus submitted his own life to sacrificial service under the will of God (Luke 22:42). God sent his begotten son to this world to die for the sins of the world (John 3:16). Jesus sacrificed his life freely out of service for others (John 10:30). He came to serve (Matthew 20:28), although he was God's son and was thus more powerful than any other leader in the world. Jesus demonstrated a fundamental characteristic of God, servant hood. God, in Christ, demonstrates this aspect of His character in sending Jesus to be not only a savior but a servant. Jesus taught that the "Son of Man did not come to be served, but to serve, and to give His life a ransom for many (Matthew 20:28). Loving fellow human beings as well as serving them is a major concern in Christian leadership. Loving and serving other people have to be done in the character of Jesus Christ. Only when people act according to the mind of Christ do they act with His authority. This is indeed what has been described in literature as servant leadership. The Christian Leadership Center at Andrews University makes an interesting observation about servant leadership. They observe that *"This model of leadership is a radical one because it represents a dramatic return to what we believe is the original Heaven-defined concept of leadership and a departure from the egocentric concept that seems to pervade current secular thinking. In a world where power and position rule, the idea of Christian leadership, as defined herein, is difficult to understand and even more difficult to convey. By the Grace of God, and to His glory, it is the purpose of the Christian Leadership Center to promote and assist in the development of Christian leadership throughout the world."* (The Christian Leadership Center at Andrews University, February 25, 2003).

Practice Exercise 1

Since the 1980s many African states have engaged in the reform of the public service with the aim of improving service delivery to citizens. The force behind the change is the so-called New Public Management (NPM) orthodoxy. The NPM thinking aims at increasing efficiency and effectiveness in service delivery among other important considerations. The NPM engenders reform in many areas of Public Service such as leadership, performance improvement, civic engagement, and increased use of Information Communication Technology (ICT). The role of leadership in continuous learning and performance improvement in the public service remains a key area of focus (Lewa 2007).

Not long ago a senior government officer working with the Government of Kenya (GOK) observed that past reform efforts captured in initiatives such as Civil Service Reforms, Local Government Reforms, Reform of State Owned Enterprises, and Sectoral Reforms had not enhanced the desired accountability toward delivery of services and achieving "Results for Kenyans." This was partly blamed on the failure to achieve a wide sense of ownership of reform by managers and leaders in the public service. Lack of a wide sense of ownership meant that the reform efforts could not provide a good basis for the development of a results-based management (RBM) system in the public service. This also meant that the reform efforts could not be fast tracked to achieve the desired aims (Lewa P.M, Lewa 2007).

In an effort to address the above challenges, the government of Kenya established the Public Service Reform and Development Secretariat (PSR&DS) to take the key responsibility for the institutionalization of RMB and to coordinate all Public Sector Reforms and Development. To this end PSR&DS developed a comprehensive program known as Results for Kenya program whose aim was to transform the Public Service from an inward-looking process-based democracy to a proactive citizen-centric results-based service. One of the key pillars of the Results for Kenya program was the Transformative Leadership Component. This component was aimed at developing leadership, growing leaders, and development of management and core competencies of public servants. This largely meant changing the orientation of public servants from transactional leadership to transformational leadership in the management of public services. It was a nationwide initiative aimed at identifying, growing, and developing existing and new potential leaders for Kenya, having the necessary attitude, skills, and knowledge (ASK).

Mr. XYZ was appointed to head the Secretariat responsible for the program. He had held leadership positions in different religious establishments before this appointment. Like the former Archbishop of the Anglican Church in Kenya appointed to head the Kenya Anti-Corruption Commission in 2017, he vowed to transform the leadership of the public service in Kenya by ensuring that leadership of the public service become more of engaged leadership.

Task

If you were in the position of Mr. XYZ, what strategies, based on the theories of leading from the heart, would you propose and help implement in order to achieve the desired results and hence achieve engaged leadership in the public service?

Practice Exercise 2
TRANSFORMATION TRACK OF NAIROBI CHAPEL.

Modified after source: Nairobi Chapel
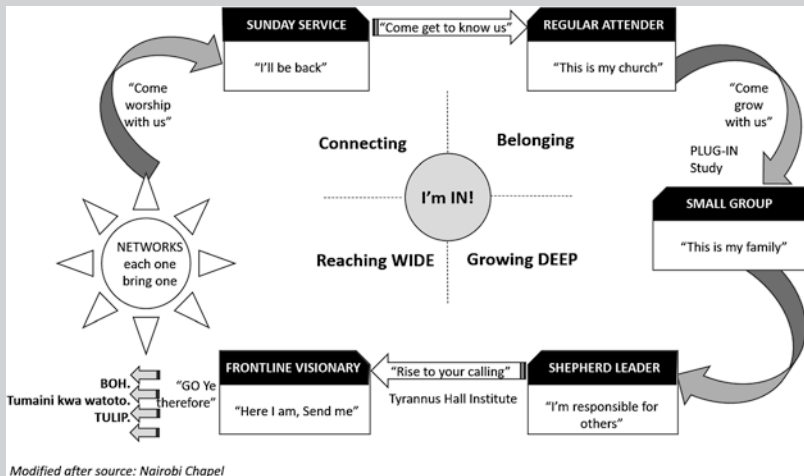
Source: Redrawn from Nairobi Chapel (www.nairobichapel.org).

Notes

1. The starting point is utilization of Nairobi Chapel members' networks to connect with people who do not normally attend church.
2. The next thing is to invite them to Sunday service where they experience teachings from the heart following the vision of Nairobi Chapel which is "To grow deep to reach Wide," growing deep in their hearts in the knowledge of God and moving out to influence others.
3. Some of the invitees decide to make Nairobi Chapel their church where they continue receiving teachings about growing deep to reach wide.
4. The next step is to be trained for 10 weeks on what is involved in transformation of a person. This training is voluntary.
5. After completion of the course, each member is encouraged to join a small group that would take care of his or her spiritual and social needs.
6. Shepherd leaders arise from the small groups to take leadership positions. This is voluntary and people are encouraged to accept positions where they feel they are gifted in and have skills to help them discharge their responsibilities.
7. Further training in different areas including leadership and basic theology is provided through Tyrannus Hall Institute for those who volunteer for the training. This aims at equipping leaders through making them become deeply moral and spiritual beings.
8. Frontline ministries involve those who become convicted in their hearts to start social justice ministries such as BOH, Tumaini Kwa Watoto, Tulip, and Kingdom business. These ministries provide the ministry leaders with an opportunity to practice Christian leadership of leading from the heart.

Task

The model captured in the transformational track shows the various steps of the transformation process. In what ways does the model depict key aspects of leading from the heart?

Key Lessons on Leading from the Heart

Traditional approaches to leadership rarely provide a clear sense of direction to garner a sense of higher purpose or transform leaders to deeper moral and spiritual beings. Learning to be an effective leader requires an integral transformation of the mind (heart) of the leader. Christian leadership has to start with a transformed mind, body, and soul. (Romans 12:2 – "And do not be conformed to this world, but be transformed by the renewing of your mind, ---.") It is the kind of leadership that is based on a higher calling. Leadership is a good thing looked at from this dimension that differs from secular leadership.

Christian leaders are engaged leaders who are future-focused individuals who lead from the heart. Their hearts are not troubled because they believe in God, and their focus therefore is on Jesus. (John 14). They have transformed themselves from self-centeredness to spirit centeredness. Their hearts are focused on being excellent and in efforts to help others/followers get transformed by the renewing of their minds and hearts. This requires total surrender to the higher calling and management of one's ego. This last point is important where one has to lead from the position of a servant.

Christian leadership is vision based. It involves leaders and followers having a shared vision and that is why it is seen to be more authentic than other types of leadership. The vision is about eternal life, bliss, joy, happiness, and all characteristic of eternal life. This leadership embraces diversity – color, language, race, etc. Christian leadership demonstrates leadership from the heart. The choice to lead comes from an emotional commitment to the vision. The leader must believe that the vision or end goal is worth the effort, frustrations, pain, and sacrifices that the Christian journey involves.

Review and Reflection Questions

1. What are the key tenets of Christian Leadership? What do you perceive as the difficulties encountered in achieving excellence in Christian Leadership?
2. Identify a leader you think has had a major influence on your life. What characteristics did this leader have that made him or her effective?
3. If you assumed a leadership position and decided to lead from the heart, what characteristics would you need to display to your followers?
4. Leading from the heart requires one to have a servant heart. Explain the meaning of this statement giving practical examples to support your key arguments.
5. What key lessons have you personally learned from this chapter in regard to the aspect of "Leading from the Heart"?

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Future-Oriented Identity: Necessary Leader Transformation Through Spiritual Engagement

8

Rick A. Roof

Future-Oriented Leadership: Theories, Demands, Complexity, and Identity

As globalization, technology, multiculturalism, and social engagement create a world of greater complexity, future-oriented leaders must prepare themselves to use fresh approaches crafted to promote their team's awareness, creativity, and ability to function in new "learning-like" organizations. But how do leaders prepare? Traditional manager training approaches are no longer sufficient to equip leaders to be the faster, smarter, more flexible, and "dancing on the edge of chaos" leaders that will be successful in such a new world. Some may argue that traditional training methods did not prepare leaders very well in the past, so perhaps the development needs for future-oriented leaders are not so different, but what is clear is that increased demands make proper preparation even more critical.

So how can we be ready? What do we, as leaders, need to do to train for leading in future complexity? In a world of complexity, diversity, and where there is an increased demand for purpose, preparation must consider the fresh demands future-oriented leaders will face and how an authenticity born from identity and projected with sincerity offers the promise of the deep, genuine, trusting connection necessary to inspire in the future. Before examining how to pursue a future-oriented identity, what are these "future demands"? Future leaders must recognize the need for creativity and nimble organizations, understand how emerging leadership approaches address the new leader paradigm, and

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appreciate how understanding and drawing on identity will be increasingly vital to authenticity and trust. This essay is not intended to propose new leadership theory or challenge existing models, but rather to suggest that within any leadership approach is the need to develop consistent practices of authentic attitudes and behaviors, and such development demands an internal, spiritually focused, identity shaping.

Future demands in complexity Leading through complexity requires accepting higher levels of risk, operating with greater flexibility, and thriving in an almost chaotic rate of change. All of those leadership challenges are enabled by a confidence and clarity that emerge from the leader's identity…, an identity that provides a sense of who a leader is and what they truly value (Posner 2009). Posner (2009) proposed that preparing leaders for the twenty-first century required a refocusing on developing soft skills as supplemental to hard skills, thereby allowing leaders to develop authentic, identity-based leadership. The complexity environment increasingly challenges the values and identities of leaders and organizations as social-identities infringe on self-identities (Andersson 2012). Future-oriented visionaries, those who engage the higher-order social and motivational needs of their organization and individual employees, have discovered how to bolster their self-identity, integrating social-identity and what Skubinn and Herzog (2016) term moral identity, to foster a "whole identity" that is future-oriented and values-driven. The result is "futures thinking centered on a higher level of consciousness…" (Burke 2006, p.14) that prepares leaders to offer the visionary leadership needed to address global concerns and the greater social responsibility expectations. The search for effective, future-oriented leadership which is prepared to employ design-thinking, create learning organizations, and meet the higher-order needs of employees increasingly leads to a pursuit to understand the spiritual-transcendent essence of our existence.

Design-thinking, future-orientation, and identity Identity development is also essential for the intuition-driven design thinking, as it draws from the individual's core to address the complexity of people, technologies, and global business needs. Leading in future complexity demands new, innovative, purposeful approaches to motivation and method. Emerging leadership models including authentic leadership, servant leadership, ethical leadership, and spiritual leadership offer some insights into how to lead this future as they are designed to draw approaches from the leaders' identities. Design thinking, recognizing that great leaders are more than data analysts, leverages the analytical and intuitive in an intentional process (Euchner 2012) to address complex, dynamic, global, future demands. Those crucial intuitive elements of design-thinking emerge from identity, so strengthening design-thinking leadership practices like other future-oriented best practices must begin with identity shaping.

Leadership Theories Point to the Future

Facing increasingly complex conditions, leaders require more of an organic process than mechanistic process (Murray and Evers 2011). That inward, organic shift needed for successful contemporary leadership is partially responsible for the growing interest in normative leadership theories such as authentic leadership and spiritual leadership (Yukl 2010) which reflect an identity-driven foundation. Those normative theories capture identity-driven approaches that engage people in meaningful, purposeful, emotional, deeply connected ways. While traditional leadership theories fail to consider identity and spiritual influences and therefore lack the intricacy necessary to describe future-oriented leadership, emerging theories focus less on external behaviors and more on the spiritual self (Fields 2007; Sanders et al. 2003). Spiritually based models of leadership tend to empower followers, freeing the team to serve and engage with visions and values that transform (Korac-Kakabadse et al. 2002, pp. 172–173).

Engaging future employees will also require leadership that targets individuals' high social exchange needs, activates true motivational forces, and fulfills the higher-order needs of purpose, meaning, and global responsibility. The necessary deep connections between leader and follower will require a leader with a sound, morally grounded spirit that inspires trust through consistency-demonstrated integrity.

> Trust is the 'secret sauce' that allows leadership to be effective, and authenticity and transparency which emanates from a strong identity, is the stew in which it simmers.

Not only is the importance of trust intuitive, empirical support is beginning to emerge. Clapp-Smith et al. (2009), for example, offered empirical support finding trust to be a mediator that enables authentic leadership to be effective. Recognizing the importance of the inner leader, Fernando et al. (2009) sought to describe the integration of spirit in leadership using the term transcendental leadership. They suggested that the spiritual nature of leaders and followers offers an explanation to the limits of transformational and transactional types of leadership theories. The theories of authentic, spiritual, servant, and ethical leadership are all attempts to define some essential core normative leader constructs needed for successful identity-driven leadership.

In future-oriented leadership, leaders will be required to consider values, power, and the meaning of human existence (Burke 2006), along with elements of the human social condition found in the spirit as well as the mind. Necessary future thinking that is concerned with global matters involves a "higher level of consciousness…" (Burke 2006, p. 14) which emerges from connecting with the spiritual self. *Increasingly, leadership theories recognize the importance of identity and transparency as vital if leadership is to emerge from the genuine self and avoid being homogenized by socio-normative filters* (Andersson 2012; Fernando et al. 2009).

If twenty-first century, future-oriented leadership can operate effectively in complexity to deliver socially engaged outcomes within an identity-driven, design-thinking, learning-oriented construct, shaping and releasing the power of identity will be the essential mission of leadership development efforts.

The Call for Identity in Leadership Foundation

Across the spectrum of leadership studies, evidence is building that the key constructs to effective leadership such as humility, authenticity, compassion, transparency, morality, emotional intelligence, and even love must emerge from identity (Burke 2006; Caldwell 2009; Karp and Helgo 2009; Korac-Kakabadse et al. 2002; Posner 2009; Roof 2016; Sanders et al. 2003; Skubinn and Herzog 2016; Sveningsson and Alvesson 2003). Authenticity advocates suggest that true leader authenticity, the kind that elicits trust and engagement, is derived from the inner self and reflects the leader's identity dimensions such as self-acceptance, values, beliefs, and genuine humility (Yukl 2010). Caldwell (2009) argued that moral identity is especially critical for the ethical and socially responsible-based leadership that is needed if leaders are to be truly future-oriented. Releasing the potential in future-oriented leaders, including their ability to exhibit moral, virtuous, value-based practices that engage contemporary employees and fulfill socially engaging visions, leadership must flow from the leaders' spiritual dimensions (Sanders et al. 2003), and so strengthening and refining the foundation upon which leadership will operate is a matter of addressing that core leader identity. In addition to the other needs suggesting future-oriented leadership starts with identity, Senge (1990) argued that leaders who are facing the complexity inherent in the globalized future must pursue the learning organization and that dramatic refocusing will require a shift to a more transcendent mind and a more spiritually aware identity.

Leader authentic identities are related in a very complex connection with constructs of trust, emotional intelligence, personality, implicit leader theories, high leader-member exchanges, and traditional intelligence concepts which collectively create the authentic leaders' foundation. Posner (2009) suggested that while leadership actions may emerge from honing skills, the leader's voice is discovered through a process which "begins with an exploration of one's inner territory" (p. 2). That critical element of successful leadership, finding and acting upon one's voice, begins with the recognition that voice is a manifestation of self, a reflection of one's identity. That is, a leader's behavior often reflects an underlying desire to reinforce their identity (Karp and Helgo 2009), since "the essence of leadership stems from the leader's soul, rather than from his/her behavior" (Korac-Kakabadse et al. 2002, p.173).

Burke (2006) recognized the important role of identity, noting that future-oriented leadership that can handle the personal demands of complexity increased pressure to perform, and personal sacrifices begin with "the search for identity"

(p. 22). Identity reflects the true self, an individual's core being, and relates to one's view of reality (Skubinn and Herzog 2016).

Identity Manifests in Worldview

Understanding the effect of identity and the related worldview is critical in leadership manifested, for "… how can you stand up for your beliefs, if you do not know what you stand for?" (Posner 2009, p. 3). Perhaps Karp and Helgo (2009) capture the leadership-identity connection best suggesting "… leadership is identity construction emerging in human interaction" (p. 891), describing a socially constructed, dynamic process that connects leaders and followers through their identity and relationships. The influence of identity is also seen in decision-making. Intuition and vision guide most important strategic decisions (Korac-Kakabadse et al. 2002), and those dimensions are rooted in the inner self, in the leader's identity. The multifaceted importance of identity requires that developing effective, future-oriented relationship-based leadership be a journey into identity shaping and a deeper self-awareness (Caldwell 2009).

Since developing future-oriented leaders will involve development of the inner self, a helpful element in such identity development is an identity standard to benchmark and for future-oriented leaders to mimic. Modeling the effective integration of relationships, intuition, and a complex holistic approach to addressing the complexities of global conditions (Korac-Kakabadse et al. 2002) potentially offers leaders some extrinsically sourced identity shaping. For example, leaders will often study great political, military, business, or religious leaders to establish an "ideal leader identity" (ILI), *but the desirable identity often is counter to our human passions and requires truly transcendent guidance to develop characteristics that align with deeply held spiritual values and virtues.*

While identity is at the core of social exchange, and leadership and influences decision-making, purpose, motivation, and organizational engagement, there is a lack of insight among leaders as to how identity is effectively constructed (Sveningsson and Alvesson 2003) even when leaders have determined desirable identity standards through benchmarking. The conscious practice of spiritual engagement can be an effective, routinely overlooked influence that uniquely reaches core identity. Spiritual and religious perspectives are critical parts of human existence and as such are a fundamental element of identity (Chusmir and Koberg 1988; Korac-Kakabadse et al. 2002). Perhaps the connection can be viewed as even deeper, subscribing to Sheep and Foreman (2012) who suggested that spirituality and identity should be viewed as closely related characteristics with shared ontological concepts.

So to begin the meaningful, permanent, transformative journey in leadership development, identity must be examined, understood, and reshaped in ways that overcome the fleshly forces that are contrary to the destination. After all, "Looking inward is where change begins" (Korac-Kakabadse et al. 2002, p. 171).

Spiritual Engagement for Identity and Leader Foundation

If we accept that effective leadership development begins not with learned behaviors but with transforming and shaping the inner-self, then how that reshaping occurs matters greatly. Identity can be shaped by social forces, organizational conformity pressures, or personal internal discourse (Andersson 2012; Roof 2016; Sveningsson and Alvesson 2003; Issler 2009), but in an ever more turbulent, complex, future-orientation, effective leaders will need on-going processes of continuous growth that can reaffirm and redirect them toward core values and intentional identity characteristics. Any pursuit of self-reflection and discovery must also be sure to continual revisit key worldview principles upon which values and ethics are built. The critical internal discourse that offers such intentional identity work is spiritual in nature and reflects a connection with the transcendent which may often reflect religious traditions or other spiritual practices. The engagement of those practices with expectations, beliefs, and intentional transformation is spiritual engagement (Roof et al. 2017).

Internally driven leadership development may involve self-awareness, core identity strengthening approaches, and a connection with the transcendent which for many is God (Sanders 2007). It is through spiritual connectedness that the critical elements of identity, the integration of life and meaning and the connection of worldview and world, are shaped and absorbed into core identity (Korac-Kakabadse et al. 2002). Such spiritually focused identity development integrates the whole person, increases self-awareness at a core level, promotes humility, increases energy, promotes emotional health, and builds resilience in authenticity (Craigie 1999; Korac-Kakabadse et al. 2002) unlike the potentially mistargeted shaping of identity by socio-environmental forces. Leaders should cautiously consider that the lack of spiritual development in identity formation will leave only ever-shifting socially constructed standards as influencers of values and the authentic self (Issler 2009). Simply, if identity and spirituality are closely related ontological concepts as Sheep and Foreman (2012) argued, developing spirituality would most directly affect identity.

Intentional spiritual transformation involves practices that are properly motivated by attitudes, expectations, and beliefs in order to shape the spiritual self, moral clarity, and identity. That transformative cycle of exercises, spiritual growth, and ever-increasing beliefs and expectations has been termed "spiritual engagement" (Roof 2016), the practice of which can diminish narcissism (Fernando et al. 2009), bolster resources, reduce burnout, refine purpose, and promote clarity and wisdom thinking (Roof et al. 2017). Spirituality is a state, but spiritual engagement is an active process that advances one's relationship with the transcendent and which for many religious traditions is their relationship with God.

Spiritual development is active, and while there is some fear among organizational theorist of conflict surrounding the workplace spirituality trend, spiritual engagement is a personal practice that focuses on leader identity, moral clarity and resilience, and self and other care (Sanders et al. 2003) and not necessarily an

organizational initiative. Whitney (2014) argued that intentional spiritual exercises are for the spiritual self what the gym is for one's physical well-being. Engaging in spiritual growth through reflective and other soul-focused practices not only overcomes faulty reflections (Caldwell 2009) and aligns espoused with practiced values but reduces fears that inhibit change through the healing of fractured, underdeveloped spiritual identity (Murray and Evers 2011). One result of spiritual engagement is a better developed connection with the divine that allows leaders to reach beyond their self-centered nature. That developed characteristic has been termed spiritual intelligence and theorized to supplement other important leader characteristics such as emotional intelligence (Hyson 2013). Future-oriented leaders facing multicultural complexity will need to draw on both emotional and spiritual intelligence to be effective (Burke 2006).

One manifestation of lack of identity development is through narcissistic behaviors. Examining a few high-profile leadership failures, Irwin (2009) concluded that narcissistic tendencies are common limitations that talented, apparently successful leaders often face. The limiting of leader effectiveness from narcissism is often sourced in the leader's fragmented identity (Lawrence 1987), and in addressing this leadership limitation, spiritual-based healing should be considered as it affects "… the very root of personality" (Hyson 2013, p. 212). Healing that engages forgiveness, trust development, love, and reintegration of identity allows critical leader characteristics of authenticity, humility, and genuine servanthood to emerge (Hyson 2013). Sanders et al. (2003) noted that, contrary to misperceptions, spiritual development does not just strengthen faith but allows leaders to take the unnatural step to release power to someone else and establish within their core a deeper relatedness that ultimately results in greater effectiveness. One effective approach to spiritual development is through the transformative cycle of spiritual engagement. Spiritual engagement builds identity and transparency while shaping intrinsic motives, values, and attitudes that manifest within the complexity of leadership as hope, altruistic love (Fernando et al. 2009), transcendental practices, diminished egocentricism, greater intuitivism, transformational practices (Sanders et al. 2003), empathy, and awareness (Roof 2016; Tischler et al. 2002). The effectiveness of spiritual engagement and developing spiritual intelligence in leaders is based on the recognition that the leaders' spirit is what defines true purpose and ultimate motivation.

For future-oriented leaders where pressures increase, an internalized moral identity is crucial to preventing inappropriate responses to critical, complex demands. Where leaders guided only by ethical standards are facing increasing pressures to perform and compromise, there will be a greater likelihood to engage in unethical behaviors (Skubinn and Herzog 2016). So when it comes to leadership, "…knowing more, whether in general or about leadership in particular, is not necessarily connected to understanding better" (Crossman 2010, p. 602), rather it is wisdom, virtue, and strength to live out values, elements that are sourced in identity, that offer the leader meaningful understanding. Therefore, addressing critical wisdom and virtue needs through identity shaping is possible through the experiential and intentional efforts of spiritual engagement.

What Is This Spiritual Engagement that Can Influence Identity?

If the leader identity can be intentionally shaped in preparation for future-oriented leadership, and an effective shaping force can be the transformational cycle of spiritual engagement, understanding spiritual engagement and how an aspiring leader employs it becomes of great value. Spiritual engagement has been practiced for thousands of years as motivated by a religious tradition, habit, and a desire to connect with God with any specific form of engagement most often shaped by faith tradition or theology (Whitney 2014). While the specific practices vary across cultures and individuals, for leader identity development, the transformative, evolutionary force of spiritual engagement requires the properly motivated beliefs, intentions, attitudes, and expectations of deepen spiritual connections be present to allow the practice to effectively impact both affective and cognitive transformation (Roof et al. 2017). So while the specific behaviors may vary, the combination of emotional, attitudinal, and experiential components remain key to identity shaping.

The common practices that leaders may use to connect the heart and head (Schwanda 2010) are most often founded in religion traditions, but they may be pursued independently as well. Disciplines such as prayer, contemplation, meditation, worship, fasting, reading sacred texts, or other spiritual practices form the experiential effort. For example, a leader could employ the spiritual exercises of St. Ignatius of Loyola or other more or less organized collections of spiritual engagement actions, but the proper expectations and attitudes are essential for spiritual engagement to be effective in shaping such identity elements of self-awareness, humility, morality, creativity, intuition, and servanthood. Whether the spiritual engagement occurs daily at a specific time, throughout the day, or in some other regular patterns, just as exercise must be regular for maximum effectiveness, spiritual engagement must be regularly practiced if transformation of identity is to be realized.

Spiritual Engagement in Future-Oriented Organizations: The Case

While empirical support for the effectiveness of spiritual engagement in leadership, organizations, and personal success is just beginning to gather (Roof 2016), there are many qualitative and experiential examples of the transformative impact on individuals and organizations.

One interesting "experiment" involved a class held at Santa Clara University in 1998 titled *Spirituality for Business Leadership* where nine CEOs and nine MBA students explored the spiritual engagement, the development of their identity from a soul perspective, and the integration of self, resulting in some dramatic results for participants (Delbecq 2000). Exposing the cohort to a variety of spiritual exercises and self-examination, participants discovered the identity-reshaping impacts and developed a new-found appreciation for the importance of spiritual engagement for their lives. Participants learned that spirituality and holiness could be integrated into their work life, that critical leadership characteristics of wisdom, discernment, and (God's) direction could be found in prayer and meditation, and that the dark

side of power and the human tendency toward narcissism could be mitigated through regular spiritual engagement (Delbecq 2000). If leadership is service, shaping and strengthening identity is essential to operating in a selflessness often contrary to natural tendencies.

If a major threat to effective leadership is narcissism as Irwin (2009) argued, Constance Lawrence (1987) proposed that prevention or correction of narcissism and the associated attention needs, self-centeredness, flawed relationships, and inability to honor others are related to identity and as much spiritually as psychologically based. Resolving the underlying fractured identities, a dangerous and not uncommon issue for leaders, can be addressed through the healing forces of a unique love flowing from a deepening relationship with God. Lawrence described a case of healing where spiritual engagement-based intervention of prayer, imagery, and sacred reading resulted in a deepening understanding and strengthening of the God-ordained identity, greater trust, more insight into purpose, and a deeper relationship with God. While the case Lawrence examined was specific and the related behaviors apparent, the underlying struggles with purpose, wisdom, and trust are common barriers to effective leadership that must be overcome for effective, future-oriented leadership.

Spiritual engagement as a vital and integrated element of leadership is demonstrated, often quietly, by leaders across industries and companies large and small. Some are quite transparent about their engagement, such as Brian Bedford of Republic Airlines, but identity development for leadership is not dependent upon the visibility of spiritual engagement, and the issue of encouraging fellow leaders or followers to practice spiritual engagement is complex. Leaders seeking identity-based development will often engage individually and offer an accommodating and supportive environment for leaders to spiritually engage as the most practical approach for their organizations.

Practice Exercises: Spiritual Engagement for Developing Leadership

As leaders seek assistance in developing their leader identity in ways that prepare them to approach the future with a more meaningful, capable, less-stress leadership persona, the integration of spiritual engagement can offer a foundational identity shaping. But what can a leader do? How does one begin a spiritual engagement approach to identity development? Many leaders have a faith tradition or other experience with spiritual engagement practices, so using those to begin a transformative habit of spiritual and identity growth is just a matter of intentional engagement. Some leaders do not have such spiritual experiences and can begin by examining their worldview and exploring practices that can draw them closer to God. Leaders may seek guidance from their religious or spiritual guide on where to begin, and a few excellent books on spiritual formation and spiritual disciplines are listed at the end of this chapter. There are many others excellent books available to guide engagement.

To assist those seeking ideas for using spiritual engagement to shape their leadership identity, here are some thoughts on "taking it to the streets":

Exercise 1

The greatest challenge is to create a habit, persist in spiritual engagement, and pursue growth in spirit and identity with the perseverance of a physical exercise routine. Leaders should start by establishing a set time each day, and most finding early in the day best, before distractions and worries interfere with necessary peace and focus. An effective routine would begin with at least 15 min of prayer, reading, meditation, spiritual (worship) music, or other practices with a focus on God. This time of quiet, uninterrupted engagement will grow as you develop your "spiritual strength." It is not unusual when practicing regular exercises to find it necessary to vary practices to keep the encounter fresh and impactful. The primary intent is to fill the time with a focus on God. That will typically involve prayer, contemplation/meditation, and some type of sacred text or wisdom reading. One effective yet often overlooked practice, whether one is a natural journaler or not, is to develop spiritual introspection and expression through a journal. While it can take a while to develop spiritual practices just as it does physical skills, either at the conclusion of the spiritual engagement time or at the end of the day, one can keep a journal for at least 60 days to assess the effects:

- Daily experience during the spiritual engagement activities. What was discovered, felt, thought? Are the practitioner's world, stresses, others, or self viewed differently?
- What elements of leadership or personal life need further transforming? Is the leader (through self-examination) suffering from discouragement, frustration, impatience with followers or other leaders, lack of love, self-centeredness, pride, harshness, need for acceptance, or accolades? While seeking transformation, does the leader expect results, and see and feel effects each day? Does the leader feel lost for a sense of purpose? Is there genuine openness to God's revelation of purpose?
- Can the leader see some objectives, dreams, perspectives, or life balance changing?

At the end of each week, the journal entries should be reviewed, and plans for how to approach the next week's spiritual engagement practices developed. Considerations would include expanding the time, changing the physical setting, or shifting the particular engagement practices. The leader should contemplate if any new dreams and opportunities may warrant meditation focus. An overall evaluation of the spiritual engagement objectives may suggest change and should be used to guide the ongoing journey.

Exercise 2

As part of the journey into identity growth through spiritual engagement, a view of actual results can be encouraging and can help motivate a leader to convert an "experiment" to a lifelong practice. One way to see change beyond the personal emotional self-appreciated effects is to measure leadership before beginning and then again as the spiritual engagement progresses, perhaps as frequently as each 60–90 days initially and then annually thereafter. There are many instruments including the Authentic Leadership Questionnaire (ALQ) (Roof 2014; Schaufeli et al. 2006), the Leadership Practices Inventory (LPI) (Kouzes and Posner), and a number of servant leadership scales. Considering the leadership challenges, the identity envisioned, and the particular struggles faced will guide what to measure initially. As identity is formed through a strengthening connection with God, the objectives and vision for leadership should change, and practitioners should be encouraged by a discovery that the measure must change.

Reflecting on Spiritual Engagement

There is increased interest by leaders in discovering approaches that are both effective and moral in the complex, global environment of today's workplace, and this essay introduced spiritual engagement as vital to development efforts for future-oriented leaders facing complexity, challenging global forces, and dramatically shifting employees and partners. Succeeding in the future environment will demand a new type of leader who functions not out of just intelligence and self-interest but offers a rich, spiritually integrated, trust-based, complex leadership presence that connects with the employees' deep need for purpose. *Developing that whole leader requires developing that leader wholly*…, and it begins by discovering the true leader identity as uniquely created … Imago Dei, the image of God.

Some Guides to Spiritual Engagement

There are many guides that the leader may find helpful as they embark on their spiritual engagement journey, but here are just a few based on the author's spiritual tradition. Leaders may want to expand this list by seeking advice from their religious or spiritual advisor.

- Invitation to a Journey: A road map for spiritual formation, M. Robert Mulholland, Jr.
- Spiritual Disciplines for the Christian Life, Donald S. Whitney
- The Spirit of the Disciplines: Understanding how God changes lives, Dallas Willard

- Spiritual Classics: Selected readings of the 12 spiritual disciplines, edited by Richard J. Foster and Emilie Griffin
- The Spiritual Exercises of St. Ignatius of Loyola – http://www.ignatianspirituality.com/ignatian-prayer/the-spiritual-exercises

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Stepping Up to the Plate: Facing Up to Your Fear of Assuming a Leadership Role

9

Céleste Grimard and J. Andrew Morris

Introduction

Socrates: "Then Laches suppose we set about determining the nature of courage and in the second place, proceed to enquire how 'one' may attain this quality by the help of study and pursuits. Tell me, if you can what is courage?"

Plato 1993

Why do some individuals not take on leadership roles when invited to do so? Is it due to a fear of failure, a poor sense of confidence in one's abilities, a comfortable comfort zone, or other factors? How do individuals develop a sense of self-assurance in their emerging abilities as leaders if they are reluctant to accept opportunities to lead when such opportunities present themselves?

Pfeffer and Sutton (2000) have suggested that fear fosters knowing-doing gaps. In organizations where employees fear being punished for mistakes, people will be less likely to take on new roles. In fact, employees who fear for their jobs or self-esteem are unlikely to feel secure enough to try anything new. This lack of innovation can be harmful for the organization and the individuals within it. Organizations can drive fear out by building cultures that allow for reasonable failure. Indeed, Laszlo Bock (2015), head of Google's People Operations, suggested that a large part of Google's success can be attributed to its willingness to reward "thoughtful failure." Thoughtful failure involves admitting your mistake and being transparent about it, accepting counsel from others, learning from it, and using those insights to teach others.

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Just as organizations can create cultures that reduce fear and gaps in knowing-doing, there are approaches that individuals can use to reduce their fear and specifically the fear of leading. The fear of assuming leadership roles is a challenge that many individuals have faced and have overcome. Although some individuals are able to confidently transition from the role of follower to that of leader, others hesitate. This paper is intended to help potential but fearful or reluctant leaders take the first step toward exercising leadership.

There are numerous self-reflection exercises that individuals can undertake to overcome fear, particularly the fear of leading. Further, there are exercises that individuals can use to develop a sense of their own leadership capabilities. For example, in their *Harvard Business Review* article, Bennis and Thomas (2002) describe how extraordinary leaders have learned to mine the crucibles or defining moments in their lives for lessons. They suggest that great leaders have reflected on and found meaning in their most negative life experiences. So, rather than using these experiences as a reason to avoid or fear leadership roles, "like phoenixes rising from the ashes, they emerge from adversity stronger, more confident in themselves and their purpose, and more committed to their work" (Bennis and Thomas 2002, p. 61). Examining our personal crucibles gives us a sense of awareness of our potential as leaders and teaches us that leadership is learned through a series of life experiences that challenge us.

Alternatively, reflecting on the experiences of favorite role models, such as Nelson Mandela, often offers individuals bigger than life examples of courageous individuals who faced significant challenges and might provide the impetus to adopt a more courageous stance in life (Brotheridge 2015). Studying outstanding leaders provides role models for individuals who are developing their own leadership style, and doing so may help them appreciate the fact that the first step to becoming a leader has likely been a challenge for many well-known leaders. However, there are two potential disadvantages to focusing on outstanding leaders as role models. Some individuals may feel dwarfed by these great leaders and, thus, feel discouraged from exercising leadership. For example, they may ask themselves, "Who am I to consider myself a leader, compared to Jack Welsh?" Furthermore, some individuals may try to model themselves after these individuals to such an extent that they don't develop their own identity as a leader and their own unique approach to leading. Although both of these exercises offer valuable lessons to budding leaders, neither necessarily provides the impetus to the cautious individual who has always been afraid of taking on a leadership role.

This chapter provides individuals who are reluctant or fearful of assuming leadership positions with practical exercises that will help them move toward leadership in a more confident manner. First, we present a case study of a reluctant leader, Roxanne, an individual who has always assumed that leaders were necessarily charismatic, enigmatic, and influential individuals. In buying into the *Romance of Leadership* (Meindl et al. 1985) and *The Leadership Mystique* (de Vries 1994), Roxanne never considered herself to be ready to take on an official leadership role. When a critical moment arose in her career, Roxanne found it necessary to surmount her fear and anxiety and dive head first into a leadership position. This case study serves as a basis for considering how to help individual manage and overcome anxiety and fear through the use of cognitive behavioral therapy. We then present

three practical exercises intended to address fear (generally as well as the fear of becoming a leader) and the reluctance to assume leadership roles, followed by lessons for engaged leaders and reflection questions.

Featured Case

In the following real case study, a person we'll call Roxanne shares her difficult realization that she has always chosen to support other leaders while staying in the limelight. Although she often did the work of the leaders, she hesitated taking on the role of the leader.

One day I made a striking observation: I was always the vice-president, never the president or the official leader of a group. In high school, I was the vice-president of the student association, not the president. I thought that I didn't know enough and wasn't old enough to become the president (I was only 15). As a volunteer, I was the vice-president of my community association and not the president. I had been a board member for only three years, and I assumed that there was more to the president's role than what was apparent. I was also afraid of taking on so much responsibility and possibly failing. At work, I initiated a project to review our organization's performance management process. I developed the project terms of reference, I *sold* the project to my superiors, I created an organization-wide committee, and I managed the departmental focus group meetings. Despite all my initiatives, I didn't feel confident enough to officially chair the project committee, and my boss was quite willing to do so – as long as I did the work. And that is what happened: my boss was officially overseeing the project team, but I was the one who organized and managed the committee meetings and who actually did all the analyses and report writing and presentation! When the new performance management process was finally implemented, my boss received a personal letter of congratulations for his leadership from the president of our organization. "Always a bridesmaid, never a bride!" became my song.

Until now, this pattern has repeated itself many times throughout my life. I regret that I hadn't accepted the role of official leader, because even if I had a personal feeling of success from being *second*, being the leader would have allowed me to increase my level of confidence and possibly even change my career path. Why did I always play a secondary role "officially" when I did the work of the leader anyhow? I think that this hesitation was partly due to my lack of self-confidence. I told myself that I would not be able to assume all the responsibilities associated with being the *official* leader. I was also afraid of being a failure and being embarrassed about not being able to carry the load of the leader. I thought of great leaders and felt that I didn't have the charisma, charm, and sense of gravitas that they had. I associated this role with a mysterious quality that I had yet to discover; I figured that leaders had some special mystical characteristics or skills that was beyond my capabilities. Moreover, as an MBA student, I was in the midst of developing

my knowledge about leadership – having read many books and articles – and I felt that I didn't know enough yet to wade in the waters. It seemed so complicated. "Maybe after a few more articles…" I would tell myself. I felt that would become a leader when I knew everything about being a leader, or so I told myself.

Becoming aware of this pattern in my life was a major realization that hit me like a ton of bricks. I wasn't aware of the pattern that had set in, despite my desire and interest in becoming a leader. This unexpected wakeup call only happened by accident when I was reflecting on times when I've felt like I've been most able to make a difference. I had been questioning my career direction and was thinking that I needed to steer it more directly toward my mission of making a difference in the lives of others. Upon realizing that I had been avoiding and rejecting leadership opportunities from the time I was a teenager, I felt so disappointed in myself. I seemed to be purposely thwarting my career! In that moment, I committed to taking the risk to accept the very next leadership opportunity that presented itself.

So, six months later, when my boss asked me to lead a major project, my first reaction, out of force of habit, was to refuse, to consider taking on the assistant project leader role, and to have someone else (who was indeed much less familiar with the project) become the project leader. As additional impetus, my boss said that there was no one else who could fully fill the shoes, and the project was critical to our organization. I knew what the work entailed, and I knew that I could do the work, but what if I were wrong? What if the project failed, and all eyes would turn to me as I crumble in shame? After a deep breath, I told my boss that I would think about it and get back to her in a few days. That I didn't refuse outright was a good started; that is what I would have typically done in the past.

That night, I took a long walk with a friend who has always challenged my default assumption that I was not 'good enough.' I shared my fear of not succeeding, of being viewed as incompetent, and how this has always blocked my progression into a leadership role. My friend, sensing that I really wanted to take on the role, asked me three sets of questions that helped me to move forward:

1. *Are you technically able to do the work?* What would be your first step as the project leader? What would be your second step? Your third step? They say that every journey of a thousand miles begins with the first step. If you are able to clarify your first steps, you will gain confidence in moving yourself forward. A first hurdle that you must jump over is developing confidence in your ability to do the job.

2. *Have you ever known a leader who has not made mistakes?* What specific mistakes might you make as a leader, and what could you do to prevent them from happening or deal with them if they do happen? What is the worst that could happen if you made a mistake? All good leaders have made mistakes and learned from them. Mistakes are great sources of learning, and they show that we are taking risks and trying new things.

3. *Who might be able to support you in this process?* The success of the project depends on you and your team. It does not rest solely on your shoulders; you are not alone, and you are not expected to succeed on your own. Beyond the team itself, you have many resources available to you – your boss, colleagues, coaches, and others. Do not be concerned that asking for help is a sign of weakness. Indeed, it is a sign that you have the humility to accept the fact that you do not know everything and that you need others to succeed. Moreover, people are often glad to help when asked.

After much reflection and being pushed to the "edge of the pond," I took a deep breath and plunged into the role of leader. I was nervous and hesitant, but I was determined to make it work. "So, this is how it feels!" I told myself half way into the project. Most of my fears were unfounded. Sure, we made some blunders, but, as a team, we recovered and we were stronger for it. I developed confidence in my ability to move the team forward, and we accomplished some wonderful things. This leap out of my comfort zone became the first of many leaps toward increasingly more challenging leadership roles. And I continue to learn how to lead to this day. Just as learning how to ride a bike is possible only by doing it, I learned that the best way to learn how to lead was to lead.

Practice Exercises

In this section, we describe three practical exercises that can help individuals confront their fear of assuming leadership roles. Cognitive behavioral therapy (CBT), a problem-focused, evidence-based, psychosocial intervention that is widely used for treating anxiety and fear (Brewin 1996), serves as the foundation for these exercises. CBT is grounded on the premise that an individual's faulty assumptions and expectations lead to maladaptive behaviors. These maladaptive behaviors can be reduced by teaching new information processing skills and coping mechanisms. CBT techniques help individuals challenge beliefs, perceptions, and expectations and replace errors in thinking with more realistic thoughts and behaviors. A starting point involves learning the names of the dozen or so common cognitive distortions (such as overgeneralizing, filtering, and emotional reasoning) that block individuals from moving forward. Becoming aware of the distortions allows one to name it, describe the facts of the situation, consider alternative interpretations, and then choose an interpretation of events more in line with those facts. Research indicates

that when people manage their mental health in this manner, they become less depressed, fearful, and angry (Baardseth et al. 2013).

CBT can be used to help individuals overcome their fear of leading by helping them accurately and fairly assess their talents and competencies. Indeed, learning how to search for and evaluate evidence that might contradict one's initial hypothesis about becoming a leader is the key point of this chapter. We draw upon two essential acronyms of fear to illustrate this point:

*F*alse *E*vidence *A*ppearing *R*eal
*F*orever *E*xpecting *A*wful *R*esults

Both acronyms highlight poor reasoning either because data are misperceived due to faulty perceptions or because expectations are unrealistic. The *False Evidence Appearing Real* acronym suggests that individuals are guilty of filtering (magnifying negative details), overgeneralization, and catastrophizing (exaggeration). The *Forever Expecting Awful Results* acronym suggests that individuals are guilty of distortions related to global labeling and jumping to conclusions. Central to this process is helping individuals recognize and begin to label the cognitive distortions they tend to employ.

At its core, CBT emphasizes critical thinking skills. Our experiences as teachers suggest that difficult critical thinking skills can be learned, and, indeed, developing these skills is the primary goal of formal education (Arum and Roksa 2011). CBT, grounded in critical thinking, requires basing one's beliefs upon evidence and learning how to search for and evaluate that evidence. The focus is on analyzing behavioral patterns and calling into question assumptions that do not match contextual evidence.

For example, in the featured case, Roxanne made a "striking observation" that she was afraid to take on leadership roles. Roxanne only became aware of her false perceptions and unrealistic expectations (FEAR) – a pattern in her life – as a result of an accident. Many individuals never experience this accident. However, potential leaders can be taught the tools of CBT and critical thinking so that sudden realizations and epiphanies are not just chance occasions but a deeply engaged way of living. Below are three exercises that draw upon CBT and critical thinking skills to help individuals confront their fear or reluctance to assume leadership roles. They are presented in their general form; many iterations and combinations are possible.

Walking Through Fear
This exercise builds upon worst case scenario planning. It invites reluctant leaders to challenge "the worst that can happen will happen" thinking through the use of specific CBT tools. It consists of the following four steps:

1. List a specific person, place, thing, or activity that you fear would cause you to fail in your leadership role.
2. Gather factual information about yourself and your relationship to the person, situation, thing, or activity.

3. Challenge your fear with factual information, paying particular attention to possible cognitive distortions such as catastrophic thinking; polarized, black, and white thinking; overgeneralization; negative filtering; etc.
4. Make a decision to proceed or to get any needed support.

We can draw from our featured case to illustrate how the Walking Through Fear exercise may be applied. For example, Roxanne was afraid of "taking on so much responsibility and possibly failing." She believed that she lacked the skills and knowledge to be successful, thus being "always a bridesmaid, never a bride." This was a pattern repeated many times and deeply regretted.

1. *Consider what Roxanne feared.* Roxanne fears being perceived as incompetent and that she lacks the knowledge and skills needed to be successful.
2. *Consider the facts in Roxanne's situation.* Roxanne "often did the work of the leader." Indeed, Roxanne managed a successful performance management review process.
3. *Challenge Roxanne's false perceptions by using CBT-based thinking.* In Roxanne's case, there is strong evidence of the existence of a number thought distortions, including the following:
   (a) Catastrophic thinking, which involves always imagining the worst possible outcome. Balanced CBT-based thinking suggests that, while it's true that leadership roles are demanding, Roxanne has and can lead (if not in name) groups to success.
   (b) Negative filtering, seeing only negative details while discounting positive aspects of a situation. Roxanne has, in the past, focused only the difficult aspects of leadership. Moreover, she tended to dismiss and discount her actual contributions. CBT-based thinking can be used to help her address both of these errors. Indeed, leadership involves both challenge and joy, and, indeed, once she was willing to take on a leadership role, her team accomplished "some wonderful things."
   (c) Overgeneralization, which involves drawing negative conclusions based on scant evidence. Roxanne imagined that most leaders knew more about the topic and that they had "mystical characteristics" that were beyond her capabilities. CBT-based thinking recommends that Roxanne observe the leaders around her: What skills and talents do leaders actually need? The evidence in her life suggests that many of the leaders she has previously encountered are not that unique or different from her. Indeed, some of these leaders demonstrated traits and behaviors that were marginal at best.
4. *Make a decision to proceed or to get support as needed.* By this point in the process, Roxanne will have realized the impact of her negative thought distortions – her tendency to focus on the bad at the expense of the positive. Yet life is usually complex and multifaceted; most situations are a combination of positive and negative. Being trapped in distorted, unreasonable negative

thinking limits one's ability to take on new role and, in Roxanne's case, to take on leadership roles. Using CBT-based thinking to walk through fear allows individuals to recognize the power that thoughts have over how they feel about themselves. CBT-based thinking can help reluctant leaders learn to more quickly challenge negative expectations and perspectives such that opportunities presented become challenges faced and well met. The two exercises that follow continue and extend that understanding.

Reluctant Leaders in History

This exercise focuses on helping reluctant leaders change their perceptions about who becomes a leader. Changing these cognitive distortions will help individuals realize that not all great leaders began with a sense of confidence in their abilities and super-sized levels of courage. Brooks (2014) describes how a number of leaders, such as Moses who was called to lead the Israelites, were hesitant and, at times, downright resistant to assuming leadership roles. In this exercise, we suggest that individuals peruse the biography section of a local library and find books written by or about leaders that they greatly respect. In reading these books, individuals should pay special attention to times when these respected leaders were presented with leadership opportunities, and they should ask themselves:

1. Did these people hesitate to take on leadership roles? (Why/why not?)
2. What seemed to motivate these people to take on leadership roles?
3. How did these people develop confidence in themselves as leaders?
4. What seemed to help or hinder their progress as leaders?
5. What lessons might these people have to teach me about taking risks and moving out of my comfort zone?

This exercise teaches individuals that, more often than not, leadership is not something that came "naturally" to these respected leaders. Their first challenge as a leader was to deal with their personal fear and hesitance to see themselves as leaders.

My Past Leadership Successes

This exercise helps individuals identify patterns in their lives regarding the notion of leadership. In this exercise, we suggest that individuals list all the leadership opportunities that they have been presented with and then describe their reactions and actions in relation with their opportunities. This exercise interprets the word "leadership" fairly broadly: it's not necessary to be a

supervisor or manager to exercise leadership. A leader is a person exercising influence over others toward the accomplishment of goals whether it's in one's personal life (e.g., organizing a birthday party) or professional life. In relation to each of the opportunities, individuals should ask themselves:

1. What was my reaction when the opportunity first presented itself? What did I do? Did I hold myself back? If so, what was I telling myself? Do I have to be 100% confident to move forward or is 50% enough?
2. Was I successful in my attempt at leadership? If so, why?
3. In looking at my patterns, would I say that I'm a leadership avoider (passively waiting for others to "take the lead"), a reluctant leader (taking on the role only when forced into it), a "behind-the-scenes worker" such as Roxanne (doing much of the work, but not being visible as the leader), or someone who readily accepts leadership roles?
4. What has helped and hindered me in taking on a leadership role?
5. If I have tended to make excuses or rationalize my way out of leadership opportunities, what might be some good ways of reframing these statements?
6. What cognitive distortions hinder my ability to correctly access my leadership talents and abilities?
7. What steps and strategies could I undertake to develop confidence and take the risk to move forward?
8. What could others do to help me move from being a potential or reluctant leader to becoming an engaged leader?

In answering question 4 above, individuals may wish to undertake a force-field analysis (Lewin 1946) as a means of identifying the forces that are driving or pushing them toward undertaking leadership roles and those that are restraining or holding them back. Table 9.1 provides an example of Roxanne's force-field analysis.

Table 9.1 Roxanne's force-field analysis

Saying yes to leadership opportunities!	
Driving forces (encouraging)⟶	⟵restraining forces (discouraging)
My boss has asked me, so she must think that I'm at least minimally competent	I might fail and look really stupid
I have good support from colleagues, friends, and family	I probably don't know all there is to know about the role
I know that I won't have to do it alone	It's easier to sit on the sidelines and let others do the heavy lifting
I think that the team members are reasonably competent so I'm not starting from scratch	I don't like to draw attention to myself
	I don't have the time

This series of questions can help individuals understand how and when they are holding themselves back. For example, the research of Carol Dweck, a social psychologist at Stanford, and her coauthors (Dweck 1999; Dweck and Leggett 1988) has found that people with a fixed view of intelligence ("either you've got it or you don't") are reluctant to take on new or difficult challenges that might result in mistakes and make them look ignorant or incompetent. They would rather stay with safe tasks that they know well and that make them look smart. This resistance deprives people of opportunities to learn and grow (to reach their potential). In contrast, in his research, Nickerson (1999) has found that highly creative people are typically *ordinarily smart* people who faced challenges and obstacles directly.

This exercise also invites individuals to compare their inventory of *excuses* for not taking on leadership challenges with Andy Molinsky's (2016, 2017) list of beliefs that hold people back from stepping out of their comfort zone, i.e., (1) that you may feel inauthentic while engaging in the new behaviors, (2) that you're not competent enough, (3) that you may be expected to behave in an immoral or unethical manner, (4) that you may feel resentful and frustrated, and (5) that people won't like you.

To counter these beliefs, Molinsky suggests three steps: (1) Determine how *legitimate* these excuses are. Are they truthful reflections of your underlying motivations for refusing opportunities? For example, although Roxanne may have used the excuse that she didn't have the time to take on a new challenge, perhaps the underlying reason was that she lacked confidence in her abilities. (2) Figure out a way of stepping out of your comfort zone that will work for you. Molinsky suggests being creative in "sculpting situations in a way that minimizes discomfort." For example, for Roxanne, this may involve finding a context or situation where she feels able to experiment with leadership but on a smaller scale. This may provide her with small successes that give her the confidence to move on to larger challenges. (3) Move forward and engage in the new behavior, despite the discomfort. In our example, Roxanne might make a plan with her boss to gradually move into the role and to have regular coaching or feedback sessions.

A myth regarding learning new skills is that "if it doesn't come easily or naturally, it's not right." As with all new behaviors, assuming a leadership role may feel unfamiliar at first, and individuals may be tempted to withdraw from the opportunity to develop their leadership skills. But, all new skills require practice. In their research on acquiring expertise, Ericsson et al. (1993) found that even distinguished athletes, artists, and scientists needed 10 or more years of training to arrive at their exceptional levels of accomplishment. Ericsson and Smith (1991) found that, in order to benefit from training and experience, deliberate effort must be directed toward improvement. In other words, having a series of experiences in leadership roles is insufficient for becoming engaged leaders. Rather, individuals must consciously develop their skills; direct sufficient effort, motivation, and resources to the task; and seek out feedback and developmental opportunities.

Engaged Leadership Lessons

Given the foregoing, we would like to highlight a number of lessons about assuming leadership roles. First, even great leaders have experienced a reluctance to take on leadership opportunities. They simply took the leap to move beyond this fear. Second, leadership isn't learned by reading books about leadership. You need to wade in the waters. Third, the way to feel perfectly comfortable in your abilities to take on leadership challenges is to take on leadership challenges, make mistakes, and learn from your mistakes. Confidence is developed from experience. Fourth, press the pause button before automatically saying "no" to leadership opportunities that present themselves. Get more information about what is expected, consider how you can contribute, and negotiate a way of functioning that would allow you to stretch yourself without feeling significantly out of your depths. And, finally, it's important to realize that you are not swimming alone. Try to surround yourself with a supportive team and use all the resources available.

Reflection Questions

Here are a few questions to supplement your reflection on your personal journey toward engaged leadership:

1. On what occasions have I been hesitant about assuming a leadership role?
2. What were the underlying causes or explanations for this reluctance?
3. How can I best challenge this hesitation and channel my energy toward moving out of my comfort zone?
4. How do cognitive distortions appear to influence my decision-making? And, how do these distortions impact my perceptions and expectations for being an engaged leader?
5. What strategies can I adopt that would facilitate my journey toward becoming an engaged leader?
6. What can I do to help others who are unsure about assuming leadership roles?

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Part II

Implementation of Engaged Leadership at the Organizational Level

Leading with the Spiritual Rule: Collectively Navigating Toward a Morally Sound Future

10

Joan Marques

About Behavioral Rules

In the course of human existence, a number of moral principles have been established, which communities, sometimes in a smaller scope and sometimes more expansive, adopted. Some of these rules were revisited or eliminated when they proved inappropriate as human awareness increased. Others withstood the hands of time and have been used for millennia. These time-transcending moral principles were adopted in all segments of society: at work, in family life, and in other social settings. The Golden Rule is a great example of one of humanity's declarations that has remained prominent over an extended period of time and is treated with respect by large global communities till today. Yet, as has always been the case, the Golden Rule has also been criticized and even modified by some, who felt that it no longer met contemporary standards. Let us first review the historic evolution of the Golden Rule and then contemplate about its applicability in today's world.

The Golden Rule

The Golden Rule is one of the most widely established and respected rules in human interaction. It states, "Do unto others as you would have them do unto you." Sometimes, the rule is presented in the converse way, encouraging us to *not* do unto others what we would *not* want to have done unto ourselves. The Golden Rule has been very popular throughout millennia, and there have been several versions of it formulated over time. From historical reviews, it seems

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that the rule can be found in recorded teachings of Zoroaster, Buddha, Confucius, Aristotle, Rabbi Hillel, Jesus of Nazareth, Thomas Hobbes, John Locke, John Stuart Mill, and Charles Darwin, as well as in Hinduism, Islam, and Taoism, among others (Burton and Goldsby 2005). Each of these, as well as other sources, implies the same core message: treat others as you would like to be treated. Till today, the business world frequently applies the Golden Rule as a guideline in internal and external organizational practices. Some business corporations using the Golden Rule as a guiding principle in their performance are J.C. Penney, Lincoln Electric Co., and Worthington Industries Inc. (Burton and Goldsby 2005).

Indeed, there is much good to be said about the Golden Rule. It calls for self-reflection in which one first considers how one would want to be treated before applying any treatment to others. The fact that this rule has been around this long also shows that it has made good common sense to many human societies for a long time. On the other hand, the very reflection base of the Golden Rule could be seen as one of its most critical flaws in today's widely diversified global society, because it assumes that others *want* to be treated as we do. In ancient times, when communities were small and very homogeneous, this assumption may have worked, but in the world of today, there is a need for a sense of caution, because even our colleagues at work may have different treatment preferences than we do, based on their background, culture, generation, insights, or other mental-model influencing factors.

Another point of caution is that the Golden Rule may not be applicable as easy to larger settings, because of its strong individualistic focus: it is mainly concerned with the interaction between one individual and another person or group. In other words, the Golden Rule excludes a holistic view that considers median and broad consequences. While it aims to facilitate greater mutuality between two parties, it does not incorporate the growing interdependency between global communities.

One of the most frequent criticisms of the Golden Rule is the fact that it proposes to "treat others like oneself." Yet, the reflecting party ("oneself") may have distorted notions and may wish to be treated in ways that are commonly unacceptable. So, the idea of using self-reflection as a behavioral guide should be handled with caution. It should be underscored that the Golden Rule requires moral maturity from its users and that is not always guaranteed (Burton and Goldsby 2005). Some other, interrelated criticisms to the Golden Rule that have been identified are (1) differences in taste, other people may want to be treated differently than you; (2) withholding punishment where it is necessary, only because one would not want to be penalized for doing the same thing; and (3) reflecting and acting upon nonconformist desires and assuming that others maintain those as well (Burton & Goldsby).

Especially in work settings, it is important to keep in mind that stakeholders often have conflicting desires and conflicting needs, so the Golden Rule may not be a sensible reflective tool there. It was exactly this realization that led to the creation of another, more business-oriented rule, which we will discuss next.

The Platinum Rule

A few decades ago, the Platinum Rule was developed. Dr. Tony Alessandra (1995), who trademarked the term, explained the Platinum Rule as follows, "Do unto others the way they want to be done unto" (p. 23). Alessandra claimed that this rule was designed to help people establish better connection with others by learning and following up on how they, the others, wanted to be treated. Alessandra felt that the Golden Rule had proven not to be a solid guarantee for a good relationship with other people, simply because others may not want to be treated as you do. Alessandra affirmed that the Platinum Rule can help an individual to get on other people's "wavelength" and interact with them in an agreeable manner, so that they can positively be influenced in regard to their ideas, their attitudes, their opinions, and, especially, their behaviors.

Instructing his audience on the effectiveness of the Platinum Rule, Alessandra suggested that we should observe our counterparts on two behavioral aspects: openness and directness. He distinguished four core behavioral styles among people: "Director, Socializer, Relater and Thinker" (p. 24). He explained that most people adhere to one main style: those who are directors have a controlling nature and want to win; those who are socializers are friendly and outgoing; those who are thinkers display rational, systematic, and analytical behavior; while those who are relaters display supportive, reliable, and risk-averse characteristics. Alessandra developed an effective plan on how to treat each of these distinctive types in a way that communication would lead to achievement of optimal advancement for both parties. He suggested that, for best results, we should use this awareness of the four types to regulate our approach and apply the appropriate treatment for the party we are dealing with, based on our evaluation of this person's behavioral style. Alessandra also suggested that we should remain aware of our own behavioral style, so that we could control actions and expressions that would offend those with opposing styles.

There is no doubt that Alessandra's Platinum Rule will work well in professional settings, and there have been many positive responses to the Platinum Rule since it was first introduced. The Platinum Rule has been applauded for being a useful indicator for leaders to adjust their communication to the pace of their counterparts in order to improve their chances of success (Bender 2001). The Platinum Rule has been praised as an "Essential business philosophy" and "a step beyond The Golden Rule" (*Executive profile* 2002). The Platinum Rule has also been lauded for building on the Golden Rule for our more individualistic society and recognizing that different people have different preferences (Hanks 2007).

Indeed, the most important difference between the Platinum Rule and the Golden Rule is that the first is primarily focused on what others want, while the second focuses on the self. Yet, in its very core, the Platinum Rule is a customer service instrument, which explains why it has such high appeal to corporations and corporate leaders.

When comparing the Platinum and the Golden Rule with each other, they display one overarching similarity: they are both based on a strongly individualistic view, and predominantly focus on the interaction between one person and another. They

glaringly exclude any holistic approach, as they fail to consider broader consequences of the interactions between the two parties involved. In spite of their differences, with the Platinum Rule focusing on what the other party might prefer and the Golden Rule focusing on what the self would prefer, both rules fail to consider the growing interdependency between all stakeholders – human and nonhuman – on the globe.

The Platinum Rule, which was predominantly designed for the business environment, displays a broad spectrum of issues to be cautious about, such as the facts that:

1. Treating others like they want to be treated is not always easily to be determined. It is easy to make a wrong judgment and, as a result, achieve the opposite effect of your intentions.
2. Treating others like they want to be treated may also lead to moral conflicts, because other parties may want to be treated in ways that are against our own values.
3. The Platinum Rule may also negatively affect the well-being of other stakeholders. If a counterpart wants to be treated in a way that will bring harm to third parties, following the rule can be disastrous in the long run, even if it brings short-term profits for both parties involved. In cases where there is immediate profit involved for a small group and great damage for a much larger group, the Platinum Rule contradicts with integrated (connection with others) and external (connection with the environment) spiritual dimensions and becomes unusable for a holistically oriented individual.
4. The Platinum Rule could be interpreted as highly political and inauthentic behavior. It basically encourages us to "give the people what they want," which also justifies adulating, flattering, and buttering-up, all for the purpose of reaching one's goals, yet very hypocrite in their implementation. While this may sound good as a marketing tool, it may contradict a more spiritually and equality-oriented mindset.

Toward a Concept of Mutual Respect

It may be that notions of mutual respect and an understanding of growing interdependency were not considered good business up to several decades ago, but today they definitely are. Yet, the need for moving toward a more holistic interaction is not merely important from a business perspective. If the economic downturn in the first decade of the twenty-first century has thought us anything, it is that we should respect other beings at all times, and in every setting, because self-centered behavior has a tendency to backfire.

As we move toward increasing global interaction and elevating levels of understanding the importance of all life as a system of progress, we have become aware that decrees such as the Golden Rule and the Platinum Rule may have their place and time but often fall short in providing optimal respect due to their narrow focus. Phenomena such as the global warming, rain forest eradication, war profiteering, and imposing inequality of wealth between nations and peoples of the world are all

creations of humankind attributable to reciprocity-based treatments that went no further in their considerations than the parties that were immediately at stake. As our global problems augment, so does the realization that a more compassionate mindset needs to be conceived (Marques 2008).

Infusing Spirituality in Our Behavior

In recent decades, the awareness about spiritual behavior has grown tremendously. The quote "we are not human beings with a spiritual experience, but rather spiritual beings with a human experience" is being used on many forums to amplify the understanding that there is more to us than just a human manifestation. "At our core, all of us are spiritual beings. And the essence of spirituality is wholeness. When we are whole, we are not only connected to every part of ourselves, but we are connected to the entire Universe" (Mitroff and Mitroff 2006, p. 21). Several authors have expressed similar statements of awareness, such as Hidalgo (2004), "We are exactly that-spiritual beings inside a material body, capable of sensing the most marvelous feelings" (p. 48), and Suzuki (2003), "People are spiritual beings. The challenge of the 21st century is to rediscover their place in nature, their relatives who are other species that sustain humankind. The challenge is to find a way to live in balance with the factors that make our lives and economies possible" (p. 47).

Our need to live in balance with all of life, human or nonhuman, calls now, more than ever, for greater spirituality in and outside of workplaces. Resulting from this growing awareness, the spirituality in the workplace movement becomes increasingly established in higher educational curricula and compels workplace consultants to enhance a sense of connectedness and mutuality among today's diverse workforce. Spirituality in the workplace could be defined as:

> [A]n experience of interconnectedness among those involved in a work process, initiated by authenticity, reciprocity, and personal goodwill; engendered by a deep sense of meaning that is inherent in the organization's work; and resulting in greater motivation and organizational excellence. (Marques et al. 2007, p. 12)

This definition reveals three dimensions: internal, integrated, and external, to be explained as follows:

– The internal dimension pertains to a set of personal (internal) factors within each individual who wants to operate at his or her highest level of spiritual awareness.
– The integrated dimension pertains to a set of integrated qualities that this person will apply in his or her connection with other spiritual workers.
– The external dimension pertains to a set of externally applicable factors that this person needs to maintain with others in his or her environment (Marques et al. 2007).

It is important to understand that the above listed dimensions can also be projected onto performance of organizations. Thus, when we aim to engage in "good business," now and in the future, we can no longer limit our focus to a one-on-one

perspective, or only consider the stakes of two parties. There are always greater interests at stake, and there are always larger groups of people affected by our decisions. Individualism has proven its merit and so has collectivism. The awareness that emerges these days is that no extreme is of lasting benefit to all of us. A well-considered blend of various strategies, resulting from openness to other ways of thinking, is the enlightened behavioral paradigm in and outside of the workplace.

The Spiritual Rule

From the various criticisms presented in this chapter about the Golden and Platinum Rules, we can arrive to the conclusion that our increasingly interdependent global living and working environment is in need of a behavioral rule that:

– Reduces the potential threat of selfish, distorted, or immature self-reflections
– Reduces the possibility of unjust assessments of others wishes
– Reduces enduring harm to the well-being of our planet

In extension to these attention points, the following *Spiritual Rule* is proposed:

Treat others as well as possible, considering your best abilities and values, their preferences, and the wellbeing of all life.

The Spiritual Rule represents a principle that eliminates the risk of excessive arbitrariness and calls for consideration of all life on earth in every decision we make.

Strengths and Cautions to the Spiritual Rule The Spiritual Rule consists of three stakeholders: the self, the other(s), and the environment. By treating others as well as possible, the own and the others' hidden desires or differing moral perceptions are left out of the picture, and a more general positive treatment, based on humaneness and respect for other beings, is utilized. However, among several possible points of caution, four are definitely in place here:

– There is always the possibility that perceptions to one's abilities in treating others differ. "As well as possible" may not be "as well as another considers possible."
– There is also the possibility that "as well as possible" may be influenced by one's arbitrariness based on the value, likings, and perceived advantages to the situation or parties involved.
– Your best abilities may not coincide with the perceptions that others have about your abilities, and your best values may not be synchronous to the values of others.
– The preferences of others, as mentioned in the criticisms about the Platinum Rule, may not coincide with your preferences or may be hard to detect.

From the above points of caution, we can infer that every well-intended rule or procedure contains mazes through which interpretations and implementations can be contaminated. We should therefore underscore that the Spiritual Rule, in regard

to its mutuality context – "considering your best abilities and values" and "their preferences" – will need to be interpreted in a spirit of genuineness of those involved and applied with "a certain level of moral maturity and openness to moral growth" as Burton and Goldsby (2005) earlier recommended in regard to the Golden Rule.

The strongest point of the spiritual rule is its second part, which serves as:

– A correctional element to the mutuality-based first part. In cases where the preferences or motives of the actor or immediate recipient are questionable, the third party, well-being of all life, can be a powerful conscience call.
– A positive guideline to the treatment of anyone in a way that is not harmful to immediate or distant stakeholders, known and unknown.

The spiritual rule is therefore in appropriate alignment with the twenty-first century mindset of wakefulness and spiritual behavior in a rapidly intertwining world. Its guiding principles have been included in several comprehensive perspectives, such as "we are not only connected to every part of ourselves, but we are connected to the entire Universe" (Mitroff and Mitroff 2006, p. 21) and "The challenge [of the 21st century] is to find a way to live in balance with the factors that make our lives and economies possible" (Suzuki 2003, p. 47).

If applied at the highest level of consciousness and with moral maturity, the Spiritual Rule is applicable in all possible environments in which we move, and it leaves room for flexibility, while it maintains the strictness of refraining from destruction of the one common factor that we should all cherish: our earth.

Featured Case: Paul Polman and Unilever

Paul Polman became CEO of Unilever in 2009. He is a Dutchman and was raised in a Catholic family. He studied Economics in Groningen and then traveled to Ohio, USA, to work for his father's tire company. Yet, he was not interested in working at a tire company, so he explored local universities and finally landed a job teaching basic economics at a university in Cincinnati. This is where he also got the opportunity to apply for a job at Procter and Gamble (Skapinker and Daneshkhu 2016). After 29 years of working for Procter & Gamble, he entered the Board at Nestlé, before stepping into his leadership role at Unilever. Since then, he has weathered quite some opposition from established business critics for his spiritual approach in leading the global company amidst declining growth. Yet, Polman feels that his mission is not to please shareholders but to take care of stakeholders. His philosophy is that if stakeholders (which include the customers, employees, and environment) are cared for, then shareholders will also thrive.

Polman made it his mission to deliver the most positive a contribution possible to the world. He uses his leadership in this gigantic corporation with 400 brands and 2.5 billion customers globally (one in every three people today), to send out a strong message of change. It exudes in almost everything he does. The main driver in his decisions is sustainability and reduction of our

collective carbon footprint. Far more than the sales numbers of Unilever's products, Polman is concerned about more than 160 million malnourished children worldwide, the 8 million people dying unnecessarily every year from pollution, and the overconsumption of global resources by the richest 1 billion people, representing only 13 percent of the global population but using 75 percent of the world's natural resources. He talks about huge waste of food (30–40 percent) in rich countries, while there are millions of other people starving (Walt 2017). He also alludes to global warming, pointing out that we have seen 15 of the hottest years in the last 16 years, warning that the earth is heading ever closer to the 2-degree temperature rise that scientists believe will have devastating effects. "We have already passed 1 degree and Mother Nature, unfortunately, is increasingly starting to send us the bill" (Skapinker and Daneshkhu 2016, par. 3).

Polman doesn't see his position as Unilever's CEO as something different from being an advocate of the United Nation's Sustainable Development Goals, which include eliminating poverty and gender inequality. He sees himself as heading one of the world's largest NGO's even though no one would consider Unilever an NGO. Yet, Polman believes that it makes perfect business sense to do the right thing, because today's consumer is aware of the problems, and will start shunning corporations that don't care. They will appreciate those who make an effort in performing ethically, sustainably, and responsibly. That is Polman's conviction: he embraces sustainability as a core management principle. This has made Unilever a company of great repute in recent years, ranking 38 on Fortune's list of the World's 50 Most Admired Companies in 2017.

Polman has developed and introduced Unilever's Sustainable Living Plan (USLP) in 2010, through which he conveys his target to achieve 50 goals, among which stopping all nonhazardous waste going to landfills, training 5 million women, and halving water waste in its factories. In foundation, Polman is far more interested in development than in profit figures. His CEO position provides him a nice vehicle to voice and implement his strategy, but other than that, he doesn't really seem to care all that much for the position. He has made significant headway in communicating his concern about climate change and tries to give rise to an understanding among business leaders that they are responsible for bringing about a positive change in the world. He dreads the compartmentalization of many corporate leaders, who conveniently place concern for global issues such as poverty and the environment in their Corporate Social Responsibility (CSR) programs. At Unilever, global concerns and social commitment are part of every employee's business targets: every brand and every market has to be aware of the global needs and work toward resolving them. No exceptions. According to Polman, "The real purpose of business has always been to come up with solutions that are relevant to society, to make society better" (Walt 2017). "I've always been

bothered by systems that don't work for everybody. It doesn't mean we're all equal. I am not naive about that. But we should have a more inclusive society." (Skapinker and Daneshkhu 2016, par. 10).

Polman is aware of the fact that many of the changes he wants to implement will happen in a future where he will no longer be in charge of the company. He is also aware that Unilever has suffered growth stagnation, which he attributes to the derailment of global governance, which impedes growth of economically vulnerable societies. Fortunately, there have been some promising trends as well with sales in 2015 increasing with 4.1 percent and operating margins and dividends rising (Skapinker and Daneshkhu 2016).

As can be expected from a man who has been fighting a courageous battle during the past 8 years, he displays both concern and optimism: concern for the slow pace in which business leaders want to take charge of restoring global balances and optimism that awareness is on the rise.

Polman has received several awards for business leadership related to sustainable development, among which a French knighthood for his forceful global campaigning to rein in climate change (Walt 2017).

Practice Exercises

The Spiritual Rule suggests, "*Treat others as well as possible, considering your best abilities and values, their preferences, and the wellbeing of all life.*"

One way to exercise this rule is through constant reflection and improvement. As human beings we act spontaneously, and not always rationally. Yet, every day is a new beginning, and every night provides an opportunity for reflection and learning. Consider the following practice for every night before going to bed:

1. What was the most important decision I made today?
2. Was this decision beneficial to:
    (a) Myself?
    (b) The parties immediately involved in it?
    (c) Others I may not have considered at that time?
3. If you find that there were some blind spots in your decision, ask yourself:
    (a) Is there a way I can still correct or improve my decision?
    (b) If not, how can I prevent this from happening in the future?
    (c) What can I learn from this experience?

Another interactive practice of implementing the spiritual rule is to set out for making at least one living being, human or nonhuman, happy every day. Try to make this a different living being every day, and you will find this practice to become very gratifying for your personal sense of purpose.

Engaged Leadership Lessons

This chapter reviewed three behavioral rules as guidelines for leaders' decisions in engaged leadership practices: (1) the Golden Rule, (2) the Platinum Rule, and (3) the Spiritual Rule.

- The Golden Rule states, "Do unto others as you would have them do unto you." It calls for self-reflection in which one first considers how one would want to be treated before applying any treatment to others. While this reflectiveness makes good common sense, the Golden Rule calls for individual maturity, which not everyone harbors. Additionally, the world has become a very diverse interactive place, and community members are no longer homogeneous in their thinking, so, simply put, others may not want to be treated like you do.
- The Platinum Rule states, "Do unto others the way they want to be done unto." It was designed to help people establish better connection with others by learning and following up on how these others wanted to be treated. While the Platinum Rule will work well in professional settings where counterparts have to be swayed toward a positive communication climate, it can lead to inauthentic behavior, merely to please others. It can also lead to a negative effect on your own values, especially if the other party wants to be treated in ways you cannot appreciate. The Platinum Rule may also negatively affect the well-being of other stakeholders, since the sheer process of pleasing the counterpart could result in harm to others.
- The Spiritual Rule suggests, "Treat others as well as possible, considering your best abilities and values, their preferences, and the wellbeing of all life." It represents a principle that eliminates the risk of excessive arbitrariness and calls for consideration of all life on earth in every decision we make. The Spiritual Rule considers three stakeholders: the self, the other(s), and the environment. While the Spiritual Rule aims to attain a more general positive treatment, based on humaneness and respect for other beings, we should consider that human beings can be shortsighted and have misplaced or insufficient ideas of treating others "as good as possible" or considering "the well-being of all life."
  - If applied at the highest level of consciousness and with moral maturity, the Spiritual Rule is applicable in all possible environments in which we move, and it leaves room for flexibility, while it maintains the strictness of refraining from destruction of the one common factor that we should all cherish: our earth.

Reflection Questions

1. Have you ever made a decision based on the Golden Rule? If so, please share the most important lessons you learned from applying the rule? (If you have not done so yet, please try to implement the Golden Rule in a decision soon and share your reflections).
2. What, in your opinion, are the greatest strength and the greatest weakness of the Platinum Rule? Please explain.
3. Please share your opinion in about 150–200 words on the statement: "We are all spiritual beings with a human experience."
4. What, in your opinion, are the greatest strength and the greatest weakness of the Spiritual Rule? Please explain.
5. Do you consider Paul Polman (see "Case in Point" in this chapter) a good business leader? Why or why not?

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Reexamining Transformational Leadership in Complex Systems

11

Isaac Wanasika and Keiko Krahnke

Introduction

This chapter explores how effective transformational leaders are responding to the challenges of the modern organization. The modern organization in the twenty-first century is increasingly digitized and knowledge-intensive. It is not surprising that organizations with the highest market value and growth have a significant digital and technological component rather than physical assets. Oracle, Facebook, Amazon, and Alphabet are a few examples of organizations whose value is largely intrinsic rather than physical. The scope and speed of change are complex, fast, and often difficult to predict. Some organizations stand a better chance of survival in the long term than others. Effective transformational leadership in such organizations is a key factor to their survival and success. However, for these organizations to survive and adapt, they need to be guided through the uncertain environment by making the right choices and executing those choices effectively. Effective transformational leadership in such organizations is a key factor to their survival and adaptation.

In addition to generic transformational roles of developing and articulating a shared vision, inspiration, and learning, leaders in these organizations are cognizant of the power of asymmetric knowledge located in different parts of the organization, design thinking potential of self-organizing entities with a need for urgency. Consequently, effective transformation is nurtured, not only from upper echelons but at all levels where the sharedness of leadership and design thinking are nurtured. Such organizations are nimble, responsive, and better equipped to adapt and flourish.

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Transformational Leadership

Scholars have extensively studied transformational leadership theory in the past 30 years. In many studies, transformational leadership is a key part of effective leadership. The "transformational" aspect of the theory may refer to transforming the followers, since transformational leadership aims at developing followers. It may also be aimed at transforming the organization according to the leader's vision (Bass 1985; Burns 1978). Transformational leadership has been widely defined as effort by the leader to meet the higher-order needs of the followers. Followers are motivated to transcend self-interest in order to achieve broader organizational goals (Bass 1985).

Transformational leadership has four dimensions. Idealized influence is the extent to which the leader encourages followers to identify with him or her. Idealized influence can be attributed influence that is based on the socialized charisma of the leader and how followers perceive the leader's competence. Behavioral influence involves actual charismatic actions toward the organization's goals; the leader's enacted beliefs and values would fall in this category. The second dimension of transformational leadership is inspirational motivation. This refers to the leader's articulation of the vision and efforts and motivation to inspire followers to achieve that vision. The third dimension, intellectual stimulation, involves challenging followers to be critical of the status quo and take risks. The leader also engages in frame alignment, which involves breaking down issues and problems to make them understandable and meaningful to the followers. The fourth dimension is individual consideration. This involves supporting followers with their individual need and encouragement to give them self-confidence and nurture their development. It has been suggested that charisma is a necessary part of transformational leadership. While charismatic leaders can articulate a vision and arouse the emotions of followers, charismatic leadership does not necessarily lead to transformational leadership. Since transformational leadership is largely based on individual attributes and behaviors, it is not contingent on hierarchy within the organization (Banks et al. 2016; Bass 1985; Yukl 1999).

A number of transformational leaders can be recognized in our history. Such leaders include President Franklin Roosevelt, Mohandas Gandhi, and Martin Luther King. The three leaders have changed the course of history by articulating a vision and followed through with execution through their strong influence on people with their charisma, and inspirational attributes. From the corporate environment, Henry Ford, Steve Jobs, Jeff Bezos, and Elon Musk have transformed their organizations and developed products that have changed consumers' lives significantly. Transformational leaders often pursue their vision of change that may be visible within the organization. However, empirical studies show that the effect of transformational leaders on actual organizational performance is mixed (Banks et al. 2016; Yukl 1999). Another aspect of transformational leadership is related to the type of change envisioned by transformational leaders. There are many examples of transformational leaders who have pursued a dark vision, leading to suppression, suffering, and even death of their followers. While organizational effects of dark

transformational leadership may not be as grotesque, there are often negative effects on organizational shareholders, employees, customers, and suppliers.

Within business disciplines, transformational leadership has emerged in the context of a need for change, disruptive environmental forces, and due to the emergence of transformational individuals that had a vision for changing their environments (Yukl 1999; Deichmann and Stam 2015). A major environmental change that continues to disrupt the current environment is the digital evolution. The digital evolution has completely changed every aspect of human life through automation, access to information and ideas, the way we analyze data via big data analytics, and, most significantly, the way human beings interact with each other. Consequently, leaders are faced with new challenges. In a digital world, traditional attributes of transformation, inspirational appeals, inspirational motivation, intellectual stimulation, and individual consideration have limited utility in the transformational leadership process.

The Digital Evolution

Transformational leadership is modeled on linear structures with defined top-down power hierarchies and cause-effect relationships. Such structures make it possible for the transformational leader to define a vision and articulate that vision by downward influence processes on the followers and other transformational actions. However, in a digital world, organization structures are more egalitarian, while information is widely distributed in various parts of the organization. The digital evolution continues to disrupt almost every aspect of human life. In such a knowledge-intensive world, followers are more focused on the knowledge itself or an idea rather than the charismatic or transformational influence of the leader. Employees in these organizations hardly interact with the leader but are more focused on the leadership vision and goals. Ownership and access to information are not confined to leaders. Information is widely available on a real-time basis, and the leader's personal attributes are less impactful since face-to-face interaction with employees is minimal. The digital world is also in a constant state of emergence and change. Since all actors are in a constant state of adaptation to these changes, long-term commitment to the transformational leader, organization, or idea has limited utility. The tension between long-term planning versus adaptation to constantly changing environment implies that the leaders' long-term vision for change has limits. Digital interactions also bring into question traditional notions of the relationship between the transformational leader and the follower. Transformational leadership in the traditional sense assumes that the leader has a vision and is able to articulate this vision to the followers. This often requires the leader to be knowledgeable, have access to private information, and the capabilities of projecting and predicting the future with a level of accuracy. However, in the digital environment, private information is not exclusively available to the leader, and effective organizations are those that are able to manipulate information flows within existing networks rather than those that are able to hold the most information. Since individuals

don't necessarily interact with their leaders face-to-face, inspirational appeals, motivation, and charisma have to be reexamined. We have tapped into complexity leadership theory as a vehicle to connect transformational leadership with the digital world.

Complexity Leadership Theory

Complexity theory is in many ways in direct contrast to traditional rational, linear, cause-and-effect perspective of organizations. Modern knowledge organizations are hardly well-ordered and stable. Borrowing from natural sciences, complexity theory conceives the organization as an open system that is constantly seeking to adapt and respond to its environment (Burnes 2005; Stacey et al. 2002). Consequently, the focus is on what individuals do rather than what leaders plan in those organizations. There are many parallels between modern knowledge organizations and open systems where leaders are not preordained or selected by members and where the focus is on leadership rather than individual leaders. In complex systems, the main action is at the lowest levels where the organization is constantly changing through emergence, innovation, and adaptation as it seeks survival (Lichtenstein and Plowman 2009). At the lowest levels, agents interact with the environment and with each other, reconfiguring and morphing as they adapt. This process of self-organizing is nonlinear, chaotic, and indeterminate and may involve cooperation, competition, and coevolution that culminates to adaptation and survival (Boisot and McKelvey 2010; Burnes 2005). Maturana and Varela (1980) defined a living system as "autopoietic" (self-producing) system where parts exist in relation to other parts and to the whole. An autopoietic system is a "network of process of production (transformation and destruction)" (p. 79).

Complexity theory has formed the basis for complexity leadership theory. Complexity leadership theory (CLT) has been articulated as a means of understanding and explicating organizational response to environmental changes over time (Uhl-Bien et al. 2007). While there are many formulations of complexity theory, CLT is largely based on complex adaptive systems. In complex adaptive systems, organizations exist in increasingly complex, nonlinear, and dynamic environments. Chaos is perceived as a necessary condition for the growth of these nonlinear dynamic systems, while outcomes of organizational actions are deemed unpredictable (Lichtenstein et al. 2006; Seers 2004). Adaptation and survival of the system depend on developing rules that are capable of keeping organizations on the "edge of chaos," since too much stability leads to organizational mortality while instability leads to chaos. These simple order-generating rules govern organizational outcomes (Lichtenstein et al. 2006; Marion and Uhl-Bien 2002).

In CLT, leadership is conceived as a complex interactive dynamic system, out of which adaptive outcomes such as learning, innovation, and adaptability emerge. The fundamental assumption is that traditional top-down leadership theories are simplistic, static, based on extinct organizational technologies and processes, and unsuitable for the fast-changing knowledge economy. The knowledge era has

created a new set of challenges for organizations and their leaders. In the knowledge economy, the main challenge is to create an environment where knowledge is created and shared rapidly and in an efficient manner. The goal is to cultivate and protect knowledge assets that are often the core value and competence of the organization. In order to meet these challenges, organizations must increase their complexity to match with the complexity of the environment (the law of requisite complexity) rather than simplify and rationalize their structures. In CLT, cause is hardly proportional to effect. Cause often has more than one effect, resulting in a nonlinear complex relationship between inputs and outputs. In addition, there is a recognition of the dominance of decentralized organizing structures and coevolutionary ecologies of firms, institutions, and markets (Lichtenstein et al. 2006; Marion and Uhl-Bien 2002).

CLT questions the assumption that leadership rests within the character or behavior of leaders and their symbolic, motivational, or charismatic actions. CLT also casts doubt on the leader's capacity to act on organizations in order to achieve the leader's objectives, given insights that organizations are highly complex and nonlinear. Consequently, the focus is on interconnected behaviors among agents rather than the interconnections between individuals. Directional influence such as hierarchical power is minimized, while cogeneration and mutuality are amplified. This notion of leadership and the capacity to influence others is based on individual interactions, collective interactions, and synergistic effects from these interactions. This leads to a state of emergence. Individuals adjust their behavior in response to changes in behavior from other entities and how they interpret that change. This process of emergence leads to a change in the system itself as the organization constantly evolves from one state of behavior to another state.

Borrowing from complexity theory, CLT applies the concept of complex adaptive systems (CAS) to describe and operationalize the leadership process. CAS are a basic unit of analysis in complexity science. CAS are neural-like networks of interacting, interdependent agents that are bonded in a cooperative dynamic by common goal, outlook, and/or need (Uhl-Bien et al. 2007). They are changeable structures with multiple, overlapping hierarchies, and like the individuals that comprise them, CAS are linked with one another in a dynamic, interactive network. Applying this concept, leadership is not only a position, skill, or authority but an emergent, interactive dynamic, a complex interplay from which a collective impetus for action and change emerges when heterogeneous agents interact in networks in ways that produce new patterns of behavior or new modes of operating.

In order for CLT to be effectively operationalized, organizations need to be self-organizing. Self-organizing is dependent on certain principles such as distribution of authority, empowerment of individuals with information at various levels within the organization, a balanced distribution of power, and continuous learning (Uhl-Bien et al. 2007). These conditions will facilitate appropriate responsiveness to environmental changes through creativity and continuous innovation.

A complex systems perspective introduces a new leadership "logic" to leadership theory and research by understanding leadership in terms of an emergent event rather than a person. A complexity view suggests a form of "distributed" leadership

that does not lie in a person but rather in an interactive dynamic, within which any particular person will participate as leader or a follower at different times and for different purposes (Lichtenstein et al. 2006). This is evident in knowledge companies such as GitHub, where leadership is a dynamic process based on the individual who contributes the most knowledge at a given time.

CLT is a new perspective on organizational leadership that has explanatory power and is intuitively appealing. We can put CLT in context by comparing three broad categories of leadership. Traditional leadership is grounded in hierarchical and bureaucratic organizations. Enabling leadership structures and enables conditions such that CAS are able to optimally address creative problem solving, adaptability, and learning. Finally, adaptive leadership occurs in emergent, informal adaptive dynamics throughout the organization.

Complexity Leadership Theory and Transformational Leadership

As much as organizations and the world in which we work have changed over the years, there has been limited effort to reexamine the effectiveness of transformational leadership in a digital economy. Both complexity theory and complexity leadership theory are relevant in this regard. Long-term planning, including the processes forecasting and prediction, is not possible. Organizations are hardly in a state of stability. Due to nonlinear relationships between the members, small changes within the organization multiply rapidly with unknown outcomes. With respect to the external environment, organizational boundaries are increasingly fluid due to unhindered real-time information flows. External influences may lead to unpredictable and disruptive outcomes beyond the organization's control. The implication for organizations is that the long-term planning horizon should be viewed in the context of the state of the organization and uncertainties. These plans have to be constantly updated to align with changing conditions and assumptions.

The second implication is that in an interconnected digital environment, dramatic changes can occur anytime, often with disruptive effects. From a cause-and-effect perspective, a small change in a given variable should lead to a small change in outcome. However, from a complexity view, a small change in an organizational variable may have devastating effects on the whole firm or industry. When a small start-up came up with the idea of selling discounted books online in 1994, few people noticed. Amazon went ahead to disrupt the whole brick-and-mortar bookstore industry. The same can be said about the US housing bubble that, in part, led to the collapse of the global financial crisis of 2008. While organizational leaders have little control over these forces, but effective leadership involves rapidly responding and adapting to the new forces to ensure organizational survival. Leaders have to monitor the horizon beyond the organization's boundaries and conceive complex associations between variables that may seem unrelated on the surface.

The third implication is that there are increasingly few powerful transformational individuals at the helm of the organization. Successful knowledge-intensive

organizations have learned the art of distributing leadership and passing on the baton when the founding leader's ideas and vision become obsolete. Continuous change and adaptation often need to be matched with a new perspective and leadership skill set.

Transforming the Organization in a Complex Environment: Design Thinking

Organizations are finding ways of dealing with complexity and competition from multiple fronts in a variety of ways. Traditional transformation involves innovation in a planned predictable fashion or discovery through serendipitous creativity. Both methods are insufficient in a complex world. Design thinking is a collective problem solving approach that focuses on the customer's need and then works backward to identify a solution. By empathizing with the customer's need, the organization can work collaboratively and tap into different functions to identify a solution, ultimately revealing simplicity out of complexity (Mootee 2013). Design thinking is not confined to products or services. A culture of design thinking facilitates learning (and adaptation) through rapid prototyping of products as more knowledge becomes available. Many organizations, such as Apple, Procter & Gamble, and SAP, have moved away from using design thinking for innovation and made design thinking part of their organizational DNA.

Forward-looking organizations have created a design thinking organizational culture, making it possible to move beyond products and services. In a design centric organization, there is really no difference between the process of design thinking and strategizing. The two are intertwined. Such organizations are able to confront the challenges of complexity and uncertainty by using design thinking to create simplicity. The process focuses on the user/customer, creating models, simulating wicked and complex problems, and using prototypes to identify and solve problems (Kolko 2015). While these processes may appear to be mundane, they facilitate tolerance for failure, simplicity, and problem solving.

Practice Exercise: Transformation at GitHub

GitHub, an open collaborative software development platform, was founded in 2007 by Tom Preston-Werner, Chris Wanstrath, and P. J. Hyett (GitHub 2017). GitHub is an open platform that allows anyone to set up a public repository that can be used for storing their own code, make changes to their own code, and contribute to other users' codes. A subscriber can take another user's code, transform it, improve it, or use it in a different way and then publish the improvements. The owner of the code can adapt the suggested changes (Dabbish et al. 2012). This leads to collaborative improvement, learning, and adaptation at a rapid speed and scale. Users based anywhere around the world can discuss or comment on issues, and all the discussions are publicly

available. GitHub is not just for coding, users can post their projects and text documents such as legal documents, music composition, data visualization, and book projects (Orsini 2013). Other users can make suggestions for improvement. GitHub does not control intellectual property. Users retain their intellectual property rights. However, GitHub encourages collaboration and transparency in the development process. There is no monetary reward for sharing individual projects or suggesting improvements. However, users are able to learn, gain recognition, and trust, and the platform is considered a premier recruitment place for developers. Currently GitHub has more than 21 million users, making it the largest open-source coding platform in the world (GitHub 2017). There are no managers or supervisors at GitHub, since everyone is collaborating with each other to manage a project. Each individual is self-directing with a goal of removing barriers to collaboration and improving the platform to be more adaptive to new challenges. A few executives in upper echelons are tasked with making decisions on compensation and other broad decisions such as the working environment. Among GitHub's organizational users is the US government, the German government, Apple, Facebook, and Google (GitHub 2017). The broad base of subscribers includes individuals, private and public organizations, governments, and international agencies. Over the years, users of GitHub have expanded its functionalities and benefits. One of Apple's products available on GitHub is CareKit (Mello 2016). CareKit is a healthcare platform that allows developers and ordinary people to develop an app that can track health symptoms, medications, collect data that is not available with physicians, and share the information with their personal doctors. GitHub has also collaborated with other technology companies to provide student users with free development tools (GitHub 2017). GitHub generates revenues through different levels of subscriptions with students getting free access. However, GitHub is focused on using its platform to share knowledge and solve real and human issues around the world.

Questions

1. How would you describe the leadership of GitHub?
2. Is this leadership process sustainable?
3. In what ways is this leadership transformational or not transformational?
4. Can this model of leadership be replicated in other organizations? Explain.

Leadership in the Era of Complexity

Considering the complexities of the current era, merely reacting to crises and problems is not only inadequate but can also be an impediment. Kahane (2004) identified three complexities that are at the root of the toughest problems in organizations and in society.

- Dynamic complexity: cause-and-effect distant in time and space
- Social complexity: diverse stakeholders with different agendas and worldviews
- Generative complexity: emergent realities wherein solutions from the past no longer fit (p. 4)

As leaders, we must not only have the ability to anticipate but also to see the patterns and interconnectedness of dynamic parts. More importantly, in complex systems, we need to let go of the need to control and "leader-as-hero" mentality (Wheatley and Frieze 2010). The models of command and control leadership are still admired and perceived as competence. Navigating and shaping the future and transforming an organization will require a different kind of leadership.

Some signs of the "leader-as-hero" model may include notions such as "leaders have all the answers," "people do what they are told," and "high risk means more control" (Wheatley and Frieze 2010, para 3). If we pay attention to the surrounding world, we can see that there are relevant lessons about transformation from complex natural systems. According to Holling (2010), transformational processes we see in the world have the same rhythm as seen in natural systems. "Complex natural systems work in rhythms, with a frontloop phase of slow, incremental growth and accumulation, and a backloop stage of rapid reorganization leading to renewal or, rarely, to collapse" (Holling 2010, para 2). This process of birth, growth, and change in frontloop/backloop cycles can be observed in all systems including a cell in the body. Wise leaders know that they can't always make things happen, can't exercise more control to avert risks, and don't ignore the inherent rhythms in all natural systems. Trying to control a complex and chaotic situation can create more chaos (Wheatley and Frieze 2010).

We may be at the brink of a major shift in the world. Holling (2010) notes that we are at a stage where one pulse is ending and another is beginning. We may be entering the backloop of reorganization that will result in a release of accumulation and collapse, opening an opportunity for a "creative destruction" and renewal. Natural systems teach us a lesson about transformation and uncertainty (Holling 2010). Facing uncertainty can be frightening to many, but according to Holling (2010), the only way to approach uncertainty is not to predict what the future may hold, which "leaders-as-hero" might do, but to "experiment and act inventively and exuberantly via diverse adventure in living" (para 7). In complex systems, leaders should abandon the notion of themselves as heroes, and instead, they should become hosts (Wheatley and Frieze 2010). This concept of "leaders-as-hosts" is very different from heroic leadership. Leaders-as-hosts know that the problem we face are complex and that all parts of the system must be invited to contribute to solving them, and at the same time, followers should be willing to be patient and supportive (Wheatley and Frieze 2010). Such leaders understand that having meaningful conversations with people involved in all parts of the system is crucial and that it requires people's buy-in and engagement to solve complex challenges.

Moving forward, transformational leaders cannot be the heroes as we have been led to believe. Transformational leaders are not the ones that are driven from power, believe they can fix things if they work harder, or think that they need to be smart to

be able to lead. Transformational leaders know that an organization or a society is "not a collection of individuals thrown together but a self-creating web of intentions and actions" (Senge and Krahnke 2013, p. 188) and have the courage to let go of control and to serve as a host who brings people together to accomplish difficult work.

Featured Case: Holacracy and Leadership at Zappos

A good example of self-organizing theory applied to management is holacracy, a name derived from "holarchy," a term coined by a Hungarian-British author Arthur Koestler. Holons, also coined by Koestler, are self-regulating parts that are both parts and wholes at the same time, as biological parts, such as organs in our bodies, work. Therefore, holarchy, as opposed to hierarchy with a top-down concept, parts in holarchy exist as they are integrated into the whole. Traditional management based on hierarchy is an outdated model of operation. Instead of a hierarchical system or a completely flat structure, a third way has been introduced as an alternative. Holacracy as a management principle has been founded by a former software and entrepreneur, Brian Robertson, who had envisioned a more agile and adaptable organization in which people's talents and skills are better used (Feloni 2015). It's a complete system for self-management in organizations, which increases transparency, accountability, and organizational agility (www.holacracy.org). "It replaces today's top-down predict-and-control paradigm with a new way of achieving control by distributing power" (http://www.holacracy.org/how-it-works/, para 1).

The best-known example of a company that uses holacracy is Zappos. Zappos's CEO, Tony Hsieh, was inspired by Frederic Laloux, who had proposed that self-organization was one of the characteristics of a new organization. Such an organization moves "away from absolute leaders and towards empowered individuals" (Feloni 2015, para 59). Holacracy has adaptive roles, not static jobs, and it has "lead links" instead of managers. Lead links oversee projects, which are called "circles" with roles within (Guzman 2016). These circles have replaced the traditional hierarchical pyramids. In holacracy, employees are encouraged to be entrepreneurial with roles, and there are no titles in order to allow lower-level employees to be able to have influence (Guzman 2016).

Zappos has emphasized the value of employees and embraced the individual idiosyncrasies with its core values that include "Create fun and a little weirdness" and "Build open and honest relationships with communication" (Zappos). Three years after shifting from the traditional management to holacracy, however, Zappos has seen some disappointing trends. On the *Fortune*'s 100 Best Company to Work For list, Zappos has fallen off the overall list (Reingold 2016). With the shift to holacracy and Super Cloud project, employees are left feeling "confused, demoralized, and whipsawed by the constant pace of change," and a buyout offer has brought 29% staff turnover

(Reingold 2016, para 6). Contrary to the assumption one might have about holacracy being more flexible, organic, and people-focused, some of Zappos's employees have expressed frustrations with rigid, tightly governed meetings and human element being lost (Groth 2016). Holacracy has also been criticized because it has been perceived to treat humans like a computer operating system with efficiency, and complex human emotions can be a barrier to such a system. Evan Williams, the founder of Medium, abandoned holacracy in 2016 because "obsession with process was getting in the way of doing the work" (Groth 2016, para 11). Facing some strong criticism, Zappos's CEO Tony Hsieh is still committed to holacracy, however, and argues that critics don't understand that it is still new and that it takes time.

Questions

1. Do you think a company can operate effectively without hierarchy and traditional leadership?
2. Do you agree with Zappos's CEO Tony Hsieh that a new management system such as holacracy will take time? If you were the CEO, what would you do?

Reflection Questions

1. What can we learn about transformation from complex natural systems?
2. Living in an increasingly complex, digitized, and globalized world, what would a transformational leader look like? What skills will be required to be an effective transformational leader?
3. What do you think about transformational leaders serving as hosts rather than heroes?

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Engaging Generation Y: The Millennial Challenge

12

Svetlana Holt

Introduction

At first glance, it might appear that the millennial generation is just like any other generation in their wide range of diversity and traits. However, just as there are specific cultural movements that mark each successive generation, so too are there specific, distinguishing characteristics to this group. While some have described the millennial generation "lazy," "entitle," "self-important," and "disloyal" (Jacobson 2007; Hill 2008), just a cursory review of millennial entrepreneurs could dispel such stereotypes. For example, included in this generation are Mark Zuckerberg and Dustin Moskovitz, co-founders of Facebook and now two of the wealthiest individuals on the planet; Peter Cashmore, creator of media giant Mashable; Mike Krieger and Kevin Systrom, founders of social media sharing app Instagram; Daniel Ek, who launched Spotify online music service; Evan Spiegel and Bobby Murphy, inventors of the widely popular photo and video sharing app Snapchat; and Sean Rad, co-founder of the hip dating app Tinder. It's clear that any negative descriptions overlook such cases and warrants further exploration into what has shaped, as well as what motivates, this generation.

One key reason for the recent interest in the millennial generation's values, beliefs, and attitudes has been their nascent entry into the workforce. With some focusing on increased levels of narcissism and selfishness compared to previous generations, it is of little surprise that labels such as "generation me" and the "selfie generation" have emerged (Geyer 2017). However, the accomplishments of this generations reveal that they are merely "solving their basic needs using different methods" (Stephans 2014). Like previous generations, such methods have confounded and frustrated the

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traditionalists who have gone before them. As the Economist (2000) highlighted, this generation is in fact the best educated and healthiest, knowing little of the war, strife, and scarcity much more common to their ancestors.

Moreover, millennials have both embraced and benefitted from the commercialization of the Internet. Unlike most early Internet adopters, this group was able to monetize the newly available wide audiences of the Internet. Not surprisingly, growing up in the Internet era has shaped their behaviors. For instance, 75% of millennials report belonging to an online social network, while an even greater 83% have a cell phone within reach nearly 24 h per day (Bannon et al. 2011). Given this socialization via technology and networks, the resulting rise of numerous social entrepreneurs makes sense. Combined with an interest in solving social problems through novel and creative approaches has broad appeal to many in the millennial generation (Prabhu et al. 2017).

As millennials approach the world in their particular way, it is not entirely unforeseen that their style would clash with what are considered traditional workplace characteristics. For example, this generation has the highest reported percentage of any previous (57%) who are unlikely to stay with their current company long-term (Bannon et al. 2011). As employers, it is important to decode what motivates members of this generation in order to harness their unique competencies as strengths. Rather than micromanaging, which might be tempting, giving millennials increased autonomy to complete the task in novel and innovative ways indicates levels of trust that creates a beneficial social relationship. Similarly, millennials are more likely to want to understand the underlying reason behind an action, so painting the larger picture for them can be energizing (Espinoza and Ukleja 2016).

Millennials also have different expectations of their employers. In order to both attract and retain high-quality employees from this generation, human resources will need to be aware and adapt accordingly. Since autonomy and flexibility were essential components in their formative environments, workplace models that appeal to choice and flexibility will inevitably be more attractive. Focus on development of new skills in a climate of open communication should form the basis of training. Veering away from previous strict hierarchical roles, millennials expect more collaborative surroundings of coaching that involve specific assessment and feedback (Brack and Kelly 2012).

Born between 1977 and 2001, the millennial generation of 75 million is rapidly filling out the American workforce. Raised during the most child-oriented era the United States has ever seen, they live for interpersonal attention and connections and believe in their unique capabilities. They are team-oriented, quickly grasp new technologies and the Internet, and multitask fast. Motivating, leading, and inspiring them, engaging with their hyper-connectivity and their enormous potential for shaping the future is a challenge to be embraced. This article examines the motivations and communication styles of millennials and explores the possibilities that lay within guiding and helping them develop their leadership skills through multimedia and social entrepreneurship.

So, who, or what, exactly, are millennials? Sometimes called "Generation M," "Generation Y," "the 'Net Generation,'" or "Echo Boomers," they are children of

Baby Boomers (born between the years 1946 and 1964) or the earlier members of Generation X (born 1965–1982). As a group, they comprise around a third of the population of the United States. They are the most diverse generation in American history, representing a broad spectrum of ethnic, political, ideological, romantic, and gender identities. They seek to define themselves on their own terms, are fascinated by new technologies, and are strongly drawn toward group activities. Millennials have come of age expecting to be heard and to make change, believing that every vote, and every choice they make, matters. Easily understanding that the hope for change they had voted for during the election in 2008 was nearly destroyed by the financial crisis brought upon them by their own parents, they realize events like those illustrate what happens when a privileged few are allowed to take what they can from the less advantaged and then leave them behind.

It might be possible to make a case that, as far as society is concerned, millennials comprise a more stable and less volatile generation when compared against preceding generations. There has been, however, a dramatic increase in immigration to America and a naturally corresponding increase in diversity in many communities. This, for millennials, serves to foster an appreciation and respect for diversity (Abrams 2006; Buchanon 2010). Their lives have also been hugely influenced by incidences of global change – the tragedy of 9/11, the war against terrorism, and the fear of global warming. Yet they were raised with optimism that, through collaboration, they can fix the future.

Because the millennials appear, in so many respects, to be very similar to the accomplished GI generation, they arguably are the generation most suited to inherit the chaos and uncertainty of the early twenty-first century – with a mind to restore stability, order, and purpose to society and to create a sense of belonging in that society that includes its every member. Though they are markedly more diverse and individual in their behavior, the millennial generation matured with a strong sense of and desire for structure and supervision. Their parents as role models, they identify with leaders who have integrity, humility, and grit.

With relatively stable divorce rates and fewer siblings, millennials received better parental attention than preceding generations. Millennial inclination toward drugs and sex has plateaued, making them more productive and less disillusioned with institutions (Abrams 2006). They have also been party to more economic stability than their predecessors. They enjoyed greater incidences of various childhood activities – sports and music lessons and academic daycare. They were taught to expect work to be fun, especially when shared in and with teams. Technologically, they are the first truly digital generation. While previous generations relied on less immediate forms of communication like e-mails and phone conversations, millennials feel driven to be connected to their peers in real time. They take more easily to having a strong online or virtual presence, and the mobile digital platforms that have become so ubiquitous in our society have become the primary medium for information exchange. As a result, they are more informed and more curious, while the ever-increasing pace of information generation, transmission, and absorption motivates them to seek instant gratification (Sweeney 2006). As a result, they are more likely than their predecessors to expect immediate feedback after finishing a designated task.

Millennials experienced their childhood and teens during a time of strong economic prosperity. They were strongly socialized via "mommy and me" groups and started playing team sports when they were 3 – from an early age, they were groomed to operate in groups. Often indulged as a result of changing child-rearing practices, they are also the most protected generation in terms of government regulations on consumer safety. Starting very early in childhood, they lived lives that were highly scheduled and fairly secluded. They were expected to excel at anything they were set to and are used to being consulted in decision-making. They usually form and maintain strong bonds with their parents and stay well-connected even when they leave home, for school or otherwise. Millennials are often conventional, tolerant of the expectations set for them and societal rules; they are team- and achievement-oriented, with external locus of control – but may require assistance in determining the reliability of information (Buchanon 2010).

Many millennials are digital natives, raised in a highly tech-centric society, and accept this environment as the standard. They grew up surrounded by and frequently using devices and frequently use them to interact not only with other people but the outside world as well. They remain in constant social contact with friends and acquaintances via Instant Messaging, cell phones, e-mail, and video games. Modern students have spent their entire lives surrounded by and using music players, video cameras, computers, video games, and other hallmarks of the digital age. The average college graduate has spent less than 5000 h of their life reading but over 10,000 h playing video games and spent more than 20,000 h watching TV. Millennials spend, on average, more than $100 a week on technology-related products and strongly influence approximately 80% of all their households' spending (Erickson 2008; Pensky 2001).

As a result, being social and multitasking have always been a way of life for millennials. It is not unusual for a teenager to be occupied with a calculus assignment while simultaneously in front of a computer hooked up to multiple monitors, instant messaging several peers on her phone, playing a game with yet another group of friends, and watching a freshly downloaded episode of *Rick and Morty*. When seeking knowledge, they often shun textbooks in favor of electronic sources, and the concept of building knowledge within a social community greatly appeals to them. Through these forms of electronic media, from early childhood, millennials have been thriving on instantaneous and continuous feedback on their performance, and they display little tolerance whenever this feedback is delayed (Schrum and Levin 2010).

The largest active generation of workers, the Baby Boomers, identify their strengths as organizational memory, optimism, and a willingness to work long hours. Boomers grew up with establishments that had large corporate hierarchies rather than flat management structures and team-based job roles (Strauss and Howe 1997) – but millennials have radically different expectations of and fore their own employment experiences. Well-educated, technologically fluent, self-confident, willing to multitask, and with a lot of energy, they actively seek challenge; but a decent work-life balance is of the utmost importance to them (Twenge and Campbell 2009).

Millennials entering the workforce today are not seeking a "traditional" career experience – they are not interested in pleasing the boss, the corporate ladder, and making more money. While the vast majority of these young workers are prepared

to work just as hard as older generations, if not harder, they will not respond productively when slotted into a cubicle and expected to perform rote tasks at a desk for 8 h a day. To them, work needs to be interesting and engaging, and managing them successfully means allowing them to perform their jobs in manners previous generations would not have attempted (Buchanon 2010; Gilbert 2011).

As millennials are prone to examining leadership with a different lens than their generational predecessors, the tools necessary for motivating them are vastly different from those used to motivate the Baby Boomers. Their collective background of sheltered affluence and a life of experience of a reality not entirely based upon face-to-face communication have made them non-responsive to static instructions and unwilling to accept delayed gratification. Real-world, hands-on experience is valued over superficial things like title and rank, and their desire to take the wheel and learn by trial and error is often what leads this generation through discovery and learning.

Contrary to popular belief, millennials do not value social and altruistic rewards more than their Boomer or Gen X counterparts. Intrinsic rewards, such as interesting work and growth opportunities, still rank at the top of all work values for all generations. Research has shown that millennials value a flexible schedule and time off more than their predecessors – their highly socialized mindset is a prominent aspect of their motivation. According to Leigh Buchanan, "One of the characteristics of the millennials, besides the fact that they are masters of digital communication, is that they are primed to do well by doing good. Almost 70 percent say that giving back and being civically engaged are their highest priorities" (Buchanon 2010, p. 169). These grew up in the most prosperous period of America's history and have an expectation that life should be about more than just work. They measure success not just in dollars but also in equality of pay. They will not automatically respect a person who is older or holds a higher rank than themselves – they will respect only those who respect them in return.

It can be said that Baby Boomers are known for their narcissism, their love-hate relationship with authority, and their focus on values, while, in contrast, millennials have strong feelings about societal order, family centrism, traditional values, and dependence on trustworthy institutions – despite that they can be behaviorally likened to the so-called greatest generation, or GI or Civic Generation, born between 1901 and 1924. Generation Xers, on the other hand, tend toward cynicism, self-reliance, and to hold themselves highly self-accountable. They successfully balance work and personal life and are technically adept, and while they are typically family oriented, diversity-aware, and achievement-oriented, they have issues with long-term commitment (Sujanski 2009).

As Baby Boomers retire and Generation Xers move into the upper echelons of their corporations, millennials are left in the lower and middle tiers of the management ranks, where their parts change from gathering experience and testing organizational values to applying and establishing those values through corporate leadership.

With the knowledge that in any given organization there are approximately two to three generations of workers spread throughout the hierarchy, can and should we apply the same style of leadership we used to motivate the previous generations to

motivate the millennials – the generation of text messaging and instant gratification? Traditional leadership ideologies, such as maintaining positive attitudes, listening, supporting one's workers, leading by example, developing a corporate image, empowering employees, and being fair and consistent, have proven effective in most leadership situations. However, these approaches are not guaranteed to work for millennials, and spending the energy necessary to develop an understanding of the unique circumstances and characteristics of millennials promises to do a lot for moving organizations, and our country overall, forward. As for millennials, as they are the most connected and educated generation, perhaps their biggest strength lies in their diversity – looking for and retrieving information from media that older generations tend to bypass, ignore, or may not even be aware of. As they grew up with structure and supervision, with parents as their role models, this generation will most likely respond to leaders who demonstrate honesty and integrity. Therefore, transformational leadership most intuitively fits the needs of the millennials.

Transformational leaders create interactions within organizations by working alongside their employees to achieve organizational goals by creating a culture of meaning that boosts loyalty and nurtures collective potential (Kuhnet 1994). Four factors are involved in the process of transformational leadership: the first is the influence factor, wherein change is affected by leaders acing as valuable role models and employees emulating those set values. The second factor, inspirational motivation, occurs as leaders communicate the high expectations they have for those they manage. Effective leaders continuously strengthen their respect for those they lead by acknowledging their contributions to the growth process of their peers, and by thanking them, consistently, for doing quality work. Intellectual stimulation, the third factor in the process of transformational leadership, focuses on encouraging workers to innovate and challenge their own values, while simultaneously engaging in creative problem solving (Bass and Riggio 2006). In a stimulating work environment, managers not only need to demonstrate that they can and will challenge their own assumptions, they must also encourage all members of their team to provide constructive feedback to each other and reflect on this feedback during debriefing and planning sessions.

The fourth factor of transformational leadership is individualized consideration, which is meant to make the most of a manager's ability to provide a supportive climate in the workplace and to coach members of the workforce to be fully actualized. Individually caring for, educating, and mentoring the members of younger generations into their professional lives through one-on-one advising and coaching is the keystone of the process of transformational leadership. To do this, a manager must make themselves fully available to current, potential, and former employees. Those moments of truth or windows of learning opportunity where a breakthrough is achieved are rare, valuable, and difficult to predict; they do not wait for office hours. The transformational leadership model, therefore, seems the most intuitively fit to the opportunities that lie within millennials.

"Which path the United States ultimately takes will be determined by the Millennial Generation's willingness to engage in a vast civic endeavor to remake American and its institutions and the willingness of the rest of the country to follow its lead"

(Winograd and Hais 2011, p. 70), state the authors of *Millennial Momentum: How a New Generation Is Remaking America*. They claim that the millennial generation is fully capable of driving America into a new "civic ethos" by demonstrating and presenting compelling examples of their community service, social entrepreneurship, and volunteerism. The millennials, according to these authors' survey analyses, desire to collaboratively solve societal challenges while upholding their principles of transparency and fairness. Unlike the introverted Generation Xers, the disillusioned and idealistic Boomers, and the pragmatic Silent Generation, millennials tend to counter uncertainty and fear through personal engagement in or with public service. The most ideologically and culturally varied generation in the history of America, millennials have come of age expecting to be heard and to make changes, believing that every choice, vote, blog post, and tweet that they make matters. They realized very quickly what happens when a privileged few are allowed to take what they can from the rest and leave them behind – that the hope for change they had voted for during the 2008 elections was nearly destroyed by the financial crisis brought upon them by their own parents. They understand that to change their country, they need to come and work together through the latest technological innovations.

Enticing the proper talent to join the ranks of the working is only a section of the challenge that all organizations face today. Just as important, if not more so, is how businesses generate the challenges and learning opportunities which motivate millennials to give of themselves and develop their ultimate potentials. It is exceedingly important for the millennials to be able to identify with these companies' values; the corporations' products and ideas must be seen to be solving important problems for people and doing good. Only companies which provide the best resources for the young people who want to make a difference in the world will be able to hold on to, and make the most of, the best new talent.

Study has shown that performance management is one of the utmost drivers of corporate engagement and engagement with company policy and activities for all generations currently in the workplace; for the millennials, however (timeliness, frequency, and clarity), it is forefront among their concerns and desires. According to Herzberg (1987), the following elements determine employees' levels of motivation: competency, choice, progress, and meaningfulness. Have they received the necessary training required to do their jobs properly? Do they get to have any say in how they perform their work? Are they able to see how their work contributes to the overall corporate plan? Does the work hold any personal meaning for them? Therefore, there are a large number of factors that determine young employees' decisions to stay with their company or to move on: a good family/work balance, being part of a socially minded organization, flexible hours, job mobility, and perceptions of fairness when comparing compensation packages with those offered by competing companies.

These younger workers want to feel, or know, that the boss, as well as the company as a whole, cares about them; they want to work on projects that stimulate them, and they want to be assured that the skills they pick up on the job will be useful to them in the future, wherever they may go. Therefore, organizations need to be aware of the skills their millennial employees wish to develop by searching for ways

to apply these growth desires in the workplace (these interests will one day turn into innovations) and make available to them more tools to gather information quickly. Managers in particular should be able to provide opportunities to present millennial works with creative challenges; asking them about how problems can be solved will reveal more in-house talent (Skiba and Barton 2006).

For millennials, tasks need to be separated into isolatable components, and feedback needs to be given at short intervals. They prefer to see the immediate impact of their work, so frequent deadlines will create a sense of urgency. Explaining carefully how their ability to complete their work has direct impact on the company's future is also essential: praise will often surpass money in making millennial employees feel valuable.

Of equal importance is the necessity of acknowledging the millennials' desires to be creative. Having grown up in an environment where information is available almost instantly through online services such as Google and Wikipedia, rather than finding answers to even the most complicated questions, millennials desire to get involved in finding solutions to new and complex issues which require creative solutions.

As for managing the performance of this younger generation, millennials are a digital group which thrives on interpersonal interaction and are accustomed to near-continuous feedback. Following the proliferation of web2.0 companies such as LinkedIn, Facebook, Glassdoor, WikiLeaks, and many others, which readily fostered a new platform of transparency assisting in determining fair pay and skill and position equity, they require frequent and timely feedback on their job performance and career development. Millennial employees want feedback on their performance the moment that it can be provided; as a result, the more traditional semiannual employee review systems are insufficient. This feedback also needs to be framed and delivered in a format which they will be receptive to. It needs to be clear, specific, and leave no room for misunderstanding, so they can understand exactly how and what they may or need to improve.

Millennials, throughout their childhood, have been mentored – but in a participative manner. They respond to being led, not to being managed. They likely will respond more readily and more favorably to managers who are viewed as team leaders rather than overbearing bosses. They also find it very important to understand the reasoning behind the work they are performing. In terms of preferred rewards, millennials seek responsibility and decision-making power.

Millennials are partial to a strongly defined structure, set of directions, thorough explanations, protection, and engagement – so quality mentoring is critical for their development and retention. As millennials tend to have backgrounds defined in large part by sheltered affluence and a lifelong contact with virtual realities, they tend to be non-responsive to static instructions – they prize practical experience and desire to take the wheel and learn by trial and error. Positions and titles do not impress them – they look up to experienced, hands-on leaders; therefore, those leaders have to earn the respect of their millennial cohorts by recognizing their potential and showing them how to realize it, rather than simply exercising their authority as a superior. An effective mentoring strategy will involve explaining clearly why

things must be done, clarifying the values of each role in a venture, enforcing accountability to standards, teaching self-assessment techniques, and providing frequent and accurate feedback.

Millennials like to learn by working on their own terms, be it collaboratively with others or on their own time, and appreciate activities that allow more creative approaches to task completion. Plugged in since they were born, they differ from earlier generations of workers in terms of their proficiency with technology and their desire to be immersed in and with real-life issues that matter to them by creating meaning between their life experience and the materials they study. Millennials find attractive a work environment filled with humor, silliness, and even some level of irreverence and flourish with leaders who are entertaining, passionate, and inventive.

Featured Case

Hamilton, Inc. is a 500+ employees manufacturing business in Texas involved in designing, manufacturing, and selling automotive parts. David is the manager of inside sales/customer service department, who was hired away from a competitor just under 1 year ago, and as part of his remuneration package, he received tuition reimbursement and flexible time to attend an MBA program at a local university. Classes start at 6 p. m., causing no major disruption to the department's operations.

With the fall semester approaching, two of David's employees have requested tuition reimbursement and work schedule adjustments in order to pursue their education at local colleges. Violet is a junior pursuing an accounting degree. She needs two accounting classes required for her degree, and the only times these classes are offered are on Tuesday and Thursday 11 am–12.20 pm and Monday and Wednesday 2:00 pm till 3.30 pm. Violet, 20, has been with the company for 2 years and is one of David's most efficient and well-liked inside sales associates. It is no secret, though, that upon receiving her degree, Violet will be leaving the company.

Crystal, 21, the second employee, is starting community college after receiving her GED. She would also like to earn a degree or at least a certificate in accounting, and her classes meet from 2:30 pm to 4.30 pm on Mondays, Wednesdays, and Fridays. She is eager to get promoted and expressed strong interest in staying with the company for a long time. Crystal is reasonably well-liked by her co-workers, and her performance is above average.

Violet's and Crystal's class schedules would cause major disruption to the department's operations, yet they both believe strongly that their requests should be accommodated. Hamilton, Inc., does not have a formal policy regulating educational leaves.

Case Questions

1. What issues is David facing in the situation with Violet and Crystal?
2. Should Hamilton Inc.'s executive management allow Violet and Crystal miss work in order to pursue their educational goals?
3. Should Hamilton Inc. reimburse their tuitions? Why?
4. Should Hamilton Inc. continue to allow David with his degree? Should it continue to reimburse his tuition? Why?

Practice Exercises

1. During your next face-to-face interaction, challenge yourself to actively listen while the other person is talking for several minutes. Do not interrupt and do not attempt to think about how to respond. What happened? Please report on your experience/s.
2. Think of the instances when you felt extremely happy and/or accomplished/proud. These experiences can relate to your professional or personal life. You can go back in time as far as you like. Make a list of at least five items. What themes transpire as too what you seem to value most? (Is it financial security? Challenge? Educational experience? Relationship with someone?) Compare your list with a colleague. What conclusion/s can you make as a result of such comparison?

Engaged Leadership Lessons

1. Born between 1977 and 1981, the product of a heavily child-centric upbringing, the 75-million strong millennial generation is now taking its turn in the workforce. Given the changed needs of today's corporations and communities, the amplified awareness about environmental and stakeholder care, and increasing global competition, there is a tremendous need for workers who endeavor to think creatively and critically and understand the need to resolve emerging problems in pioneering ways.
2. The most culturally and ideologically diverse generation in the American history, millennials have come of age expecting to be heard and to make a change, believing that every vote, and virtually every choice they make, matters. Grasping that the hope for change they had voted for during the 2008 elections was nearly destroyed by the financial crisis brought upon them by their own parents, they realize events like those illustrate what happens when a privileged few are allowed to take what they can and leave the rest in the dust.
3. Because the Millennials seem so strikingly similar to the famously capable GI generation, they are perhaps the ideal generation to inherit the chaos of the early years of the twenty-first century – to restore order and purpose, to bring stability, and to create a sense of belonging. Although diverse and idiosyncratic in behavior, this generation has grown up with structure and supervision. With parents as role models, this generation identifies with leaders who have integrity, humility, and grit.

4. Millennials tend to examine leadership from a different lens than the generational cohorts that came before them, so the tools needed to motivate them vary greatly from those used to motivate the Baby Boomers. Their background of sheltered affluence and lifelong exposure to virtual reality has made them non-responsive to static instructions and incapable of delaying gratification. Practical experience is valued over title and rank, and their desire to take the wheel and learn by trial and error is what often leads the associates of this generation down a road of discovery and learning.

5. It is apparent that consideration should be given to the diversity of the generational cohorts working within organizations today. Organizations cannot, and should not, apply the same style of leadership used on the previous generations to motivate the millennials. While the traditional leadership methods such as developing a vision, and leading by example, have proven effective in most settings, taking the energy to understand the unique circumstances and characteristics of the millennials promises to go a long way in moving organizations and countries forward.

Reflection Questions

1. Do you believe that unless they are offered an interesting and memorable experience, the millennials' attention will be hard to capture and retain? Explain.
2. If as a business owner you were hiring, how would you feel about employing a worker who you know is not going to stay?
3. Would you go for an exciting, entrepreneurial opportunity knowing that over 90% of start-ups fail?
4. Do you choose high remuneration over social impact and work-life balance while looking for fulfillment outside of your workplace?
5. What kind of relationship would you like to have with your boss?

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Millennials in Leadership: An Examination of the Practice-Immediacy Model

13

Kevin Bottomley and Sylvia Willie Burgess

Jacob, a Millennial, worked in the food services industry and also coached swim team. He approached a nonprofit executive about applying for a full-time job within the organization and asked if his lack of a college degree would inhibit him from being considered. The executive told Jacob that if he had a combination of education and transferable experience he would be considered like anyone else. Jacob's resume intrigued the nonprofit executive enough for him to get an interview and he really knocked the interview out of the park. The executive ended up hiring Jacob for the full-time position. Immediately he was a great fit for the team and provided some strategic vision for his department. He grew the department by approximately 70% in his first year, increased program quality, and really tried to find work-life balance in the process. Jacob prompted his supervisor to consider options for his department that the nonprofit executive would not have otherwise thought about. Jacob was constantly in the executive's office asking how he was doing and what else he needed to do to grow his department and career. Then, one day Jacob asked to talk to his supervisor because he was going to apply for a different job in the hospitality business. Jacob ended up getting the new job after being with the organization in a full-time capacity for a little over a year. This prompted the executive to ask questions like what could we have done better to develop Jacob, what was working for Jacob in his job, and what was not working for Jacob?

Millennials in the Workplace

Millennials, describes those born between 1982 and 2004 (Strauss and Howe 1991), are the second largest generation group in the workforce today right behind the Baby Boomers and are projected to surpass this group in the near future. There are

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many stereotypes that have been applied to this group such as they are lazy, self-important, and disloyal. However, research does not confirm these stereotypes and indicate that generations are more similar than different in the workplace (Gentry et al. 2011). One of the largest differences between Millennials and other generations in the workplace is the values they exhibit such as valuing intrinsic rewards (interesting work), work-life balance (not on call 24/7), and being able to believe in the work they do (aligned with personal values and altruism) (Twenge et al. 2010).

There is a great deal of discussion in research and in the media outlets about the roles Millennials play in the workplace and their desire/capability to take on the mantle of leadership. In many ways they are pictured as an oddity in that they do not follow the mainstream rules for advancing into leadership and they are not willing to stick around just to *pay their dues* (Myers and Sadaghiani 2010). Conventional wisdom dictates that leadership readiness comes from experience, and thus the more experience, the better the leadership characteristics a person will exhibit. However, Millennials are challenging this conventional wisdom and are indicating they are ready to take on leadership more quickly than previous generations (Andert 2011). This new state appears to require that Millennial leaders be able to take on leadership roles more quickly and learn some of the skills needed to navigate in this role while they are on the job. Therefore, current leaders who are Baby Boomers and Generation Xers must exhibit flexibility and be able to adapt to the change Millennials are demanding or risk losing them to another company who is willing to provide this flexibility.

Millennials continue to challenge traditional business practices and seek positions with fewer layers of management. These challenges presented by Millennials are disrupting corporate America as we know it. Furthermore, Millennials believe that enhanced soft skills are the fast-track way to successful leadership. According to a survey conducted by Virtuali (a leadership training and consulting firm) and Workplacetrends.com (2015), 47% of the Millennials surveyed are motivated to become leaders because they want to empower others. Like in the story with Jacob, hierarchical or traditional leadership roles may not be as important to them as broadening their reach across the organization and maintaining work-life balance (Workplacetrends.com 2015).

Often Millennials, rightly so, believe they come to the organizational table with transferable skills and are able to take on leadership roles. This thinking is not out of limits as they focus on communication and relationship building as the critical keys to good leadership. This is a truly transformational approach to leadership where the traditional bottom line may not reign as the top priority for organizational success. This in no way signifies the lack of concern for financial success, as Millennials tend to believe that the soft skills approach will yield successful financial outcomes. A result of having a healthy and wholesome climate, production will prevail, therefore, yielding a successful bottom line. Focusing on soft skill behavior

may prove to be the way to enhance organizational success. Although these skills are often undervalued and little training is provided for building these skills, a further look at soft skills may be important.

The Practice-Immediacy Model

Thus, Bottomley, Burgess, and Fox (2014) introduced a conceptual framework for understanding the behaviors and skills needed for transformational leaders. Later, Bottomley and Burgess (2017a) refined the model and named it the *Practice-Immediacy Model*, which is an interdisciplinary model detailing behaviors that are needed by leaders to be truly transformational. The model coincides with the need for viewing leadership through a lens other than traditional leadership roles. This model proposes 4 basic behaviors and 12 specific skills that we believe leaders need to be successful and transformational. In this model, we use the term *transformational* to mean a leader who can positively inspire others instead of just describing any impact a leader has on others in the organization.

While we believe this model can be used in a variety of settings and across all generations, the Practice-Immediacy Model is situated specifically in the context of leadership development for engaging Millennials in leadership roles. The model gets its name from what we see as the *dynamic tension* between Millennials wanting to take on leadership roles more immediately than previous generations in the workplace and the view that leadership takes practice. As Millennials are redefining the traditional *leadership roles*, they tend to want to work in teams more than previous generations, indicating they are individually risk adverse but willing to take risks with the support of the group.

Based on the original work of Bottomley et al. (2014), the Practice-Immediacy Model encompasses the four basic behaviors of (1) vision builder, (2) standard bearer, (3) integrator, and (4) developer. These behaviors are further broken down to include 12 specific skills as illustrated in Fig. 13.1. The Practice-Immediacy Model provides a framework of behaviors and skills that Millennials need to develop to take on formal leadership roles. However, these skills need to be viewed not as prerequisites to these formal leadership roles, but they should instead be viewed as coaching and development opportunities for on-the-job training.

The model introduces the relationship between the defined basic behaviors of being a vision builder, standard bearer, integrator, and developer. The 12 specific skills associated with the 4 basic behaviors are important for Millennials to focus on in their pursuits of leadership roles, which encompasses the key elements required for success. In Table 13.1 we move beyond describing the basic behaviors and specific skills to defining each of these characteristics (see Table 13.1).

VISION BUILDER

Vision Casting

Values

Trust/Capital

Facilitated
Mentoring Learning Coaching

Basic

**Effective
Leader**

STANDARD-BEARER

DEVELOPER

Ethics Execution Culture/
Climate

Behaviors

Inspiring Change

Orchestrating Activity

Evaluating Success

INTEGRATOR

PRACTICE IMMEDIACY MODEL

Fig. 13.1 The Practice-Immediacy Model

Using the Practice-Immediacy Model

The Practice-Immediacy Model is a coaching and practitioner model that can be used as an assessment of the basic behaviors and specific skills that we have found to be part of transformational leadership theory. A few examples of the connection between the model and Millennials include facilitating coaching, creating growth environments, and operating open learning environments. As such, the focus of the model is to facilitate coaching in a way that provides for flexibility and spontaneity. The idea of not being bound by time and structure is appealing to the millennial generation. The Practice-Immediacy Model is designed in such a way that participants can move around the model in a nonlinear fashion. This allows for situational focus; depending on the current situation one can use the skills that are a best fit.

Secondly, the skills associated with the model allow for growth in any of the four behavioral areas. Millennials need opportunities for growth that does not require a hierarchical approach. They tend to be less amenable to authoritarian leadership. Lastly, as the model inspires change and facilitated learning, it provides an

Table 13.1 Definitions of behavior/skills: Practice-Immediacy Model

Behavior/skill	Definition
Vision builder	To create specific goals, initiate action, and enlist participation of others (Bottomley et al. 2014)
Vision casting	To impart a sense of vision, a purpose, the strategic intent, a dream, and a mission (Bennis 1995)
Values	To reflect concerns the leader embraces for the organization, their employees, customers, and/or business community
Trust/capital	Reflects on going beyond surface relational trust to be connected to spiritual capital. Individual's intrinsic values that are connected to trust, culture, and a commitment to building and maintaining relationships (Lloyd 2010)
Standard bearer	To develop a culture of ethical standards and accountability to raise the conduct and ethical aspirations of all in the organization (Bottomley et al. 2014)
Ethics	Standards of conduct that indicate how one should behave based on moral duties and virtues, which are derived from principles of right and wrong
Execution	To convert the leaders vision into specific tasks to be completed by moving from strategic principles to tactical plans
Culture/ climate	The integrated pattern of behavior that includes thoughts, communications, actions, customs, beliefs, values, and institutions of racial, ethnic, religious, or social group The conditions within an organization as viewed by its employees, which usually describes the practices involved in communication, conflict, leadership, and rewards.
Integrator	To align ideas, beliefs, and emotions to continually engage with others in the organizations (Bottomley et al. 2014)
Inspiring change	The leaders' ability to adapt and catapult change. To encourage subordinates to adapt, accept challenges, and act on change
Orchestrating activity	To influence others through motivation to do what needs to be done to implement specific tasks
Evaluating success	To determine effectiveness through asking questions, prompt fresh thinking, and accountability
Developer	To foster an environment of lifelong learning to accelerate decisions and leverage change (Bottomley et al. 2014)
Mentoring	To behave as a teacher to develop skills of others in the organization
Facilitated learning	A process of helping people explore, learn, and change. Participants are encouraged to take more control of the learning process. The trainer takes on a facilitation role of providing resources and support for the learning environment
Coaching	To enhance talent to build organizational sustainability and enhance performance (Ting and Sisco 2006)

opportunity to foster an environment for learning. Millennials tend to prefer honest feedback that is given often, while having relationships that are transparent and authentic. However, a formal assessment has not yet been developed for the Practice-Immediacy Model. The following section provides a case illustration and examples of how the model has been used as a coaching tool to date.

Featured Case: Anne

Anne (fictitious name) was a nonprofit executive who experienced a professional setback. During this setback I (Kevin) shared the original journal article by Bottomley et al. (2014). Below is a vignette to show how this model was used in a practitioner setting as both an assessment and coaching model. In addition, I followed-up with Anne a couple of years later once she was in a different role to determine how the feedback provided to her was used, if it was helpful, etc.

Kevin: Anne, I recently published an article and I've attached a copy for you to read…if you are interested.

Anne: I wonder how many of the 4 behaviors I usually portray and what I need to work on? All feedback graciously accepted.

Kevin: Anne, you pose a really great question. I have taken the weekend to really think about how to respond to you because my response is more of an in-depth discussion than a specific response. The purpose of the article is to propose a way to categorize what is often an overused term of transformational leadership. Often people refer to transformational leadership as experiences or impacts as transformational when the impact is less significant, altering, or transformative in nature. Our goal is to understand what makes someone a transformational leader, in the true sense of the word "transforming others" versus just having an impact on them. To this end we have expressed overarching behaviors and specific skills we believe (based on the literature) is part of being a transformational leader. With that in mind to evaluate your leadership qualities I am going to focus on the 12 specific skills versus the overarching 4 basic behavior categories that we discussed in the article.

At this point in the communication, I then began to describe each of the specific skills and provide an evaluation of each of these skills in retrospect from the time when we worked together. Below I have included a couple of examples of the type of feedback that was given to Anne in an effort to show how the feedback was given and to maintain confidentiality.

Example 1: Vision casting – *Anne, when we worked together, it was clear that you had a vision of where you saw the organization going, however I do not think the vision was widely shared outside of your direct reports.*

Example 2: Establish ethics – *Anne, you clearly established the ethical care in the organization, acted ethically, and held others responsible for acting ethically.*

Example 3: Inspiring change – *Anne, my take on your leadership was you were trying to create standard operating procedures so that we could limit change to the end users and customers and that the unknown was scarier than the acceptable.*

Example 4: Coaching – *Anne, you did a good job of this with your direct reports.*

Feedback was provided to Anne in retrospect in a very open, honest, and trusting way. My concern when I shared this feedback with Anne was how would she take the feedback, would it be useful to her, and would it help her in the future as she moved on to other leadership positions in her career. Therefore, I included a note to Anne that stated: *We have all grown over the years both personally and professionally. You should look at the descriptions that I put in for each skill area and do a self-evaluation of where you believe you fall in each of these areas now, what area do you need to work on,* etc. Over the years Anne and I stayed in touch so I set up a meeting to discuss the feedback and how it impacted her. Our meeting was guided by the following questions:

1. What did you think about the assessment?
     Anne: I liked the 12 specific skills that were presented because as a group they are comprehensive.
2. How did this assessment factor into future leadership experiences?
     Anne: It allowed me to address some unfinished business. It really made me think about what is permanent about my personality versus *what should be changed. In my current leadership role, I am focusing more on the needs of my teammates.*
3. What was helpful?
     Anne: It was helpful to look back in time versus *being in the present, it was useful in retrospect to see from another person's perspective of what their view of what was happening.*

Design Thinking

The more creative leaders are in solving leadership and engagement challenges, the better the success outcomes. Oftentimes, the creativity requires leaders to provide some solution-based approaches to problem solving. Because many of the challenges that leaders face are complex, ill-defined, and often unknown, different approaches are required. Design Thinking is one such approach. Understanding how to approach problems by interchangeably utilizing problem definition, brainstorming, prototyping, and testing will empower leaders to apply this Design Thinking methodology to the perplexity of problems they are faced with in the current workplace.

Design Thinking requires that leaders amplify their influence, love what they do, and engage with others on a daily basis while at the same time differentiating their leadership from traditional methods of leading (Lockwood 2015). The goal is to integrate design and business through constant communication and change management skills utilizing the team effort approach while maximizing the use of tools like

team brainstorming and prototyping problems. This is very much in sync with the way that Millennials lead. Their focus is on being open-minded and engaging in actionable feedback (Lockwood 2015). The Millennial approach to leadership is encompassed with leaders being hopeful, collaborative, and team players.

The Practice-Immediacy Model is aligned with these Design Thinking concepts specifically through the integrator behavior and standard bearer behavior. The integrator behavior focuses on inspiring change, orchestrating activity, and evaluating success. According to Bottomley and Burgess (2017b), effective leaders are capable of catapulting change in organizations. Thus, leaders who can behave as integrators will question the status quo before it is adapted as routine behavior. The leader who can inspire change will influence the team to adapt, accept challenges, and then act on the impending change.

In examining the model further, standard bearers concentrate on ethics, execution, and the climate/culture of the organization. Thus, Millennials fit well within this behavioral framework as they are concerned with values such as *right* and *wrong* especially when engaging with others in the organization. Further, they have an affinity toward collaborative execution through teamwork. The collective group does the work, and they get the credit together, which provides a developmental experience for group members and mitigates anyone taking on individual risk associated with an unknown project. Lastly, the culture is important because it is the very atmosphere that Millennials exemplify their values, and work-life balance plays a major role. The culture and climate are the essence of how the organization reflects on their personal consciousness and altruism. This methodology is aligned with Design Thinking as it helps to connect the dots between the business and the customer by executing creativity and innovation through a team effort (Lockwood 2015). This behavior is paramount to the way Millennials get work done, maintain a sense of self-worth, and stay engaged as leaders with peers while always reaching across the organization to be inclusive.

Engaged Leadership

Leadership is everywhere and can be seen in the daily action of leaders as they find ways to genuinely engage and connect with their followers in a focused way. According to Li (2015), engaged leaders must be strategic in the way they listen, share information, and engage with others especially in the digital age. Li notes that there are millions of ways to connect with employees, but engaged leaders listen strategically as a fundamental way to develop relationships. In addition, engaged leaders learn to share information in ways that will engage and attract more followers (Li 2015).

The Practice-Immediacy Model aligns nicely with Li's (2015) constructs of Engaged Leadership when looking at the developer behaviors. These behaviors include facilitated learning, coaching, and mentoring. The essence of mentoring is caring about the people who the leader is responsible for managing. The mentoring can take on different forms, from the traditional mentoring to reverse mentoring. In reverse mentoring, Millennials mentor older employees to capitalize on the knowledge that the younger person is bringing to the organization to develop others (Murphy 2012). An example of reverse mentoring may be for a Millennial to work

with a Baby Boomer to update their skills on social media, without this being assigned solely to the Millennial to do for the person in the older generation.

Addressing facilitation as her third construct, Li (2015) notes that engaged leaders often find themselves in the role of facilitator to share knowledge within the organization through multiple mediums. Burgess and Toms (2014) define facilitated learning as a critical component of leadership as it is important to continue to learn both in good and during turbulent times. The facilitated learning process allows for development through guided and experiential activities. The Practice-Immediacy Model focuses on the use of the facilitated learning approach because simply utilizing traditional training activities and events is not enough for future sustainability.

As more attention is given to Engaged Leadership, it is important to note that the process requires moving from transaction to transformational while engaging in work. According to Zinger (2015), there are approximately ten steps leaders should take to create Engaged Leadership. The primary task is that leaders should be asking and inviting themselves and others to engage in the steps. Following asking and inviting, the leaders need to be joining with others on the journey of success together, experimenting with hypotheses, weaving with others for engagement connections, reading, seeing and paying attention, flying off the hierarchy into the work with employees, telling the story, and lifting others through their strengths (Zinger 2015). These behaviors are reflective of how Millennials are leading in today's organizations.

The connection between the Practice-Immediacy Model, Design Thinking, and Engaged Leadership is a representative of a new approach to leadership focusing on Millennials. Looking across the three constructs, one can build an argument that traditional approaches to leadership do not fully take into account the leadership styles of Millennials. It is important to reflect on the need for open-mindedness, adaptability, collaboration, and building lasting relationships as indicative of how Millennials lead. Each of these is reflected within the components of the three constructs from the Practice-Immediacy Model, Design Thinking, and Engaged Leadership (see Table 13.2).

Upon further examination the behavioral components of the Practice-Immediacy Model, Design Thinking, and Engaged Leadership create an integrative thinking process that is grounded in the ability to examine and utilize multiple ideas and traditional constraints to create a better solution to problems. For example, the Practice-Immediacy Model's behavior component of *vision building* connects with empathizing and achieving results. Design Thinking begins with empathy which is human centric, collaborative, and participatory (Brown 2009). While achieving results is the ultimate goal of organizational success, the methods by which one gets there is changed based on the use of Design Thinking and the Practice-Immediacy Model through the components of Engaged Leadership. Further, through the use of brainstorming, defining, and sharing information, the connection across the three constructs supports the general work ethic believed to be adhered to by Millennials. Consequently, a view across all the elements of each approach shows a connection to how Millennials view leadership and work relationships. Design Thinking provides a framework to create empathy for clients and within work relationships. Engaged Leadership focuses on building those relationships through open communication. The Practice-Immediacy Model is a tool that leaders can use to examine their skill levels and behaviors to inform coaching needs for leadership development.

Table 13.2 Relationship between Practice-Immediacy Model, Design Thinking, and Engaged Leadership

Practice-Immediacy Model Basic behaviors	Design Thinking characteristics	Engaged Leadership
Vision builder	Empathizing Brainstorming Defining	Achieving results Sharing information
Standard bearer	Defining Brainstorming	Building relationships Cultivating well-being Listening strategically Asking and inviting
Integrator	Empathizing Ideation Prototyping Testing	Achieving results Sharing information Asking and inviting
Developer	Prototyping Brainstorming	Cultivating well-being Building relationships Facilitation

Conclusion

Leadership in the long run is still about achieving the best results. Today the leaders in the Millennial generation are seeking to blend work and life and not just find a balance. Leaders like Jacob and Anne are utilizing their skills to create change in organizations without the past linear leadership styles that have been the path to success. They seek feedback and are not afraid to act upon it; utilizing it to enhance their wholeness as leaders striving to do their best, be creative, and succeed. The Jacobs and Annes of the world understand that they bring skills to the workforce that are not necessarily traditional. Yet, they have the will to blend their skills, relationships, and leadership styles in order to bring the team members to a successful outcome while ensuring their own success. This different approach to leadership signifies the need to blend all aspects of the Millennial persona to stand out in the forefront.

As such, new approaches are needed as organizations change to get ready for Millennials who will be taking on more leadership roles in the near future. Therefore, the constructs of the Practice-Immediacy Model are important to provide a framework for developing and coaching leaders (the person) in *real time*. Whereas, the components of Design Thinking (the system) and Engaged Leadership (strategic engagement with others) provide a complementary approach focus on the organization. Connecting all of these elements provides a broader conceptualization and approach for Millennials in leadership to use elements that focuses both on the person and the system. Finally, by connecting all of these elements together, it also provides direction for supervisors to be able to better understand the need for Millennials and how to support them as they move into formal leadership roles within the company.

Practice Exercises
1. After reading the chapter, choose one basic behavior to focus on that you would like to do a self-evaluation of the three specific skills contained in that behavior. Read the definitions for the basic behavior and the three specific skills and then write a reflective self-evaluation on the behavior and skills. (You may want to read the Featured Case Illustration again.)
2. After completing the self-evaluation, now try it on a friend/co-worker who is open to feedback. Read the definitions for the basic behaviors and the specific skills and provide an evaluation of your friend/co-worker by first writing the evaluation, then editing the evaluation to get rid of your own biases, and then deliver the evaluation to the willing party. Complete a written self-reflection on the process of evaluating and delivering the evaluation to your friend/co-worker.

Key Leadership Lessons
• Learn the components of the Practice-Immediacy Model.
• Learn how to use the Practice-Immediacy Model as a coaching and assessment tool.
• Discover the connection between the Practice-Immediacy Model (the person), Design Thinking (the system), and Engaged Leadership (strategic engagement with others).
• Apply the concepts learned in this chapter to be able to conduct a self-evaluation.

Reflection Questions
1. How can/have you exhibited the behavior of being a vision builder in your organization?
2. How can/have you exhibited the behavior of being a standard bearer in your organization?
3. How can/have you exhibited the behavior of being an integrator in your organization?
4. How can/have you exhibited the behavior of being a developer in your organization?
5. How can you use the Practice-Immediacy Model as an assessment and coaching tool for others in your organization?

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Conscious and Emotionally Intelligent Engaged Leaders Are Key to Enhanced Organizational Performance

14

Roger J. Hilton

Chapter Prologue

A key point to note is that a major part of our brain is busy with automatic processes, not conscious thinking. This means that a lot of emotions and less cognitive activities happen according to the behavioral experts. Our brains usually run on autopilot, despite us believing that we are in charge. Our subconscious explains our consumer behavior better than our conscious. It has been recorded that about 90 percent of all purchasing decisions are not made consciously, experts claim. Or put it this way: brands and products that evoke our emotions, like Apple, Coca-Cola, or Nivea, always win.

In other words, present-time consciousness is not easy as we are continually being distracted and emotional challenged by reactions to events and other people.

It is critical that leaders are, firstly, self-aware and conscious and, secondly, are engaged with their staff and other stakeholders to develop everyone to be present-time conscious or to be emotionally intelligent. This creates an environment of conscious leadership who can engage their staff easily and where everyone makes decisions from a conscious perspective, based on their personal and professional goals. Emotional intelligence favorably influences relationships with all stakeholders. Any workplace can suffer from conflict, poor team interaction, low morale, and retention problems that impact performance.

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This chapter deals with the hypothesis that an engaged leader needs to be emotionally intelligent to simply understand their own emotions and reactions and the emotions and reactions of others to reveal what is really going on so that communication and response is optimized and organizations perform efficiently and effectively. They must be able to create a culture of continuous improvement where workplace biases are eliminated and subconscious reactions are reduced. Examples of subconscious thoughts and emotions are also presented, and it is suggested how leaders can deal with them. Specifically, we will consider conscious and subconscious issues relating to engaged leadership development at a personal level and also at an organizational level resulting in its manifestation in practice to enhanced business performance.

> **Featured Case**
> In the chapter, we refer to a case study that is the own personal experience of the reader. For all issues raised during the chapter, you will be required to visualize either the place you work in, the place you study at, or your own family unit and imagine the leaders within these organizations or groups of people. For example, it might be one of the leaders within the business you work for, the leader of the sporting club you belong to, or the head of your family. In these situations, you might also consider yourself as the leader or the head of the family.

Introduction

Organizational performance is enhanced through a number of key competencies as follows (Hilton and Sohal 2012):

1. It is important that leadership exists at all levels of the organization and these leaders are capable and confident in terms of both in hard and soft skills.
2. The culture of the organization needs to be inclusive, positive, open, and trusting.
3. Change agents need to be competent both in hard and soft skills in order to obtain buy-in from all stakeholders to drive improvements in terms of minimizing waste and reducing errors in processes that are critical to all stakeholders.
4. Teams need to be formed by project leaders who are aware of team dynamics and tacit behaviors of team members and other stakeholders to ensure improvements are managed and embedded in the organization.
5. Good quality data needs to be available to monitor performance and present an overview of the status to the leadership in real time.

All these points are about leadership – of the Self, of teams – when dealing with stakeholders, peers, and reports and in decision-making. They all connect to being engaged in leadership in all respects, and if an organization is competent in all aspects, then performance can be enhanced.

Research has shown that culture affects the performance and long-term effectiveness of organizations. Culture impacts morale, commitment, productivity, physical health, and emotional well-being. Culture is what makes your organization unique and what may keep you stuck in the past. Our subconscious is processing information from your past. We need to update our mind-set and behaviors to survive.

A study undertaken by academics in at the Department of Psychology, University of Wollongong, Wollongong, Australia, seeks to investigate the relationship between emotional intelligence (EI), personality, cognitive intelligence, and leadership effectiveness (Rosete and Ciarrochi 2005). Senior executives completed an ability measure of EI, a measure of personality and a measure of cognitive ability. Leadership effectiveness was assessed using an objective measure of performance and involving each leader's subordinates and direct managers. The findings revealed that higher EI was associated with higher leadership effectiveness and that EI explained variance not explained by either personality or IQ.

Leadership, culture, and change have altered. As an engaged leader, it is critical to develop your co-workers and co-create a culture that thrives on change and is not impacted by negative emotions like anger, sadness, resentment, or simply thinking they are not good enough to change and be part of a new culture. These negative emotions come from our subconscious thoughts and acting out a behavior of anger, sadness, or resentment stems from our subconscious mind which seems to work somewhere between 90% and 98% of the time. Other times we make conscious choices. Leaders who are reacting to situations, events, and people are reacting subconsciously.

An engaged leader makes conscious choices. For leaders and any other stakeholder to engage in any activity, one must be in present-time consciousness, that is, conscious in the moment. Conscious means we are self-aware. Empathy and commitment start with self-awareness, and without empathy, influence is not possible. Influence means handling emotions in other people, attuning one's reaction to push interactions in the best direction for the desired outcome. Understanding and appreciating diverse views, being attuned to the climate in the organizations, and commitment to common values and mission start with self-awareness.

Even if we are not conscious, we continue to react to situations, events, and people, and that is our subconscious at work. If we react, our emotions can play havoc and will not allow us to live a life making conscious decisions. If you were asked to think of a stressful situation or a physical body pain, then describe the emotion that arises from either, and then rank that emotion from 1 to 10, the resulting emotion may be positive (like joy, love, or calm) or negative (like anger, sadness, or rejection). This emotion is present in your subconscious and will remain there at a level of intensity unless it is cleared or reduced. This is generally something from the past rather than the present. If it is negative and high intensity, it will not serve you, so it is important to raise it into your conscious mind and resolve it to the best of your ability by understanding that you really would not choose to have these negative emotions.

It is important to make choices from a conscious viewpoint than a subconscious one. This is not easy given that our behavior comes predominantly from our

subconscious mind since it plays a more powerful part in our life. Although the subconscious mind and conscious mind coexist, the subconscious mind seems to do more of the work and is aware of the information faster than the conscious mind is. This is similar to the neuropsychological concept of the limbic system, that is, the subconscious, flight/fight response, and the frontal lobe, that is, the conscious mind, rational/abstract thinking.

Leaders and all connected stakeholders need to be conscious and emotionally intelligent, not only personally but in the workplace. There is growing evidence that conscious workplaces display creativity and innovation by individuals and by teams resulting in enhanced performance. That is, profitability arises from having a culture of employees who are connected, conscious, know themselves, and work toward the same company vision with drive and compassion. Leadership does not have to be complex.

The subconscious mind is responsible for our reactions to events, situations, and people, and these reactions can be positive or negative. The subconscious mind stores all pleasant and unpleasant experiences, habits, visual images, and memories from your conception through to birth, childhood, and present adult life. The sub-conscious mind is not immediately accessible by your conscious mind. Without your subconscious mind, you would not be able to access your childhood memories and experiences or any other past event etc.

It is also within the subconscious mind that our habits, character traits, learned behaviors, and beliefs – including limiting beliefs – are registered having being learnt through repetition and practice. This is similar to the neuropsychological concept that says the more we use a neural pathway (coding a particular behavior or belief) the more likely this pathway will become your default response. These are your patterns. Your subconscious mind is the bridge between your body and your conscious mind.

The conscious mind helps us to generate thoughts and decide the path we wish to take. In other words, the conscious mind makes decisions and gives orders to the subconscious mind, and it carries out these instructions without questioning.

Are You a Leader?

Are you full of confidence and happiness, do you show compassion, and are you aware of being conscious most of the time? Or are you full of fear, apprehension, and doubt? Do you respond to a promotion or another career or business opportunity by saying to yourself? What if I fail. I cannot do that. I don't know. I might not be capable to do that. What if I am ridiculed? If so, therein lies one of your greatest obstacles – negative, self-limiting thoughts, beliefs, and attitudes. We seem to focus on the conditioning that leads to the best conditions. Your thoughts really need to be rewired with the thoughts, beliefs, attitudes, and assumptions so that you take the role of an engaging, successful, and motivated leader. When you feed your subconscious with negative thoughts, it responds accordingly. These thoughts are disempowering and lead to unpleasant emotions which result in equally destructive

actions, and those actions bring poor results for yourself and your organization that you may lead. Having and owning empowering thoughts, beliefs, attitudes, and assumptions will bring more power, wealth, health, and engagement to your leadership.

So how do you harness the power of your subconscious mind? One way is to feed your subconscious with empowering affirmations. The best way is to bridge the gap between the subconscious and conscious mind (Weissman 2005).

Each of us will have developed many negative thoughts growing up as we are influenced by our parents, teachers, etc. Patterns of behavior continue through generations unless they are recognized, assessed for relevance, and eliminated if appropriate. A deep-down subconscious thought is that "we are not good enough." This arises from our childhood. As we develop and work on our subconscious and understand our patterns and become self-aware, we have the ability to become an enthusiastic, engaging, and motivated leader who will attract people in our lives that aspire to the same things.

Engaged Leadership: Some Key Competencies

Engaged leadership requires being attuned and aware of one's emotions as well as being about strategy, vision, and powerful ideas. The former is a primal concept, but leaders must be able to understand their emotions. They must be emotionally intelligent.

Emotional intelligence favorably influences relationships with all stakeholders. Any workplace can suffer from conflict, poor team interaction, low morale, and retention problems that impact performance.

For leaders to move from good leaders to great leaders, they must be willing to change, go beyond the superficial, believe in themselves, be self-aware, be self-confident, be trusting, be emotionally intelligent, and have power. They must want to find the truth of who they really are but creating a fulfilling work life and developing "Self." They must know the answer to the question, what was your childhood like? (Rowley 2008). If they can answer that well, they may understand more about their own beliefs, their self-awareness, their self-confidence, their own trust issues, and their power.

A crucial dimension in leadership is the emotional impact of what a leader says and does (Goleman 2004). Understanding the significant role of emotions in the workplace sets the best leaders apart from the rest – not just in tangibles such as better business results and the retention of talent but also in the all-important intangibles, such as higher morale, motivation, and commitment.

In a sense, emotional intelligence provides a path to mindfulness in leaders and all other stakeholders since they are not reacting to events and people. This reduces the impact of egos, competition, rejection, and other negative emotions and allows for authentic communication and excellence in personal competency which, as a collective of individuals dealing in business, will lead to excellence in organizational competency and eventually enhanced performance.

For leaders to dare to perceive and define themselves as such requires clarity of mind and spirit (higher purpose) and must be made consciously. For a conscious choice to be made, there cannot be any subconscious negative thoughts in play as this will not serve the leader. When there is a conscious choice, it can then be adopted as a reality within one's personal perception, and engaged leadership will become factual and conscious.

Designed thinking with all stakeholders, i.e., employees, shareholders, investors, supporters, customers, suppliers, the community, competitors, family, partners, etc., will follow, but the leader will need to develop strategies to reach, encourage, and positively appeal to these stakeholder groups. The leader and each of these stakeholder groups need to be aware of their conscious choices as well for the communication to be open, honest, and clear.

For leaders and for that matter all individuals within each of the above stakeholder groups, subconscious reactions to events or with people can play out as pain in the body or deep-seated emotions that do not do us justice.

Understanding these reactions as not serving us and setting an intention on the way we want to live and act each day can be powerful and allow us more choice. This intention needs to be checked against the body, mind, and spirit in order to thrive (Weissman 2013).

Continuous Improvement

There is growing evidence that successful deployment of continuous improvement in a workplace is based on how competent the organization is in developing leaders at all levels, not just at board level. The quality guru, Dr. Edwards Deming, developed 14 points that were critical to success for an organization. Of these there are a few critical to this topic – adopt and institute leadership, drive out fear, institute a vigorous program of education and self-improvement for everyone, and put everybody in the company to work toward accomplishing the transformation.

These 4 points out of the 14 points of Deming are examples of conscious actions that will help organizations to succeed. However, not everyone thinks they can be a leader, not everyone will accept that fear can be eliminated, not everyone wants to develop personally, and not everyone wants to be part of a transformation. It is their subconscious mind that is not allowing them to accept these opportunities to change since they are reacting to events, situations, and people.

The well-known phase in project team development is referred to as "Storming" which is about reactions to the decisions of others in the team. The storming phase can last for a long time if team members keep reacting to decisions of others and do not allow things to be brought out into the open through conscious discussions. Project teams can fail if team members are not conscious in all that they do and say.

Workplace Biases

Workplace biases are examples of the subconscious at play. For example, when people get employed or more specifically do not get employed, it is because of the gender, height, sexuality, race, and religion. We now have a vast body of research, conducted at some of our finest institutions of learning, including Harvard, Yale, and MIT, among others – that is, showing us the same thing. Subconscious or hidden beliefs, attitudes, and biases beyond our regular perceptions of ourselves and others underlie a great deal of our patterns of behavior about diversity (Ross 2008).

It is important to recognize and value the diversity and differences that exist within an organization and to leverage these. Greater inclusion in the workplace has been shown to drive higher engagement levels and performance as well as supporting the achievement of business goals. Unfortunately, differences are not always embraced. Managers often lead through the lens of several types of subconscious bias. A subconscious bias relates to the attitudes, beliefs, and opinions about people that operate outside our awareness, yet they have a significant impact in determining our judgment and our behavior toward others. Biases are formed through culture, personality, and individual and work experiences. While a bias is not necessarily a problem, it can become one if it prevents a leader from behaving in an impartial way.

As humans, we often make instinctive decisions about other people. Decisions which "feel right" at the time and often these "snap" decisions will be right. We are likely to think that we have assessed the pros and cons, considered alternatives, and weighed the possible outcomes before making that decision. But what if the people decisions we are making are not really based on the facts? What if we're being influenced by hidden thoughts and feelings we are not even aware of? What if our decisions are made or at least influenced by feelings buried deep within the complex networks of our brain?

What if it is these, not the dispassionate facts, which are really driving our decisions?

The use of data and information leading to knowledge is helping us to make clear conscious decisions. Predictive analytics is a term being used more in business to assist leaders make decisions about the future. Clearly though, it is highly unlikely that leaders and other stakeholders are making predictions based solely on data.

A leader's subconscious evidenced through emotions must be playing a part in predicting the next steps for businesses, for example, loss of sense of self in the new restructure, merger, or takeover, being rejected by your staff, anger toward an appointment of someone that is not as well qualified, and anxiety that your family will not agree with the decisions bought about from the data analysis.

In fact, our behavior toward other people is more likely to be influenced by our instinctive feelings than by any complex thinking about the facts at hand even if we convince ourselves it is purely a rational decision.

There is a growing body of scientific evidence and a growing number of social and work psychologists and leaders, who now believe that our subconscious people preferences (biases) play a significant part in the way we engage with people and the decisions we make about them.

Conscious Mind and Subconscious Mind

According to Wikipedia, consciousness is difficult to define, though many people seem to think they know intuitively what it is. Attempts at definition have included the following – subjectivity, awareness, the ability to experience or to feel, wakefulness, having a sense of selfhood or soul, the fact that there is something "that it is like" to "have" or "be" it, and the executive control system of the mind or the state or quality of awareness or of being aware of an external object or something within oneself.

In contemporary philosophy, its definition is often hinted at via the logical possibility of its absence, the philosophical zombie, which is defined as a being whose behavior and function are identical to one's own yet there is "no one in there" experiencing it.

Despite the difficulty in definition, many philosophers believe that there is a broadly shared underlying intuition about what consciousness is. The conscious mind is the seat of the personal identity that we associate with "Self." It's the thinking, creative mind that contemplates and acts upon our wishes, desires, and aspirations. If we aspire to leadership, it is the conscious mind that makes the choice.

A conscious choice is the one that you make in full cognition of reality without being influenced by pressure induced externally or internally. To understand that every reality of life has a light and dark nature is the foundation of having a clear cognition of any reality that you desire to pursue.

To connect with the natural sense of inner freedom/wholeness, inherent to your being, is the foundation of making choices that are free of external or internal pressure induced by neediness (or lack-based thinking), fear-based thinking, or any other imbalanced motivations created from a place of delusion. The absence of a conscious choice is what might be referred to as "compromised living."

When you make a conscious choice, it may look like you are consciously embracing certain compromises that come as a part/consequence of the reality of your choice, but in truth you don't feel a sense of resentment, bitterness, lack or victimization, or any other negative emotion that is associated with a truly compromised life. While you live your choice this way, you own your choices in full cognition of the consequences that it entails.

According to Wikipedia, the subconscious is the part of consciousness that is not currently in focal awareness. The subconscious mind is that part of your mind that notices and remembers information when you are not actively trying to do so and influences your behavior even though you do not realize it.

When the subconscious is in play, reactions to events and people are evident, for example, if you see a crime and need to recall the details to the police. Another example is thinking about a person in your life and considering the emotion that is felt. If the emotion is negative, then it would be important to clear this emotion or reduce the impact of it. If the emotion is sadness, then sadness will always arise subconsciously until one decides to address why it happened in the first place.

It is the subconscious mind that is behind bullying in the workplace because we are reacting or being triggered by something in the other person. Depression and

anxiety are not conscious choices people make since we do not wake up each day simply saying "I am going to be depressed and anxious today." Ideally, we want to wake up feeling joyful, powerful, or compassionate and strong or any other positive emotion. Depression and anxiety are simply diseases that are reactions to events, people, or situations.

Hard Wiring Our Brains

The hard wiring of our brains allows us to rapidly categorize people instinctively, and we use the most obvious and visible categories to do this, namely, body weight, age, physical attractiveness, skin color, gender, and disability. But we use many other less visible dimensions such as accent, social background, sexual orientation, nationality, religion, education, and even job title or level in an organization. These categories automatically assign a whole array of subconscious characteristics, good and bad, to anyone categorized as being from that group. They are automatic and subconscious biases over which we have little control, and they influence everyone, no matter how unbiased we think we may be. Men in Australia tend to judge other men by the car they drive, the football team they support, and what they do for a living. It is perhaps the conscious men who do not make judgments about others. The subconscious reacts and can make judgments.

Despite our people biases being a natural and necessary process, having any sort of bias has been demonized by the law and organizational culture. Talking about our biases has become an organizational taboo as it can be seen as racist and defamatory. Nobody admits to having biases, and organizations prefer not to acknowledge that all of their staff will almost certainly have a myriad of differing biases. Great companies develop their employees to reduce the impact of these biases, and leaders must ensure that the development is ongoing so that there is no slacking off. Denying they exist doesn't mean they go away. In fact, they work insidiously underground, many without our knowledge or control and without being acknowledged by the individual or organization.

This has profound implications. It means that when we make a decision on who gets a job, who gets disciplined or promoted, or who we see as a confidant or as a suitable person to coach, we may be adding our own subliminal and emotional criteria to the decision. Criteria we may not even be aware of and which may have no basis in facts about the individual. These subconscious biases operate below the level of our consciousness such that we continue to see ourselves as fair and unbiased, while our subtle behaviors give away our subconscious feelings.

We all see bias as vested in others but not in ourselves as this protects our fundamental self-perception of being "fair." Some people just see faults in others and not themselves. Individuals who have development in the emotional and spiritual realms will be humble in this and acknowledge their own vulnerability. When this vulnerability has been acknowledged, one can assert some power (this may be true in particularly for men). For those still in denial, this acknowledgment will never come about. Implicit and subconscious social biases and our bias "blind spot" in being

unable to see ourselves as biased make us vulnerable to exhibiting unintentional behaviors we probably won't notice and will almost certainly deny.

Although the subconscious mind and conscious mind coexist, the subconscious mind seems to do more of the work and is aware of the information faster than the conscious mind is.

Subconscious Actions to Recognize

There are a number of subconscious actions that leaders and all stakeholders need to recognize in order to engage with others.

1. People sometimes surround themselves with information that matches their beliefs. We tend to like people who think like us. If we agree with someone's beliefs, we're more likely to be friends with them. While this makes sense, it means that we subconsciously begin to ignore or dismiss anything that threatens our world views, since we surround ourselves with people and information that confirm what we already think. This is called confirmation bias or an illusion of frequency. The frequency illusion occurs when you buy a new car, and suddenly you see the same car everywhere. Or when a pregnant woman suddenly notices other pregnant women all over the place. It's a passive experience, where our brains seek out information that's related to us, but we believe there's been an actual increase in the frequency of those occurrences. For leaders in business, if we surround ourselves with like-minded people, we may not get challenged in acting, thinking, and reacting to events, situations, and people.

2. We worry about things we have already lost. No matter how much we pay attention to the sunk cost fallacy, we still naturally gravitate toward it. The term sunk cost refers to any cost (not just monetary but also time and effort) that has been paid already and cannot be recovered. You make rational decisions based on the future value of objects, investments, and experiences. The truth is your decisions are tainted by the emotional investments you accumulate, and the more you invest in something the harder it becomes to abandon it. So, it's a payment of time or money that's gone forever, basically. The reason we can't ignore the cost, even though it's already been paid, is that we are wired to feel loss far more strongly than gain. Psychologist Daniel Kahneman explains this in his book, *Thinking Fast and Slow* (Kahneman 2011). Organisms that placed more urgency on avoiding threats than they did on maximizing opportunities were more likely to pass on their genes. So, over time the prospect of losses has become a more powerful motivator on your behavior than the promise of gains. The sunk cost fallacy leads us to miss or ignore the logical facts presented to us and instead makes irrational decisions based on our emotions – without even realizing we're doing so.

3. We incorrectly predict odds, the gambler's fallacy. The gambler's fallacy, also known as the Monte Carlo fallacy or the fallacy of the maturity of chances, is the mistaken belief that, if something happens more frequently than normal during

some period, it will happen less frequently in the future or that, if something happens less frequently than normal during some period, it will happen more frequently in the future (presumably as a means of *balancing* nature). In situations where what is being observed is truly random (i.e., independent trials of a random process), this belief, though appealing to the human mind, is false. This fallacy can arise in many practical situations although it is most strongly associated with gambling where such mistakes are common among players. The gambler's fallacy is a glitch in our thinking – once again, we're proven to be illogical creatures. The problem occurs when we place too much weight on past events and confuse our memory with how the world actually works, believing that they will have an effect on future outcomes (or, in the case of heads or tails, any weight, since past events make absolutely no difference to the odds). Our subconscious is creating our behavior and is reacting based on the past.

4. We make decisions based on the anchoring effect. Anchoring is a cognitive bias that describes the common human tendency to rely too heavily on the first piece of information offered (the "anchor") when making decisions. During decision-making, anchoring occurs when individuals use an initial piece of information to make subsequent judgments. Once an anchor is set, other judgments are made by adjusting away from that anchor, and there is a bias toward interpreting other information around the anchor. For example, the initial price offered for a used car sets the standard for the rest of the negotiations so that prices lower than the initial price seem more reasonable even if they are still higher than what the car is really worth. While we know that our decision-making skills as people are often poor, it's fascinating how the term *free* can affect us. In fact, *free* has been mentioned before as one of the most powerful ways that can affect our decision-making.

5. We believe our memories more than facts. Our memories are highly fallible and plastic. And yet, we tend to subconsciously favor them over objective facts. It's easy enough to explain why we remember things: multiple regions of the brain – particularly the hippocampus – are devoted to the job.

Strategies to Reduce the Impact of the Subconscious for the Engaged Leader

Below, we outline some strategies to lessen the impact of subconscious reactions to events, situations, and people in order to create more conscious choice.

See-Feel-Hear Challenge

Dr. Darren Weissman suggests to apply what he refers to as the See-Feel-Hear Challenge (Weissman 2013). In this challenge, the person checks into the pain, stress, and/or emotional discomfort in their body or life and then sets an intention for what it is they do want rather than what they don't want. So, leaders first need to consciously choose to be a leader and then have the emotional intelligence to perform the role of leader well.

Emotional intelligence is evident when leaders observe subconscious behaviors in themselves, and with those stakeholders they are communicating with and not reacting to what they say or do. It is also important for the stakeholders to be clear about their own conscious choices in order for the communication to be clear and authentic.

Understanding Patterns of Behavior

There are many ways that allow you to let go of and be rid of the stuff you know you have, which is haunting you and holding you back. You know those nagging thoughts and memories that you have put to the back of your mind. You know the failures, heartaches, significant emotional events, and bad memories that you have pushed away into the recesses of your past. This is your subconscious mind, and yes, the solution is within your control; you can clear this stuff and move on with confidence and purpose to achieve a level of greatness.

If we are paying attention, we understand where things start and where they have the potential to go. Should we have a trying day at work and don't shake it off, someone is going to get the brunt of it. If we are irresponsible – intentionally or unintentionally – and suffer the consequences of that irresponsibility, we are likely to act out our frustration in some way, even though that frustration is, ultimately, with ourselves. And so, it goes.

Without attending to our lives and our experience, we lose the equanimity that provides us balance, as well as a sense of control and safety. Without attending to the underlying patterns of behavior that create, and therefore drive our lives and our experience, we can end up constantly spinning in repeated patterns of behavior.

Patterns of behavior tend to arise from our parents and grandparents. Ideally, good patterns should continue and bad patterns should be eliminated. Individuals with a strong understanding of their patterns will make this choice to continue good ones and eliminate bad ones. For example, suppose you are a 5-year-old and your mother is baking a chocolate cake. While waiting for it to cook, you accidentally break the vase sitting on the kitchen bench. Your mother gives you a spanking and talks harshly to you. Years later, you and your partner are walking past a bakery, and you smell a chocolate cake baking; immediately you are taken back to the memory of that incident. You might get angry or really sad and pick a fight with your partner when what is really happening is that your subconscious was triggered and you are no longer conscious in present-time.

Positive Affirmations

The use of positive affirmations helps the subconscious mind reprogram itself through repeated personal, positive, present tense statements that can override the negative belief or negative thoughts already registered. The repetition of these affirmations brings about new attitude while creating new pathways in the subconscious mind. This also helps the subconscious mind to start acting in those ways. For example, the repetition of "I choose happiness at all times" can change your mindset about anger or sadness. You should also avoid the use of negative words like "I do not want trouble today." Instead say, "I want peace in my life."

Visualization

For an individual that wants to see success, visualization is a technique that could enable you to create detailed mental pictures that depict a specific desired outcome. This is exactly the technique used by innovators and idea generators when they are designing and creating new products that bring massive development into the world. You too can apply visualization into your everyday life. These mental images so created stimulate the subconscious mind into accepting them as reality while directing behavior as needed toward achieving the desired goal.

Hypnosis

Hypnosis is a therapy that works with the subconscious mind as it enables the individual to achieve a state of extreme relaxation. The subconscious mind is easier to access once you are in this state because the conscious mind is able to release its grip. The subconscious mind could be easily reprogrammed to accept new thoughts as reality while under hypnosis.

LifeLine Technique

The LifeLine Technique of Dr. Weissman (2005) consists of 16 different steps involving 15 different modalities that bridge the gap between the conscious and subconscious minds allowing the individual to thrive from a very clear intention which has been integrated into the body, mind, and spirit.

Subliminal Audios/Videos

The use of subliminal audios or videos is beneficial to the subconscious mind whether used while asleep or awake. Just as the conscious mind is listening to the music being played or the video being watched, the subconscious mind is hearing the hidden information recorded underneath the audio or video. Bear in mind that your conscious mind could distract this information from registering on the subconscious mind if this is mostly done while awake.

Meditation

When you still your mind using meditation techniques, you are consciously and unconsciously reprogramming your mind, and that's why meditation is very important for this process. There are various techniques that you can apply during meditation which could involve incorporating visualization and imagination as a point of focus for whatever habit you want your subconscious mind to submit to.

Will and Habit

"Will" is that part of us that moves us to respond passively or actively to a given situation. On the other hand, we can use our "will" voluntarily by being conscious of it or involuntarily by subconsciously taking some actions which are deemed beneficial to us.

Habit, on the other hand, is a mental or physical behavior we have adopted and repeatedly apply in our lives without being conscious of it. For example, when you wake up in the morning and shower before going to work, it is because you have

adopted that as a habit of cleanliness. However, nothing prevents you from going to work without having a shower. Considering that you have adopted this as a habit, you repeatedly do it without any second thought. Will and habit are both mental processes that closely relate to each other. It is the same process we use in forming a habit that we could also apply to reprogram our subconscious mind with any new behavior which we intend to make a habit.

Auto-Suggestion (Self-Suggestion)

Self-suggestion is one of the easiest ways we could use to consciously tell our subconscious mind what we would like to see happen. Take, for example, you would like to wake up at 5 am in the morning in order not to miss your flight.

You could say to yourself before going to bed that "I want to wake up at 5 am," and because this is a very important thing you wish to accomplish, you will agree with me that you will wake up even before that 5 am in order not to miss your flight hether you set your alarm clock or not.

Engaged Leadership Lessons
- If we are to evolve and change, engaged leaders need to be introspective, mindful, and attentive to their patterns, templates, and cycles of behavior, as well as the genesis of their actions, bringing all of this under the umbrella of mindful and conscious control, rather than letting those things run free and run them in the process.
- Engaged leaders need to recognize their subconscious behaviors and that of all other stakeholders who they communicate with.
- Engaged leaders need to be able to reprogram their subconscious mind while at the same time removing the excessive burden that long-established negative thoughts have buried in it – they have the power to achieve this and you can make it happen.
- Engaged leaders need to minimize the impact of these subconscious behaviors, personally and in the workplace.
- Engaged leaders must be emotionally intelligent and must take responsibility for the reactive behavior.
- Companies that employ a collection of individuals that are conscious, connected, and authentic will be an unlimited company showing enhanced performance and competitive advantage.
- Engaged leaders must listen to their heart and speak from the heart.
- Engaged leaders must express themselves with authenticity and openness.

Practice Exercises
Practice Exercise 1
  Think of a day in your life where you were reacting emotionally and say-ing things you would not have said if you consciously considered the conse-quences. Did that have an effect on the people around you? If so, how? Did it affect your performance? If so, how?
  Did it affect the performance of the people around you? If so, how?
  How will you deal with this situation now?
  Practice Exercise 2
  Imagine you are a 5-year child. You are happy-go-lucky and do not have a care in the world. Then something changes by another person making you react in some way.
  Can you relate to that? Explain how. Can you recall how you felt? If so, describe these feelings.
  Can you remember what you said? If so, explain what you said.
  How will you now deal in a present situation that may arise that triggers this past event when you were a 5-year-old child?

Reflection Questions
1. Have you ever been sitting there as a participant in a workplace event, and a colleague has questioned your facial expression as showing something incongruent with what you thought you were conveying?
2. Have you ever made a "people decision" not based on the facts and got it wrong? What were the costs for this misjudgment, firstly to you and then to your organization? How can we become more congruent in how we feel and how we act?
3. What hidden thoughts and feelings were influencing this premature deci-sion about the person you thought of in question 2?
4. Can you think of an example when the decisions of an organization (and changes to its culture) have been driven by the agenda of management and that pushback of change from frontline staff has been driven by their own subconscious agendas?
5. Think of your work day and reflect on your choices you make and your reactive behaviors. Give some examples of the choices you might make, and give some examples of these reactive behaviors.
6. Think about yourself personally, and reflect on your choices you make and your reactive behaviors. Give some examples of the choices you might make, and give some examples of these reactive behaviors.
7. Describe some of the strategies to reduce the impact of subconscious reactions.

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Breaking Habits to Foster Engaged Leadership

15

Wiley C. Davi and Duncan H. Spelman

Introduction

Leaders seeking to increase their capacity for engaged leadership will almost certainly need to consider breaking old habits and/or developing new ones. Changing habits is no small matter; if it were, many of us would be slimmer, healthier, more patient, and better read (Duhigg 2012; Wood et al. 2005). In our lives as leaders, we would be more efficient, less worried, and better able to deal with unreasonable bosses and co-workers. This chapter explores how leaders can go about identifying what habits they want to change, what habits they want to keep, and how they can go about deleting or developing effective habits.

The discussion begins by highlighting the key importance for leaders of adopting a learning stance in order to change habits. The simple-sounding process of learning about one's current habits is actually very challenging. Many of our fundamental ways of thinking make it difficult for us to be truly open to looking at ourselves and how we behave.

Developing the ability to learn which of our habits are counterproductive or which habits we don't have that we need is only the beginning of the process. The latter part of the chapter will examine how habits operate and how they might be changed. Specifically, we will analyze some common leadership habits that often get in the way of our effectiveness and some less common habits that could be developed to replace them.

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Adopting a Learning Stance

We begin our discussion of why leaders need to adopt a learning stance and how to do that with the case of Chris, a relatively new leader.

Featured Case 1: The New Hire

Three months ago, the leader of a project team decided to leave the company, and Chris was promoted to the leadership position. Two other members of the team were interested in the position, but Chris was chosen. Chris was given permission to hire a new team member to bring the team back to full strength.

Chris tried to conduct a careful search for the new team member. The members of the team were involved in creating the pool, reviewing the candidates, and arriving at the final recommendation. While there was some disagreement among the team members about who should be selected, Chris was confident that the right person had been chosen.

During the weekly team meeting, Chris announced who had been selected as well as the start date for the new team member. To Chris's surprise, one of the team members had a strong negative reaction to the announcement. This member, the only person of color on the team, expressed frustration that the African-American finalist had not been chosen instead and observed that the team continues to be "shockingly undiverse."

Chris tried hard to not react emotionally to this challenge, outlining the outstanding qualifications of the new team member and explaining that race had nothing to do with it.

How did Chris do in handling this situation?
How do you think the team member who raised the objection will react to Chris's response? What about the other team members?
How else might Chris have dealt with this?

Chris's challenge in this situation is not unusual. Most of us could react quite similarly if we found ourselves surprised by a negative response to a decision we have made. We often seek to explain ourselves and convince others of the rightness of what we have done. Adopting a learning stance would be quite different. It would mean considering the possibility that we might have missed something, that we might have been motivated by factors we weren't aware of, and that there could be other more valid ways to see the situation.

We argue that a moment like this provides the opportunity for leaders to be informed about how their ways of operating do not have the results that they seek. However, that can only happen if one adopts a learning stance rather than a defensive posture.

Why It's Difficult to Take a Learning Stance

To take on a learning stance, we need to accept that we know far less than we think we do. Although we often struggle to believe it, much of our cognitive functioning goes on outside of our conscious awareness. Our brains churn away – sorting incoming stimuli, creating meaning, and choosing behaviors – without our "knowing" it. Although we prefer to think that we are in conscious control of our thought processes and our choices, a long and deep stream of research tells us that this is just not the case (Kahneman 2011; Mlodinow 2012; Wilson 2004). Of course, we are conscious of some of our cognitive work, but that work is much less than we tend to believe.

Some quite specific characteristics of our thinking processes make it difficult for us to adopt a learning stance. The "self-serving" bias, widely studied in social psychology, includes our tendency to attribute negative results connected with our leadership to external factors (Myers 2015).[1] If things go wrong, we focus on our unreasonable bosses, limited budgets, backstabbing colleagues, restrictive government regulations, unmotivated employees, or poorly defined project guidelines rather than on how we might have contributed to the problems. It's not that these external factors are not part of the picture, but we humans tend to let ourselves off the hook. We are fighting this powerful cognitive bias when we try to adopt a learning stance. But unless we consciously attend to the likelihood that we'll do this, we cannot get access to the learning that will make us more effective, more engaged leaders.

Brain research has discovered another reason why taking on a learning stance is hard (Kaplan et al. 2016). We know that the amygdala, located in the temporal lobe of the brain, is crucial in helping us react to any threats. It helps to trigger the fight-flight response. More importantly, recent research reveals that this same structure in the brain signals threats to strongly held beliefs just as it would signal a threat to our personal safety (Kaplan et al. 2016). If the brain activates the same primal physiological processes when someone questions a position or value we possess as it does when we feel physically attacked or our survival is at stake, we will find it very difficult to react with openness and a willingness to consider other perspectives.

Paying attention to this characteristic of our brain's functioning, that remains largely out of our awareness, is a key part of occupying a learning stance. It is important for those of us in leadership roles to be mindful of our biological resistance to challenges to our firmly held beliefs. If the brain perceives them as threats, then we must consciously try to combat that impulse or, at the least, remain aware of it.

Guidance for Adopting a Learning Stance

Leaders can utilize a variety of tools to support their efforts to adopt a learning stance. These include personal, interpersonal, and systems approaches that will help to counteract the challenges described above and permit access to crucial information about developing more effective leadership habits.

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[1] Another aspect of the self-serving bias is that we attribute positive results of our leadership to internal factors such as our effort, skills, and attitude or approach.

Mindfulness is a personal practice that has become a popular notion in leadership development (Schaufenbuel 2014). This includes a variety of strategies designed to increase awareness and consciousness and reduce the likelihood that one is operating without paying attention to crucial aspects of the current situation. Probably the best known technique for increasing mindfulness is meditation. While this term refers to an enormous range of techniques and practices, a central component is the slowing of the daily stream of thoughts and feelings so as to pay closer attention to one's preoccupations and automatic patterns of thought. Leaders may facilitate their own learning by taking the time on a regular basis to slow their thought processes and examine their cognitive functioning. Similarly, pausing in a challenging moment to investigate one's thinking rather than reacting quickly and instinctively allows movement into a learning stance (Davi et al. 2015). Consciously taking a breath, stepping out of the room, and bringing to attention thoughts and feelings that have been out of awareness are techniques that can help.

A key interpersonal tool in support of the learning stance is to proactively establish and nurture relationships with people who will provide "genuine support" (Ely et al. 2006). These are people who will share their perceptions and reactions forthrightly rather than telling us what we want to hear. In Chris's leadership challenge above, it might be natural to go to a colleague who will confirm her/his position, but this is unlikely to lead to learning. Given humans' limited capacity to perceive and understand the overwhelming complexity of our situations, it is much more valuable to receive information we are not aware of than to have our limited perceptions reinforced. Rather than remaining focused on what we intended, we need information about how we have actually behaved and the impacts of our behavior. Relationships characterized by honesty and authenticity can help to provide such information.

Leaders can also create systems that help them to be in a learning stance. By creating mechanisms that routinely present them with data about the results of their behavior, they can increase their exposure to information that can disconfirm their self-serving beliefs. For example, assuring that we receive detailed information about our personnel decisions – who we hire (and fire), promote, or assign to key projects – can force us to examine whether or not we actually enact our espoused commitment to fairness. Many aspects of leaders' normal responsibilities can be structured to generate information that will allow them to learn about dynamics that could otherwise be beyond their awareness (Bohnet 2016).

How Habits Work

When we succeed in adopting a learning stance, we can begin to identify some of the habits we want to change or develop. But knowing how we want to be different and making that happen are far from the same thing. Old habits are difficult to change, and new ones are hard to develop (Duhigg 2012). In this section, we will investigate how habits operate in our brains and, therefore, how they can be changed (or developed). We will also consider some particularly important leadership habits that are both common and counterproductive, and what we can do to replace them with more effective leadership approaches.

Practice Exercise: Habit Self-Assessment

To begin our exploration of how habits operate and how we can work at changing them, we invite you to think about some of your current habits.

Take a few minutes to think about a habit in your non-work life with which you are unhappy, and give your best response to the following questions:

- Why are you unhappy about it?
- What would it take to change it?
- Is there another habit you'd like to have instead?

Now spend a few minutes thinking about a *leadership* habit with which you are unhappy, and try to answer the same three questions:

- Why are you unhappy about it?
- What would it take to change it?
- Is there another habit you'd like to have instead?

As you read about the dynamics of habits, keep in mind your specific examples and consider how you might apply the ideas being outlined to your habits.

The Habit Loop

What are habits? How do they operate to control our behavior? Duhigg (2012) provides a useful description in his "habit loop." He explains that habits are composed of three components: (1) cues (or triggers), (2) behaviors (or routines), and (3) rewards. We will describe the process of a teenager who becomes a cigarette smoker to illustrate how these elements work.

Imagine an adolescent, Jamie, hanging out with a group of friends. Several of them light up cigarettes and offer one to Jamie, who until now has been a non-smoker. The friends' smoking and offering a cigarette are the cue or trigger in what will become a new habit. Jamie chooses the behavior of accepting a cigarette and lighting up. The reward that Jamie anticipates in choosing this behavior is being seen as one of the group. Although there may be some unrewarding results from the behavior this time as Jamie coughs and sputters like many first-time smokers, the reward of being seen as cool is more significant. The habit of being a smoker begins to form.

In future situations when friends light up, Jamie is much less conscious of choosing the behavior of smoking. The behavior becomes a routine that the brain directs automatically. As Jamie continues to smoke, physical rewards are added as the coughing and sputtering disappear, and the pleasures of the nicotine hit are experienced. As with many people, Jamie actually becomes somewhat physically addicted to smoking as the routine is enacted time and time again.

Over time, the habit becomes less rewarding. Jamie becomes concerned about the physical consequences from smoking and wants to stop. The benefits of being a member of the group are much less important as a 25-year-old than they were when Jamie was 15. As Jamie is unsuccessful in stopping, the smoking routine also results in painful costs for Jamie's self-esteem; being a smoker is inconsistent with Jamie's sense of self.

The process through which Jamie becomes a habitual smoker and then wishes to break the habit is often paralleled by habits that leaders develop. Behaviors are consciously chosen in response to cues, and rewards are experienced. Over time, however, leaders come to realize that some of their habits are not effective, but by then, the habit has become automatic and difficult to change. For example, new leaders often experience a knot in their stomach as they take on responsibilities and joust with political competitors for the first time. In many cases, new leaders respond to such triggers by working hard to stay cool, by choosing behaviors designed to prevent others from knowing that they are upset. Such behaviors are often rewarding as the new leaders congratulate themselves for not becoming emotional because that's what's expected of strong leaders. However, after such behavior has become routinized and automatic, these leaders may come to realize that denying their emotions is not the most productive approach. (Of course, even if they don't come to that recognition, they may still be less than maximally productive.) The challenge then becomes to replace the habitual behavior with a more effective choice. Paying attention to the knot in their stomach and coming to understand what it signals would be more desirable – but habits are difficult to change. In a later section, we will discuss some of the leadership habits that are most likely to become counterproductive.

Featured Case 2: Habits in Action

Most, or all, of us know from experience that habit loops can become powerful and persistent. Once the habit loop gets created, it's difficult to break it. To illustrate more fully the habit loop in a leadership setting, we will use Wiley as an example. Wiley has served as a leader of a department within her organization for 7 of the last 8 years. During that time, she has also been asked to serve on multiple organizational committees, facilitate workshops for other organizations, and most recently been promoted and is shadowing her predecessor in the job she will take over shortly.

Recently, Wiley was constantly battling the common cold. Just when she would recover from it, she found herself under the weather soon after. When not fighting a head cold, she found herself run down and fatigued on certain days. Weary and exhausted, Wiley decided to take a learning stance, which included examining her habits at work. Here's what she noticed.

She examined her work calendar carefully and noticed one common thread that ran through the days in which she noted feeling the most exhausted and drained. On those days, she was asked to serve in a variety of different leadership roles. In other words, having to transition across multiple leadership

positions on the same day depleted her reserves. Each meeting in which she had to serve in a different leadership role served as a trigger, which resulted in her automatic response of simply pushing on through. She also realized that she had developed a routine of ignoring the stress that this schedule caused. For example, in hindsight, she can now recognize that the stress caused her to be irritable and short with people; she would feel lethargic in the middle of the day, and she would sometimes feel completely overwhelmed by the mounting tasks assigned to her at each meeting. Wiley's response to these signs of stress were simple – to drink an additional cup of coffee. In addition, because of the reward of *thinking*, she appeared competent, and she didn't change anything about her schedule, until she found herself out of the department sick for 10 days.

In identifying the habit loop, Wiley was able to recognize the trigger, routine behavior, and reward. In doing so, she was able to admit that the reward was a rather illusory one. Wanting to appear competent was contributing to her routine of juggling everything without paying attention to its effects. Once she was able to identify the habit loop, she was able to make some changes. First, when she could, she scheduled meetings according to her role in the organization. In other words, she tried to avoid jumping from one meeting to the next if those meetings required her to occupy different roles. Second, when she couldn't have that kind of control over her calendar, she acknowledged in advance the stress this type of day generated in her. When she could, she built in mini-breaks in order to regroup. When she was able to admit that juggling different roles was less than pleasurable for her, she was able to let herself off the hook. Simply acknowledging this generated a new routine.

Counterproductive Leadership Habits

Ideally, leadership habits that we would like to change do not need to make us ill as they did Wiley before we bring them into our awareness. Nonetheless, as engaged leaders, it is important to examine our standard operating procedures to see which habits are producing results that we do not want or desire. While we encourage routinely adopting a learning stance and, thereby, establishing an ongoing stream of information about the effects of our leadership behavior, we focus here on three particular leadership routines that often cause unwanted outcomes. In each of these, societal messages about what it means to be a good leader reward behaviors that often don't achieve good results.

Being Too Decisive

As we learn what it means to be a leader, we receive many messages, implicit and explicit, informal and formal, that effective leadership is decisive leadership. Frequently our bosses, colleagues, and followers communicate quite clearly that we need to make a decision now, and the decision we make needs to be crisp and

unequivocal. Leaders are rewarded for deciding quickly and clearly and are punished for delay or uncertainty. Not surprisingly, leaders often develop the habit of being decisive – acting swiftly and boldly.

However, given the limitations of human cognition, the complexity of decisions that leaders face, and the turbulence of the environments in which leaders operate, quick and certain decisions are often less than optimal (Martin 2009). While the people in our organizations often want speed and the pace of activity reinforces that demand, the results of deciding swiftly and certainly are frequently undesirable.

Suppressing Emotions

Just as leaders are taught to decide now and to be strong, they are taught, in ways both spoken and unspoken, to keep their emotions out of their leadership. As far back as Plato, reasoning and emotion have been posited as diametrically opposite aspects of human thinking, with emotions being characterized as primitive, animalistic, and even dangerous (Davi et al. 2015). Leaders are warned to "not get emotional" and "keep your emotions out of it." Decisions that are in any way emotional are seen as inferior or questionable. The leadership habit that results from this powerful set of messages is suppressing emotions.

We now know from a multifaceted stream of research that there is an essential connection between feeling and thinking. Rather than being at odds, they are inextricably linked. Emotions are useful pieces of data that can help leaders build effective relationships, make better decisions, aid in negotiations, and enhance other key leadership skills (Caruso and Salovey 2004; Leary et al. 2013; Goleman 1998). Attempts to suppress emotions are not only inevitably unsuccessful, but they also distance leaders from valuable information that could make them more effective.

Treating Everyone the Same

As leaders are shaped to be decisive and unemotional, they are also encouraged to be fair. This is, of course, an admirable quality to instill in our leaders. However, the specific techniques that are taught, officially and unofficially, to achieve this commendable goal often result in unintended consequences. In order to avoid any danger of bias, leaders are often told to treat everyone the same. Leaders frequently work hard to develop this habit.

In striving to treat everyone the same, we work to not see things like social identities – an individual's race, gender, sexual orientation, etc. When we begin to believe that we have accomplished this, the trouble begins. Research tells us that it is impossible for our brains *not* to register this information (Fine 2010). And we also know that we all carry biases associated with particular identities (https://www.projectimplicit.net/index.html). If we convince ourselves that we are treating everyone the same, we blind ourselves to how those biases are influencing our perceptions of people and our resulting behaviors. In addition, by treating everyone

the same, we neglect the reality that people experience the same situation very differently depending on their particular social identities. For example, in the "new hire" case that opens this chapter, the protagonist is named Chris. The case does not tell us Chris's gender identity – woman, man, neither, or something else. Doesn't it seem highly likely that Chris's gender identity and the gender identities of the other members of the team (which we also don't know) could have an important impact on the situation?

Engaged Leadership Habits

We recommend replacing these counterproductive leadership habits with engaged leadership habits that center around behaviors which respond more effectively to the very cues that trigger the counterproductive routines. Developing these new habits begins by bringing the old, counterproductive habit loops to awareness and diagnosing the components that have become automatic. We unpack each of the three habits discussed above and describe alternative loops that could be developed.

Pause, Slow Down, and Step Back

Consider the kinds of events that can trigger the counterproductive leadership habit of being too decisive. Here's a partial list of examples:

- Your boss raises concerns about your team's performance and wants a solution.
- One of your team members takes issue with a decision you've made.
- The head of another department asks urgently for a solution to a problem that involves your team.
- You are new to a leadership role and feel like you need to prove yourself.
- Many people are counting on you for a timely decision.

All of these triggers can make leaders feel pressured to give a clear and decisive answer right now. While acting quickly and decisively may result in some short-term rewards and conform with common views of effective leadership, the long-term consequences are seldom as positive. Few decisions that leaders make which are of any import are simple enough to deal with swiftly and without question.

An alternative response to such cues is to pause, slow down, and step back. These behaviors provide the opportunity for leaders to examine what they're thinking and feeling, to bring cognitive functioning that is out of their awareness into view. Earlier, we recommended this approach as a route to taking on a learning stance. Once again, being mindful is a powerful leadership behavior. The process we are suggesting is to identify the cues that activate your leadership habit of being too decisive and consciously replace that routine with pausing, slowing down, and stepping back. As these new behaviors are rewarded with greater leadership effectiveness, they can become habitual.

Learn from Your Emotions

Here are examples of the kinds of situations that can trigger leaders to enact the counterproductive leadership habit of suppressing emotions:

- You feel a knot in your stomach during a tense meeting.
- Your judgment is being questioned by co-workers, and you want to defend yourself.
- You feel overwhelmed with your workload and deadlines.
- You feel overly elated by a personal success.
- You're avoiding a co-worker with whom you've had a conflict.

Very commonly, these triggers cause leaders to tamp down, ignore, or run away from their emotions. Having been taught that accepting your emotional responses will lead you astray, the goal becomes to make the feelings go away.

Rather than working to escape your emotions and act "rationally" in such situations, a more productive response to the same triggers is to attend to the stream of emotions that you are feeling. This doesn't mean acting immediately on the basis of those feelings; emotions can point us in the right direction, but they can also lead us down dead ends. The crucial behavioral response, the new habit to be developed, is to learn from your emotions. What are you feeling? Why might that be your emotional response? How does this situation resemble previous circumstances about which you had strong feelings? Emotions are information from your brain about what is important to you. Pay attention to that information, and weave it into your overall approach to the situation.

Pay Attention to People's Social Identities

The cues that initiate the counterproductive leadership habit of treating everyone the same often feel similar to moments when people break the rule of not talking about religion or politics at a party. Here are examples of the kinds of situations that can trigger leaders to enact the counterproductive leadership habit of treating everyone the same:

- A co-worker calls attention to a customer's race.
- Your boss highlights a co-worker's sexual orientation, seemingly without meaning to do it.
- During a one-on-one meeting, one of your team members complains about her experience of a glass ceiling.
- A new policy that you're reviewing seems to provide different benefits to people of different religions.
- You become aware that you are noticing a co-worker's age during a heated work discussion.

It can feel like the discussion is not fair and not polite, given our training as leaders to avoid discrimination. It seems that if you pay attention to these social differences that carry powerful emotional valence, it will lead to inequitable behavior.

   As we explained above, we don't think this is the case. The more productive leadership habit to develop is to pay attention to people's social identities. (This includes your own social identities – how are your race *and* gender *and* religion *and* age *and* other important social identities affecting the way you feel about yourself in a given situation and affecting how others might be seeing and reacting to you?)

   Therefore, rather than operating by the golden rule, "Do unto others as you would have them do unto you," which assumes that everyone would like to be treated the same and as you would like to be treated, we advocate the platinum rule: "Treat others the way they want to be treated." We encourage leaders to *pay attention* to differences in people, especially people's social identities.

   Table 15.1 summarizes examples of potential triggers leaders may encounter on a regular basis, the possible counterproductive habits many of us have developed, and the more productive habits we recommend that will lead to more engaged leadership.

Table 15.1   Examples of potential triggers

Triggers	Counterproductive habits	Engaged habits
Your boss raises concerns about your team's performance and wants a solution One of your team members takes issue with a decision you've made The head of another department asks urgently for a solution to a problem that involves your team You are new to a leadership role and feel like you need to prove yourself Many people are counting on you for a timely decision	Be decisive	Pause, slow down, step back
You feel a knot in your stomach during a tense meeting Your judgment is being questioned by co-workers and you want to defend yourself You feel overwhelmed with your workload and deadlines You feel overly elated by a personal success You're avoiding a co-worker with whom you've had a conflict	Suppress your emotions	Learn from your emotions
A co-worker calls attention to a customer's race Your boss highlights a co-worker's sexual orientation, seemingly without meaning to do it During a one-on-one meeting one of your team members complains about her experience of a glass ceiling A new policy that you're reviewing seems to provide different benefits to people of different religions You become aware that you are noticing a co-worker's age during a heated work discussion	Treat everyone the same	Pay attention to people's social identities

Applying the Concepts

Earlier in the chapter, we gave you an opportunity to assess Chris's need to adopt a learning stance. Now that you are familiar with the concepts in this chapter, we provide you with an opportunity to apply what you have learned. Consider whether or not Pat has developed any leadership habits that need to be replaced with more engaged leadership habits.

Featured Case 3: Meeting Expectations

Pat, the director of a sales team who had recently been hired away from another company, was called into her boss's office to discuss the recent projected quarterly earnings. Her boss, who has been with the company for over a decade and who is 20 years Pat's senior, started by explaining that he was disappointed in the numbers. "Something needs to change," he said forcefully.

Pat could feel herself flushing as her boss spoke; this was scary news. But she worked hard at keeping her cool and immediately suggested that her team take a new approach, one she had tried at her previous company with great success. Her boss didn't ask for details; he responded to Pat's suggestion only by saying that if her team didn't hit their numbers, there would need to be personnel changes.

Pat felt even more flustered by her boss's response to her proposal. She wanted to give him more details to convince him of its effectiveness, but she was paralyzed by the idea that members of her team or maybe even she would be fired.

Case Questions

- What counterproductive habits does it seem Pat has fallen into here?
- What other habits might Pat have tried to activate instead?

What cues and rewards might she focus on to support the alternative habits?

Pat seems to have fallen into the counterproductive leadership habit, "be decisive." In response to the surprising news from her boss, she "immediately" suggested a solution to the problem he was raising. Rather than pausing, slowing down, and stepping back, she seems to have felt compelled to project herself as a strong and certain leader. Taking the time to gather herself and track her reactions could have allowed her to develop a more nuanced and effective response to this unexpected situation.

Her "decisive" reaction seems to have been reinforced by her also falling into the habit of "suppressing her emotions." She received a physical signal that her emotions were running high (flushing), but she chose the very common response of

trying to keep her cool rather than paying attention to what her emotions might be telling her. Had she looked at her emotional response rather than attempting to tamp it down, she might have realized that it was even more important to slow down because she was feeling intensely about her exchange with her boss.

Pat's feelings seem to have escalated when her boss did not engage with her about the details of her new plan and raised the possibility of personnel changes. As she continued to ignore her emotional response, she became paralyzed, not a surprising result from her efforts to suppress what she was feeling. She probably felt threatened by the possibility that she would be fired or that she would need to fire team members. Had she been able to access the stream of emotions that were running through her, and possibly even mentioned some of those to her boss, she might have been freed up to problem-solve more effectively.

We also wonder whether Pat paid conscious attention to her social identities and her boss's during this interaction. The conversation was between a woman who is new to the organization and is 20 years younger than her male boss, a veteran with the company. All of these identity differences (and possibly others that are not explicit in the case) make it very likely that Pat and her boss experienced the moment very differently. Pat's gender, age, and tenure with the company might all have increased the pressure that she felt to prove herself to her boss, to be a decisive leader. And these identity differences might have made Pat less likely to ask questions, advocate for herself, or push back on her boss. If she could have been consciously aware of the social identity dynamics operating in the situation, she might have been able to be more effective.

Conclusion

What we recommend in this chapter is complicated and messy; it requires ongoing work. Recognizing our counterproductive habits can be quite challenging. Replacing the routine of our habit loop is by no means easy. Nonetheless, we argue that by occupying a learning stance, we can recognize the effects of counterproductive habits on our leadership, and by replacing those habits with more productive ones, we can become more engaged leaders. While the work will be difficult, we trust that the reward will be worthwhile.

Engaged Leadership Lessons
- Adopt a learning stance.
- Identify counterproductive habits.
- Examine the tendency to be too decisive.
- Notice when suppressing emotions.
- Recognize the inclination to treat everyone the same.
- Develop habits of pausing, slowing down, and stepping back.
- Learn from your emotions.
- Pay attention to people's social identities.

Reflection Questions

Questions about learning stance and habits:

1. Am I approaching this situation from a learning stance?
2. What resources can I use to take on a learning stance more often as a leader?
3. Which of my leadership habits are counterproductive?
4. How can I change those counterproductive leadership habits?
5. How can I develop long-term practices to support engaged leadership habits?

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Soft Leadership and Engaged Leadership

16

M. S. Rao

Introduction

> *"There are only three measurements that tell you nearly everything you need to know about your organization's overall performance: employee engagement, customer satisfaction, and cash flow. It goes without saying that no company, small or large, can win over the long run without energized employees who believe in the mission and understand how to achieve it."* — *Jack Welch, former CEO of GE*

Employee engagement has become a major challenge globally. Research shows strange findings. Gallup Management Journal's semiannual Employee Engagement Index shows that only 29% of employees are actively engaged in their jobs, while 54% are not engaged, and 17% are actively disengaged. Right Management found similar results with only 34% of employees fully engaged, while 50% are completely disengaged. A recent Global Workforce Survey (West, N/D) of 85,000 full-time employees of large- and mid-sized firms revealed abysmal statistics. Only 14% of the employees surveyed worldwide were highly engaged in their jobs. Sixty-two percent were moderately engaged at best. A disturbing 24% revealed that they were actively disengaged. Everyone accepts that human resources are the key to economic growth and prosperity. The leaders at all levels find it challenging to engage their employees effectively in the workplace. Employees are either overly engaged or poorly engaged within the organizations. Engaging employees effectively as per the organizational goals and objectives improves the bottom lines.

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What Is Employee Engagement?

"Engaged employees stay for what they give (they like their work); disengaged employees stay for what they get (favorable job conditions, growth opportunities, job security)." — Blessingwhite's The State of Employee Engagement 2008

Employee engagement is about connecting the hands, heads, and hearts of the employees with the vision and mission of their organizations. Andrew Carnegie once remarked, "Teamwork is the ability to work together toward a common vision. The ability to direct individual accomplishments toward organizational objectives. It is the fuel that allows common people to attain uncommon results." Development Dimensions International (DDI) defines engagement as "the extent to which people enjoy and believe in what they do and feel valued for doing it." The other definitions of employee engagement are as follows:

"The extent to which employees commit to something or someone in the organization, and how long they stay as a result of that commitment."

"Loyal employees (versus satisfied employees) stay because they want to. They go above and beyond the call of duty to further their company's interests."

"Engagement is the state in which individuals are emotionally and intellectually committed to the organization as measured by three primary behaviors: Say, Stay and Strive."

"The extent to which employees put discretionary effort into their work in the form of brainpower, extra time, and energy."

Tim Rutledge, author of *Getting Engaged: The New Workplace Loyalty*, describes an engaged employee as one who is committed to, fascinated by, and attracted to the work. When employees are engaged they care about the company's future and are willing to go beyond the call of duty in order to help their organization exceed. Both practitioners and academics agree that engaged employees are cognitively vigilant and connected to the organization. David Zinger, says in *Let's Co-Create an Employee Engagement Charter, The Employee Engagement Network*, "Employee engagement is the art and science of engaging people in authentic and recognized connections to strategy, roles, performance, organization, community, relationship, customers, development, energy, and happiness to leverage, sustain, and transform work into results." It is very challenging to engage employees as they have different expectations and aspirations. Additionally, cultural and generational factors matter a lot to engage them effectively. In fact, engaged employees are effective and are passionate about adding value to all stakeholders especially customers.

Employee engagement is intangible. It can be felt when employees enjoy returning to organizations to contribute their best to improve organizational bottom lines. It can be felt when companies are chosen as the best places to work and are branded successfully.

Causes of Employee Disengagement

Frances Hesselbein quoted, "Dispirited, unmotivated, unappreciated workers cannot compete in a highly competitive world." There are many reasons for employee disengagement. Here are some of the reasons—the toxic organizational environment, lack of value system within the organization, lack of inspired leadership, bad bosses, organizational politics, and huge gap between the expectations and realities. To ensure employee engagement, leaders must create value system, bridge the gap between the expectations and realities, and eliminate organizational politics.

Advantages of Employee Engagement

"Employees who believe that management is concerned about them as a whole person – not just an employee – are more productive, more satisfied, more fulfilled. Satisfied employees mean satisfied customers, which leads to profitability." — Anne M. Mulcahy

There are innumerable advantages with employee engagement. It increases employee retention and loyalty. It improves performance and productivity to give competitive edge over others. It minimizes employee turnover and maximizes their morale. It provides customer satisfaction and improves the organizational bottom lines. It ultimately improves shareholders value. Hence, senior leaders and CEOs must follow the slogan of "employee first, customer second, and shareholder third."

Jim Harter, a chief scientist at Gallup, outlines the advantages of employee engagement as follows: engaged employees are more attentive and vigilant; they look out for the needs of their coworkers and the overall enterprise; they personally "own" the result of their work and that of the organization; they re-create jobs so that each person has a chance to do what they do best; and they help people see the connection between their everyday work and the larger purpose or mission of the organization (Baer 2013).

According to the Towers Watson 2012 Global Workforce Study, companies with an engaged workforce experience 6.5 fewer days absent, 41% lower retention risk, and 3X higher operating margins (Lanier 2017).

According to Kruse (2012), a study of 64 organizations revealed that organizations with highly engaged employees achieve twice the annual net income of organizations whose employees lag behind on engagement.

Engaged Leadership

"Appreciate everything your associates do for the business. Nothing else can quite substitute for a few well-chosen, well-timed, sincere words of praise. They're absolutely free and worth a fortune." — Sam Walton

Currently employees are not engaged effectively. As the war for talent is rising globally, the emphasis on employee engagement is gaining momentum. Everyone admits that employees are assets, and human resources are more precious than machines. When the leaders want to get the tasks executed by their employees, they find it challenging. Hence, it calls for engaged leadership.

Engaged leadership is about empowering and engaging the employees to increase organizational performance and productivity. It can be defined as the seven step process of selecting the right talent, building trust and loyalty, managing work, driving performance, influencing through personal and referent power, partnering within and across teams, and training and grooming employees as leaders. It is to ensure alignment of all stakeholders to accomplish organizational goals and objectives.

Tools and Techniques to Engage Employees Effectively

"Connect the dots between individual roles and the goals of the organization. When people see that connection, they get a lot of energy out of work. They feel the importance, dignity, and meaning in their job." — Ken Blanchard

There are some global companies that have actively engaged their employees including Cummins, DHL Express, Southwest Airlines, Zappos.com, Google, and Virgin because they emphasized the theme of "employees first, customers second." Here are some tools and techniques to engage your employees effectively:

- Build trust. According to Joe Mechlinski, the CEO of EntreQuest and the author of *Grow Regardless*, "When employees lack engagement, deadlines start getting missed. Meetings start or end late. People start throwing out 'The T Word,' trust." You might hear an employee say they don't trust that their colleague will deliver as promised. They might not trust that the company will live up to the customer's expectation. Once trust goes away, not much else matters. Without trust, employees focus on assigning blame, instead of delivering results. Hence, lead by example and be transparent to build trust (Altman 2015).
- Ensure that employees feel positive at work and that they can clearly see how their work can contribute directly to the organization's goals and vision.
- Listen from all sources to get ideas and insights to engage your employees effectively. Sam Walton, founder of Walmart, rightly remarked, "The key to success is to get out into the store and listen to what the associates have to say. Our best ideas come from clerks and stock-boys. It's terribly important for everyone to get involved."
- Find out the aspirations and expectations of your employees and assign them tasks accordingly. Identifying whether they are attracted by financial or nonfinancial motivational incentives helps ensure effective employee engagement.
- Allocate roles and responsibilities based on their strengths. Give them challenging tasks to enable them to come out of their comfort zones to execute their tasks effectively.

- Emphasize stretch goals. When employees stretch, they unlock their hidden potential. For instance, Jack Welch emphasized stretch goals and succeeded in GE.
- Encourage job rotation. Job rotation helps employees learn something of everything about other areas to make them more competent and grow as leaders. Job rotation is divided into vertical and horizontal where vertical job rotation helps grow higher level within the organization while the horizontal job rotation helps understand the functions of other areas at the same level.
- Improve employees' attitude as it helps improve their behavior and performance to deliver goods effectively. It ultimately boils down to serving customers and clients proactively resulting in increased shareholder value.
- Create healthy organizational culture and climate for employees to contribute their best. Ensure that the organizational culture is free from organizational politics.
- Ensure that every employee feels heard, valued, and appreciated for their achievements.
- Empower your employees. Give them freedom to make decisions. Respect their failures. Let them learn lessons from their failures to grow as successful leaders.
- Ensure that employees have enough time to interact with one another to enable them to draw ideas and learn from each other.
- Encourage creativity. When employees come to you with their innovative ideas, listen to them attentively and provide your wholehearted support irrespective of the outcome.
- Don't micromanage. It helps them discover their hidden potential. You will be amazed to see them coming out with creative solutions. Offer them assignments and adequate time to breathe to execute their tasks. Give them freedom to work as they will surprise you with their performance.
- Deal people differently. Apply different strokes to different people as people are different with unique egos, emotions, and feelings. Dale Carnegie rightly quoted, "When dealing with people, remember you are not dealing with creatures of logic, but creatures of emotion."
- Take initiative to inspire your employees as they prefer to work with good leaders than under bad bosses.
- Provide wellness programs to your employees to ensure emotional well-being resulting in employee engagement.
- Encourage your employees if they enjoy performing community service by giving them time off from work. It helps them grow holistically as persons and builds the image of your organization.
- Provide them with feedback to enable them to assess their strengths and concerns. It helps them overcome their concerns to grow as better performers and leaders.
- Value your employees as people, not as workers. Meghan Biro rightly remarked, "Employees engage with employers and brands when they're treated as humans worthy of respect." Additionally, respect them as valuable people with skills rather than people with valuable skills.

According to the MacLeod Review (MacLeod and Clarke 2009), a recent report prepared for the UK Government "Engaging for Success: enhancing performance through employee engagement," there are four key enablers of employee engagement: a compelling strategic vision, engaging line managers, employee voice, and integrity. TNS Employee Insights (2014) offers eight tips to engage your employees as follows: get to know your employees, provide basic training for your employees, develop your people, recognize your employees, encourage teamwork, build a customer focused team, coach your employees, and act on employee feedback.

Wellins et al. (2015) conducted ten studies across six client organizations and seven job families correlating a number of our proprietary test items with employee engagement survey scores. It found that engagement was significantly correlated to the following six factors: attachment to the job, agreeableness, emotional stability, openness to experience, achievement orientation, and self-efficacy.

Both disengaged and over-engaged employees are liabilities as disengaged employees lose focus on organizational objectives and over-engaged employees get stressed out. Hence, there is a need to strike a right balance between them to keep employees excited to contribute their best.

There are innumerable advantages for employees also to engage effectively. Paul Marciano, Ph.D., in his book *Carrots and Sticks Don't Work* writes that an engaged employee brings new ideas to work; is passionate and enthusiastic about work; takes initiative; actively seeks to improve self, others, and the business; consistently exceeds goals and expectations; is curious and interested; asks questions; encourages and supports team members; is optimistic and positive; smiles; overcomes obstacles and stays focused on tasks; is persistent; and is committed to the organization (Lanier 2017).

Some employees join companies purely for monetary reasons and ultimately end up with disengagement and disenchantment. Hence, before joining any organization, the employees must understand themselves and find out the organizational culture whether it suits them to enable them to enjoy their work and deliver their goods effectively. Additionally, it is the role of leaders to connect employees emotionally with the organizational roles and responsibilities. Remember, increased employee engagement leads to increased organizational bottom lines. Hence, it is essential to emphasize on engaging employees actively into their tasks.

Employee Engagement and Leadership Development Training Programs

"To build a culture of engagement it is important to incorporate training on intrinsic motivation and employee engagement into management development programs." —Kenneth Thomas

Imparting leadership development training programs helps engage employees effectively. There are several advantages associated with leadership development training programs. They update the knowledge, skills, and abilities of employees. They enhance employees' performance and productivity to achieve organizational

excellence and effectiveness. They improve the image and brand of the organizations. They keep the leadership pipeline ready to enable the second rung of leaders to take over senior leadership positions in case of any organizational eventuality.

Role of CEOs in Leadership Development Programs

"The best CEOs I know are teachers, and at the core of what they teach is strategy."
— Michael Porter

There are some CEOs who are passionate about building next generation of leaders. They walked their talk and shared their knowledge through teaching and training programs to their employees. The list of such CEOs includes Jack Welch of General Electric and Roger A. Enrico and Indra Nooyi of PepsiCo. Roger Enrico became a leadership educator after leaving as CEO. It is obvious that leaders build leaders, not followers.

When CEOs are actively involved in training and grooming their employees as leaders, the employees become more engaged and loyal to their organizations. It also conveys a strong message to the senior management that the organization is committed to developing its employees as leaders. The brand image of the company goes north direction. Hence, CEOs must involve in leadership development training programs actively as it indicates company's commitment to learning and development. Jack Welch, former CEO of General Electric (GE), walked his talk. He had a vision and was passionate about sharing his knowledge and building leaders. Hence, CEOs must demonstrate their vision, passion, and commitment to leadership development training programs.

What Is Soft Leadership?

"Imagine life is a game in which you are juggling five balls. The balls are called work, family, health, friends, and integrity. And you're keeping all of them in the air. But one day, you finally come to understand that work is a rubber ball. If you drop it, it will bounce back. The other four balls — family, health, friends, integrity — are made of glass. If you drop one of these, it will be irrevocably scuffed, nicked, perhaps even shattered. And once you truly understand the lesson of the five balls, you will have beginnings of balance in your life." — James Patterson, Suzanne's Diary for Nicholas

Soft leadership is leading through soft skills and people skills. It blends soft skills, hard skills, and leadership. It emphasizes on the significance of precious human resources. It helps in managing the emotions, egos, and feelings of the people successfully. It focuses on the personality, attitude, and behavior of the people and calls for making others feel more important. It is an integrative, participative, relationship, and behavioral leadership model adopting tools such as persuasion, negotiation, recognition, appreciation, motivation, and collaboration to accomplish the tasks effectively.

Soft leadership is not a submissive leadership or a lame duck leadership but an assertive leadership where soft leaders adopt pleasing and polite communication to execute the tasks. It is a blend of courageous leadership, thought leadership, servant leadership, and inspirational leadership. Succinctly, soft leadership can be defined as the process of setting goals, influencing people through persuasion, building strong teams, negotiating them with a win-win attitude, respecting their failures, handholding them, motivating them constantly, aligning their energies and efforts, and recognizing and appreciating their contribution in accomplishing organizational goals and objectives with an emphasis on soft skills. It is based on the right mindset, skill set, and toolset.

Rao's 11 Cs and Soft Leadership

Leadership basically depends on three aspects—how you communicate with others, how you make decisions, and how you take action. When you can execute these three activities effectively, you become a successful leader. However, to evolve as a soft leader, you must communicate with an emphasis on soft skills; make decisions by blending your head, heart, and gut; and take action keeping the ground realities and goals in your view without compromising task-orientation. There are 11 Cs that constitute soft leadership. They are character, charisma, conscience, conviction, courage, communication, compassion, commitment, consistency, consideration, and contribution. It is highly challenging for people to cultivate these 11 characteristics. However, if people possess more than six traits, they get into the fold of soft leadership. Here is the diagram (Fig. 16.1) connecting 11 Cs that collectively constitute soft leadership.

Soft Leadership Is an Ideal Leadership in the Digital Era

Soft leadership is the best fit for the digital age. It helps lead knowledge workers effectively. Previously there were more manual workers who needed various leadership styles. However, in the present rapid changing digital scenario, the knowledge workers need a different leadership style—soft leadership style. The knowledge workers are ambitious, intelligent, and tech savvy. They have totally different expectations and aspirations than their predecessors. They have an advanced mindset, toolset, and skill set gained through unique professional experiences. And soft leadership is the ideal fit for their needs.

Currently the employees are more diverse than ever, and this offers both opportunities and threats. Opportunities include creativity and innovation to improve products and services; and threats include looking at differences, not similarities. Hence, we must convert this threat into an opportunity by celebrating diversity in the workplace. It also calls for unique leadership style that brings employees into one common platform to achieve the organizational goals and objectives.
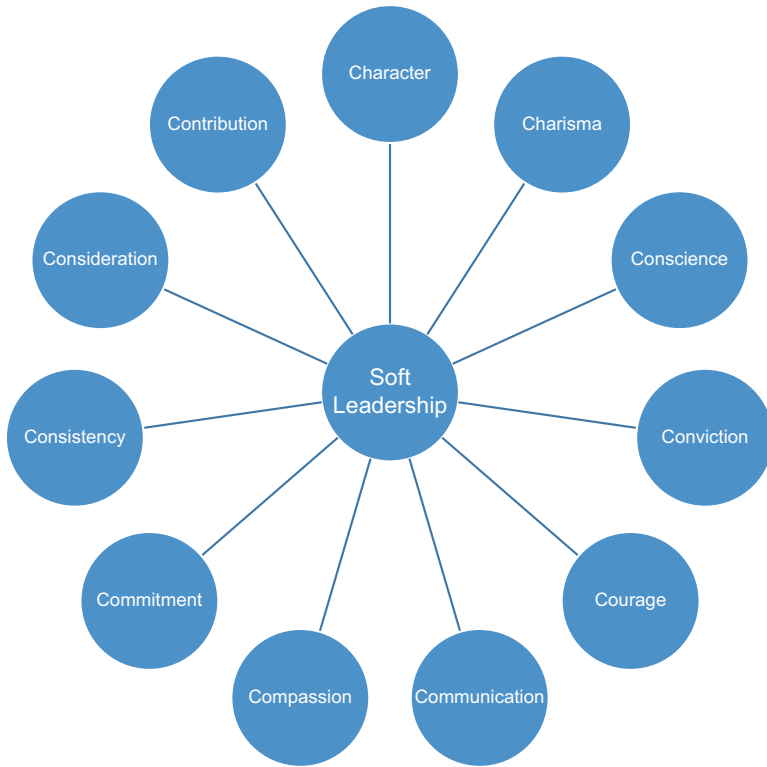
Fig. 16.1   The 11 Cs of soft leadership

Soft Leadership Is the Future Leadership

Stephen R. Covey once remarked, "Always treat your employees exactly as you want them to treat your best customers." Globally the philosophy of "employees first, customers second, and shareholders third" is gaining momentum. Keeping this philosophy in view, the global organizations need leaders who can navigate their organizations through a network of relationships. Presently the days of positional power work less and referent power works more. Above all, the global organizations must be networked, flat, flexible, and diverse. Hence, soft leadership can work for any company and country regardless of its size or budget.

The days of command-and-control leadership don't work anymore. What works presently is trust-and-track leadership. As the world is changing rapidly, the knowledge, skills, and abilities essential for employees are changing rapidly. The employees are reinventing themselves to keep pace with the rapid changes in technologies. Additionally, they are more focused on their careers and are ready to sacrifice their families to fast-track their careers. Their expectations and aspirations are rising. Hence, leaders at the top must reinvent with their leadership styles, tools, and techniques to lead their employees in this digital age.

Soft Leadership Is Engaged Leadership

"I consider my ability to arouse enthusiasm among men the greatest asset I possess. The way to develop the best that is in a man is by appreciation and encouragement." — Charles Schwab

Soft leadership helps engage employees effectively. Most employees crave for partnership rather than leadership. They crave to work with partners rather than under bosses and leaders. They crave for importance and recognition. They appreciate to be part of the decision-making and love to be empowered. They are career oriented and thrive working under challenging conditions. Hence, soft leadership helps engage employees effectively and deliver goods effectively. Hence, soft leadership is an engaged leadership.

Active Involvement of CEOs in Employee Engagement

"Early in my career, one of the first business lessons I learned was this: It's impossible to win the hearts and minds of people unless you clearly establish goals and values and reward people if they act in a way that leads to the fulfillment of those objectives. It quickly became clear to me that if you want to make sure your customers are treated well, you have to make sure you treat your employees well and recognize their efforts." — F. Robert Salerno, CEO of Avis

Aon Hewitt's (2011) research and experience indicates that talent is more successfully managed in organizations where senior leaders take active ownership of the leadership/people agenda; HR priorities are clearly embedded in the business strategy; employee communication is constantly open, honest, and transparent; leadership strategy is measured by outcomes; key talent is built by experience, exposure, and feedback; and talent is more built than bought (75% internal; 25% external). It outlines facts and perceptions about senior leaders as follows:

- Senior leaders are typically more engaged than other employee groups.
- The gap between engagement levels at the top of an organization and those lower in the organization is smaller in high performing organizations.
- Employees' perceptions of senior leaders tend to be less positive than their perceptions of middle or immediate line managers.
- Engaged senior leaders improve engagement at lower organizational levels, particularly the critical middle managers who in turn build engaged teams.

The Gallup findings indicate that when executive teams are highly engaged, the organization's managers are 39% more likely to be engaged. Hence, senior leaders especially CEOs have an important role to play in engaging their employees effectively. They are the strategic thinkers, visionaries, and decision-makers who understand the organizational ground realities very well. When they are involved, it demonstrates the organization's commitment to employee engagement. Hence, they must walk their talk and must involve actively in employee engagement (Harter 2015).

Although it is the responsibility of every executive to ensure employee engagement, it is the senior leaders and CEO who must take more responsibility to drive the process of employee engagement. They must ensure opportunities for their employees and impart leadership development training programs to them. It helps their employees build their knowledge, skills, and abilities and enable them to deliver their goods effectively. It minimizes stress and ensures job satisfaction and employee engagement.

Simon Sinek quoted, "When people are financially invested, they want a return. When people are emotionally invested, they want to contribute." Hence, leaders must adopt both financial and nonfinancial incentive to motivate their employees. Mostly it is the nonfinancial incentives rather than the financial incentives that work for employees.

Sylvia Vorhauser-Smith writes in her Forbes article titled, *How the Best Places to Work are Nailing Employee Engagement*, as follows: Google has created an environment for employees to thrive that goes beyond stocking its kitchens with free gourmet food and on-site laundry service. Its corporate culture is one of the reasons it is consistently ranked a great place to work. Google GOOG +1.15% values the opinions of employees and hires new associates by committee. It communicates an environment of playfulness from whimsical doodles to April Fool's Day jokes. She further mentions that DHL Express takes employee engagement seriously in the office, on the roads, and in the air. It has an incredible culture of thanking employees, whether that's through monetary rewards, honoring top performers at its annual Hollywood-style black-tie event, or pinning notes of appreciation on the company corkboard.

CEOs must be mindful of the employees in their organizations as they need to feel a sense of well-being to run the race well. They must ensure career advancement of employees. For instance, mentoring is a big priority at MD Anderson Cancer Center. Its formal mentoring program helps employees develop professional goals and connect with colleagues (Vorhauser-Smith 2013). This commitment to growth at all levels—not just senior leaders—shows employees there's a future for them. They must engage in social interactions outside work—Cummins has a commitment to the communities where it lives and operates. More than 27,000 Cummins CMI -0.23% employees worked on community service projects in 2012, a 63% increase over the 16,500 employees who participated in the company's Every Employee Every Community (EEEC) initiative in 2011. Participation in these events is a great way to strengthen relationships and adds an enjoyable social dimension to work. When colleagues feel connected, productivity improves (Vorhauser-Smith 2013).

CEOs Must Evolve as Chief Engagement Officers

CEOs must align their employees with strategy. They must groom line managers who have the biggest impact on the engagement of their team members. They must know how to communicate the organization's stories—Southwest Airlines has a reputation for outstanding employment branding. Being fast, fun, and

friendly is part of their DNA. Even those who don't work for the organization have the perception that it's an innovative, fun, and cool place to work (Vorhauser-Smith 2013).

CEOs must build leaders, not bosses, because employees prefer to work with leaders, not under bosses. They must adopt best practices from others to engage their employees. They must give their employees a flexible and supportive environment. For instance, Google has a bowling alley and yoga rooms. Free food, yoga classes, happy hours, commute buses with Internet access, and even free laundry service have now become commonplace in high-pressure companies across a wide range of industries. These are no longer just "perks"; they are essential elements of making work fit into our lives (Bersin 2015).

Leadership is all about learning continuously and adapting the techniques that suit your environment and organization.

Employees follow their leaders with remarkable clarity, trust, compassion, stability, and hope. Hence, CEOs must demonstrate them to engage their employees effectively. In a nutshell, they must become role models to their employees.

CEOs must communicate well with their employees. They must walk their talk. They must lead by example to win trust and confidence from their employees. They must evolve as transformational, charismatic, authentic, participative, and soft leaders to engage their employees effectively. Precisely, they must become chief engagement officers.

There is a myth that employees succeed due to their educational background, experience, and expertise. However, the fact is that they succeed because of their behaviors and traits. Hence, CEOs must develop soft skills in employees to improve behavioral skills, engage in the work, and succeed professionally.

Emphasizing organizational culture helps enhance employee engagement. Hence, instead of giving high salaries, the CEOs must provide healthy organizational culture and climate to ensure career advancement for their employees. To summarize, CEOs must recruit the right talent; create a healthy organizational culture; build their knowledge, skills, and abilities constantly; motivate them to deliver goods effectively; and recognize and reward them to engage their employees effectively to achieve organizational excellence and effectiveness.

CEOs must engage their employees' heads and hearts to accomplish their organizational goals and objectives. Instead of emulating other companies, CEOs must draw their own blueprint to engage their employees with a long-term strategy. It must be based on organizational culture, vision, value system, and the availability of resources. They must note that what worked for other organizations might not work for their own organizations.

Summary

"Employee engagement is an investment we make for the privilege of future proofing our organization's productivity and performance." — *Ian Hutchinson*

As parents engage their children effectively in personality development, organizations must engage their employees in professional development and career advancement.

Employee engagement is here to stay. The present and future organizations cannot survive without employee engagement.

Employee engagement either makes or breaks organization. Some companies are chosen the best places to work because their employees are engaged effectively and are emotionally integrated with their organizations. Research indicates that workers have three prime needs: interesting work, recognition for doing a good job, and being let in on things that are going on in the company. Therefore, all stakeholders including CEOs must strive to engage their employees effectively to improve organizational bottom lines. To summarize, employee engagement is a two-way street. It is a win-win for both the employees and employers. Hence, both employers and employees must take ownership of their roles and responsibilities to achieve organizational excellence and effectiveness.

"I am convinced that nothing we do is more important than hiring and developing people. At the end of the day you bet on people, not on strategies." — Larry Bossidy CEO, Allied Signal

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Part III

Manifestation of Engaged Leadership in Practice

Are "U" Ready for the Future: Design Thinking as a Critical Educational Leadership Skill

17

John M. Gould

Introduction

> *The world is not just rapidly changing, it is being dramatically reshaped – it is starting to operate differently and this reshaping is happening faster than we have yet been able to reshape ourselves, our leadership, our institutions, our societies, and our ethical choices.*

> ~Dov Seidman (as cited in Friedman 2016)

As an educator for the past 48 years, I have been through a lot of change both in education and outside of it. My experiences include teacher, counselor, superintendent, and college professor. Reflecting upon those years, I ask myself what has really changed in education? Structurally schools are the same today as when I went to school in the 1950s. Almost 20 years into the twenty-first century, schedules, curriculum organization, grade levels, and the workday for both teachers and students are basically the same as back then. Even with the infusion of technology, which gives us great opportunities to change these structures, school has been very slow to adapt. I have seen reform after reform introduced over my many years working in K-12. Back in the 1980s, the report A Nation At Risk was the major catalyst to reform our failing school to compete globally, but in 2017 we are still a nation at risk if you listen to politicians and media reports. Why is this and what must we do to break out of this cycle of failed reform? To do so, we must begin to understand why we need to shift our thinking from reform to that of redesigning the basic structure of schooling for all. If we can do this, then we can prepare our children and society for their future.

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The Emerging World of the Twenty-First Century

Why do I believe that design thinking is a critical leadership tool for leaders today in order to engage people in finding the possibilities of the future within their organization? My answer is based on the fact that as we enter the twenty-first century, advances in informational technologies; the evolution of neurosciences, genetics, bioengineering, nanotechnology, and robotics; and changes in the structure of work are greatly impacting the world. This is the emerging world in which our children will live and work. So what is accelerating this change in the world? One word: technology! The futurist and inventor Ray Kurzweil (2006) defines the future as a period during which the pace of technological change will be so rapid, its impact so deep, that human life will irreversibly transform.[1] MIT's Brynjolfsson and McAfee (2014) show that this technology brings great benefits for people's lives, but along with these benefits are great challenges for those individuals who get left behind. This will be particularly true for those who just have the skills needed for the past industrial century.

What is driving this acceleration is the exponential growth of technological innovation that is beginning to affect our capacity to keep up with all the emerging changes. A recent report from Beatty & Schweingruber (2016) points out that "Advances in fields such as artificial intelligence and robotics are making it increasingly possible for machines to perform not only physical but also cognitive tasks currently performed by humans" (p. 1). These advances are creating a world that is highly competitive, interconnected, and based on the ability to learn and change rapidly. Seidman's quote above captures the dynamic energy that seems to be permeating the planet. These trends are placing the American educational system at a crossroad.

At the beginning of the twenty-first century, the education systems promoted the concept that most of the jobs that students would encounter in the future are not even created. To deal with the possibilities of these emerging jobs, a whole new set of skills are being promoted.[2] How do educators, who are products of the present system, prepare students for this uncertainty and unpredictability in light of this expansive growth in automation and digital technologies? Also, many of the children we are teaching today will experience life in the twenty-second century! These ideas challenge the very structure of present-day K-12 schools.

To explore this emerging reality, one needs to understand the concept of *downloading*, which traps us in our collective past behaviors. As a former superintendent, I always used Robert Pirsig's (1984) idea from his famous book, *Zen and the Art of*

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[1] See Kurzweil's Accelerating Intelligence web site for a daily update on the advances in technological innovations at http://www.kurzweilai.net/?utm_source=KurzweilAI+Daily+Newsletter&utm_campaign=d12fc5080a-UA-946742-1&utm_medium=email&utm_term=0_6de721fb33-d12fc5080a-281944301.

[2] See The Partnership for 21st Century Learning at http://p21.org. Yong Zhao, the author of *World Class Learners* (2012), has a good web site to explore the skills needed by students today, http://zhaolearning.com.

Motorcycle Maintenance, that if a factory is torn down but the rationality which produced it is left standing, then that rationality will simply produce another factory. So what is the rationality that underlies the present structure of today's schools? At the beginning of the twentieth century, the Progressive Era embraced the ideas of scientific management to bring about reform in all sectors of society.[3] It was based on the belief that a good organization is like a "well-oiled machine" and hierarchical in structure with divisions of labor. Compulsory education, the development of high schools, standardized procedures in teaching and learning, tracking of students, separation of knowledge into discrete subjects, and hierarchical management structure are a few of the impacts of this thinking on schools. Efficiency and standardization are very powerful "mind-sets" within our present culture simply because we are all products of this system!

As educators, what do we do to *let go of* for the sake of our student's future? We need to let go of the belief that we need to standardize learning for all students. Erik Brynjolfsson and Andrew McAfee (2014), in their book *The Second Machine Age*, point out the need for ideation, large-frame pattern recognition, and understanding complex forms of communication as the underlying framework for learning in the twenty-first century and beyond. Our educational system needs to redesign around self-organizing learning environments that emphasize self-directed learning, product-based learning, and unstructured school days driving by student/teacher interest in meaningful learning. If these are the mind-sets for designing schools for the future, then design thinking and the leadership skills associated with it can create sustainable learning environments for all learners.

The Three Tools for Engaged Leadership

Peter Senge (2012) stated, "leadership for systemic change in public education is far less advanced—indeed far too few even see the connection between building a sustainable society and basic innovation in education" (p. 45). Fritjof Capra (2002) argues that to build "a sustainable society for our children and future generations, we need to fundamentally redesign many of our technologies and social institutions so as to bridge the wide gap between human design and ecologically sustainable systems of nature" (p. 99). To address Senge's concern and advance Capra's argument, educational leaders now have a set of tools that can help them to navigate the uncertainty and unpredictability they are facing both in the short and long term as the next generation is prepared for their world. These tools will help you to engage all participants within your school and the community at large. Design thinking, coupled with systems thinking and Theory U, gives one the ability to understand the dynamics of change at both the personal and organizational levels.

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[3] See Tyack and Tobin's (1994) detailed historical perspective on how the present structure of US schools developed.
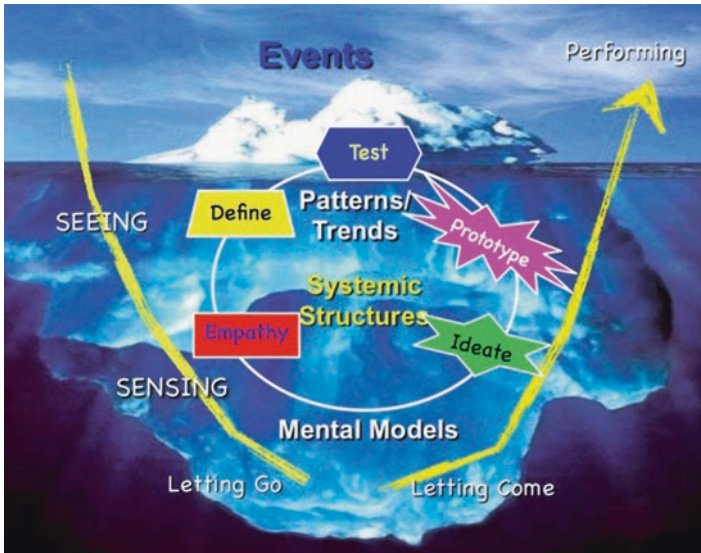
Fig. 17.1 Relating three leadership skills

Figure 17.1 gives you a visual in thinking about the relationship among the three leadership skills needed in order to rethink and design the types of learning environments needed for the future.

The First Tool: Systems Thinking – The Iceberg

As with any organization, a school system is very complex and dynamic. Peter Senge[4] points out that systems consist of patterns of interdependency and the ability to see into the future. In order to cope with the rapid change that we are all experiencing, it is necessary to develop the capacity to understand and work with systems! It is important to think of a school system as how its different parts interact daily, not in the way they act separately. Not looking a math program in isolation from other areas such as art, music, and science is the shift in thinking that is needed in schools today.

In order to begin to think systemically, the metaphor of an iceberg is used to help (Fig. 17.2).

Within the iceberg metaphor, the level of mental models is the most important to understand. The reason is that they are the images, assumption, and stories that we carry in our heads of ourselves, other people, institutions, and every aspect of the world. They shape how we act and design the visible structures within our schools. But because they are usually tacit, existing below the level of awareness, they are often untested and unexamined. For example, what assumptions allowed for the creation of grade levels? Think of mental model as the way we "map-out" the world

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[4] See https://www.youtube.com/watch?v=HOPfVVMCwYg for Peter Senge's definition of systems thinking.
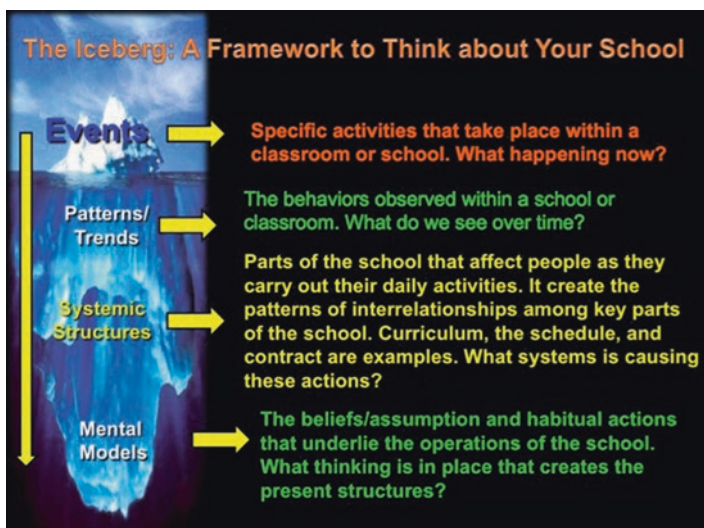
Fig. 17.2 The Iceberg as a metaphor

around us, which is very important to design thinking! When we don't surface our own mental model, we allow for our daily routines and thinking go unexamined. This is downloading, which reinforces our habitual patterns of acting and thinking.

To use this iceberg framework, here are the questions you can use within your school system:

At the *event level*, what are you seeing happening within a classroom, a department, or building? What do you observe daily? How do you react to the event?

At the *patterns and trends level*, what has been happening within a particular classroom, department, or building? How do you use these trends observed to anticipate future behavior within a particular environment?

At the *structural level*, you now begin to ask the question why is what I'm observing happening? How does the design of the classroom affect the behavior of both the teacher and students? How does the curriculum shape the way one thinks about knowledge, learning, and teaching?

At the *mental model level*, you now ask the question what are the beliefs and assumptions that underlie my thinking and that within the school?

As a leader, utilizing this framework allows for a "deeper dive" into how the present structure shapes the behavior of all within the school. Once this is understood, then we can begin to explore the types of conversations needed to allow for new possibilities of action to emerge.

The Second Tool: Theory U – Conversing for Letting Go, to Let Come

Once you begin to understand the patterns of relationship within a school, then the ability to explore the sources of thinking that underlie our actions becomes important. Theory U was developed by Otto Schamer (2016) of MIT to explore the
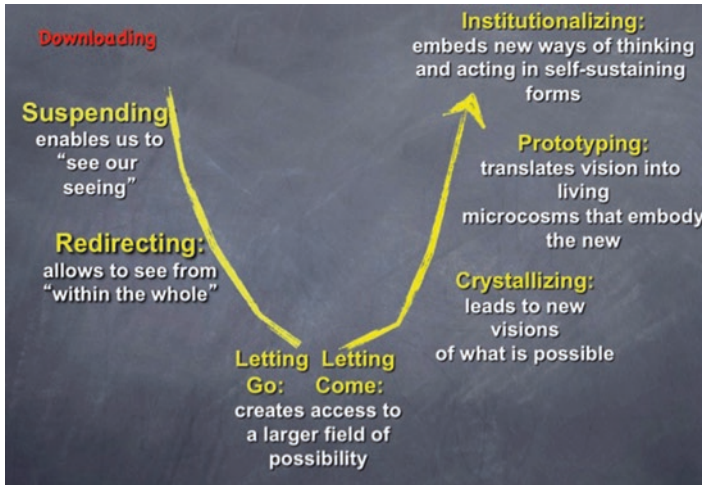
Fig. 17.3 Basic structure of "U"

essence of leadership in a changing world. He defines the essence of the "U" framework as "The quality of results produced by any system depends on the quality of awareness from which people in the system operate" (Scharmer, 2016, p. 18). The leader's awareness and attention to themselves and people within the system are what will lead to creating new possibilities in the future. The key process is the ability to let go of the past in order to allow the future to emerge through the process of prototyping its possibilities.

The basic structure of the "U" is seen if Fig. 17.3.

What makes the "U" a powerful leadership tool for engaging people is that it serves as the intersection between the concepts in systems thinking and the actions related to the process of design thinking. It starts with becoming aware of your habitual thinking and actions which defines *downloading*. The more aware you are of this, the better your chances are to *suspend* your judgments about what you are *seeing* around you. Once you suspend your downloading, you then become more aware of the reality in which you are living. The key to seeing what is around you is the ability to ask the right questions and to learn to continue to suspend your judgment. In doing this, it will lead to *sensing* the whole of your system. Scharmer and Kaufer (2014) point out that "it's about closing the feedback loop between people's experience of reality ("what the system is to us") and their sense of participating in the whole cycle of experience" (p. 139).

Once you suspend your preconceived ideas to see what realities you are truly facing and being to see the system as a whole, then you have reached the bottom of the "U." This is the space called *presencing* where the possibilities of emerging futures begin to come into focus. It is the place where you let go of the past in order to allow oneself to be open to something that is trying to emerge in us. In Scharmer's (2016) words, presencing is "the state we step into our real being, who we really are, our authentic self. Presencing is a movement that lets us approach our self from the
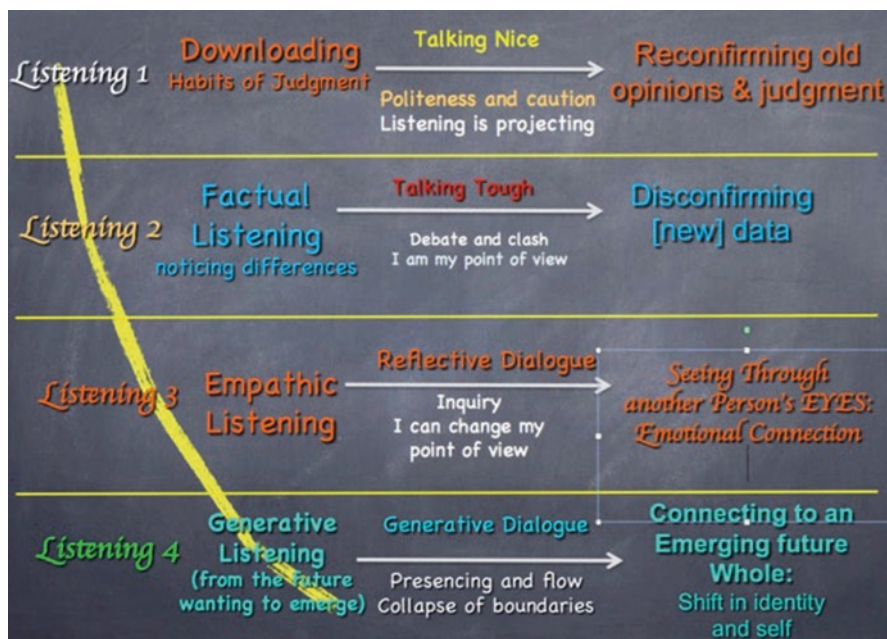
Fig. 17.4 Getting to the bottom of the "U"

emerging future" (p. 161). Once you as a leader can experience this state and help others to co-create with you new possibilities, then traveling up the "U" connects to design thinking.

So the question is how does one begin the travel down the "U"? The key to answering this question is found in our understanding of the types of conversation that take place on the journey down the "U."

Figure 17.4 presents the levels of conversation within any system that a leader needs to be aware of in order to get themselves and others to practice to get to the bottom of the "U."

Let's take a journey down the "U" and look at the levels of conversation and listening.[5] Think about a faculty or administrative meetings you have attended. Have you ever experienced either a principal or superintendent starting out a meeting with pleasantries and you respond in kind. Then she proceeds to give directions for a new project, and the expectation is that everyone will accept the plan. There is no real discussion about what is really going on with the group's thinking about the plan. This is what *downloading* is like because the conversations just follow normal patterns of behavior and speaking. The underlying assumption of all involved is based on "this is what you are going to do, and don't ask why!"

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[5] See https://www.youtube.com/watch?v=eLfXpRkVZaI as Otto Scharmer defines the leadership process of listening.

Moving down to the second level, the meeting now exhibits an understanding of differences in thinking about the plan. The conversation now enters the field of *debate*. Here members of the faculty or administrative team speak their own mind about the plan. This can produce tension within the group because divergent views emerge, but the leader allows for opposing views to surface in the conversation. At this level because debate is the format, the conversation is based on beating down another's idea. The underlying assumption at this level for all to operate is *hear what I'm saying and this is why I'm saying it*.

These first two levels promote conversations and listening habits that are focused on blind compliance to a leader's point of view or winning the argument through debate. As issues become more complex to solve, the need to develop inquiry and reflection for all members of the group is required. In order for this to happen, the conversation and listening move down to the third level.

At this level, the leader now engages the members in reflective dialog leading to *emphatic listening*. This is the level were true engagement is fostered by the leaders. Understanding at this level and the next are important to the design thinking process. Inquiry is the key process leading to emphatic listening. Within this type of faculty or administrative meeting, the focus is on conversations that can begin with *here is what I'm thinking and here is how I developed my thinking.* The difference from debating to this level is that all the members of the meeting are moving to a level of trying to understand each other's point of view. The underlying assumption for this type of conversation is *can you help me to understand what you're thinking?* The meeting now moves from defending a particular viewpoint that you own to a field that you now see yourself as a part of a larger system.

Once you begin to understand the process of level 3 and it becomes part of the conscious routine of your meetings on a regular basis, then the possibilities of level 4 can happen. At this level the conversations can lead the group to allowing for the new possibilities to emerge to address the needs of your school and its relation to learning and acting. This is a very unique level because it creates a new bond within your team that at times transcends time and allows for the letting go of old ideas to explore the possibilities that the future can allow. Think back to any time that you participated in a high-performing team either in sports or a past project. There is a sense of "flow" that develops among all the team members. This is what *generative dialog* produces for all the members. Once a team can reach this level of letting go, then design thinking becomes the tool to move up the "U."

The Third Tool: Design Thinking – Making Ideas Actionable

Design thinking is the tool that brings the above tools together for creating the possibilities for the future of schools and their communities. Design thinking is the travel up the "U" to our possible futures within our schools and communities. It gives one the leadership tools to explore the big ideas within your school or organization and the means to make them happen. It is what engaged leadership is about. Tim Brown (2009), the president of IDEO, states that "Design thinking relies on our ability to be intuitive, to recognize patterns, to construct ideas that have emotional meaning as well as functionality, to express ourselves in media other than words or
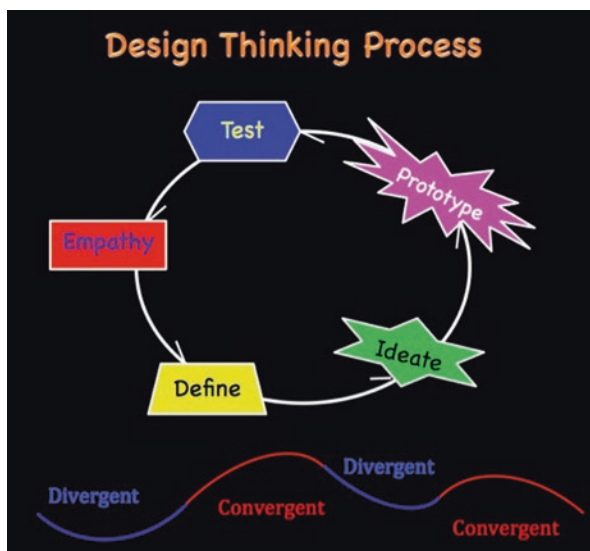
Fig. 17.5 The design thinking process

symbols" (p. 4). Design thinking is not a linear process (convergent thinking) that follows step-by-step procedures, but a process of discovering connections (divergent thinking) in order to see new possible patterns and relationships that exist in your school.[6] Both types of thinking are needed within any school. For example, convergent thinking can be seen in policies in dealing with discipline issues to follow set procedures as does school budget development. But, if you are exploring new ways to organize the day, redesign the schedule, or build a new sustainable building, design thinking and its use of divergent thinking is the process that helps you to visualize new possibilities.

Figure 17.5 visualizes the design thinking process.

Starting the process with *empathy* is what makes design thinking unique. Stepping into the shoes of others gives you the ability to immerse yourself into the lived experience of another. Beginning with empathy, it allows the leader to surface the mental models of participants by utilizing empathic listening in order to develop a mind-set within the group that we can produce our hopes and aspirations. It fosters a sense of trust in both the process and all who are involved. For example, if you are a building principal, listening to both teachers and students in a particular grade level, you can develop a deeper understanding of their aspirations for developing new ways to add a "maker space" to the daily routine of learning.

Once a sense of what is possible is created, then the group needs to *define* the challenge that it will focus on. The team should do what I call a scanning of the

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[6] This video https://www.youtube.com/watch?v=nyt4YvXRRGA is a good example of design thinking in building a school.

future. This is a dive into a wide scan of any information and activities that can support their view of emerging trends or needs. In the IDEO Human-Centered Design Toolkit (2011), the challenge is seen as guiding the direction for finding the opportunities and solutions that the challenge sets for the team. A good challenge statement should be framed in human terms (rather than technology, product, or service functionality), broad enough to allow you to discover the areas of unexpected value, and narrow enough to make the topic manageable. So using the above "maker space" example, the challenge statement might be "How can we create a learning environment that allows students to apply the twenty-first century skills of innovation and design?"

Once the challenge statement is defined, the process of *iteration* is started. At this stage in design thinking, the team begins to generate lots of ideas in ways to address the challenge statement. Brainstorming is the process used. The team is encouraged to generate "wild ideas," defer judgment, build on the ideas of others, and be visual in presenting ideas, and quantity not quality is the goal for this activity. The reason in deferring judgment is important in that it allows for ideas to develop and grow. Working off the challenge statement above, the principal would create a space for the team to use Post-its, large sheet of paper, and pens to begin the brainstorming process. The process can last between 30 min and 60 min. Once all of the ideas are developed, the team begins the process of clustering ideas to look for themes and patterns. Don't just do this one time. Keep rearranging till everyone in the team feels that the themes are right for the group! Once the themes are agreed upon, then the team looks to think about how these ideas might work within the building. This leads to the next step in the design process, prototyping.

Prototyping is the process of allowing the team to try out the ideas generated in the iterating process. This is the actionable process of going up the right size of the "U." Scharmer (2016) states, "when moving into prototyping you need to stay connected to the inspirational spark of the future" (p. 206). He also continues that prototyping is "something that isn't finished but that will allow you to elicit feedback that will take you, and it, to its next, improved version" (Scharmer, 2016, p. 210). Prototyping allows your team to think with their hands in order to make ideas from the iterating process tangible. It allows the team's ideas to become visible for others to discuss and give feedback to your ideas. Tim Brown (2009) states, "Prototypes should command only as much time, effort, and investment as is necessary to generate useful feedback and drive an idea forward" (p. 91).

How a school can develop its prototype can be accomplished by using any of the following tools: storyboard, role-playing, building a model, diagram, and creating a story of the model in action. It is important to create several possibilities with your prototype because it is not a finished product. Once the prototype is developed, the team presents it to other interested parties to get feedback. This feedback is used to refine the prototype leading to the final step.

The final step is *testing* the model. At this stage the team now asks the question: How can we use our model? Here you begin to explore the implementation strategies, the leadership needed, and how to get feedback on the progress of the model. The underlying processes to these include outreach to others to generate enthusiasm, creating new patterns of relationship both within the school and outside groups, leadership that encourages and nurtures participation, development of timelines, and identifying milestone to gain feedback on progress.

Taken together, these three tools can nurture the engagement that a leader needs to bring to a school in order to reach its fullest possibilities in the future.
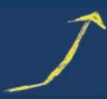

Seeing the Tools in Action: A Case Study

In looking at the tools of systems thinking, Theory U, and design thinking, what would it look like to implement either within a school system or teach emerging leaders? To explore this question, I am going to use the second part of the question as a way to develop the skills to make it happen within a school system.

As part of Drexel University's part-time doctoral program in educational leadership, four core courses make up its foundational leadership development. It starts with understanding systems, moving to discover the "source" of one's leadership through the "U," then exploring the impact of technology and automation on learning, and finally how divergent/convergent thinking is critical to leadership through design thinking. The course that brings these together is EDUC 801 Creative Strategies for Educational Leaders. This 10-week course is structured as a design studio, which allow for conversations within a team to explore designing new forms of learning spaces using the processes found in design thinking. The essential question of the course is: How does your learning team structure new learning environments that allow for all learners to be able to live sustainably and find their passion for learning? The teams utilize the learning's from systems, Theory U, and technology to apply them to concepts found within design thinking, creativity, and innovation to explore and answer this question. This cross-disciplinary thinking helps the teams to understand the creative and innovative processes as related to the core leadership skills that are needed to develop highly competent leaders in the twenty-first century. Using the design thinking process outlined above, at the end of the 10 weeks, the team presents their final design for a future school/learning environment. Each design must address at the minimum the following:

1. Design the physical space, information flow within the system, and the system of work.
2. Leadership skills necessary to make this environment sustainable.
3. Projected implementation strategies that lead to a sustainable project (Table 17.1).

Table 17.1 The flow of activities over the 10-week period

Weeks	Flow of design activities	Systems thinking
1–3 Observe Observe Beware of VoJ, VoC ,VoF	Identifying the issues that could be relevant to the future of our children Environmental scanning – regional/global – using the WSJ, sacks material, and online news Based on the scans, define what the teams see as its design challenge How will the team approach the challenge? Based on both the scan and challenge, what data needs to be collected from the field? Voices from the field	Events Behaviors Mental models
4 Crystalizing letting go	Analyze data from the field What are we learning from the field? What information will define the knowledge base for an emerging learning field to be developed? What are the opportunities we are finding for dealing with our challenge? Teams brainstorm by thinking expansively and without constraints	Events Behaviors Mental model Vision
5–6 Prototyping	Teams begin to prototype possible designs for new schools Teams build out their ideas, making ideas tangible Teams gather feedback from each other and from the outside Be careful of AP, MA, and bla, bla, bla	Systems thinking Vision
7–8 Designing	Take one aspect of your "end view" and begin to put structure to this school/learning environment Develop the steps that 1. creates the physical space, information flow, and system of work. 2. Leadership skills. 3. Implementation strategies	Vision Mental model
9–10 Performing	The teams tell their stories of their new designs for schools that will prepare humans for a sustainable future	Events Behaviors

This table allows one to see how the activities within given weeks build to a final design of a new learning environment. During the first week, the teams explore on blackboard learn resources such as Jeffery Sach's views on global sustainability and Wall Street Journal's yearly view of experts in many field about future trends in all sectors of society and video sources from leading experts on all issues affecting people and the planet. The teams look for patterns in the

information to find emerging trends. This scanning is used to create a view of the world and what might it mean to the development of an educational environment for our children and adults.

After completing the scan, the teams develop their challenge statement that drives the development of their project. An example of a challenge is *create an urban educational framework that supports the psychological, social, academic, and physical aspects of human childhood development and that emphasizes self-determination in evaluating and generating students' aptitudes, interests, and skills in a process that stimulates lifelong learning and career development*. Once their challenge is defined, the team members then go into the field, which might include students, parents, or co-workers, to get feedback about their perception of the challenge. The teams are reminded to use the process of "generative conversation" – listen with an *open mind and heart* to what they are saying!

In the fourth week, the teams begin to brainstorm ideas about design which can emerge in order to start the prototyping process. From this they build their prototypes for a final presentation to all the teams for feedback. Since the class can be either in a blended model or totally online, the prototyping takes different formats. In the blended model, the team can work with physical objects working with their hands to build out their model as (a) and (b) show.[7] In an online class, the teams need to utilize different media tools to build a prototype, and in this case the team (c) created a functional web site called Pathways for Lifelong Learners.[8]

Once the prototyping is completed, then over the next 3 weeks, the team works with the feedback from other teams and shares their "prototype" with others outside of the class environment. If team members work in a K-12 environment, they share with students to get feedback. If team members work in a university environment, then they share with colleagues for their feedback. Finally, if team members work in a non-educational environment, then they share with a few co-workers for feedback. As pointed out in IDEO's *The Field Guide to Human-Centered Design*, (2006) "If the point of a prototype is to test an idea, then collecting feedback from potential users is what pushes things forward" (p. 127).

In the last week of the course, the teams present their final redesigned school and post them to various social media sites such as YouTube and the Presencing Institute website.

What Have I Learned from This Process?

I started this chapter with the statement that design thinking is one of the critical leadership skills needed in the twenty-first century. Coupled with systems thinking and Theory U, it gives leaders a powerful set of skills to deal with the complexities related

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[7] This is team (a)'s prototype, https://www.youtube.com/watch?v=0zA7SetO36Q, and this is team (b)'s, https://youtu.be/qlAhwY-Ax9k.

[8] This is the online team (c)'s prototype with feedback: https://www.youtube.com/watch?v=wcYe_Hne8Nw.

to rapid change. So after 7 years of exposing my students to these frameworks and ideas, what have I learned? Here are what I have found from some of my students:

> *"What I have learned from all of the readings and activities in these courses is that I feel strongly that all our education now is not preparing our students for the future, and through the design process this has shifted my thinking in what we need to do."*
>
> *"Theory U guided the development of our team's sense of awareness of what can be instead of what is. The design thinking process gave both systems and the "U" more depth in acting upon something."*
>
> *"I teach a lot of college level business courses, and I was extremely impressed on how aligned these three courses were in allowing our team to create what we believe the future of schooling will be."*
>
> *"This course helped me to see systems as a shift from a scientific mind-set of analysis to one of creativity in order to create a process of living change."*
>
> *"The online environment in prototyping caused us to communicate our ideas through pictures, which was a breakthrough moment because the pictures caused us to express our thinking differently. It was exciting!"*
>
> *"What I learned from working in the team is that I had to be considerate of everyone within the group. You need to communicate differently because you can't assume that everyone understands what you are saying. I learned how to ask questions to understand another's point of view."*

It is important to remember that the students who have participated over the years in these courses are practicing K-12 teachers and administrators, higher education personnel, and people from outside education. So the feedback from these students is based on the realities of their experiences within functioning schools. This allows them the opportunity to try out each of these frameworks within their professional roles. I know from my own experience as a superintendent, using many of this concepts even before they became the new rage in the educational literature, I had a group of elementary teachers come to a school board to ask to have the walls knocked down between their classrooms in order to implement design ideas that they created around multi-aged group of 6–8-year-olds and team teaching. It was a process that took 2 years of leadership giving the space and encouragement in thinking systemically, generative conversations, and prototyping future possible designs. Their aspirations and passion for this design convince the board to bring the walls down!

I would like to end this chapter by linking it to the overall focus on engaged leadership in this book. If engagement with all stakeholders within a school or the community at large underlies leadership, then understanding one's source of their leadership is critical. Scharmer (2016) gives the leader three perspectives to view their leadership; what do I do, how do I do it, and what are the results? He points out that, "Yet if we were to ask the question 'From what source does our action come?' most of us would be unable to provide an answer. We can't see the *source* from which we operate; we aren't aware of the place from which our attention and intention originate" (p. 7). I stated above that the ability to explore the sources of thinking that underlie our actions is important to creating the future that we want. Once the leader has uncovered the source to who they are and what they love to do, then they can get others within the school or community to explore their sources of

awareness and attention. Scharmer and Kaufer (2014) remind us that, "the quality of results produced by any system depends on the quality of awareness from which people in the system operate" (p. 18).

Linking the knowledge of one's source of leadership to an understanding of how the mental models impact the development of the structures and the patterns of interactions found in schools gives us the ability to redesign the school that is needed to secure a sustainable future for our children.

Reflection Questions

I present you with several reflective questions that will help to start a deeper dive into your leadership journey into the application of these tools.

Systems Thinking:

1. Structure shapes the behavior of peoples within your school over time. What types of structures are in place today?
2. What results do you see in the system today because of these structures?
3. What assumptions are present related to students, teachers, and administrators and related to performance and achievement?
4. What is the vision for our school, and does it relate to your reflections on the questions above?

Theory U:

1. In thinking about your school, what are the highest hopes that you have for it both personally and professionally?
2. What would you need to "let go of" in order to realize your future hopes?
3. How would you create the "space" within your school that would enable a generative conversation about the possible futures that could emerge from the entire building by "letting go… to let come?
4. How would this reflective process and conversation enhance your leadership?

Design Thinking:

1. What resources do you use to expand your understanding of future trends at the global, regional, and local levels?
2. How do these trends impact your thinking about the design of the structures (curriculum, physical spaces, policies, contracts, work, etc.) within your school?
3. As a school leader, how would you start the design thinking process within both the school and community based on your thinking about the above questions?
4. How would you engage the students within your school to participate in this process?

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Engaged Leadership in Volunteer Organizations

18

Robert S. Fleming

Introduction

This chapter is intended for leaders of organizations that utilize volunteers in their staffing model. A growing number of contemporary organizations rely on volunteers to enact some or all of the roles and responsibilities within their organization. Organizations that typically rely on volunteers include community service, charitable, and religious organizations. The chapter addresses the leadership of volunteers regardless of the extent of an organization's reliance on volunteers.

The work of any organization is accomplished by its members; therefore, the members of an organization, whether volunteer or paid, play a significant role in an organization's success and survival. The three common organizational staffing models are volunteer staffing, combination staffing, and career staffing. Under a volunteer staffing model, all organizational members contribute their time and talents without being compensated. Under a combination staffing model, some members of an organization are paid while others volunteer. All organizational members are paid under a career staffing model. Regardless of the staffing approach utilized, its personnel play an integral role in the success of any organization. Thus, the successful recruitment and retention of volunteers is of obvious and critical importance in determining organizational effectiveness, success, and survival.

While this chapter will focus on leadership of volunteers, it will examine two essential organizational success factors – personnel recruitment and retention – and the role of motivation and empowerment in achieving desired success in the recruitment and retention of an organization's most important resource – its

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members. In considering the relationship that exists between recruitment, motivation, empowerment, and retention, we will consider a number of essential questions. Why do volunteers join or affiliate with an organization? What motivates volunteers as members of an organization? What empowers volunteer members of an organization? Why do volunteers retain themselves in an organization or decide to leave that organization? Considering these questions from the perspective of a prospective or current volunteer member provides an essential foundation for understanding the role of effective leadership in recruiting, motivating, empowering, and retaining volunteers.

While a number of other organization-specific examples will be provided throughout the chapter, the recruitment and retention of volunteers to serve their community in its local fire department will serve as a running case throughout the chapter. Local fire departments are responsible for providing essential fire protection to the communities that they serve and protect. Depending on their organizational mission and scope of operations, in addition to fire protection services, these emergency service organizations may also respond to emergency medical, rescue, and hazardous materials incidents.

The prevalence of volunteer staffing within the fire service throughout the United States is illuminated in the *US Fire Department Profile – 2015* published by the National Fire Protection Association (NFPA).[1] This study found that of the 1,160,450 local firefighters in the United States in 2015, 70% were volunteer firefighters, and 30% were career firefighters. With respect to staffing, the report further indicated that of the total 29,727 fire departments, 67% were "all volunteer," 18% were "mostly volunteer," 6% were "mainly career," and 9% were "all career."

Regardless of the staffing arrangement under which a fire department operates, its stakeholders have a common set of expectations that include accessibility, completeness, consistency, convenience, courtesy, effectiveness, efficiency, image, professionalism, responsiveness, safety, and timeliness in the delivery of the mission-critical services that these organizations provide. The successful delivery of services in a manner that fully meets and, ideally, exceeds stakeholder expectations is complicated by a number of inherent challenges in the delivery of emergency services including immediate service consumption, intangible service delivery, labor-intensive services, organizational visibility, time-critical services, varying transaction volumes, and unscheduled service delivery. These challenges explain why some fire departments that traditionally relied exclusively on volunteer staffing have moved to a combination system wherein they supplement their volunteer staffing with paid personnel. This reality is illustrated in the running case of the fire department that operated successfully for many years through volunteer staffing but has recently found it necessary to add a limited number of paid personnel to supplement volunteer staffing.

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[1] *US Fire Department Profile – 2015*, National Fire Protection Association, Quincy, MA, April 2017.

Achieving Organizational Success Through Volunteers

In considering the role of volunteers in achieving organizational success, it is necessary to understand how an organization defines and measures success. An organization's mission statement is an obvious place to start in developing this understanding. In addition to clearly articulating an organization's "reason for being" or purpose, its mission statement provides essential strategic guidance that informs the organization's strategic planning activities, including the identification of goals that the organization intends to pursue during the planning period and the strategies necessary to achieve each goal. The mission statement thus serves a crucial role in charting out and pursuing an organization's desired future; hence, we refer to "mission-driven" organizations. The mission statement likewise provides information that potential volunteers can use to determine if a particular organization's mission aligns with their interest, thus providing an initial "realistic preview" of what the organization does, what it expects of its members, and what its members can expect from the organization.

Providing a comprehensive realistic preview is of utmost importance if an organization hopes to succeed in its recruitment and retention of volunteers. The fire department that we are considering throughout this chapter, like most fire departments today, has experienced challenges in recruiting and retaining volunteers. Until recently, its leaders just assumed that it was experiencing the "recruitment and retention problem" like most other fire departments across the United States. A study, however, revealed that it was not having a problem recruiting new members; rather its problem was retaining its members, including many new members who enthusiastically joined the fire department and disappeared within their first year of membership. The fire department developed and implemented a new program which appears to be achieving success. This new approach begins with ensuring that all potential members are provided a realistic preview through information sessions of their roles and responsibilities as a member, including expected participation in responding to emergency incidents and the various training and certification requirements that the fire department must have for its members. Along with the opportunity to visit the fire station, interact with its members, and observe its operations, these information sessions also afford potential new members a way to get a feel for the organizational culture and climate and to consider whether it would be a good fit for them.

Among the many environmental factors that a contemporary organization must understand and address, two areas have particular relevance to organizations that seek to recruit and retain volunteers successfully. These factors involve demographic and sociocultural changes in the environment from which an organization seeks to recruit and retain the necessary volunteers who are willing to commit their time and talents to the work and success of an organization. Changes in social norms including work, family, and recreational practices, such as families where both spouses work, individuals who have more than one job, increased single-parent families, and individuals working outside the community, affect the recruitment and retention of volunteers. Individually or collectively, these factors can result in individuals having

limited time and/or energy to volunteer. Trends in these areas are unfortunately likely to continue and to further complicate the challenges of volunteer recruitment and retention. They also create situations where individuals who are juggling many other life, family, and work responsibilities will be less inclined to join and stay with an organization as volunteers unless they feel they are making a meaningful difference and their expectations as organizational members are being met. This reality highlights the importance of fully understanding and addressing the expectations of volunteers.

Achieving organizational success in terms of fulfilling its mission, operating effectively and efficiently, and meeting and, ideally, exceeding stakeholder expectations requires that organizational members enact their respective roles and responsibilities successfully. The work of the organization must be divided through division of work, and appropriate individuals should be assigned to perform the various tasks through labor specialization. All members of an organization, including volunteers, should have job descriptions that outline the responsibilities and duties of the positions they hold, as well as the working relationships they will have with others, including other volunteers and paid personnel. Reporting relationships should be clearly articulated in this essential document. The job description should also serve as a basis for periodic evaluation of all organization members, including its volunteers.

Successful management and leadership of volunteers demand that the organization's expectations for the performance and behavior of all of its members, whether volunteer or paid, be clearly communicated in the interest of avoiding two possible role-related issues – role ambiguity and role conflict. Role ambiguity results when a member of an organization does not have a correct understanding of the organization's expectations with respect to his or her role, whereas role conflict occurs when an organizational member acts contrary to what he or she believes to be the organization's expectations regarding their role.

A key to success in any contemporary organization is the skillful use of delegation whereby responsibility and accompanying authority for a particular task or activity are passed from a superior to a subordinate who is subsequently held accountable for successful task completion. Effective delegation involves assigning work to the right individuals who are presently qualified or could become qualified to enact the responsibility being delegated, as well as having an interest and willingness to accept the delegation. When assigning responsibilities to volunteers, it is beneficial to discuss potential assignments with them. The merit of so doing is illustrated by two examples of organizations seeking to fill a crucial position. The first example involved a church, where each time a church treasurer was needed, the church governing board would limit their search activities to a Certified Public Accountant who worked full-time in the accounting field. After an aggressive search that produced no seasoned accountants, an engineer volunteered to serve in this important role with the understanding that the accountants would help get him "get up to speed" to assume this role successfully. He subsequently served in this role with distinction for more than 20 years. The second example was a fire department that naturally assumed that they had found their new training officer when a teacher

joined their ranks. In reality, while the teacher loved his vocation, he would have much preferred in his volunteer activities to engage in firefighting activities or drive and operate the department's fire apparatus. It is also important to recognize the all too frequent tendency to expect a volunteer who is successfully enacting a particular role to continue to do so for life. A growing number of churches have recognized and addressed this issue through giving their teachers a break through summer replacements and/or periodic sabbaticals.

In setting the stage for the discussion of leadership in volunteer organizations that follows, it is important to discuss a few underpinning aspects of successful volunteer leadership. The first is the importance of understanding the expectations that volunteers have in general as well as the specific expectations and aspirations that each volunteer has regarding his or her involvement in an organization. It is important to recognize that these expectations may vary from individual to individual and will often be significantly different than the expectations of the organization's paid personnel. It is also important to recognize that a leadership style that has proven effective in managing and leading paid personnel may be ineffective in leading, motivating, and empowering volunteers. There are many cases where successful business executives, recognized for their leadership abilities, have failed miserably by assuming that the same approach that they have used in the business world would work equally well when managing and leading volunteers.

Ensuring Leadership Success in Volunteer Organizations

The terms "management" and "leadership" are often inappropriately used interchangeably. Viewing management and leadership as the same organizational activity has the potential of seriously compromising an organization's present and future success. While management can be defined as working with and through others to accomplish common goals, leadership is the ability to influence the behavior of others. Managers are granted their power by an organization and possess legitimate, reward, and coercive power, whereas leaders are granted their power from those who are willing to follow them through referent and/or expert power. It is always important, particularly when managing and leading volunteers, to recognize that subordinates comply with the direction of managers because they have to but follow leaders because they want to. The successful leader of an organization with volunteers must strive to become and enact his or her roles and responsibilities as a "manager/leader."

While successful contemporary organizations certainly require effective management and leadership, the importance of sound, visionary leadership cannot be overstated, particularly when working with volunteers. Proactive leadership plays an instrumental role in preparing and positioning an organization for present and future success and in overcoming associated challenges. It is thus essential to organizational success and survival and to meeting and, ideally, exceeding stakeholder expectations. A key aspect of successful leadership involves ensuring that the organization has highly qualified personnel prepared to enact their necessary roles and

responsibilities. Sound, visionary leadership will thus provide the necessary foundation for an organization's commitment and activities in the mission-critical areas of recruitment, motivation, empowerment, and retention discussed later in this chapter.

Rather than settling for transactional leadership that does little more than "keep the trains running," through transformational leadership, an organization can successfully staff its ranks with individuals who are committed to the organization's mission and goals and dedicated to fully meeting and, ideally, exceeding the expectations of its various stakeholders. While successful leaders in volunteer settings must certainly have a concern for production or task accomplishment in terms of getting the organization's work done, their concern for people will be expected and invaluable. Likewise, while their technical and conceptual skills will be important, their human or interpersonal skills will prove essential in staffing their organization and motivating and empowering its most important resource: its people.

Successful leaders in these situations must serve as role models of integrity, ethical behavior, stewardship, and social responsibility. Through their leadership approach, they will instill a mutual respect among an organization's leaders and its members, including its volunteers. The ideal leader will enact a number of roles including counselor, coach, and mentor. He or she will also recognize the importance of succession planning for the future given the potential that volunteers might leave for various reasons including family issues and responsibilities, job changes, or relocation. Successful leaders in organizations comprised of volunteers value diversity and recognize the challenges of managing and leading organizational members from different generations.

Recruiting Volunteers

Recruitment, which involves attracting interested individuals to join an organization, is the lifeblood of any successful organization, particularly one that relies on volunteers for partial or total staffing. While organizations that count on volunteers to staff their ranks could be inclined to accept anyone who expresses an interest in joining, it is important that potential applicants be provided with a realistic preview of the organization before they decide that joining the organization is the right thing for them.

The fire department that we have been talking about has found that while their information sessions may have somewhat reduced the number of applicants seeking membership, those who do join know what they are getting into and have significantly enhanced participation after joining the organization, as well as improved retention. Given the onboarding costs of background checks, medical screening, training, and outfitting new members with personal protective equipment, screening out those with only a passive interest has likewise been a cost-effective outcome. Some potential applicants have realized that the time commitment required for training, meetings, and response activities does not work for them at the present time but

many have indicated that they really want to join when their personal situations are such that they have the time to join and fully participate.

It is imperative that organizations engage in the necessary screening and selection activities before admitting a prospective applicant to membership. This typically includes conducting background checks to ensure that an individual has the desired integrity to become a member of and represent the organization. In the fire department example, members have access to the residential and commercial properties within the fire department's response territory during emergency responses and at other times. Inappropriate, dishonest, or unethical behavior could cast any organization in a negative light in the community that it serves.

Orientation programs are likewise important to the successful onboarding of a new member. Organizational expectations, including those delineated in its policies and procedures, should be thoroughly reviewed. All new members should receive a general orientation to the organization followed, as appropriate, with a specific orientation regarding what they will need to know to enact their role successfully within the organization. New members should also be welcomed and introduced to their supervisor and to those with whom they will work.

The fire department now has a general orientation on the evening of its monthly company meeting during which the new member receives a new member orientation notebook. Following that orientation, they are introduced and welcomed at the company meeting by the membership committee chairperson. After the meeting they are handed off to the officer who will be responsible for their continued orientation and training activities. This same night the new member, who has been previously approved by the fire department board of directors, receives a membership identification card and an electronic key fob to access the fire station. This new approach has been well received, and new members have indicated that they immediately feel like they belong to the organization and are accepted. Each new member is also assigned a mentor, as well as given a listing of contact information for particular things such as signing up for a training class at the regional fire training academy.

Motivating Volunteers

As important as the successful recruitment of new volunteers is to ensuring necessary organizational staffing, the key to continued staffing stability, particularly with volunteers, is accomplished through the instrumental, ongoing activity of motivating. Just as an individual had to be motivated to seek membership in an organization in the first place, it is imperative that each new member has realistic expectations with respect to the organization to which he or she now belongs and that the organization does its best to ensure that all reasonable expectations are fully met and, ideally, exceeded.

Given that the work of any organization is accomplished by individuals, usually working in groups or teams on behalf of the organization, individual motivation is particularly important if an organization desires to fulfill its mission, achieve its

goals, and meet and, ideally, exceed the expectations of it various stakeholders. An essential aspect of successful leadership is the ability to motivate each and every organizational member to achieve his or her full potential, while contributing to the success of their organization. A challenge in doing so is seeking to motivate each organizational member as a unique individual, while being perceived as treating all members in a fair and equitable manner. This is a particularly important consideration when managing and leading volunteers.

While the scope of this chapter does not permit extensive coverage of the various motivation theories, we will briefly consider how a number of recognized motivation theories relate to leading volunteers in a manner that contributes to desired outcomes in terms of volunteer recruitment and retention. In so doing we will discuss three content theories and two process theories.

Maslow's hierarchy of needs theory identifies five ascending needs levels and advocates that after a given level is satisfied it loses its potential to result in motivation as the next level comes into play. These five levels in ascending order are (1) physiological needs, (2) safety and security needs, (3) love and belongingness needs, (4) status and self-esteem needs, and (5) self-actualization needs. Love and belongingness needs, also referred to as social needs, and status and self-esteem needs are particularly relevant when motivating volunteers.

Alderfer's ERG theory, while building on the work of Maslow and advocating a similar structure of ascending levels, combines several of the levels earlier advocated by Maslow into three levels: (1) existence needs, (2) relatedness needs, and (3) growth needs. In seeking to motivate volunteers, effective leaders will focus on relatedness needs and growth needs.

The third content theory that we will consider is Herzberg's two-factor theory. This theory states that while individuals retain themselves in organizations based on hygiene factors or "dissatisfiers" such as money and other tangible rewards, what most effectively motivates individuals is what he referred to as motivating factors or "satisfiers." These motivating factors include intrinsic rewards such as task accomplishment, recognition, and status. Leaders desiring to motivate and empower volunteers successfully will quickly realize the value of these motivational factors.

The two process theories that we will consider are expectancy theory and equity theory. Both have relevance in managing and leading volunteers. Expectancy theory suggests that if an individual's expectations are realized in terms of the rewards they will receive for a particular level of performance, their expectations will be reinforced so that they will continue the desired behavior. The importance of treating all organizational members in a fair and equitable manner is reinforced through equity theory. It is important that organizational leaders ensure that volunteers are never treated, in reality or perception, as "second-class organizational citizens."

One final thought before we turn to the associated topic of empowerment is to point out the relationship that exists between job performance and job satisfaction. This has been demonstrated to be a reciprocal relationship in that individuals who are satisfied with their job tend to engage in enhanced job performance, while those with high job performance levels tend to derive resulting job satisfaction. This is relevant to managing and leading volunteers from the perspective that volunteers

with high job performance and job satisfaction tend to remain with an organization as productive contributors. This reality further contributes to empowerment which we will discuss next, as well as to our ultimate goal of enhanced volunteer retention.

Empowering Volunteers

Empowerment is the act of delegating power and authority in the interest of accomplishing organizational goals. It involves providing organizational members with the ability to fully utilize their talents and address crucial issues within their area of responsibility. While it could be said that empowerment appears to extend beyond motivation, the reality is that motivation is one of the essential attributes or conditions for empowerment to exist. Through empowerment, organizational members are positioned, equipped, authorized, and expected to lend their talents and abilities to contribute to the success of their organizations.

In addition to motivation, empowerment of organizational members is enhanced through their participation and involvement in their organization. This involvement leads to commitment which can be essential in developing the organizational loyalty that results in long-term, committed volunteer service. An example of this would be a volunteer member of an organization having the opportunity to participate in the organization's strategic planning activities.

Effective delegation, discussed earlier, is an essential element of successful empowerment. This requires engaging in appropriate delegation to individuals capable of successfully completing delegated tasks. It also requires that the individual making the delegation ensures that the delegation recipient is granted the necessary authority to accomplish all delegated responsibilities. It is also important that organizational leaders ensure that all individuals within and outside the organization who need to know of the delegation are properly informed. Furthermore, it is imperative that the person making the delegation remains available to assist the person assuming responsibility for the delegated task(s). An example of this in the case of the fire department that we have been following throughout the chapter would be providing an individual accepting responsibilities for the training of fire department members or for public education activities the necessary authority, including an appropriate budget, to support the successful enactment of the delegated responsibilities.

It is important that we mention one last but critically important condition for empowerment: information access and availability. An example of this would be providing access to accident and injury records necessary to develop a comprehensive risk reduction plan to a fire department member who has been given the responsibility for the health, safety, and wellness of fire department members.

The conditions for empowerment just discussed contribute in an important way to the culture or climate of an organization. As an engaged organizational leader, through empowerment, you can enhance the attractiveness of your organization from the perspective of volunteer recruitment and retention. Other approaches to enhancing member empowerment include team building activities which enable

members to find their places and become accepted within the organization. The use of creative job design approaches whereby volunteers can experience different roles and contribute to their organization in different ways over time is also a valuable tool of leaders committed to enhancing member retention and thus organizational staffing continuity and stability. Traditional job design approaches including job rotation, job enlargement, and job enrichment can yield great results in enhancing an organization's success in volunteer retention.

Retaining Volunteers

This last section of the chapter will consider member retention within organizations that utilize volunteers in their staffing. Earlier in the chapter, member recruitment and retention were discussed as mission-critical goals of contemporary organizations, particularly those that rely of volunteer staffing. In reality, member retention, or having members continue their affiliation with an organization, must be an ultimate goal of the leaders of all contemporary organizations that are staffed by volunteers. Thus, the recruitment, motivation, and empowerment activities discussed in earlier sections of this chapter actually represent strategies that contribute to an organization's desired goal of increasing member retention.

In addition to the obvious benefit of reducing turnover, successful member retention also contributes to an enhanced ability to meet and, ideally, exceed stakeholder expectations. It also can result in cost reductions and efficiencies in terms of recruitment, onboarding, and training expenses.

We previously considered the role that an organization's climate or culture can have in determining the attractiveness of an organization from the standpoint of joining an organization as a volunteer or maintaining one's affiliation with that organization as a member over time. An important determinant of the attractiveness of an organization from either standpoint is the presence of organizational conflict. While conflict is natural in any organization where different individuals come together to work on behalf of an organization, it is important to acknowledge the difference between healthy and unhealthy conflict. Whereas healthy conflict can serve to bring about needed change in an organization, unhealthy conflict can take a toll on an organization and its members, reducing its productive capacity and detracting from the desirability to retain one's affiliation with the organization, particularly if an individual is not counting on the organization to earn a living. Conflict is unhealthy when it is intense and/or continues for too long. Successful organizational leaders can minimize the potential negative consequences of conflict in terms of member turnover and other important organizational performance measures by diligently engaging in appropriate activities related to conflict prevention, conflict recognition, and conflict resolution.

Volunteer retention is enhanced when members feel recognized and appreciated. This could involve internal recognition such as recognizing a fire department member for years of service at an annual awards banquet or external recognition through posting on the fire department's website or in a municipal newsletter. The news

media can also serve as an effective partner in highlighting the accomplishments of an organization and its members as in the case of a community, religious, or charitable organization.

An essential aspect of an effective member retention program is soliciting and acting on input or feedback from an organization's members. In addition to utilizing assigned mentors to gather the thoughts of new volunteers regarding the fire department's recruitment and retention efforts, the organization has implemented periodic informal meetings, including dinners, with new members to learn about how their organizational pilgrimages are going. The organization is committed to use all insights gleaned through these events to further enhance its recruitment and retention program.

Additionally, organizations often use focus groups and member surveys to ascertain the expectations of members, regardless of the length of their affiliation, along with their level of satisfaction regarding how the organization is doing in meeting their expectations as a member. One innovative community organization engaged in "thinking out of the box" when they surveyed all former members that had left their organization in the past 5 years, only to discover that while most individuals had joined their organization with noble intentions of serving their community, they had also expected to feel affiliation, acceptance, and belongingness. Most of the members who had left indicated that they never experienced that sense of affiliation and belongingness.

A proactive approach to member recruitment and retention is thus an integral determinant of an organization's present and future success and, at times, survival. While it is all too easy to focus on the daily immediate tasks facing an organization, without question, one of the greatest challenges that will continue to plague many organizations that have traditionally relied on volunteers for staffing and thus one of the most important issues that visionary, engaged organizational leaders must grapple with is ensuring the staffing levels that will be necessary to continue to achieve their evolving organizational mission and meet and, ideally, exceed the expectations of its present and likely future stakeholders.

Featured Case

Where Are Our Volunteers When We Need Them?

Two years ago, a volunteer fire department that delivers fire and rescue services to the community that it serves implemented a proactive initiative designed to enhance the effectiveness of its recruitment and onboarding of new members. Through an aggressive recruitment program, the fire department was successful in attracting 16 new members who, after being voted in as probationary members, demonstrated their commitment through completion of more than 200 h of classroom and hands-on practical training focused on fire suppression and vehicle rescue at the regional fire training academy. This outside training was in addition to the weekly training sessions at the fire station that its members were expected to attend in the interest of maintaining

their knowledge and skills, as well as their ability to effectively, efficiently, and safely work together as a team in enacting such emergency scene evolutions as extricating a trapped victim from a vehicle after an accident.

Given the fact that the fire department ran more than 600 calls a year and 60% of these calls involved vehicle accidents, frequently requiring fire department personnel to use powered vehicle extrication tools to facilitate the removal of a trapped victim from a vehicle, it was imperative that the fire department be prepared to "street" the rescue truck staffed with a full cadre of highly trained and skilled firefighters at all times. While their recruitment program, onboarding activities, and comprehensive training program had been extremely successful in significantly increasing the fire department's roster of members who had successfully completed their probationary period and had been authorized to respond to both fire and rescue calls, recently, particularly for overnight incidents, there had been a marked decrease in the number of members responding from home to the fire station and subsequently to the involved emergency incidents. While the member turnout for reported "working fires" was found to not be a problem, the same could not be said for the number of members responding for automatic fire alarms and vehicle rescue incidents.

The fire department's officers were quick to jump to certain conclusions regarding the lack of commitment and dedication of these relatively new members to whom the fire department had devoted extensive resources to train. Fortunately, rather than act on that flawed assumption, the department's officers had the wisdom to take the time to talk to these members in the interest of learning why their call volume had significantly decreased, particularly during the overnight hours. They discovered that, while the decreased number of members responding to these overnight and other calls was certainly a real problem given the labor-intensive nature of both firefighting and vehicle rescue operations, it was actually a symptom of a much greater problem regarding how its fire officers were engaging in actions, without even realizing that they were doing so, that were being perceived by the fire department members in a manner wherein they were questioning their ability to make meaningful contributions, as well as whether the fire department's officers actually had confidence in their knowledge, skills, and thus their proficiency to effectively, efficiently, and safely perform such necessary time-critical tasks as cutting a trapped victim(s) out of a vehicle damaged in an accident.

Through their discussions with these members who had become rather selective regarding the calls to which they could choose to respond and those that they would pass on, they gleaned several important insights. First they learned that the reasons that members were not responding to automatic fire

alarm calls were that in addition to the fact that these calls were usually unfounded resulting from accidental alarms wherein no fire department services were required, the department's chief officers who responded directly to these calls were making a fairly quick determination that no fire department services were needed and "recalling" the fire department, thus making getting out of bed and traveling to the fire station to learn that the fire apparatus had been held on station seem like an exercise in futility. The fire department addressed this issue by establishing an overnight duty crew program, whereby the crew for one piece of fire apparatus committed to sleeping at the fire station one night per week and handling all minor incidents including responding to and investigating reported automatic fire alarms. This operational change has been working well and provides for the fire officers to request an upgraded assignment and a re-dispatch for additional resources should an investigation reveal that there is an actual fire, rather than merely accidental or unfounded fire alarm activation.

The second discovery related to why members were often not responding to vehicle rescue calls, even though they had made a major time commitment to complete the necessary training to be approved to ride the rescue truck and use all of the equipment that it carries, including the power extrication tools typically used in freeing a trapped victim from a vehicle. In this case, they learned that the reason that many members were not coming to vehicle rescue calls was the fact that when they did respond to these calls the chief officers would routinely grab the rescue tools out of their hands as they approached an involved vehicle and after using the tools to extricate the victim(s) would order the firefighters to take the equipment back to the rescue truck and restore it to a state of readiness to respond to the next call. This behavior on the part of the senior officers, which has been mostly curtailed, was being perceived by the fire department members, particularly relatively new members, as a lack of confidence that the fire department's officers had in their knowledge and skills. This perceived lack of trust, in addition to resulting in reduced members responding to these calls, had the potential of compromising the fire department's ability to effectively, efficiently, and safely deliver required services which fully meet and, ideally, exceed the expectations of its stakeholders, including the victims of vehicle accidents. By developing this understanding and addressing this matter in an appropriate, timely manner, the fire department leaders avoided the potential toll on the department's success in member retention that would have compromised the success of its earlier recruitment activities.

Practice Exercises

Exercise 1: Developing a Volunteer Recruitment Program

After serving as a volunteer member of a community organization for a number of years, you recently assumed a leadership position after being asked to serve as the chairperson of a committee charged with increasing the success of the organization's recruitment and retention of new volunteer members. You welcome this new challenge and opportunity to serve an organization to which you are committed and whose mission you are passionate to achieve.

An initial review of the organization's membership and participation records reveals that, in addition to losing members through natural and expected attrition for a number of years, the organization has experienced limited success in attracting new members, many of whom after a fairly short period of time have determined that membership was not what they expected or that they are unable or unwilling to devote the time that the organization expects of them.

What steps would you take in developing a new program designed to more successfully recruit volunteers and prepare them to make a meaningful, sustained, and personally rewarding contribution to the organization?

Exercise 2: Enhancing Volunteer Recruitment and Retention Through Program Evaluation

You serve in a senior leadership position for a nonprofit, charitable community organization. While the organization employs a small staff of paid employees, the vast majority of the work of the organization is performed by a sizable cadre of volunteer members. These volunteers are without question essential to the continued success and survival of the organization.

While many individuals are attracted to affiliate with the organization as a volunteer, the organization has experienced more than its share of turnover in recent years. While this reality can be explained by a number of sociocultural factors that are challenging many, if not most, contemporary organizations that rely of volunteers, it is obvious that there are also individuals who affiliate with this fairly prestigious organization for purposes of networking with other organizational members or to be able to list this organizational affiliation on their resume.

How would you suggest the organization proceed in gaining a real sense of why people join the organization, what expectations they have in doing so, and how satisfied they are with the organization's present ability to meet and, ideally, exceed their expectations?

Engaged Leadership Lessons

As discussed and illustrated throughout this book, engaged leaders make a real difference within their organizations. Their proactive stance as leaders, which transcends beyond simply functioning as a manager, is instrumental in preparing and positioning their organizations for present and future success. The role of engaged leaders in an organization's success in pursuing and achieving its organizational mission cannot be overstated, as with the role of visionary, passionate leaders in an organization's success in fully meeting and, ideally, exceeding the expectations of its various stakeholders.

These realities are particularly true in the case of organizations that rely on volunteer staffing, whether operating under a volunteer or combination staffing arrangement. While engaged leadership is of paramount importance in nurturing and realizing the full potential of all members of an organization, this is especially the case in with organizations that utilize and count on the sustained, productive efforts of volunteers. Engaged leadership requires understanding the factors that motivate volunteers to join an organization, become highly productive and valuable contributing members, and retain themselves within the organization. The reality is that the same hygiene factors that often lead to an acceptable level of performance and retention on the part of paid personnel are rarely capable of motivating volunteers, who at any time could decide to leave an organization if that organization fails to meet the expectations that in large part led to their decision to join the organization.

Engaged leaders enact their responsibilities in a professional and empathetic manner. They serve as role models of organizational commitment that contributes to the motivation and empowerment of the volunteers that are the lifeblood of their organization and its success. These leaders continuously enact their responsibilities, including those related to motivating and empowering organizational members, in a manner that values each organizational member and treats them with dignity and respect as their organization's most valuable resource, regardless of whether or not they are compensated through a monetary arrangement for their labors. Engaged leaders in these settings develop an understanding of the reasons why volunteers join their organization, the expectations that they have as volunteers, and appropriate ways in which the organization can succeed in motivating and empowering these valued organizational members. Their success as leaders requires that they fully understand and employ appropriate sources of power and motivational techniques as they manage and lead volunteers.

Successful leaders of organizations that rely on volunteers in their staffing model quickly develop an understanding of the challenges associated with volunteer recruitment and retention. As they enact their roles and responsibilities as "manager/leaders," they continually seek to learn more as students of engaged leadership. They realize that the key to the success of any organization, particularly one that utilizes volunteer staffing, is its people. These engaged leaders thus recognize, accept, and skillfully execute their roles and responsibilities for the successful recruitment, onboarding, motivation, empowerment, and retention of their organization's most important resource: its people.

Reflection Questions

1. Differentiate between the volunteer, combination, and career staffing models.
2. Discuss the role that an organization's mission can play in the successful recruitment of volunteers.
3. Discuss the importance of providing a realistic job preview in the recruitment and retention of volunteers.
4. How could an organization avoid role ambiguity when onboarding new volunteer members?
5. Identify several sociocultural factors that can challenge an organization's ability to successfully recruit and retain volunteer members.
6. Discuss the expectations that a volunteer might have in joining an organization.
7. Discuss the role of engaged leadership in the successful recruitment and retention of volunteers.
8. Discuss the relationship that exists between recruitment, motivation, empowerment, and retention.
9. Discuss the role of engaged leadership in motivating and empowering volunteers.
10. Relate and explain strategies that an organization could utilize to enhance the effectiveness of volunteer recruitment.
11. What motivates an individual to join an organization as a volunteer?
12. What motivates an individual to continue his or her affiliation with an organization as a volunteer?
13. Discuss how an organization can empower its volunteer members.
14. Discuss the role of effective delegation in volunteer retention.
15. Discuss ways in which an organization can enhance the effectiveness of its volunteer recruitment and retention.
16. What would motivate you to join an organization as a volunteer?
17. What expectations would you have in joining an organization as a volunteer?
18. What factors would encourage you to maintain your affiliation with an organization as a volunteer?
19. What factors would discourage you from continuing to serve an organization as a volunteer?
20. Discuss the leadership approach you would utilize in motivating and empowering volunteer members of an organization.

Distributed Leadership: When People Claim Brand Ownership

19

Silvia Biraghi, Rossella C. Gambetti, and Stephen Quigley

Introduction

When thinking of leadership, usually, we have in mind a person or a little tiny group of people who are capable of guiding others by taking decisions and channeling the energy of those others toward the accomplishment of those decisions.

Very Few Leading Very Many.

In 2017 after the American president election, thousands of people raised the sign #NotMyPresident stating that people united will never be defeated.

In 2016 an iconic symbol of femininity and pop culture underwent a radical remake harshly pushed by people and parents who thought that Barbie might be a bad role model for girls due to the unrealistic body type she represents.

In 2015 millions of people rallied for free speech after the first Paris attacks, by posting their #JeSuisCharlie cry online.

In 2014 more than 17 million people participated in the #IceBucketChallenge to support ALS and other causes by dunking a bucket of iced water over their heads in order to solicit donations before nominating others to do the same.

And the list can go on with many other anecdotes.

It was 2006 when "You" was named person of the year by the Time, which placed an order for 6,965,000 pieces of reflective material so that you, any of us, could be on the cover.

Probably today we can officially and doubtlessly say that You is/are the individuals or idea or group who has most influenced the year's news, for better or worse as the Time says.

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Therefore, "very few leading very many" is flipping, and now we have very many leading influential conversations that as we see everyday can impact on politics, social agenda, corporate decisions, and branding.

In this chapter we will illustrate and critically discuss how people are redesigning how inspiration, guidance, and ultimately leadership work in our current society. We do that by illustrating how agentic forces are becoming liquid and diffuse among a multitude of actors. Our focus is specifically on consumption and the contribution offered by people in determining the value and sometimes also the actual existence of the brands and products they know and use.

Is leadership becoming something open and shared between people?

We answer to this question by introducing the concept of *distributed leadership* at the end of this chapter.

Dismantled Institutions and Liquid Agencies

Our society is increasingly characterized by instable and mutable rules of action governing institutions that at each level of the society are liquefying and dismantling established order. Bauman described the nature of late modernity as being liquid due to the decrease in industrial production in the Western world and the rise of the service, knowledge, and digital economies (Bauman 2007; Bardhi and Eckardt 2017). He defined liquid modernity as a social condition where institutional structures are no longer stable or long term and thus cannot serve as frames of reference for human actions and long-term projects (Bauman 2000). He argued that the solids that are in the process of being melted in the current liquid society are the bonds that interlock individual choices in collective projects and actions, the patterns of communication and coordination between individually conducted life policies and political actions of human collectivities (Bauman 2000: 6). Our institutions appear now as zombie categories that are dead and still alive: the family, the neighborhood, and the political class are the foremost examples of contemporary disintegration of traditional agencies in favor of a progressive rise of liquid and self-determined individual decisions and choices.

We are in the process of experiencing redistribution and reallocation of modernity's melting powers that affected extant institutions and the related frames determining the realm of possible actions and choices. As a result, established constellations, configurations, patterns of dependency, and interaction have been thrown into the melting pot becoming malleable to an extent unimaginable by past generations, to be subsequently recast and refashioned in new transgressive, boundary-breaking, all-eroding forms of individual and collective actions (Bauman 2005).

We are presently moving from the era of pre-allocated reference groups into the epoch of universal comparison, in which the destination of individual self-constructing labors is seen as endemically and incurably undetermined. The liquefying forces of contemporary society have progressively moved from the system to society, from politics to life policies, and have descended from the macro to the micro level of social cohabitation. Hence our individualized and privatized modus

vivendi is witnessing the burden of pattern-weaving and the responsibility for failure falling primarily on the individual's shoulders (Bauman 2000).

The macro level social and institutional transformations are shaping and transforming what consumers value in the marketplace, how they consume, the nature of marketplace artifacts, the nature of market institutions, and consumer identity (Bardhi and Eckardt 2017). Instrumental rationality, the mode of thought and action that identifies problems and works directly toward their most efficient or cost-effective solutions, is a dominant logic in consumer decision-making and consumer relationships with both others and their own possessions (Bauman 2000). The lique-fying of social structures and certainties is loosening the role of traditions, loyalties, and obligations paving the way to social disengagement in human and object bonds and nomadic behaviors over territoriality and settlement (Bardhi et al. 2012). As institutions and traditions melt down, individual identity and identity projects become more fluid, ephemeral, and unstable (Bauman 2001; Kociatkiewicz and Kostera 2014). The result of this individualization process is that people rather than institutions are held responsible for societal issues and are depicted as free, autonomous, rational, and entrepreneurial subjects who draw on individual market choices to invest in their own human capital (Giesler and Veresiu 2014: 842). This means that the responsibility for societal level issues, such as the environment, health, financial stability of markets, and ultimately new market creation, is taken from political, social, and corporate institutions and placed into the hands of people who are empowered with the liquid agency of multiple responsibilities (Bardhi and Eckardt 2017). It is now the duty of consumers to manage responsibilities through their identity work, consumption practices, and the relational bonds they generate with others (i.e., peers, companies, brands, institutions) in building and sharing their meanings and values.

The Power of the Many and Consumer Empowerment

In their article published in *Harvard Business Review*, Jeremy Heimans and Henry Timms (2014), respectively, cofounder of online political communities and CEO of Purpose, a social business that builds movements, and founder of a global philanthropic movement and executive director of 92nd Street Y, a cultural and community center in New York, state that the crowd is challenging traditional leadership by making power shifting in the world.

The traditional separation of decision and execution, business and society, and production and consumption (Firat and Venkatesh 1995; Prahalad and Ramaswamy 2004) is now crashing in the middle. As for consumption, the service-dominant logic (Vargo and Lusch 2004, 2008) has recently challenged the notion of consumer as a passive receiver of the value created by firms. This theoretical lens has overturned the view that buyers are but "destroyers" of value to include them in the value creation process by asserting that the customer is always a cocreator of value. In this perspective, goods are merely intermediate products that are used by other operant resources (customers) as appliances in value creation processes (Vargo and Lusch

2004). In these processes consumers act as resource integrators (Lusch and Vargo 2006) using their competence, tools, and professional services to produce by themselves both symbolic and material objects. In particular, consumers can undertake several actions that, directly or not, increase the market value of whatever companies offer on the market (Cova and Dalli 2009). That means consumers do not wait anymore at the end of the production chain to receive the goods or services they need and wait; rather, they feel empowered to interact with them at any time by integrating resources along the whole production process. Consumer empowerment can be defined as the extent to which a firm provides its customers avenues to connect with the firm and actively shape the nature of its transactions and connect and collaborate with each other by sharing information, praise, criticism, suggestions, and ideas about its products, services, and policies (Ramani and Kumar 2008).

Consumers are empowered when they combine their resources and skills to make producers do what they would not otherwise do; from a cultural point of view, consumers are empowered when they can manipulate and even produce special spaces within the market in which they can construct their cultural identity. Consumers complain, appropriate and transform, and fight and negotiate. In all of these cases, consumers create circumstances to which companies can and must respond. In this sense, an interaction occurs between the company and the customer, in which the latter participates in the marketing process, contributing to the generation of market value.

Clearly the networked environment of the digital landscape has a lot to do with that. The Web offers great opportunities for collaborative empowerment because it allows consumers to show their interest about consumption activities, starting from participation in forum and newsgroup related to products and the best way to use them to the preservation of a product, even when it has been withdrawn from the market. Consumers may also gain countervailing power by forming collective buying groups, able to negotiate better terms with suppliers. Empowerment derives substantially from the knowledge that consumers appropriate from the Internet and the social networks, and from other sources, which filtered the ability to discern potentially useful information and the actual capability to do something (Pires et al. 2006).

Informed, networked, and empowered consumers are increasingly cocreating value with companies, instead of only being buyers of products and services produced by companies. This means that consumers have great power to create both opportunities and threats to corporate players. Despite these risks, there is a growing consensus that the changing role of consumers in production cannot be ignored.

Prosumption

Consumers' active role in doing, generating, and enhancing market value has been labeled prosumption (Toffler 1980; Toffler and Toffler 2006; Ritzer and Jurgenson 2010). Prosumption is based on an integration of physical actions, mental effort, and sociopsychological experiences on the part of consumers, who get involved in value creation activities that result in the production of products they eventually consume (Xie et al. 2008). Prosumption includes thus all the spectrum of activities involving at

least some degree of production and consumption (Ritzer et al. 2012), thanks to efforts performed by people to get physically or digitally engaged in doing something.

The literature addressing the active role of consumers in the value creation process has come up with a plethora of terms depicting the consumer as engaged in production activities, such as craft consumption (Campbell 2005), working consumers (Cova and Dalli 2009), producers (Bird 2011), post-consumption (Fırat and Dholakia 2006), empowered consumption (Shankar et al. 2006), do it yourself (Watson and Shove 2008), commons-based peer production (Benkler 2006; Benkler and Nissenbaum 2006), productive consumption (Laughey 2010), pro-ams (Leadbeater and Miller 2004), and collaborative capitalism (Cova et al. 2011). According to this literature, consumers participate in both the cultural and the physical construction of their consumption objects (Keat et al. 1994), and their involvement in production emerges as a natural premise of a satisfactory consumption experience. The productive work of consumers can concentrate on immaterial and symbolic outcomes devoted to the appropriation and sharing of cultural meanings and linking value with peers (Cova 1997; Cova et al. 2007; Pongsakornrungsilp and Schroeder 2011), or it can be devoted to the material production of consumption objects whether goods or services (Ritzer and Jurgenson 2010).

More often than we actually realize, the engagement of consumers in production has become a necessary, if not essential, condition for a satisfactory consumption experience. Customers check themselves in and out of hotels; they clear up their tables at fast-food restaurants; or they work at the checkout counter at the supermarket scanning their own items (Ritzer and Jurgenson 2010). These routines are part of a chain of mass-production activities which can possibly allow for mass-customized results like consumers creating their own salad selecting ingredients from a counter displaying given options or consumers self-designing their own pairs of Nike or All Star snickers (Cova and Dalli 2009; Deng et al. 2010). People use self-medication technologies such as glucose monitors or pregnancy tests; they constitute self-help societies for overcoming problems of alcoholism and drug abuse; they self-administrate their bank accounts accessing to home-banking services; they assemble their IKEA furniture (Xie et al. 2008; Ritzer 2014). Uber and BlaBlaCar members rely on providing a high-standard driving experience, where consumers work as aspiring professional (Leadbeater and Miller 2004) drivers enacting their expert skills in the transportation process (Heimans and Timms 2014). Wikipedia contributors generate articles and continually edit and update them; Linux and Mozilla Firefox advanced users collaboratively build and improve their open-source operating systems; Yelp!, TripAdvisor, and MyMovies users review and discuss activities, locations, and tastes to orient consumer decision-making processes (Tapscott and Williams 2008). This knowledge is distributed and shared as it serves and enriches the communities that have access to it.

If we just look around, we can see that prosumers are taking over virtually every business sector. Their participation is improving not only their own consumption experience but also the experience of other people, the environment in which they prosume, the conditions under which they presume, the level of creativity allowed, and the value of the entire system of production and consumption (Izvercian et al. 2013).

Crowd Culture

Our pervasive digital culture can be considered one of the prominent drivers that improved and enlarged the potential of prosumers. The emerging socio-technical arrangements and online production practices represent a closing of the economic and ontological gap between consumption and production. The increased agency of users fostered progressive changes with regard to productive paradigms in digital worlds. These changes resulted in the emergence of new modes of production that called into question traditional business models by making working practices less hierarchical and more team-driven, decentralized, and distributed among several proactive actors (Dusi 2016).

TaskRabbit, Clickworker, and Amazon Mechanical Turk (Schmidt and Jettinghoff 2016) are just some examples of this cooperative, temporary, immediate, and agile way of getting work done, thanks to the contribution of the crowd of the gig workers. In the USA, these new crowd-based models of arranging work-related tasks are becoming tremendously popular: according to a study carried out by Princeton and Harvard University, the number of workers in alternative work arrangements increased by 9.4 million in 10 years, from 14.2 million in 2005 to 23.6 million in 2015 (Katz and Krueger 2016).

By now the number of businesses that have been built on sharing, connectivity, and crowd resources, such as Airbnb, Uber, Zipcar, Car2Go, Wikipedia, YouTube, Flickr, Facebook, Freecycle, BikeMi, Twitter, Spotify, Kickstarter, and Indiegogo, is too many to count (Lessig 2008). The digital landscape is becoming a huge storage of shared contents and information, accessible to anybody who has an Internet connection (Belk 2014b) and who is willing to take part in sharing (Belk 2014a), in collaborative consumption (Botsman and Rogers 2010), in the mesh up (Gansky 2010), in commercial sharing systems (Lamberton and Rose 2012), in coproduction (Humphreys and Grayson 2008), in cocreation (Prahalad and Ramaswamy 2004), in prosumption (Toffler 1980; Ritzer and Jurgenson 2010), in access-based consumption (Bardhi and Eckhardt 2012), in brand volunteering (Postigo 2016; Cova et al. 2015), and even in the resistance against traditional systems of transaction (Cova and Dalli 2009) toward the bottom-up creation of new markets (Kozinets 2002; Scaraboto 2015).

Social media and crowdfunding platforms are making possible to literally activate and exploit the power of crowd to generate ideas, conversations, innovations, and also tangible and profitable outcomes such as products, services, and even new markets. This is the power to choose, to facilitate, and to determine the implementation of something, even against the logics of market, its selection rules, and its limits. Virtually any individual or a group, through the acquisition of the awareness of his or her own abilities, self-efficacy, and self-determination, can start a crowd-based project, a project whose ethos is informed by crowd culture that is of the people, by the people, and for the people. As the European Crowdfunding Network puts it, crowdfunding is the mechanism of pooling and distributing relatively small financial investments (often not only financial but also creative, relational, and human resources) from a large audience of supporters in exchange for equity or liabilities, carrying financial returns or other nonfinancial rewards, where supporters

are people or organizations that network, usually via the Internet, to jointly support other people or organizations. This democratized process of production and value creation is further altering the relationship between companies and consumers. People can participate in improving product and brand design, new project venture can gather consensus and diminish the risk they take when they pursue innovative projects, while brands and companies can assess in advance if the market will positively welcome their value proposition.

Crowd culture is open, fast, active, connected, transparent, democratic, productive, and oriented to the achievement of useful outcomes and positive reputational recognitions. It seems then many empowered actors are leading together the creation of new projects and markets. In an article published in Forbes (2014), *Top 10 Business Crowdfunding Campaigns of all Time*, crowd's way of getting things done is not a temporary experiment but a real reference model of our contemporary societies.

How the Crowd of the Many Is Leading

According to the concept of engaged leadership illustrated in this book, leaders have to first and foremost perceive themselves as leaders and then engage in design thinking, as they will need to develop strategies to reach, encourage, and positively appeal to these stakeholder groups. In this paragraph we will show how people are taking the courage to recognize themselves as empowered to influence ideas, decisions, and behaviors even at corporate level. That happens at least at three levels:

1. People by people, the digital culture makes it easier for everybody to be an activist and aggregate consensus/disapproval by using the social media to co-opt people participation.
2. People against the business, consumers can encourage or even force companies to reframe their decisions.
3. People becoming businesses, people can generate ideas that start out as little and casual consumer projects and then become profitable and successful companies as most of Fortune Unicorns, or people can create and nurture projects of personal visibility and reputation building that, thanks to a crowd of followers, can end up generating revenues and business partnerships.

People by People

Disney Embraces Moms
The network of Disney Parks Moms is made up of roughly 1300 moms (and a few dads) whose open enthusiasm for the company earned each an invitation to the club. While their Disney evangelism comes with rewards and discounts, the Disney ambassadors are not paid, and the company does not filter their comments. Disney urges the moms to speak personally and authentically – offline as well as online – and to disclose the perks and discounts they receive from the company.

Competition is intense for all the various roles Disney Moms are allowed to play. For every Disney Mom lucky enough to get an invite, there are hundreds left waiting at the alter searching for tips on how to make the cut next year. Online speculation on the magic invite formula is intense, with one blog post offering tips shared 1600 times.

The 175–200 Disney Moms lucky enough to score an invitation to the Disney Social Media Moms Celebration are not paid to post about their passion for all things Disney. Yet, the 2016 Disney Mom's social media event generated over 28,000 tweets, 4900 Instagram photos, and 88 blog posts gushing with ride reviews and videos of kids bonding with Mickey, Minnie, and the rest of the Disney crew.

300,000 Questions Answered.

Conceived in 2008, the ultra-selective group of zealous Disney trip planners has grown from 12 members to 31 members in 2017. Originally focused on Walt Disney World vacation advice, the panel model has proven so popular the panelists now advise guest on six specialized topics that range from Disney Cruise Lines to Disney Vacation Club to the ESPN Wide World of Sports. Since its inception 145 moms (as well as dads and grandparents) have served on the Disney Parks Moms Panel and have answered more than 300,000 online questions.

People Against the Business

Fiskateers

It's common for managers to ignore lessons from organizations that open their brands to stakeholders by claiming "this openness stuff is just for start-ups selling to millennials." Yet the authors of *The Passion Conversation* celebrate Finland-based Fiskars, founded in 1649, and their decision to embrace and be guided by passionate consumers of all ages. By recruiting, listening to, and empowering a merry band of brand ambassadors known as Fiskateers, the company learned to rethink brand conversations and even enrich their employees' sense of purpose.

After listening intensely to relevant bottom-up conversations, the company learned to tap into organic and passionate brand-related conversations. Those conversations were not, however, about the company's scissors or other orange-handled implements. The conversations were about what the scissors allowed customers to create – scrapbooks. According to marketing consultant and author, Paul Gillin, the company first expected to recruit no more than 200 Fiskateers but soon welcomed its 6,000th member. Gillin points out that by letting their customers do the talking, Fiskars' year-over-year sales increased threefold.

Fiskateers are invited to company headquarters to meet with product developers, marketers, and manufacturing teams. By providing frontline staff with the chance to interact with avid end-product users, Fiskars staff are able to see and feel the human impact of their work. For the company the ambassadors have become much more than a word-of-mouth marketing tool. They are helping to shift the culture away from being product-centric toward customer-centric.

Caramelle Rossana

Rossana is one of the most famous candies of Perugina, born in 1926 in Perugia and called Rossana in honor of Cyrano De Bergerac's beloved: Roxanne. Considered the most famous candy in Italy, Rossana is also called the Red of Perugia as it is characterized by a red package with the name Rossana in gold written on it. The peculiarity of this candy is the hard surface that hides a creamy hearth. In 1988 Perugina was acquired by Nestlé, which in 2016 announced that the production of Rossana has been discontinued.

Soon consumers ironically reacted to the corporate decision by opening a "fake event" (https://www.facebook.com/SalviamoLeCaramelleRossana/) page on Facebook named "Let's save Rossana. Like it or not we do that for our grandmas." Rossana indeed was considered the grandma's candy, both because it is 90 years old and also due to its senior target market.

The "event" garnered more than 24,000 people in a month. Starting from irony and a fake initiative, the subscribers to the page built a real community of Rossana's advocates.

Starting from this community, two guys from Perugia decided to create a petition on change.org, where people can sign up and give their opinion about Nestlé business decision to stop investing on Rossana.

The petition have gained more than 5000 supporters and had a great resonance on different media channels. The petition became so powerful and visible that Nestlé had to underline the fact that the production of Rossana was not in danger, the company was just planning to reduce the investments for niche products of their portfolio such as Rossana.

People were unhappy with Nestlé decision anyway and went on fighting for Rossana's rights. Rossana became then a sort of totem representing the intergenerational values and the sweetest childhood memories.

In June 2016 Nestlé announced the transfer of the brand Rossana to an Italian company called Fida that have the 3.5% of the familiar candy's market. Although in terms of market share Rossana was considered to be a bad investment, the strenuous advocacy of Rossana's supporters made it a good reputational and relational investment.

Leo Wencel, market head of Nestlé Italy and Malta, said: "We were very impressed by the affection demonstrated by consumers to Rossana, We are happy to having found such a strong and expert partner that will give value in the best way possible to the brand and will guarantee a bright future."

In only 4 months, people had the power to redesign the future of a product brand that otherwise would have disappeared from the market due to business logics.

Lammily Dolls

The Lammily doll created by Nickolay Lamm is probably one of the most successful examples of consumer-generated product that later evolved not only into a market player but also into a real competitor for the market leader Barbie.

The story of Lammily starts when Nickolay Lamm took the cultural heritage of a well-known, iconic brand such as Barbie and reshaped it accordingly to make Barbie

look more human and less unrealistic in her body proportions. Lamm asked the crowd to check out *What Barbie would really look like without makeup*. He shared photo-edited images of Barbie dolls without any makeup on. The pictures immediately went viral and were shared by popular online magazines such as The Huffington Post, Babble, and Today.com. It is thanks to the promotion and interest of many of those online magazines that later on Lamm was able to make his project come true.

The virality reached made Lamm decide to dig deeper in the Mattel doll body shapes. As a result he posted *What would Barbie look like in Real Life?*, a set of 3D renderings in which two women are compared: one of them is a 3D model based on the average measurements of 19-year-old American girls as reported by the Center for Disease Control and Prevention, while the other one is a humanized 3D equivalent of a Barbie doll. In an interview to The Huffington Post in 2013, Lamm affirmed that many people wrote to him because they did not approve his work and objected that toys were not supposed to meet real-life standards. As a response, the creator of the Lammily doll argued that somehow these dolls affected the way children see the world and their own bodies; thus, they could be considered at least partially responsible for both positive and negative consequences they had on future adults. The 3D renderings quickly became viral, and the news was covered also by The Huffington Post and the Business Insider. Lamm decided then to realize a more realistic Barnish doll and place it next to the skinny real Barbie. Nickolay Lamm was video-interviewed by The Huffington Post, and even fashion offline magazines such as *Cosmopolitan* fostered the discussion he had started.

At the beginning of March 2014, a few months after Lamm's latest article related to Barbie was uploaded, Nickolay Lamm chose the crowdsourcing website CrowdTilt (now Tilt.com) to fund his idea with a 1-month deadline and a 95 thousand dollars goal. The campaign was supposed to end on 4 April 2014, but in less than 24 hours, it was already overfunded, with donations reaching 100,000 dollars. Three weeks later, by the end of March 2014, Lamm's idea had already been backed with more than 490,000 dollars, almost five times its original goal. Right after the end of Lamm's fundraising campaign, more than 13,000 backers had already preordered over 17,000 dolls, and several messages of support and appreciation had already been left on Lammily's official website.

> I have been fascinated by the Lammily story since the beginning. I will not put all the blame on Barbies (oh how I loved them) and other alien-looking Bratz dolls (those too) for our deeply disturbing society standards; but it was about time a healthy-looking, life-like doll offered a different choice. [...]
> (Susan, 20 November 2014, 11:19 am)

> All I can say is a heartfelt THANK YOU! I too have known self esteem issues due to the "Barbie" era. [...]
> (mbk_708, 19 November 2014, 9:26)

> [...] As well as preordering one for myself, I intend to get them for my two young nieces who "love Barbie's" at the moment. They are 4 and 6, and I want them to grow up knowing what real beauty looks like. Thankyou thankyou thankyou!
> (Haley, 22 July 2014, 11:40 pm)

By the end of 2014, thousands of Lammily dolls had already been shipped all around the world. The doll with realistic proportions, flat feet, minimal makeup, and casual outfits had officially entered the toy market in clear opposition to models proposed by unrealistic dolls.

We all know the rest of the story, and today also the iconic Mattel Blondie is now available in different styles and shapes, curvy, tall, and petit.

People Becoming Businesses

The current global diffusion of the sharing economy has dramatically boosted consumers' activism in entrepreneurial projects or in any project that allows empowering them as the new brands toward a mass audience of peer consumers. Based on the research report published by consulting company Pricewaterhouse Coopers about The sharing economy in 2015, Airbnb provides a bed to an average of 425,000 guests per night, hosting a total amount of 155 million bookings per year, about 22% more than the Hilton Worldwide hotel chain. Uber is active in more than 250 cities in the world, and in February 2015 its economic value has been estimated at 41.2 billion dollars, overcoming the market capitalization of companies like Delta Airlines, American Airlines, and United Continental. It is estimated that in 2025 the sharing economy will be able to generate 335 billion dollar revenues for the companies that will exploit it.

Here below we showcase three examples of how consumers are gaining leadership in the current market scenario. The first one represents a business project undertaken by a consumer that has soon become a worldwide consumer-driven branding phenomenon; the second one puts under the spotlight one of the most widespread and fast-growing consumer self-branding manifestations of the sharing economy: the video hauls, where a single person owning a considerable amount of followers can influence the perception of brands by the public. The third one epitomizes the true meaning of the current crowd culture, representing an online business model that perfectly blends the design, manufacturing, and marketing efforts of company and consumer crowds.

GoPro: From an Individual Start-Up Project to a Global Consumer-Led Platform

GoPro is a US technological company founded in 2002 by Nick Woodman. The company production is focused on the connected sport genre and currently manufactures action cameras, video editing software, and, more recently, a quadcopter drone.

GoPro was born as an individual consumer start-up project that saw the light in 2002 during a surfing trip of Nick Woodman to Australia in which he tried to capture quality action photos but could not because amateur photographers could not get close enough or buy quality equipment at affordable prices. For this reason he decided to develop an easy-to-use, versatile, and smart portable videocamera tool to
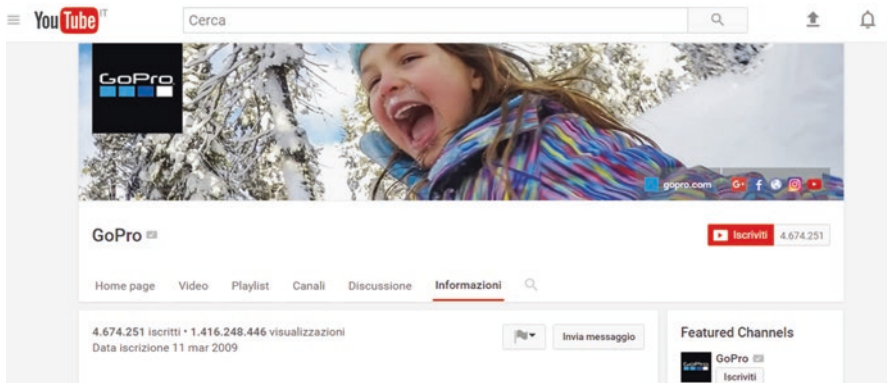
Fig. 19.1 GoPro YouTube channel https://www.youtube.com/user/GoProCamera/about

capture those unforgettable moments that had only been at professional photographers' hand at that time.

Being himself passionate about extreme sports, he decided to serve this sector, where consumers appear as the most passionate and free-spirited people. Since its appearance into the market, GoPro's marketing goals have strongly relied on content creation and sharing and social conversations spontaneously activated by people to promote the brand. After a brief period in which the marketing strategy focused on sponsoring professional athletes of extreme sports to get international visibility, the company soon realized that to reach a higher and authentic level of emotional engagement, any person, beyond professional athletes, should have been granted protagonism in brand activation. Launched in 2009, the GoPro YouTube channel allows any people to post and share their unforgettable GoPro moments to create a digital global network of passionate peers. The Channel currently counts over 4.5 million subscribers and over 1 billion views (Fig. 19.1).

Developing user-generated contents, people generate their own videos, documentaries, commercials, events, and TV series filmed with GoPro, providing an extraordinary visibility to both themselves and the brand. Instead of making the usual product tutorials following a top-down communication logic, GoPro has based its bottom-up communication strategy on giving voice and total freedom to act to consumers, so that no boring technical videos are found illustrating GoPro features and performance but only adrenaline-filled videos featuring guys jumping from incredible heights, or challenging slopes with their mountain bike, or filming emotional real-time kitten rescues with their GoPro.

Consumers own and manage the product, and the company only decides its favorite videos, overturning the traditional stereotype of the consumer as spectator. Along these lines, the videocamera does not represent only a product anymore but rather an enabler of personal storytelling, thanks to which consumers are empowered to express who they are and how they live, being at the center of the engagement process. Pasquale Carlucci, Digital Marketing Executive at Chief Nation, in a recent column on LinkedIn speaks about how *goproing* has become a widespread

common saying among sport people who use a GoPro while video recording or taking a selfie during a performance and the same GoPro has shifted from identifying a specific product to mean any portable video camera. Started as an individual entrepreneurial project, GoPro has now become a global consumer-led platform on which fans can share their passions, while the company's marketing strategy is totally reliant on user-generated contents.

Video Hauls: Who Is the Brand Here?

Video hauls are online videos posted on YouTube in which the "YouTuber" shows the public the item he or she bought from a particular shop, whether it is an online one or a physical one. The products showed are of any kind: it is possible to find hauls on furniture, makeup, clothes, kitchen supplies, etc. This visibility of the products gained in the videos can act as value cocreation or value destruction for the brand depending on how positively the products are presented and how strong is the reputation of the consumer who showcases them.

The haul video phenomenon has become worldwide widespread in that it helps consumers build up their public personas in the social web and express a lifestyle made of compulsive shopping and personal excitement for showing-off. In the case of haul videos, consumers are the brands beyond the branded products they make comments or reviews on.

There are several formats that a video haul can take; the most simple one is based on the YouTuber showing the camera the items he or she got, deciding whether to provide further information or to give a brief (or maybe detailed) explanation on why they got that specific product. Further reviews may follow. In a second type of video haul, the items purchased are divided into two categories: the ones that have excelled and passed the try-on test and therefore are seen as positive products and the ones that have failed to fulfill the buyer's expectations.

The "top 10 under £10" type of haul video answers to a necessity of subscribers to see less expensive products put to test. The "first impressions" category of haul videos addresses the curiosity that comes from subscribers. The YouTuber buys a product that could be a very expensive foundation or a particularly difficult to find mascara, but also more affordable products can be featured, and puts it to test in front of the camera.

Another category of videos are those in which the YouTuber does not buy anything but receives products from companies or subscribers and then gives a very quick review of what he or she has received. The last category of haul video features YouTubers showing the items they purchased in a drugstore, meaning that they are cheaper and more affordable. Further reviews on these products may follow in the video.

Haul videos provide the basis for a potential collaboration between brands and YouTube influencers making the videos, following the logic that the more subscribers these YouTubers have, the higher their appeal toward brands is.

YouTubers, thanks to their reviews, can add to the value of brands, diminish it, or even destroy part of their equity when they provide a negative treatment to branded items and are perceived as highly credible and reputable in their social web. For

instance, there are many YouTubers who can guarantee an honest and open relationship with their followers, and therefore they have gained a strong reputation over time, but there are also people who are seen negatively because they only upload on their social pages sponsored videos to get money from brands and are not considered trustworthy by the public. However, no matter whether the influencers have gained an unrivaled level of credibility and trust toward their followers, the sharing economy has made them the web stars that are emerging as the new brands in which to invest for the future of the business.

Threadless: Erasing the Line Between Inside and Outside

Community is in the Threadless DNA. In 2000 two guys in Chicago won a $1000 tee shirt design contest, and the rest, as they say, is tee shirt history. They parlayed their winnings into an online home for those who love art, design, and creativity. Soon, a fast-growing community of artists and art lovers was feverishly uploading their designs, voting on favorites and contributing to the creation and sale of millions of tee shirts every year. In short, as the company says, they learned to "make great together." Today, the roughly 50 Threadless employees are merely the tip of this creativity iceberg (Fig. 19.2).

Threadless has attracted over 3 million users, more than 100,000 of whom have submitted over 150,000 designs. Each week, the community votes the newly uploaded designs on, and the winning design is printed and sold. To date, the company has paid out over $7 million to artists.

The original business model was as simple as it was powerful. Each week's winning designer received $2000 for the design, and the company sold the tee shirt online for $18. Since then Threadless has experimented with new ideas – some successful, others not. They closed a short-lived brick and mortar store, and now the company pays winning designers a percentage of sales. More recently Threadless has entered partnerships with major brands such as Gap and Disney. This new win-win approach offers global brand access to the Threadless artist community as well as feedback from the Threadless community about winning design and what's hip. In return, the Threadless artists compete to have their work marketed and sold by global consumer powerhouses. What's in it for Threadless? The company provides new vehicles for serving their community and, of course, receives a piece of the action.

Fig. 19.2 Threadless project payoff (Source: Threadless.com)

To suggest Threadless is a "social brand" is an understatement. With over 2 million followers on Twitter and over 800,000 fans on Facebook, the company describes itself this way:

> *You are Threadless. You make the ideas, you pick what we sell, you're why we exist. Join us, why don't you? Make, pick, play, and shop now!*

The company's cofounder, Jack Nickell, likes to say he would rather see a first-time visitor to Threadless spend time in the community forum reviewing rather than buying a tee shirt. Nickell points out that newcomers who spend time in the community tend to come back (often) for more and become more valuable lifetime customers than a mere first-time purchaser.

True to its "community" roots, Threadless uses its website and its massive social media following to shine a spotlight on and celebrate unknown artists from all over the world. As Nike celebrates great athletes and great athletics, so too does Threadless honor gifted designers as the hero of their company's story. The overriding message to the community is: *It's all about you.*

Practice Exercises
Exercise 1

Few marketing communication symbols are more enduring than the funnel. While top-of-funnel awareness building is still prized, this chapter suggests a shift toward bottom-of-funnel focus. In 2006 marketing thought leader, Seth Godin, popularized the concept of "flipping the funnel." Godin's formulation urges marketers to embrace their most passionate customers, flip the funnel on its side, hand the "megaphone" to your most loyal customers, and get out of the way (Fig. 19.3).

Fig. 19.3 The flipped funnel from www.inksoft.com and www.sethgoding.typepad.com

Godin's flipped funnel is a testament to the power of word-of-mouth marketing. It's also an acknowledgment of how social and digital media have undermined the power of traditional marketing and turbocharged peer-to-peer endorsement. The fuel that drives the flipped funnel is the very powerful human desire to share our passion for the things we love – and hate.

Like most powerful ideas, flipping the funnel carries both risks and rewards. Make a list of both the benefits and risks that accrue to brands embracing this "bottom-up" approach to brand building. Complete the exercise by creating a list of brands that you love to tell your friends about. What is it about these brands that make you want to talk about them? Do the brands on your list have any qualities in common?

Exercise 2

Let's now consider the downside of the power of "the crowd" to shape brands. Famed actor and comedian Bill Cosby enjoyed a reputation as one of the most popular and endearing entertainers of his era. His "brand" began to unravel when a videotaped performance of a little-known comedian went viral. In the video, Hannibal Buress eviscerated Cosby based on rumors that he had drugged and sexually assaulted multiple women. Soon, his reputation was severely damaged.

Reeling from the scandal, Cosby's representatives launched a social media contest designed to help restore his image. The idea was simple: Visit their website, select one of the featured photos of Cosby's beloved character Dr. Cliff Huxtable, and add a funny phrase that fits Cosby. The call to action was "Go ahead. Meme me!"

Turns out, many were eager to meme Cosby but not in the way the campaign sponsors hoped.

The creators of the campaign, apparently, assumed they could control the responses by requiring participants to submit their suggestions for approval. In retrospect, the risks of inviting "the crowd" to "meme" Cosby are obvious. After all, it's the Internet!

In addition to receiving clever, brand-embellishing entries for sponsor approval, the online world was abuzz with photos of Cosby accompanied by scathing captions.

Indeed, giving up control can create problems for brand and reputation builders. What lessons should we draw from the Cosby "meme me" campaign? Can you think of other brands whose crowd-oriented approach backfired? Explain.

Engaged Leadership Lessons Implication of Crowd Culture and Liquid Society on Design Thinking

Now, going back to our opening question, *is leadership becoming something open and shared between people?*

The cases we illustrated in this chapter showed that very often the intense connectivity fostered by the digital environment; the cultural vibe of our societies that welcome access, participation, and sharing as a desirable way of living; and the people's willingness to act upstream and flip the funnel of value creation are reshaping who is leading change and innovation.

While political leaders and corporate leaders many times are failing to really inspire citizens, communities, and stakeholder, many people are taking actions and acting as crowd-made leaders. Apparently also leadership is becoming something open, flexible, accessible, and distributed among different actors who feel empowered to do something and feel like to actually act. In this way the crowd is redefining how inspiration, guidance, and leadership work in our current society. We conceive *distributed leadership* as both an individual and a collective force that get expressed through a plethora of manifestations of consumer activism taking place at different societal levels and being widespread via a variety of communication channels that hybridize digital and physical environments. Distributed leadership is a form of engaged leadership of consumers who are required by the current society to take on and to commit to those responsibilities that were traditionally entitled to institutions and that current liquid times are leaving on their shoulders. Enacting leadership of thought, of feelings, of action, and of choice is then today the genuine manifestation of people's new roles played in the society, roles that are pointing at individuals as the fragmented and unstable center of any sense-making, creation, manipulation, and destruction process involving other individuals, institutions, markets, companies, and ultimately brands and objects.

As a result, also thanks to the unprecedented availability of communication and technological resources (Arvidsson and Peitersen 2013), consumers can sustain, integrate, or contrast the work initiated by marketers (and probably not only marketers, though markets and branding are the elements in our cases) through the development of new norms, regulations (Humphreys 2010), meanings (Giesler 2012), modes of exchange, and configuration of actors (Harrison and Kjellberg 2016). This work performed by consumers can bring significant changes in existing markets (Thompson and Coskuner-Balli 2007; Giesler 2008; Sandikci and Ger 2010; Scaraboto and Fischer 2013).

Of course, the bright side of this "democratized" access to leadership does not come without its dark side: the loss of direction and the widespread will of people to always protest against something can bring about unexpected turnaround of which the Crosby case is an example.

Despite the possible drawbacks, it is time to deconstruct our notions of leadership to rethink it within the frame of our contemporary markets, communities, and societies that are socially constructed in their essence.

Reflection Questions and Chapter Takeaways

Our pervasive digital culture is one of the prominent drivers that improved and enlarged the potential of prosumers. The increased agency of users fostered progressive changes with regard to productive paradigms in digital worlds. These changes resulted in the emergence of new modes of production that called into question traditional business models by making working practices less hierarchical and more team-driven, decentralized, and distributed among several proactive actors. *Thinking about existing social media and crowdfunding platforms, can you provide examples of those that in your opinion are currently proving more capable of activating and exploiting the power of crowd to generate ideas, conversations, innovations, and also tangible and profitable outcomes? And why?*

With "people by people," we mean that the digital culture makes it easier for everybody to be an activist and aggregate consensus/disapproval by using the social media to co-opt people participation. *Beyond the case study provided in the chapter, can you think of other examples of this phenomenon?*

With "people against the business," we argue that today consumers can encourage or even force companies to reframe their decisions. *Beyond the case studies provided in the chapter, can you think of other examples of this phenomenon?*

With "people becoming businesses," we contend that people can generate ideas that start out as little and casual consumer projects and then become profitable and successful companies or they can create and nurture projects of personal visibility and reputation building that, thanks to a crowd of followers, can end up generating revenues and business partnerships. *Beyond the case studies provided in the chapter, can you think of other examples of this phenomenon?*

We conceive distributed leadership as both an individual and a collective force that get expressed through a plethora of manifestations of consumer activism taking place at different societal levels and being widespread via a variety of communication channels that hybridize digital and physical environments. Distributed leadership is a form of engaged leadership of consumers who are required by the current society to take on and to commit to those responsibilities that were traditionally entitled to institutions. Enacting leadership of thought, of feelings, of action, and of choice is then today the genuine manifestation of people's new roles played in the society. *Can you tell an anecdote of your recent life story in which you and/or one of your peers have enacted this kind of leadership? Why do you think this anecdote may fit with the distributed leadership concept?*

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Engaged Leadership: Experiences and Lessons from the LEAD Research Countries

20

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Introduction

Engaged leadership has recently emerged as an area of interest in the leadership literature due to the need for enhancement of employee engagement, which in turn affects organizational performance (Metcalfe et al. 2008). Engaged leadership is

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seen as a current perspective of leadership characterized by inclusiveness (Metcalfe et al. 2008). While the topic of engaged leadership has gained popularity, it has been a central leadership concept in the literature. As stated by Metcalfe et al. (2008), leadership theories have gone through stages starting from the trait theories of the 1930s–1950s, the behavioral theories of the 1950s–1960s, and the situational and contingency theories of the 1960–1970s to the models of distant, heroic leadership – based on being visionary, charismatic, or transformational that dominated the1980s and 1990s.

Mintzberg (1999), Collins (2002), Tosi et al. (2004), Sirota Survey Intelligence (2006), Towers Perrin (2005), and Watson Wyatt (2006) have revealed that a "post-heroic" era characterized by a much more inclusive, "engaging" style of leadership had set in. Thus, engaged leadership appears to be more in tune with developments concerning leadership and changes in corporate environment (Metcalfe et al. 2008). The evolution in the thinking about leadership and its application to organizations highlights the significance of engaged leadership importance in contributing to greater levels of organizational success.

Notwithstanding the importance of knowledge about engaged leadership, research on the subject in the African context is scarce. This is not surprising given that research on leadership on the African continent is generally limited. Citing several prominent authors, Lituchy and Punnett (2014) conclude that management knowledge is severely biased toward "Western" perspectives and proposes approaches to begin to address this imbalance or bias. Similarly, Das et al. (2013) observed that research papers published in mainstream economic journals were linked to levels of development and that countries with the lowest incomes and less developed economies receive the least attention. Unfortunately the majority of countries in Africa have both characteristics.

The absence of adequate management research on African leadership is a serious omission given the increasing importance of Africa in global business. The world competitiveness report of 2015 shows that many sub-Saharan economies continue to register average annual growth rates of over 5 percent (WEF 2015). As pointed out by the United Nations Conference on Trade and Development (UNCTAD) (2015), Africa demonstrated impressive growth rates during the recent economic turmoil and was surpassed only by emerging and developing countries in Asia. It is also estimated that foreign direct investment (FDI) inflows to Africa remained stable at $54 billion during 2014 (UCTAD 2015). This growth was particularly significant in sub-Saharan Africa especially in Central and East Africa. For example, UNCTAD reports that while North Africa saw its FDI flows decline by 15 percent to $12 billion, flows to sub-Saharan Africa increased by 5 per cent to $42 billion. In sub-Saharan Africa, FDI flows to Central Africa and East Africa increased by 33 percent and 11 per cent to $12 billion and $7 billion, respectively. These statistics suggest that Africa is increasingly securing its place in the global business environment as a suitable investment destination. Two reasons are cited for this trend: the growing population in Africa, which is estimated at 1 billion and which has the potential to become a market if well managed, and the resource richness of the continent (WEF 2015; UNCTAD 2015). Due to the increasing importance of African in

global business, it is important to understand the role of leadership in driving business development and in particular the way in which leadership is engaged.

Further, scholars have suggested that there is a need to understand management from an indigenous or local perspective as well as within the global context (Jackson 2004) and that it is important to develop locally driven management concepts and measures (Holtbrugge 2013). For example, Xiaojun et al. (2012) noted with regard to leadership in China that "not all leadership practices are captured in dominant Western perspectives that utilize Western-built instruments, which often fail to account for perspectives and practices of leadership in non-Western contexts" (p.1063). This view has support from various researchers who also emphasize that the lack of knowledge about management in non-Western countries means that very little is known about management from a global perspective (Lituchy et al. 2017).

This chapter contributes to the literature on African management and leadership by providing insights about the issue of engaged leadership on the African continent. This is important because leadership is critical for employee motivation and productivity which in turn drives organizational performance and hence the economy as whole. The chapter first reviews the theories that underpin to the construct of engaged leadership and then provides information on the African perspective on engaged leadership as an integral part of effective leadership. It uses data obtained through the *Leadership Effectiveness in Africa and the African Diaspora* (LEAD) research project (Lituchy et al. 2017; Senaji et al. 2014) to provide evidence of the desire for engaged leadership in Africa.

Overview of Leadership Theories on Engaged Leadership

Alimo-Metcalfe et al. (2008) describe engaged leadership as a style of leadership that is characterized by a set of attributes including respect for others and concern for their development and well-being. In this regard, engaged leadership is underpinned by servant leadership theories (Matteson and Irving, 2006). Engaged leadership is also characterized by the ability to unite different groups of stakeholders in developing a joint vision, supporting a developmental culture, and delegation of a kind that empowers and develops individuals' potential, coupled with the encouragement of questioning and thinking which is constructively critical as well as strategic (Wood 2008). These are the attributes of visionary/transformation leadership presented in the transformational leadership theories (Avolio et al. 2009).

Engaged leadership is also based on integrity, openness, and transparency and genuinely valuing others and their contributions along with being able to resolve complex problems and to be decisive (Alimo-Metcalfe et al. 2008). It is essentially open-ended in nature, enabling organizations not only to cope with change, but also to be proactive in meeting the challenge of change. In this sense, engaged leadership is related to ethical leadership (Den Hartog 2015). Engaged leadership is therefore a style of leadership that combines different distinct leadership styles. The coming together of these styles, each of which is underpinned by a set of assumptions and attributes reflected in various theoretical perspectives, gives rise to this "new" style.

Thus engaged leadership style is born out of a combination of concepts of leadership related to servant leadership, visionary/transformation leadership, and ethical leadership. We briefly discuss each of these styles, their defining features, and relate them to engaged leadership.

Servant Leadership

Greenleaf (1977) pioneered the concept of servant leadership and described it as a leadership style that focuses on the follower. He states that "the servant-leader is servant first.. .. It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. That person, is sharply different from one who is leader first" (Greenleaf 1977, p. 27). At the heart of servant leadership is the focus on placing the needs of followers before the personal interests of the leader and intentionally working toward raising additional servants. Matteson and Irving (2006) contend that, although the construct of servant leadership has developed overtime, the perspectives of servant leadership that have become dominant in the field have been articulated by Spears (1998), Laub (1999), and Patterson (2003).

Spears (1998) put forward ten characteristics or attributes of servant leadership. These are listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment, and community building. Spears (1998) argued that servant leadership is tied to the character exhibited by leaders in their essential traits. These ten characteristics or attributes of a person are seen as the starting point for leaders interested in developing a servant leader style. In other words, persons aspiring to become servant leaders must seek to develop these basic attributes.

Laub (1999) defined the essence of servant leadership as the "understanding and practice of leadership that places the good of those led over the self-interest of the leader" (p. 81). This description is similar to that given by Greenleaf (1977). Thus, unlike Spears (1998) who emphasizes traits or personal attributes of a servant leader, Laub (1999) focuses on the behavior of the servant leaders. As Laub (1999) posits, to achieve the servant leadership style, a person must exhibit 60 characteristics that define servant leaders. The characteristics are clustered in six key areas which are valuing people, developing people, building community, displaying authenticity, providing leadership, and sharing leadership (Laub 1999). These behaviors characterize what servant leaders do and define the manner in which servant leaders may place the good of those led over their own self-interest (Matteson and Irving, 2006). It is important to note that the aspect of community building appears in both Spear's model as well as the Laub's model, which suggests an overlap between the two perspectives.

Patterson (2003) presented servant leadership theory as an extension of transformational leadership theory. This extension is based primarily on Patterson's (2003) observation that transformational theory was not addressing the phenomena of love, humility, altruism, and casting vision for followers, implying that these phenomena were important for a servant leadership style. Patterson then developed a model of

servant leadership, which includes dimensions he considers to be the essential characteristics of servant leadership style. These are *agapáo* love, humility, altruism, vision, trust, empowerment, and service. As one may note, the three perspectives of servant leadership are related and actually intersect with one another other. As observed by Matteson and Irving (2006), Spears's (1998) model of servant leadership as presented here focuses primarily on the character or personal attributes of servant leaders, while Laub's (1999) model focuses on the behavioral aspects of servant leaders, and Patterson's model provides a bridge between the Spear's and Laub's models.

Although Matteson and Irving (2006)) argue that Patterson's (2003) model provides a bridge between the dimensions of character (as presented by Spears) and behavior (as presented by Laub), it appears that there is a conceptual similarity and even overlap between Spears' (1998) attributes and those attributes contained in Patterson's (2003) model. For example, the attribute of foresight in Spear's model could be regarded as having the same meaning as vision in Patterson's model. The other attributes in Patterson's model can be seen as additional attributes that a leader must possess to be effective as a servant leader, which means these are additional attributes that can be added to Spear's model. In terms of engaged leadership, these attributes would seem essential in enabling the leader to interact effectively with followers because they elicit a favorable reaction from them. There are a few challenges with the attributes and behavior. One of the challenges is the lack of clarity as to whether all attributes presented by Spears (1998) are needed at the same time and whether they have the same degree of importance. Laub (1999) in contrast presents a set of behaviors that servant leaders must be able to practice to be effective in this role. What also appears to be unclear is the link between the attributes and the behaviors. That is, must a leader possess these attributes in order to be able to display the behaviors of a servant leader and by extension an engaging leader? Asked differently, can a leader who does not possess the attributes articulated by Spears (1998) display the behaviors of engaged leadership?

Charismatic and Transformative Leadership

Burns was the first to propose the transformational leadership theory in 1978 (Avolio et al. 2009). Over time and based on research findings, the attribute of "charisma" was found to be an essential part of transformation leadership that it became common to refer to this style of leadership as charismatic and transformational leadership (Conger and Kanungo 1994). The other terms used for transformational or charismatic leadership is heroic leadership (CIPD 2008). As Anderson and Sun (2017) assert, the distinction between charismatic leadership and transformational leadership is so insignificant that it is time to abandon such debate.

According to Burns (1978), the goal of transformational or charismatic leadership style are threefold: enhancing collaborative efforts, fostering visionary people for development such as motivating employees for professional growth and improving problem solving by sharing genuine belief, and working as a group to come up with better strategies. Moses is usually considered the epitome of a charismatic leadership (Burns 1978). This is because Moses possessed personal qualities and

behavior (including humility, tenacity, perseverance, integrity, and vision) that enabled him to bring Israelites together under a particular vision and led the Israelites from slavery in Egypt to freedom in the promised land (Berendt et al. 2012). Thus, transformational leadership perspective holds that leaders raise followers' aspirations and activate their higher-order values; and followers identify with the leader and his/her mission/vision, feel better about their work, and make efforts to perform beyond simple transactions and basic expectations (Avolio 1999; Bass 1985; Conger and Kanungo 1998). The theory implies that the leader is able to elicit psychological and physical emotions from followers in such a way that congruence between their worldviews is achieved and that they are united in seeking to achieve a future as defined and shared by the leader. From this perspective, transformational/charismatic leadership may be seen as a motivational theory. This is partly due to its being value centered, so it encourages articulation and sharing of vision, values, respect, and trust, between the leader and followers and achieving unity in diversity (Fairholm 1997).

Transformational leadership is considered to have two dimensions that bear different implications. Shamir (1995) argues that there is "distant" transformative leadership and "nearby" transformative leadership. Distant leadership is associated with very senior managers and public leaders characterized by rhetorical skills, an ideological orientation and a sense of mission characterized by being persistent and consistent as well as not conforming to social pressure. Nearby leadership is associated with middle or lower level managers such as line managers who are more frequently characterized as sociable, open, and considerate of others, with a sense of humor and high level of expertise in their field, and as intelligent and setting high performance standards for themselves and their followers. Thus, while distant transformational leadership led to the emergence of heroic leadership, nearby transformational leadership tends to be seen as engaged leadership (CIPD 2008). It appears that two types of transformational leadership forms may be found at different levels of organizations. However, it is still complex to conclude that those at the top of the organization are "distant while those at the lower level are "nearby" particularly because each leader has always a person or persons near and far away from him or her in the context of organizational hierarchy. For a lower level leader, his nearby staff may be shop floor workers while for a top level manager the nearby staff are managers below him or her. It is therefore possible to practice engaged leadership at any level of the organization by engaging those that one is closest to.

Avolio et al. (2009) contend that charismatic/transformational leadership was positively associated with leadership effectiveness and a number of important organizational outcomes across many different types of organizations, situations, levels of analyses, and cultures such as productivity and turnover. It appears that modern organizations require engaged leaders because of changes in the organizational setting characterized by more educated workforce and advancement in information technologies which has made access to information more easily available to most employees. These factors mean that employees are more empowered in modern organizations and that engaged leadership is more likely to allow employees to

make greater contributions in shaping the vision and future of the organization which could become a motivating factor in its own right.

Ethical Leadership

As noted, the ethical leadership perspective has its origins in charismatic and transformational leadership literature. This followed the realization that ethics was not being addressed in the leadership literature. For example, Treviño et al. (2003) point out that ethics and morality received relatively little attention in mainstream behaviorally focused leadership research and theorizing until authors started to address morality issues in the context of charismatic/transformational leadership. The ethical perspective of transformational leadership grew out of the high-profile cases of leaders' ethical failures (Den Hartog 2015). Early empirical work on transformational leadership portrayed it as positive, moral, and values based. Bass (1985), however, noted that transformational leaders could use their transforming influence toward pursuing moral ends or immoral ones. Hitler, Mussolini, Pinochet, and Stalin are examples of transformational leaders who used their transforming power to lead their people to tragic ends (Nikezić et al. 2013). As a result, researchers have made efforts to distinguish authentic from pseudo-transformational leadership (Bass and Steidlmeier 1999) or personalized (unethical) and socialized (ethical) charismatic leadership (Howell 1988; Howell and Shamir 2005). Such approaches focus on the social versus self-oriented use of power and the morality of the means and ends to differentiate between ethical and unethical leaders (De Hoogh and Den Hartog 2009). Bass and Steidlmeier (1999) argued that authentic transformational leadership has an ethical/moral foundation and is a positive form of leadership that emphasizes serving the collective rather than oneself. By contrast, pseudo-transformational leaders behave immorally and focus on self-serving rather than collective goals.

Treviño et al. (2000, 2003) described ethical leadership along two related dimensions: being a moral person and being a moral manager. The first refers to qualities of the ethical leader as a person at work and beyond, such as honesty, trustworthiness, fairness, and concern for others. The attribute of *concern for others* is central to the notion of servant leadership as introduced by Greenleaf (1977) as discussed earlier. In this regard, ethical leadership is related to servant leadership because a moral person considers the consequences of his or her actions, which suggests a balancing tendency in order to ensure that others are not harmed by his/her decisions. The moral manager concept revolves around how leaders use managerial roles and leadership positions to promote ethics in the workplace—for example, through role modeling ethical conduct, setting and communicating ethical standards, and using reward/punishment to ensure that ethical standards are followed. In this regard, behavior is guided by ethical principles and the desire to cocreate and co-own ways of working with others toward achieving a shared vision (Metcalfe et al. 2008). The challenge with the use of organizational incentive to achieve ethical behavior lies in its transaction-type tendency, which could mean that people do things to attract incentives but the urge to behave in that way would not be coming

from within. It can thus be short-lived or fail to achieve long lasting effect on the followers.

Similarly, passive or laissez-faire leaders can be viewed as unethical in that they violate legitimate involvement in the organization by not taking the responsibility that is part of their role, being unmotivated for goals, showing no care for others, and failing to support or guide their followers (Den Hartog 2015). But, historically, laissez-faire leadership style was seen as suitable in the context of research and development (R&D) organization because leaders did not want to stifle scientific creativity and innovation (Baumgartel 1956). Except in these circumstances, passive leaders avoid problems, are not dependable, and show minimal effort or involvement, and followers are likely to view them as more unethical. Skogstad et al. (2007) empirically addressed the assumption that passive leadership is destructive, by showing its positive relationships with workplace stressors, bullying at work, and psychological distress.

In terms of empirical evidence, Barling et al. (2008) found that pseudo-transformational leadership was associated with higher follower fear, obedience, job insecurity, and dependence and with perceptions of abusive supervision, whereas authentic transformational leadership was related to lower follower obedience, dependence, and job security. A complicating factor is that it is not always easy for those being led to distinguish the good from the bad leadership, as this requires knowledge of the leader's true intentions. For example, as pseudo- and authentic transformational leaders show similar behaviors, Dasborough and Ashkanasy (2002) argue that pseudo-transformational manipulative behaviors may not be obvious and could be hard to recognize. These authors propose that followers' attribution of leader intentionality plays a central role. The leaders' ability to hide intentions and the followers' ability to distinguish intentions and read the related cues may affect the followers' ability to distinguish pseudo from authentic transformational leadership (Dasborough and Ashkanasy 2002).

Bass and Steidlmeier (1999, p. 87) cited in the work of Price (2003) state that "transformational leaders can wear the black hats of villains or the white hats of heroes" (p. 87). However, Price (2003) observes that, "the problem is that leaders and followers may in some cases fail to see all the colors of their own hats" (p. 75). Price (2003) further warns that in the leadership process, threats to morality cannot be reduced to egoism. Authentic transformational leadership assumes that people act on altruistic values for the good of their group, organization, or society, yet altruistic values and a concern for the group's collective outcomes can compete with morality. Leaders could be pursuing goals that are in the interest of the group but that deny legitimate moral demands of outsiders. Such rights of others beyond the group are often not reflected in leaders' values and decisions. This means if leaders have to avoid ethical failures, they sometimes have to defy the normative pressures to privilege group interests (Price 2003). As Gini (1998) notes, to be ethical, the leader must intend no harm and respect the rights of all affected parties, not just those of the (in) group.

The ethicality of a leadership style is manifested in the behaviors of a leader. Different leader behaviors that have been suggested as constituting ethical

leadership include character/integrity, ethical awareness, community/people orientation (exemplified by motivating, encouraging, and empowering behaviors), and managing ethical accountability (Resick et al. 2006). In addition, Brown et al. (2005), De Hoogh and Den Hartog (2008), Eisenbeiss and Brodbeck (2014), and Kalshoven et al. (2011) have also found that the following behaviors reflect ethical leadership: acting fairly and honestly, demonstrating consistency and integrity, promoting ethical conduct in others, being concerned for people, allowing voice, and sharing power.

Some Reflection on the Reviewed Leadership Theories

The three theoretical perspectives discussed in the preceding section speak to the phenomenon of engaged leadership. They suggest that engaged leadership calls for leaders to possess certain personal attributes and be able to demonstrate certain behaviors. Thus, from servant and transformative leadership perspective, leaders can be engaged if they possess certain attributes as suggested by the Spears (1998) and Burns (1978), respectively, as well as exhibit behaviors as suggested by Laub (1999). They should also have attributes of ethical leadership as presented earlier. Figure 1 shows a rough depiction of the interconnectedness of the three leadership theories that address the engaged leadership style. The area where the three perspectives intersect represent the attribute and style that is common to all the three perspective. In this case, the aspect of valuing communities is common to the perspectives. For example, the behavior of "valuing people" which appears in the servant leadership could mean the same as being "considerate of others" under transformation theory or "concern for people" under the ethical leadership perspectives. It is not therefore surprising that the intersection point consists of "people-centeredness." This type of leadership appears to relate to the concept of Ubuntu which characterizes the general view of African societies where concerns for others underpin most social relationships including leadership (Fig. 20.1).

Fig. 20.1 Intersection among servant, transformational, and ethical leadership perspectives
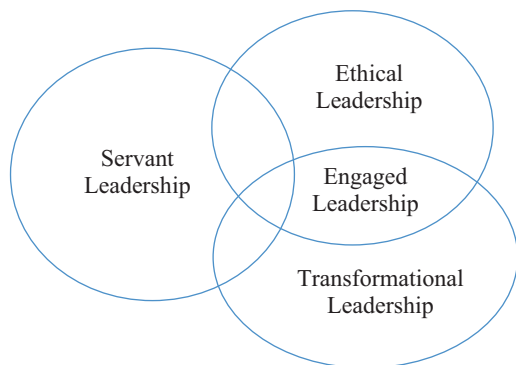
LEAD Research and Methods

The data that forms the basis of observed leadership styles in the LEAD countries has been collected through the Delphi technique where leaders in organizations were provided with open questions to respond to. The LEAD project is being implemented in a number of countries in Africa as well as countries in the African diaspora. The countries in Africa that are currently involved in the project are Nigeria, Ghana, Kenya, Uganda, Egypt, Ethiopia, Morocco, South Africa, and Tanzania. The questions asked to these leaders required them to state the type of preferred leadership styles. The responses where put together, analyzed, and published in international academic journals (see Senaji et al. 2014). Additional interviews were conducted in African LEAD countries with local leaders who were asked to provide their views on the current leadership styles of leaders in their countries as well as that of foreign managers who were based in the country of the local leaders. Similarly, foreign leaders were asked to provide their views on the leadership styles of leaders they observed in the countries they were working in as well as that of their country of origin. The findings from this research were published in an edited book (Lituchy et al. 2017) with findings from each country forming a specific chapter. This chapter used these published results to show how the findings from the African context fit or do not fit with the concept of engaged leadership.

Results from the Delphi Technique and Focus Groups

As noted, the Delphi and focus group results from the different countries that participated in the study are presented in the work of Senaji et al. (2014). The findings show both personal attributes and behavioral aspects of effective leaders. There are both common aspects among the LEAD countries, but there are also findings that are specific to particular countries. In terms of personal attributes of effective leaders that are common for the countries of Nigeria, Egypt, Kenya, and Ghana are education or being well-educated, visionary, intelligent, and a team player. In terms of attributes that were found in specific LEAD countries, humility and selflessness were mentioned in Nigeria while charisma, competence, and good communication were important in Ghana. Being results oriented and influential were important leadership attributes found in Kenya, and honesty and integrity were found in Uganda as important attributes.

In terms of behavior, honesty, trustworthy, perseverance, humor, fair/impartial, results oriented, and setting a good example were found in Nigeria. In Ghana, the following behavioral aspects were found: respectful, proactive, building team spirit, setting standards, gives hope, inspires, and motivates. Other aspects found were, walk-the-talk or lead by example, articulates or communicates goals and vision, respectful, and rewards performance. In Kenya, the behavioral aspects of importance that were found include were goal orientation, achievement of team's objectives, goal or vision communication, provision of solutions/resources and planning and prioritizing. In Egypt the following are important: fair, understanding, honest, having commitment and dedication; while in Uganda, inspire and influence are seen as critical.

Results from the Interviews

Interviews were conducted for a limited number of professionals in the seven LEAD countries. These countries are Egypt, Ghana, Kenya, Nigeria, South Africa, Tanzania, and Uganda. The interviews were conducted with persons who were nationals (referred to in this research as insiders) of the countries as well as foreigners or expatriates (referred to in this research as outsiders). The insiders and outsiders were asked to describe the current leadership styles in the countries they were working in as well as suggest the form of leadership style that would be effective for that country. The results of the interviews are presented next and detailed in Table 20.1.

As reported by Metwally and Punnett (2017), in Egypt, local leaders stated that current styles were characterized by authoritativeness and a commanding style with leaders acting as knowing best what needs to be done in a leadership situation. Expatriates (foreign leaders) states that leadership was top-heavy and top-down approach and autocratic rule. Misinformation was also claimed to characterize leadership. Effective leadership styles from a local leader's perspective consist of providing vision, listening to employees' concerns, and being inclusive. Expatriates were of the view that effective leadership should adopt a progressive style and teaching citizens public good and public service.

Results from Ghana (Asiedu-Appiah et al. 2017) show that current leadership styles are characterized by firmness, authoritarian, and directive styles. Ghanaian leaders are not straightforward to point out mistakes of their subordinates and are not bold to punish making local leaders inconsistent in dealing with employees. The expatriate's perspective is that strong family values, respect for the elderly, and the authority of the leader characterize the relationship between managers and employees and employment with nepotism being a central aspect. Local leaders stated that effective leadership should have a participatory leadership style, connects or engages with his or her constituents, pursues the interests of the organization or community, builds systems and procedures that reduce direct personal intervention in institutional processes, and prepares successors. Expatriates' were of the view that effective leadership styles were in Ghana is that the leader is a mixture of being interactive and social with people and being tough and serious in dealing with employees.

The results from Kenya (Senaji and Galperin 2017) show that local leaders view current leadership style as a leadership style that is commanding and autocratic. Leaders make decisions without consulting their team members. Expatriate's views were that authority rests in the "chief" to make the final decision on behalf of the organization and that in Kenya, board decisions are made more by consensus than by actual vote. Effective leadership styles from the local leaders perspective is visionary, democratic, and coaching leadership because it sets people free to innovate, experiment, and take calculated risk. Expatriates views are that the traditional leadership styles with adjustments to take a more democratic orientation would be effective.

Table 20.1 Summary of insiders and outsiders views on country leadership styles

Country	Insiders' views	Outsiders' views
	Current: Mostly authoritative in nature with the "leader knows best" style and commanding	*Current*: Leadership is too top-heavy and top-down leadership; leaders are not forthcoming; autocratic rule, focus on personal relationships instead of competency and misinformation by leaders
Egypt	*Effective*: Building trust with employees, spending time to listen/understand their ideas, and concerns and be inclusive; direction (telling people what to do including roles) and vision; strict clear milestones that assure success	*Effective*: Progressive leadership that teaches citizens concepts of public good and public service; that uses an incremental approach to build constituent voices
	Current: The manager needs to be firm, authoritarian, and directive even though he must also respect the views of his workers. Local leaders must learn to discipline in order to manage subordinates. Ghanaian leaders are not straightforward to point out mistakes of their subordinates and are not bold to punish. This makes local leaders inconsistent in dealing with employees	*Current*: Strong family values, respect for the elderly, and the authority of the leader characterize the relationship between managers and employees. Subordinates must listen and respect the leader. Employment in Ghana is largely based on nepotism
Ghana	*Effective*: A leader must adopt a participatory style and engage subordinates, but at the same time, leaders must give direction and closely monitor subordinates. The most effective approaches are where the leader: Connects or engages with his or her constituents, pursues the interests of the organization or community, builds systems and procedures that reduce direct personal intervention in institutional processes, and prepares successors	*Effective*: The local leaders' style that can work best in Ghana is that the leader must be very interactive and socialize with the people but at the same time must be tough and serious in dealing with employees
	Current: Leadership style is commanding and autocratic. Leaders make decisions without consulting their team members. This approach tends to be the least effective as it rarely involves praise of followers but frequently employs criticism and thus undercuts morale and job satisfaction. Kenya's leadership style is mainly task-focused (transactional)	*Current*: More authority in Kenya rests in the "chief" to make the final decision on behalf of the organization and that in Kenya, board decisions are made more by consensus than by actual vote

Table 20.1 (continued)

Country	Insiders' views	Outsiders' views
Kenya	*Effective*: Visionary, democratic, and coaching leadership is the most effective in Kenya because it sets people free to innovate, experiment, and take calculated risks. Leadership should be person-focused and relationship-focused (empowering) leadership style	*Effective*: The traditional African style of leadership continues to be in most settings the most effective style of leadership primarily because that is what people are most used to. Yet this requires some modification to enable democracy and concern for human rights to mature
	Current: Nigerian leadership is power-driven, "self-serving" (selfish) and sentimental in the areas of selection and recruitment, with little regard for skills and merit. Leadership is seen as a blend of democratic and autocratic style.	*Current*: Possess lesser integrity in terms managerial and public leadership, inadequate attention to the basic rights of the employees. Is a blend of the work-oriented and employee- oriented type
Nigeria	*Effective*: Participative leadership style as the most effective in Nigerian business, a mix of transformational and participative leadership style should be adopted to achieve organizational success. In-depth knowledge of the culture of the people, organizations, and the environment	*Effective*: Cultural factors and be knowledgeable enough about them in order to effectively supervise the Nigerians. The most effective leadership style as democratic or participative in nature
	Current: Leadership in South Africa as autocratic (subordinates are not involved in decision making but indications of a more participatory and people-like leadership approach exists in industry)	*Current*: Large power distance between leaders and followers. Rarely do subordinates refer to leaders by their first names. Leaders also tend to separate themselves from their followers (e.g., in socializing). Leaders are placed in leadership positions without having earned them. Leadership is hierarchical and authoritarian. Authority is not gained and subordinates expect orders
South Africa	*Effective*: A more participative leadership style should be implemented. Important also is that subordinates should reach their performance objectives and, if not, formulate action plans in order to rectify the situation. Leaders should be output-driven focus on the development of their technical and managerial competencies as well as capacity to inspire and motivate other people	*Effective*: A communal leadership style, which includes a bit of direction and a combination of traditionally masculine/ feminine styles, is the most effective for South Africa. Leaders to believe that they should earn the trust of others and to always see the bigger picture in managing others (for instance to acknowledge indigenous ways of doing things). A leadership process which is less authoritarian, in order to empower subordinates to develop themselves but also to acknowledge the existing frameworks in traditional society

Table 20.1 (continued)

Country	Insiders' views	Outsiders' views
	Current: The leadership style in Tanzania is a laissez-faire type and democratic tendencies. Leaders appear to lack strategic direction in terms of where they want to get the country or institution to and how they want to achieve that leadership style in Tanzania as being collectivist in decision-making. It also has elements of fear, subordinates fear their boss, and as a result they do not tell the boss the truth. Leadership style in Tanzania is team centered, directive, and consensus oriented	*Current*: Very hierarchical and people tend follow or obey their leaders without questioning. There is a tendency to give empty orders or directions. Leadership is based on seniority and is top-down, no lower staff can bring in views to the discussion. African leadership is unique but evolving because of inputs from other countries as a result of overseas experience. Leadership styles in Africa are related to culture. These elements include respect of elders and subordination of women. An effective leader is one who leads by example, is proactive, and takes risk by trying out and encouraging fresh and innovative ideas and giving people room for maneuvering; "there is no need to be a control freak." the leadership style in Tanzania is very hierarchical with leaders not always looking to grow junior staff effectively
Tanzania	*Effective*: The most effective leadership in Tanzania needs to be authoritative and visionary. A leader who can stand firm and enforce what is agreed or what he believes in would be the most effective. The leadership style in Tanzania is one where a leaders practices openness and integrity. An open and engaging leadership is the most effective one. Tanzanian leadership therefore needs to change toward more openness and engagement	*Effective*: Leaders are sometimes too busy to listen to people, and, yet, they have to serve the people. The leadership challenge experienced in Tanzania is that leaders want to look out for themselves and do not always look at what is best for the common good. A leader's priorities may not be fully in line with perceived business priorities
	Current: Leadership in Uganda as patriarchal and submissive/ directive rather than team centered. The leader is always right. Rewards are obtained for conformity rather than creativity	*Current*: The leaders make empty promises, the wrong leaders are in power, and there is a struggle for leadership power
Uganda	*Effective*: Effective leadership style for Uganda is consultative and team centered	*Effective*: Leaders should keep their promises; they should implement activities and speak by action. Leaders should value the lives of others and care about the citizens, not being selfish and thinking only of themselves

Sources: Metwally and Punnett (2017), Asiedu-Appiah et al. (2017), Senaji and Galperin (2017), Rasaq and Lituchy (2017), Van Zyl and Lituchy (2017), Melyoki and Galperin (2017), Bagire et al. (2017)

Rasaq and Lituchy (2017) have reported LEAD research results from Nigeria. The results indicate that local leaders view leadership as being power-driven, self-serving (selfish), and sentimental in the areas of selection and recruitment, with little regard for skills and merit. Expatiates also view leadership as characterized by poor integrity and inadequate attention to the basic rights of the employees. From the local leaders' perspective, effective leadership would be that type of leadership that exhibits transformational leadership style with a mix of participative leadership style. Expatriates view that, cultural factors and enough knowledge about them is important in order to effectively supervise people in Nigeria.

Results from South Africa (Van Zyl and Lituchy 2017) found that from the local leaders' perspective, leadership in South Africa is autocratic but indications of a more participative and people-like leadership approach in industry also exist. Foreign leaders stated that large power distance between leaders and followers exists. Leaders also tend to separate themselves from their followers (e.g., in socializing); leadership positions are noted earned, hierarchical, and authoritarian. In terms of effectiveness, local leaders viewed that effective leadership would be a participative leadership style which should be implemented. Expatriates on the other hand stated that a communal leadership style, which includes a bit of direction and a combination of traditionally masculine/feminine styles, is the most effective for South Africa, and leaders should earn their positions.

Melyoki and Galperin (2017) presented the findings from Tanzania which showed that local leaders view current leadership style as being that of laissez-faire type with democratic tendencies but lack vision (strategic direction). Leadership style is directive and consensus oriented as well as exhibiting a collectivist approach in decision-making and has elements of fear (as subordinates tend to fear their bosses). Expatriates view leadership as being hierarchical, and people tend follow or obey their leaders without questioning. There is a tendency to give empty orders or directions, and leadership is based on seniority and top-down. From the perspective of local leaders, effective leadership needs to be authoritative and visionary. Leaders need to show firmness on decisions, openness, integrity, and engaging style. Expatriates on other hand stated that effective leadership style is listening to people, having time for people, and saving them. The leadership challenge experienced in Tanzania is that leaders want to look out for themselves and do not always look at what is best for the common good.

Results from Uganda show that local leaders view current leadership in Uganda as being patriarchal, submissive, and directive rather than team centered. The leader is always right, and rewards are obtained for conformity rather than creativity. Expatriates' perspective is that leadership in Uganda is characterized by leaders making empty promises a struggle for leadership power that is on-going. According to local leaders, effective leadership in Uganda is one that is consultative and team centered, while expatriates opined that effective leadership should start with leaders keeping their promises and implement activities or speak by action.

Discussion

In comparing the findings from LEAD African countries with Spears's (1998) and Patterson's (2003) models of servant leadership, one notes that a number of attributes in Spears (1998) and Patterson (2003) models are found in African countries. For example, the attributes of humility and selflessness, which were considered to be attributes of effective leadership in Nigeria, are similar to humility and altruism found in the Patterson's (2003) model. In similar vein the attributes of "foresight and conceptualization" which are found in the Spears (1998) model could be seen as having close meaning with such attributes as "being well-educated and intelligent" which were found in LEAD countries as important attributes for effective leadership. As argued earlier all these attributes are constituent element of servant leadership, which in turn underpins the engaged leadership style. In other words, these elements of servant leadership are also the raw materials for engaged leadership style.

Similarly, elements of transformational leadership were described in these countries as important for effective leadership. However, it is important to recall that the findings from Delphi technique as well as focus groups reflect perceptions of the respondents on what they considered key attributes and behaviors of effective leaders. It therefore follows that an effective leader as perceived in the African LEAD countries is one who is engaged. That is, he/she must possess the attributes of a servant and transformational leader. In terms of behaviors, the findings from LEAD African countries show that the behavioral element presented in Laub (1999) models and those associated with ethical leadership as discussed by Treviño et al. (2000, 2003) are desired in these countries as they constitute the behaviors of effective leaders. These behaviors coincide with the behaviors of engaged leadership. Thus, behavioral attributes such as valuing people, building community, sharing leadership contained in Laub (1999) model of servant leadership, and quality of honesty, fairness, and concern for others which are elements of authentic ethical leadership discussed by Treviño et al. (2000, 2003) are similar to behavioral aspects reported as being important in the African LEAD countries including honesty, trustworthy, and fairness/impartiality. The connection between the findings from the LEAD research and the attributes and behaviors discussed in the reviewed theories are summarized in Table 20.2.

As can be observed from discussions and the summary in Table 20.2, the findings from the interviews portray the current reality in terms of leadership practices in modern Africa as well as the desired type of leadership attributes and behaviors. In all the African LEAD countries, current leadership styles consist of a mixture of styles: laissez-faire, autocratic and command, directive, tribalist, patriarchal, and top-down. At the same time, the desired type of leadership which is also considered to be effective is the one that combines aspects of participatory decision-making, listening, consultative and team oriented, competence-based, and goal oriented. These findings have some similarities to the findings reported under the focus group discussions where attributes and behaviors of effective leaders were the focus. The interview's results show that there is a huge gap between current leadership styles

Table 20.2 Leadership styles related to LEAD countries

Dimension of leadership style	Leadership style		
	Servant leadership	Transformational/ charismatic leadership	Ethical leadership
Literature	*Leader attributes*: Listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment, and community building	*Heroic/distant*: Rhetorical skills, an ideological orientation and a sense of mission	Character and integrity, ethical awareness, community/people orientation and managing ethical accountability, acting fairly and honestly, demonstrating consistency and integrity, promoting ethical conduct in others, being concerned for people, allowing voice, and sharing power
	Leader behavior: Valuing people, developing people, building community, displaying authenticity, providing leadership, and sharing leadership	*Nearby engaged*: Sociable, open and considerate of others, sense of humor and high level of expertise in their field, and as intelligent and setting high performance standards for themselves and their followers	
Findings from LEAD countries about desired aspects of effective leaders in Africa	*Leader attributes*: Well-educated, team player, humility and selflessness, respectful	Intelligent, charisma, competence and good communication, results oriented and influential, visionary, proactive, building team spirit, setting standards, gives hope, inspires, and motivates; and **"walk the talk"**; inspire setting a good example	Honesty, integrity, fair/ impartial, respectful
	Leader behavior: Honesty, trustworthy, perseverance, humor, results oriented, reward performance, understanding, honest, commitment		

in the African LEAD countries and what would be considered effective or engaged leadership defined as consisting of elements of servant, transformational, and ethical leadership. While the current leadership style as found in many LEAD countries is characterized by top-down, self-focused, and autocratic decision-making which is very alienating and unmotivating type of leadership style, the findings show that desired leadership is one that is inclusive, transformative, and demonstrates ethical consideration. It suggests that Africa has a long road to travel in order to evolve the attributes of engaged leadership.

Conclusion and Implications

In this chapter the notion of engaged leadership has been presented. Three theoretical perspectives, which have a bearing on engaged leadership, were discussed. These perspectives are servant leadership, transformational leadership, and ethical

leadership. Each perspective supplies inputs to the phenomenon of engaged leadership. The chapter also provides the experience of African countries which are part of the LEAD project in terms of existing leadership styles and the desired ones. It emerges that while the engaged leadership is desired in these countries, the current styles represent a sharp opposite. This implies that extensive and intensive efforts are needed in these countries in order to reorient leadership styles toward more engaging approaches which are also seen as more effective for realizing organizational success. Another implication is manner in which leaders come to be. The results show that once people have reached leadership positions, they tend to remain "distant" from the lead, a phenomenon that suggests that there is need to reexamine the processes by which people become leaders but also how they continue to relate to the lead once in positions of power. The findings have theoretical implications too. The findings reported and discussed in this chapter raise issue with concept of Ubuntu which is claimed to characterize social relationships within the African context. In other words, how can the coexistence of the Ubuntu (a phenomenon that is said to represent a humanistic approach to social relation) and leadership styles that can best be described as oppressive and ethical be explained? This issue calls for further research.

Self-Assessment and Case Study
Self-Assessment Questions

1. How do you describe an engaged leadership style?
2. Discuss the theories explaining the phenomenon of engaged leadership.
3. Do you agree that the current leadership styles, which are found in African LEAD countries, need to change? How would you proceed to change these styles?
4. Based on the materials presented in this chapter, do you think that engaged leadership is universally appropriate?
5. From your personal perspective, what do you see as positive about an engaged leadership style? What do you see that might be negative?

Case Scenario and Exercises on Engaged Leadership
Instructions

1. Select an African country and a European country to investigate. Using Hofstede's cultural dimensions on leadership and information found on the Hofstede website, identify the cultural profile for each country. Highlight the similarities and differences between the countries. Based on the information presented in this chapter, discuss how engaged leadership would differ in the two countries and how it would be similar or the same. Based on your discussion, address the question of how culture affects effective engaged leadership.

2. Read the following article and discuss the findings relative to the information provided in this chapter. Compare and contrast the findings. Summarize the discussion in this chapter and those in the article in terms of engaged leadership and its importance to African leaders of today and tomorrow.

The article *What Kind of Leader Will Thrive in Africa?* by Franca Ovadie is available from Ivey Publishing (Product Number: IIR135; Publication Date: 03/18/2015; Length: 8 pages; Product Type: Case; Source: IESE-Insight Magazine).

The Abstract

The article discusses the context-specific factors that leaders must take into account when managing people and doing business in Africa, mainly sub-Saharan Africa and in particular, Nigeria. The author draws on several studies she has done as director of the Center for Research in Leadership and Ethics at Lagos Business School. First, she describes the general sociocultural context of sub-Saharan Africa. Then, she highlights the appropriate leadership qualities that are needed to succeed in this context. Finally, she reflects on whether the same principles hold true for the millennial generation, based on her research of young Nigerian graduates. Their shifting preferences must be noted, she says, both to engage them today and also because they represent the African leaders of tomorrow.

The Case Study Details

Sandra Jones, a seasoned manager with many years' experience in her Canadian mining firm, has been asked to spend a couple of years in Ghana at the Ghanaian subsidiary. The Canadian company is pleased with the performance at the subsidiary but believes the top managers will benefit from leadership development. Sandra had previously been involved with leadership development at headquarters and at other subsidiaries in Latin America. She is looking forward to the opportunity. She has visited Ghana on a number of occasions, as well as other African countries, both as a tourist and in a business capacity. She enjoyed these visits and made friends with locals and expatriates.

On the plane to Ghana, Sandra is considering her assignment. She recognizes that there will be challenges, particularly because this is a different culture from that at home or in Latin America. In addition, all the top managers are male. She decides that the best approach initially is to meet with each manager individually, in his office, and ask how he thinks he personally can benefit from leadership development and what kinds of training programs he would consider helpful. She has a number of potential training and development approaches available that the company had used previously. She plans to share these with each manager to get their feedback, before deciding on the specifics of the program to implement. She decides to email Lemayon, Bill, and the others when she gets to her hotel and ask them to suggest meeting times starting the next day.

Required:

(a) Using the scenario described, identify aspects of the culture and context that will be important for Sandra Jones to consider as she proceeds with her assignment.
(b) Based on the culture and context, discuss how successful you think her proposed approach will be.
(c) Sandra Jones wants to be an engaged leader and to ensure that all the top managers are also engaged leaders. Discuss how you would advise her to proceed with the management development program.

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