

Leadership in Miniature

A Guide on Leading People and Transforming Organizations

Dr. Jimmy Arthur Atkins



DR. JIMMY ARTHUR ATKINS

LEADERSHIP IN MINIATURE

A GUIDE ON LEADING
PEOPLE AND TRANSFORMING
ORGANIZATIONS

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INTRODUCTION

There are thousands of books, journal articles, blog posts, executive briefs, and tweets on leadership. Leadership is in vogue these days. Academic degree programs in leadership are emerging from everywhere. The International Leadership Association, a professional network association of leadership scholars and practitioners, lists over 2,000 certificates and academic degree programs in leadership alone. There are countless other leadership programs offered through professional development programs, executive coaches and consultants, and university continuing education courses, all dedicated to improving the quality of leadership.

However, there is a dearth of literature on leadership that comes from under-represented voices: people of color, women, youth, and non-western voices. I believe that expressions of leadership are all around us, but seldom do we take time to honor and consider their significance. I have spent the latter part of my career in academia teaching leadership, but now as a Pastor, I am called to live and model its truths. I also conduct leadership seminars, which have afforded me the opportunity to reflect on the practical implications of many of the leadership theories I use in the classroom and the pulpit.

While this book will not make up for the lack of diversity in leadership studies, I wanted to write a book that was consistent with my own professional experience and understanding of leadership. Leadership is applicable in every aspect of our being. Moreover, one's view of leadership, like faith and religious beliefs, is deeply personal and philosophical. I am convinced that you must first understand yourself before you can truly appreciate the leadership perspectives of others.

As a parent, I work to instill timeless leadership principles of my own. I teach my children lessons on responsibility, accountability, and the value of making good decisions. I also realize that much of what they learn about leadership will perhaps be observed through my behavior as a parent. Simply put, I have to model the behavior that I expect of them. This includes choosing my words carefully, treating others with respect, showing love and compassion, and effective communication. Parents are leaders, and as such, parents should be the primary influencers in the life of their children.

I am also convinced that leadership is not confined to academic theory. There are some things about leadership that are just old-fashioned, traditional, and timeless. For example, doing what you say you will do will help you establish credibility and build trust with followers. Honoring and keeping your word can go a long way towards sustaining relationships with others. I believe that after reading this book, you will have a broader and deeper appreciation for the dynamics of leadership. I hope that you will discover your own voice and perspective on leadership and what it means to practice it in your own context.

1 THE CRISIS OF LEADERSHIP

There is a deepening crisis of leadership in America. The crisis can be seen and felt in key institutions, communities, and families from all walks of life. For instance, there is a crisis of leadership in our public education system. As a nation, we graduate too few high school students who are prepared to enter into competitive degree fields, such as math, engineering, and science. Of those who are fortunate enough to go to college, many graduate with mountains of debt that undermine the benefit of going to college in the first place.

The crisis of leadership can also be seen among our government leaders where civil discourse and debate has been replaced with partisanship and name-calling. As a nation, we are gripped by gun violence and mass shootings in our schools, and yet Congress has taken no meaningful action on gun legislation in decades. Moreover, our economic policies continue to center on who is the most deserving of tax relief: the super-rich or middle class. Government officials are elected to work on behalf of the people and not themselves or special interest who help them get elected.

In the religious and faith community, the crisis of leadership can be seen among leaders who espouse one set of beliefs, but practice another. Religious leaders were once considered a standard by which others measured their lives. However, moral, ethical, and acceptable behavior has increasingly become relative to one's own value system.

Corporate America has not fared much better when it comes to leadership. The economic crisis of the 2000s can be traced back to a few of the seven deadly sins: greed and gluttony. Bernie Madoff, who is now serving a life sentence for scamming billions of dollars from unsuspecting investors, is the poster child for the trappings of greed and power.

Furthermore, why do CEOs get rewarded for leading companies that underperform? Millions of Americans lost jobs as a result of bad decisions at the hands of C-Suite executives who were rewarded with golden parachutes and huge bonuses.

There is also a crisis of leadership in the family unit. With the divorce rate in America above 50%, many question the value of marriage today. Increasingly, single parents are raising more children and, in some communities, fathers have become an endangered species. With no collective leadership in the home, there is no model of responsibility by which youth can pattern their lives.

Given the crisis of leadership, how do we inspire a new generation of leaders? There are thousands of books that were written on leadership, all seeking to provide insight into

the dynamics of leadership. A great number of these books paint an abstract portrait of leadership based on the actions of great leaders over time.

This view of leadership is not inclusive or diverse. History is often told from the perspective of those who have power and influence. Rarely do we read history from the perspective of those who have been wronged or victimized. Furthermore, these leadership stories and books present leaders as godlike and otherworldly. As a result, these books provide little or no insight into the leader's frailties, vulnerabilities, or fears that are a part of the human experience. Therefore, our understanding of leadership must be reconstructed to include more voices and viewpoints that exist in our communities, organizations, and families and not in the context of big business or academicians who have studied leadership, but have never truly practiced it.

This book is not a how-to manual, or an attempt to reduce leadership to a few principles that can be applied to any given situation. There is no one-size-fits-all approach to leadership. While some approaches to leadership are more effective than others, leadership increasingly depends on the leader's own context.

2 ARE LEADERS BORN OR MADE?

Are leaders born or made? Early leadership theories espoused the belief that leaders were born with certain traits that set them apart as leaders. Leadership research on traits examined the physical, mental, and social characteristics of individuals. Horner (1997) argues the prevailing thought that if the traits that differentiated leaders from followers could be identified, successful leaders could be assessed and put into positions of leadership. “This research was based on the idea that leaders are born, not made, and the key to success was simply identifying those people who were born to be great leaders” (Horner, p. 270).

These early leadership theories also attributed managerial success to extraordinary abilities, such as tireless energy, intuition, uncanny foresight, and irresistible persuasive powers (Yukl, 2002). According to Yukl (2002), trait studies conducted in the 1930s and 1940s failed to provide traits that would guarantee leadership success. He explains that, “one reason for the failure was the lack of attention to intervening variables in the causal chain that could explain how traits could affect a delayed outcome” (Yukl, 2002, p. 2). Horner (1997) adds that trait studies also proved ineffective because they ignored the situation and the environmental factors that play a role in leadership effectiveness.

Behavioral Based Leadership

The research on traits was followed by studies that examined leadership behavior. These studies examined leaders in the context of the organization and identified the behaviors leaders exhibited to increase the effectiveness of the organization. Leadership effectiveness depended on how well a manager resolved role conflict, coped with demands, recognized opportunities, and overcame restraints (Yolk, 2002).

The Michigan University researchers distinguished between production-oriented and employee-oriented styles of leadership. Production-oriented leaders focused on accomplishing tasks by emphasizing technical procedures, planning, and organization. On the other hand, employee-oriented leaders focused on establishing a relationship with people in order to motivate and train followers.

The Ohio State University leadership studies developed the notion of consideration and initiating structures as dimensions of effective leadership. Consideration consisted of interpersonal communication designed to express affection and liking for followers. “Initiating structures referred to task-related behaviors involved in the initiation of action, the organization and assignment of tasks” (Hackman and Johnson, 2004, p. 49).

In addition, Douglas McGregor developed Theory X and Theory Y to explain follower behavior. Theory X states that people are passive and thus must be directed and extrinsically motivated to serve organizational needs. Theory Y states that people are already intrinsically motivated and thus need only proper working conditions (McGregor, 1966). Theory X managers believe that the average person has an inherent dislike for work and will avoid engaging in productive activities. On the other hand, Theory Y managers work to integrate organizational and individual goals. Thus, work is not seen as inherently bad, but as a source of satisfaction, purpose, and meaning.

Situational and Contingency Leadership

Studies on leadership behavior were followed by situational or contingency leadership theories that focused on situational factors unique to each situation. Three leadership theories that dominated this era were *Fiedler's Contingency Theory*, *House's Path-Goal Theory*, and *the Leader-Member Exchange theory*. Johns and Moser (2001) assert that Fiedler's Leadership Contingency Model pioneered the modern theme that there is no best way to perform the leadership function. According to Fiedler's Contingency Model, leader effectiveness depends on the relationship between situational variables (i.e., leader-member relations, position power, and task structure) and the leader's LPC "least preferred coworker" score. Yukl (2004) offers the following analysis of Fiedler's model:

"When leader-member relations are good, subordinates are more likely to comply with the leaders' request and direction, rather than ignoring or subverting them. When a leader has high position power, it is easier to influence subordinates. When the task is structured, it is easier for the leader to direct subordinates and monitor their performance" (p. 210).

Furthermore, House (1971) offered the path-goal theory of leadership to explain how the behavior of a leader influences the satisfaction and performance of subordinates (Yukl, 2004). The path-goal theory is based on a theory of organizational motivation called expectancy theory. Expectancy theory suggests that followers are more motivated when they believe that successful task completion will provide a path to a desired reward (Hackman and Johnson, 2004). The responsibility to communicate a clear task, structure, goals, and system of rewards rest on the leader. Yukl (2004) explains that in the path-goal theory, the effects of the leader behavior on subordinates' satisfaction also depend on task characteristics and subordinate characteristics.

The Leader-Member Exchange, or LMX, theory describes how leaders develop relationships with followers based on a system of exchanges. The basic idea behind the theory is that leaders

establish two different types of relational role exchanges with followers. The leader-follower relationship is divided into an in-group and an out-group. Whereas in-group relationships involve a high-level of trust, respect, and engagement; out-group relationships have lower levels of trust and engagement. The selection of members in the in-group or out-group depends on the situation, the nature of the task, and characteristics of the followers.

Contemporary Leadership Theories

The current research on leadership focuses on three separate, but interrelated theories and concepts: transformational, charismatic, and servant leadership. Humphreys and Einstein (2003) found between 1990 and 1995 that over 100 theses and dissertations have been written, investigating the concept and behaviors of transforming leadership. Smith, Montagno, and Kuzmenko (2004) argue that the charismatic leadership is among the most popular leadership theories being discussed by researchers. Moreover, Smith, Montagno, and Kuzmenko contend that many current theories of leadership attempt to address some components of the charismatic construct.

The foundation for transformational leadership theory developed from the work of *James McGregor Burns*, who considered leaders to be either transactional or transformational. According to Burns, transactional leadership occurs when one person takes the initiative in making contact with others for the purpose of an exchange of valuable items. Transformational leadership, on the other hand, occurs when one person engages with others in such a way that leaders and followers raise one another to higher levels of motivation and morality. The work of *Burns* was furthered by *Bass* to distinguish more formally the characteristics of both leadership approaches.

According to Bass, transactional leadership involves an exchange process that may result in follower compliance with the leader's request, but is not likely to generate enthusiasm and commitment to task objectives (Bass, 1985; Yukl, 2002). Conversely, transformational leadership involves followers' feelings of trust, admiration, loyalty, and respect toward the leader (Yukl, 2002). Yukl (2002) argues that transformational leadership increases follower motivation and performance more than transactional leadership, but effective leaders may use a combination of transformational and transactional to accomplish objectives.

Stone, Russell, and Patterson (2004) assert that transformational leaders build relationships with followers through interactive communication, which forms a cultural bond between the two participants. Moreover, the leader inspires followers to see the future, while communicating expectations and demonstrating a commitment to goals and a shared vision. Smith, Montagno, and Kuzmenko (2004) add that transformational leadership occurs when a leader inspires

followers to share a vision and empowers them to achieve the vision. Kanungo (2001) argues that transformational leaders use influence strategies and techniques that empower followers, enhance self-efficacy, and change values, norms, and attitudes.

Similarly, charismatic leaders use their gifts or charisma to influence their followers. Smith, Montagno, and Kuzmenko (2004) argue that transformational and servant leadership is also rooted in the study of charismatic leadership. Charismatic leadership, as proposed by Max Weber (1947), described a charismatic person as one who exercised power through follower's identification with and belief in the leader's personality. According to Weber, charisma occurs during times of crisis when a leader emerges with a radical vision that offers a solution to the crisis. The leader, in turn, attracts followers who believe in the vision and concurrently come to perceive the leader as extraordinary.

Charismatic leadership has also been explored from the perspective of the followers. Howell and Shamir (2005) contend that followers who share a charismatic relationship with a leader are willing to transcend self-interest for the sake of the collective (team or organization) and engage in self-sacrifice in the interest of the mission. Humphreys and Einstein (2003) assert that followers consistently place an inordinate amount of confidence and trust in charismatic leaders. "This charismatic dimension of transformational leadership is characterized by providing vision and a sense of mission, instilling pride in and among the group, and gaining respect and trust" (Humphreys and Einstein, 2003, p. 86). Last, but not least, servant leadership proposes that leaders should serve the needs of their followers. Robert Greenleaf (1977) is credited with coining the term servant leader, but the concept has its foundation in Jesus' teachings as recorded in the Holy Bible. According to Greenleaf:

The servant leader is a servant first... it begins with the natural feelings that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. The difference manifests itself in the care taken by the servant – first to make sure that other people's highest priority needs are being served.

Farling, Stone, and Winston (1999) argue that very little empirical research exists to support the theory of servant leadership. Sendjaya and Sarros (2002) suggest that one reason for the scarcity of research on servant leadership is because the very notion of a servant as a leader is an oxymoron. "It may be difficult to think and act both as leader and servant at the same time – a leader who serves and a servant who leads" (Sendjaya and Sarros, 2002, p. 57).

Moreover, Sendjaya and Sarros assert that servant leadership and charismatic leadership share common biblical roots. "In fact, Weber developed his definition based on the word Charisma in the bible where it is used as a basis or legitimacy for various functional roles and

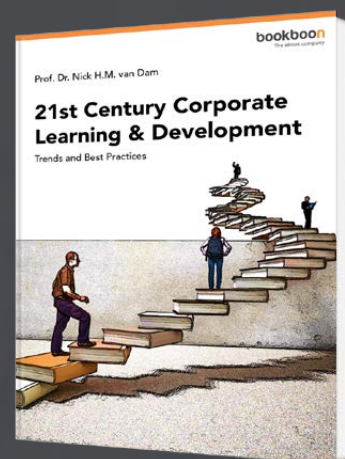
figureheads” (p. 57). Greenleaf’s notion of servant leadership is similar to Burn’s transforming leadership because it focuses on others in the leader-follower relationship (Farling, Stone, & Winston, 1999).

In short, the formal study of leadership began with trait theories that sought to identify traits believed to be essential for leaders. As trait theories were abandoned, leaders sought to understand how leaders behave, particularly in organizations. Researchers began to look at leader-follower interaction and develop models to explain and predict certain leadership behavior. The behavioral leadership theories provided a foundation for the current focus on servant, transformational, and charismatic leadership. These theories call upon leaders to be more than figureheads, but to make a difference in the lives of their followers. Followers need leaders who will behave responsibly and do the right thing.

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3 THE GOOD, THE BAD, AND UGLY SIDE OF LEADERSHIP

In my leadership seminars, I often ask participants to come up with one word that best describes leadership. Overwhelmingly, the words that are used to describe leadership are positive. For instance, leaders are believed to be visionary, honest, and compassionate. Kouzes and Posner (2007) in their best-selling book, *The Leadership Challenge*, conclude that most people believe leaders should be honest, forward-looking, inspiring, and competent. Moreover, Gardner (1990) lists the capacity to motivate, show courage, and instill confidence as attributes of good leaders.

The problem that I find in leadership studies is that the discourse is dominated by normative ideals that esteem the positive attributes of leaders. Washbush and Clements (1999) contend that the failure to acknowledge the dark side of leadership and its influence can distort efforts to learn more about the leadership process. For example, Polk and White (2007) in their book, *Apex Thinking*, argue that there are several misconceptions about leadership. The authors assert that the good guys do not always come out on top. “Unfortunately, there is another side of the success story, which sometimes, involves negative characteristics that we generally, in our society, consider inappropriate” (Polk and White, 2007, p. 31).

Leadership, in my view, is less rational than academicians care to admit. People often ask whether or not evil men like Adolph Hitler were leaders given their large following. I would not use the word leader and Hitler in the same breath. He is an example of how leaders used power to manipulate others to achieve ends that are evil and amoral. The concept of pseudo-transformational leadership (Bass 2008) is fitting because it describes hypocrisy, the lack of authenticity, and the lengths to which some leaders will go to achieve their own vision. “Such leaders seek power and status at the expense of their followers. They indulge in fantasies of power and success. They believe they know the right answers” (Bass, 2008, p. 233).

Leadership rests in the eyes of the beholder. It is bestowed upon the leader by followers. Among the many definitions I have come across, the U.S. Supreme Court’s definition of obscenity is perhaps the best: “you know it when you see it.” We know leadership when we see and experience it at its best. We can also point to examples of good and bad leadership in our work, community, life, and family experiences.

In summarizing the list of good and bad attributes of leadership, I have drawn upon the scholarly literature on leadership from a diversity of often quoted sources such as *Bernard*

Bass, James McGregor Burns, Robert K. Greenleaf, Steven Covey, and others. This list is by no means exhaustive, but it provides a conceptual framework upon which readers can add. I wish to begin this examination of leadership by focusing on the attributes of bad leadership.

Bad Leadership Attributes

Leaders have a shadow or dark side that, when left unchecked, can undermine their effectiveness. The shadow side is what we strive to keep hidden from others. To paraphrase a quote from William Shakespeare, the world is a stage, and everyone must play his or her part. Leaders engage in on-stage and off-stage behavior frequently. Consider, for example, former President Bill Clinton, who is largely regarded as one of the best presidents America has ever had. Even today, his favorability ratings among the American public remain high. Clinton's on-stage behavior was exemplary – charismatic, gifted communicator, personable, and compassionate. However, his off-stage behavior – personal indiscretions and sexual exploits completely overshadowed his second term as president.

I often wonder if it had not been for his affair with a White House Intern, his impeachment trial, and the public shame he endured when he was forced to admit the error of his ways, would his second term have been as memorable. What are some of the vices or bad attributes of leadership that one should avoid? The list of attributes is presented in no particular order and represent a few that I have found to be the most disparaging over the years.

Greed: In the first movie, *Wall Street*, Oscar-winning actor, Michael Douglas, gave a speech to shareholders in which he extolled greed as a virtue. He argued that greed is, in fact, good and that it has led to the advancement of society. Fast-forward 25 years to the current financial crisis, which was fueled largely by greed that led the country into the worst economic recession since the second Great Depression.

Self-Centered and Egotism: Leaders are not the only one in the room. Leadership is about others and doing what is in the best interest of the organization and the community. Self-centered leaders think it is all about them, which divorces the issues, cares, and concerns of others from the equation.

Manipulative and deceitful: Leadership is not a game; people's lives are at stake. Leaders who engage in manipulation and deceit will surely drink of its fruits. There are those who will argue that manipulation is not necessarily bad, but it raises questions as to whether or not a leader's motives are genuine. Moreover, manipulation and deceit undermine trust, a key ingredient of leadership.

Aloofness and incompetence: Leaders have to be viewed as competent, present, and aware of what is happening around them. Too often, leaders are asleep at the switch. The federal response to Hurricane Katrina was an example of leaders not having the capacity to mobilize resources, human, and material to aid people in the time of need.

Sense of Entitlement: There seems to be a growing sense of entitlement among younger generations. A feeling of entitlement leads one to believe that he or she is owed something that may not have been earned in the first place. As a result, individuals do not want to work hard to achieve success. They simply think success is granted.

Pride and Arrogance: Leaders who are arrogant feel the rules never really apply to them. These leaders take risks and promote their own visions at the expense of others and the organization.

Hypocrisy: Simply put, when leaders preach one thing and practice another, they are guilty of hypocrisy.

Perfectionism: Perfection can be the enemy of good enough. There is nothing wrong with having high standards, but no one is flawless. Good lighting and make-up can make anyone look their best, but true leadership comes from within.

Good Attributes of Leadership

As I mentioned previously, there is no shortage of books and articles on the virtues of good leadership. Good leaders exhibit several positive characteristics, such as passion and commitment, but in my opinion, none is more important than vision. Leaders have to communicate a vision that inspires and motivates others to reach for something greater than themselves. Great visionaries like John F. Kennedy and Martin Luther King Jr. had the ability to see the future as it was unfolding and chart a path to get there.

Good leaders are also “other focused” and have an acute awareness of the needs and challenges of the people they lead and serve. I have worked for leaders who have treated their employees like family. These leaders went to great lengths to recognize birthdays, weddings, the birth of children, and attend funerals of employees whose loved ones passed away. The overt display of love and concern spilled over into other areas of the organization and positively impacted employee commitment and morale.

Furthermore, good leaders inspire and motivate their followers to give and sacrifice on behalf of the organization. According to Pfeffer (1998), people-centered strategies lead to

higher levels of customer service and enable firms to compete on the basis of knowledge, relationships, and service as opposed to competing on price alone.

While being a visionary who is other-focused and motivational all prove to be important attributes of good leadership, there are many others that merit attention. In the few paragraphs below, I examine a few that I believe are the most critical for effective leadership in the 21st century.

Committed to life-long learning: Leaders are learners. With learning comes the capacity to manage change, paradox, and ambiguity. Learning also encourages creativity and risk-taking. Leaders must learn, unlearn, and relearn continuously to maintain the competitive edge.

Servant leader: Servant leadership is the capacity to put the needs and interest of others first. Servant leaders sacrifice their own interest for the good of the organization and the community. However, as Robert Greenleaf who coined the terms servant leadership suggests, the test of a servant leader is whether or not people become stronger and wiser. Servant leaders equip and empower people; they leave organizations and communities better than when they found them.

Systems Thinker: Leaders have to see and recognize patterns and relationships. They must connect the dots and see organizations as dynamic and whole systems. Systems thinkers see the world globally and, in the process, recognize the interconnectivity of commerce, culture, and technology.

Team Oriented: A team is a group of individuals working toward a common goal. Leadership is not a singular activity. Leaders achieve desired results with and through people. Teams provide an opportunity for leaders to leverage the unique skills and talents of the organization.

Passionate: Leaders must be passionate about the business of leading. Dispassionate leaders are not effective towards inspiring follower commitment. Without passion, it is difficult to convince others why certain actions are needed.

Empowering: Leaders give power to others. They foster a climate where people are free to imagine and determine how best to achieve desired outcomes. Empowering leaders give followers say in how tasks get done. In the process, they give followers voice and visibility within the organization.

Stewardship: Leaders cannot be all things to all people. Leaders have to be strategic in how they allocate time and resources. They have to make several choices every day and often choose between competing priorities.

Confident and competent: Leaders must have confidence in their abilities. Competence breeds confidence.

Emotionally Intelligent: Emotional intelligence speaks of the extent to which leaders are in tune with their own emotions and the emotions of others. Emotional intelligence has been regarded as more important than IQ because superior academic achievement is not a strong enough predictor of a person's ability to lead others.

In summary, the exploration of leadership must acknowledge both good and bad leadership attributes. While the positive characteristics of leaders are highly esteemed in leadership theory and practice, a more balanced approach is needed to fully understand the nuances of leadership behavior. The characteristics of bad leaders should extend beyond the issues of morality, and also include some measure of the leader's emotional well-being as well.

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4 LEADING SELF WITH CHARACTER

Bernard Bass (2008) in his *Handbook on Leadership* argues that leadership is about who the leaders are, as opposed to what they do. Leadership is not about one's title or what one does between the hours of 9–5, but rather who he or she becomes when off the clock, when no one is looking. Character is grounded in our core values, which include honesty, integrity, and fairness. I subscribe to the belief that leadership is inside out as opposed to outside in. To paraphrase a quote by Ezra Taft Benson, Christ changes people on the inside who, in turn, changes things on the outside.

Cashman (1998) in his book, *Leadership from the Inside Out*, suggests that “character works to transform and open up possibilities and potential” (p. 45). He explains that character is the essence of the leader.

The story of *The Wizard of Oz* is informative because it reminds us that, too often, leaders look externally for some great wizard to solve all problems. The characters in *The Wizard of Oz*—Dorothy, the Tin Man, the Lion, and the Scarecrow fail to realize that the power to change their circumstances is internal rather than external. Character is about reaching down inside and finding the heart, courage, and cognition to improve our own lives. The character of a person is often revealed not when things are peaceful or stable, but in times of peril and uncertainty.

The following list of character strengths are not exhaustive, but provide a starting point for understanding a few of the distinctive qualities leaders need to achieve lasting influence.

Authenticity: Authentic leaders are true to themselves and others. They understand who they are and lead from their values. Authentic leaders also practice what they preach.

Courage: Leading with character involves having the courage to face the circumstances and challenges that come with the job of leading others. Leaders have to demonstrate the courage to act and accept responsibility when their actions are called into question.

Emotional Intelligence: Let me reiterate, emotional intelligence involves being in tune with your own feeling and the feelings of others. Emotional intelligence involves social and situational awareness and the ability to nurture and develop positive relationships with others.

Lifelong Learning: As previously stated, leaders are not afraid to learn new things. With learning comes the capacity to embrace new ideas and diverse ways of seeing and knowing. Lifelong learners are also more open-minded and can embrace paradox and ambiguity.

Agility and Resilience: The ability to bounce back from failure and disappointment is an important leadership trait. Failure and disappointment can present powerful learning opportunities and help leaders develop inner strength and humility.

Purpose: Leading with character involves living a life of purpose and passion. Purpose helps clarify and focus a leader's goals, ambitions, and desires.

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5 LEADING WITH INTEGRITY

When I was first called into Christian ministry, I immediately considered graduate theological education. I felt very strongly that ministry required advanced preparation and education to be effective. Moreover, I felt that I needed more of an orthodox perspective of Biblical scripture. Above all, I wanted the truth. While I got a diversity of perspectives that expanded my understanding of the Divine, I quickly learned that if there were any such thing as the truth, I would have to find it for myself. This is a great challenge for leaders because the truth is often mishandled.

The challenge we face today is that we live in a postmodern world where the notion of absolute truth is questionable. Williams (2000) argues that within a relativist framework, something is true, if and only if – it is true for the knower. Therefore, the truths of others must be respected and tolerated. I am convinced that this worldview clouds a leader's ability to assess his or her behavior as unethical in the course of action. Ethics and values help leaders navigate the complex and chaotic world in which we find ourselves.

Furthermore, Ciulla (2004) argues that we live in a world where leaders are often morally disappointing. She insists that “the more defective our leaders, the greater our longing to have highly ethical leaders” (p. 2). Warren Bennis in his book, *On Becoming a Leader*, argues that all good leaders are gone – men and women of virtue and substance are no more. While I believe we still have good leaders who are ethical, they are becoming fewer in number.

Philosophically, ethics is the study of moral behavior and actions. Hence, ethics is concerned with the notion of there being a right, a wrong, a good, and a bad. Gini (2004) adds that ethics is about the assessment and evaluation of values. Values represent our choices or preferences, and form the basis for leadership behavior.

Rokeach (1973) defines values as multifaceted standards that guide conduct in a variety of ways. Malphurs (2004) asserts that values form the basis for all leadership behavior (i.e., what leaders will and will not do). For example, servant leaders are shaped by the values of serving the needs of others. Russell (2001) explains that servant leaders value human equality and seek to enhance the personal development and professional contributions of all organizational members.

Leaders need to understand how their own core values shape decisions and actions toward achieving the organizational goals. Russell (2001) argues that position power is eroding in organizations, which suggests that leaders must derive influence from their values. According to Russell, certain values are essential to good leaders. “These primarily include honesty and

integrity, but also encompass other important values, such as concern for others, fairness, and justice (Russell, 2001, p. 77).

Kruger and Hanson (1999) posit that the irony of human nature is that people often behave opposite and inconsistently with their values. Furthermore, Clawson (2003) adds:

A major challenge for leadership is to be congruent with their stated values. Few things are more demoralizing... to see a gap between a leader's walk and his talk. When you reflect on, identify, and declare your values, you had better be sure you are a good role model for them (Clawson, 2003, p. 168).

I frequently ask participants in my seminars to create a list of values that guide their lives and decisions. The participants can list as many values as they would like. After the participants have listed these values, I have each share the list of values with the group. Then, as a group, we work to create a list of shared core values the group has in common. The exercise is very powerful in helping participants see how values bring diverse people together. I may have grown up in a different state or attended a different college, but I can share the value of love, honesty, and fairness with someone else. This also helps participants to see how values extend beyond geographic and cultural boundaries.

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6 VALUING PEOPLE

There seems to be no sense of loyalty anymore from employees or employers. Some scholars argue that loyalty is dead and that the social contract between employees and employers is permanently broken. The notion that an employee will work for the same organization over the course of their entire career is misguided and naive.

Lawler (2003) in his book, *Treat People Right*, explains that employees desire meaning, purpose, and a higher level of feedback on their performance. Is this too much to ask? The answer may very well be yes, because the corporate culture may dismiss this as Utopian. After all, businesses exist to earn profits, maximize efficiency, and maintain productivity. Hall and Tolbert (2005) argue that structures are imposed to ensure that individuals conform to requirements of organizations and not vice versa.

Within this framework, organizations are viewed more as machines rather than social systems. A machine can be thought of as very rational, analytic, and at times, impersonal. This view of organizations has its roots in the industrial revolution. The industrial revolution put organizations in a downward spiral toward rationality and specialization, which separated men from their work. In the process, the intrinsic value of labor was displaced by the extrinsic value of what machines could produce. Adam Smith in his book, *The Wealth of Nations*, observed the following concerning pin manufacturers: “One man draws out the wire, another straightens it, a third cuts it, a fourth points it, a fifth grinds it at the top for receiving, the head; to make the head requires two or three distinct operations” (Smith, 1776). As Smith observed, the joy and satisfaction of work were lost to repetition and redundancy.

However, agricultural and industrial oriented businesses no longer dominate the economic landscape of America. Bassett and Carr (1996) argue that organizational designs at the outset of the industrial revolution could depend on a large pool of unskilled and uneducated laborers to fill narrowly specialized jobs. However, as education has expanded, so have the expectations of employees. “Organization structure, which once could be simply achieved with work simplification and task specialization, may now need to take into account available aptitude, skill, experience, and temperament in designing jobs” (Basset and Carr, 1996, p. 41). Moreover, organizational structures that rely on control and command mechanisms provide little autonomy, flexibility, and input from employees. This contributes to an environment where employees feel underappreciated and powerless.

In addition, the organizational structure influences the behavior of employees. Organizational structure determines the flow of information, power, and authority in organizations. If I could use an analogy, the structure is for the organizations, what the skeleton is to the human

body. Organizational structure determines the degree of centralization and decentralization. Centralization refers to the concentration of power and authority in centralized units within the organization. Conversely, decentralization refers to the dispersion of power and authority into subunits within the organization.

Conventional organizational theory portrays organizations as rationally ordered, appropriately structured, emotion-free life spaces where the right decisions are made in a reasonable and predictable manner (Kersten, 2001). This view of organizations ignores the fact that organizations comprise of people who do not always behave in a rational, reasonable, or predictable manner. Underneath the organizational structure, lies organizational culture, that rewards, encourages, and shuns certain behaviors. Spector (2007) defines behavior as the actions employees take to enact their roles and responsibilities within the organization. “Behaviors involve what employees do and how they do it, how much effort they bring to their roles, and how persistent they are in achieving desired outcomes” (p. 4).

For example, bureaucratic organizational structures have been criticized because of their rigidity and reward systems that favor those at the top of the hierarchy. The higher workers climb up the hierarchy, the more pay, bonuses, and rewards exist. Moreover, decisions in bureaucratic organizational structures must follow a strict chain of command. The chain of command works to ensure proper procedures are followed, but these procedures are often too slow to respond to changes in the external environment. The chain of command also allows employees to abdicate responsibility because certain issues may fall outside of their job description.

Moreover, bureaucracies are bound by red tape, which restricts movement and the flow of information. In an economy dominated by ideas, the free flow of information and resources is critical to maintaining competitiveness and performance. Simply put, organizations must use the full knowledge, skills, and abilities of their employees to their advantage.

All in all, the best way to create cultures that values employees is to reexamine the organizational structure, design, and culture that influence it in the first place. If you want employees to take ownership, demonstrate initiative, and creativity, then the management philosophy must incentivize employees to do so. Leaders cannot always change the structure of the organization. To wipe the slate clean may require time and resources beyond the leader’s control. Nonetheless, leaders can improve organizational behavior by modeling and rewarding the desired behavior. There is an old axiom that says: what gets rewarded is what gets done. If organizational leaders desire openness, honesty, and commitment from their employees, then leaders must be examples of this behavior. This begins at the top and filters down throughout the organization.

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7 LEADING IN A GLOBAL VILLAGE

I had the opportunity to serve as a facilitator for a national exhibition that examined race in America. I facilitated group discussions on the influence of race in the United States and how we can move towards a more inclusive democracy. The American notion of race has been used to divide, discriminate, and systematically exclude groups from enjoying the full benefits of citizenship in the United States. The exhibition encouraged me to reflect on the extent to which one's own understanding of race, culture, and class can influence their approach and effectiveness as a leader.

Leaders must be able to communicate across cultural boundaries if they are going to be effective. However, leaders can, at times, be unaware of communication patterns and behavioral differences amongst cultures outside of their own. Globalization has produced a world that is increasingly connected via technology, trade, political alliances, banking and finance, media, and language. This means that we have more in common with others. Yet, underneath these common experiences lie complex social and cultural differences.

Cultural differences influence how leaders communicate, verbalize objectives, and associate meaning to accomplish organizational goals. In the global economy, leaders must learn the subtle nuances of language, time and context, communicational patterns, and styles to effectively lead in cross-cultural environments.

The work of Edward Hall in his book, *Beyond Culture*, provides a theoretical framework for leadership and cross-cultural communication. Edward Hall categorized cultures as low and high context. In low-context cultures, such as the U.S., verbal and written communication is highly valued. In high context cultures, such as Japan, the context or setting of communication is more valued. Dulek, Fielden, and Hill (1991) argue that in low context cultures, what has been written in the contractual form and sanctified by lawyers is all that counts. "Conversely, in high context cultures, the process of forging a business relationship is as important if not more important than the written details of the agreement" (p. 21).

Moreover, low and high context cultures have different orientations of time. In low-context cultures, time is linear and highly organized into discrete segments. Conversely, in high context cultures, time is open and flexible, which allow for multiple events to occur at one time. In high context cultures, events happen on a continuum and not necessarily in a sequential order. Kakabadse et al., (2001) argue that in high context cultures, communication requires far more time because trust, friendship, and family relationships need to be considered. In low context cultures, people seldom take time in business dealings to build relationships and establish trust (Kakabadse et al., 2001).

Yukl (2002) asserts that cultural values and traditions can influence attitudes and behavior of managers in ways that may not be conscious. For example, Hall in his book, *The Hidden Dimension* (1966), observed that different cultures have different norms and attitudes towards personal space and how closely people stand towards one another when communicating. Based on his distance model, Hall proposed that we have distance zones reserved for intimate and personal communication, as well as more formal communication. According to Forsyth (2006), people socialized in contact cultures of the Middle East and Latin America prefer strong sensory involvement with others and seek direct social contact wherever possible. In contrast, people socialized in non-contact cultures, such as Germany, attempt to limit their spatial openness to others.

As the U.S. firms continue to outsource back-office functions to India and manufacturing processes to China, leaders need to understand how diverse cultures think, perceive, and behave. Moreover, there is an increased need to resolve value differences between the U.S. and its Foreign Service providers on information security, product safety, and environmental standards. Marquardt and Berger (2000) argue that 21st century leaders must develop a global mindset. “A global mindset thinks and sees the world globally, is open to exchanging ideas and concepts across borders, and is able to break down one’s provincial ways of thinking” (Marquardt and Berger, 2000, p. 19).

A global mindset as Marquardt and Berger explain is also able to operate cross-functionally, cross-divisionally, and cross-culturally. This requires that leaders learn the language of cross-cultural communication. The language of cross-cultural communication is more than spoken or written words. Language embodies cultural values, norms, symbols, images, and other non-verbal cues that are used to express meaning. For example, hand gestures are a shorthand way of communicating and vary from one culture to the next. In the U.S., a firm handshake is a standard way of greeting between men and women, particularly in business settings. However, in cultures where social and gender hierarchies exist, it may not be acceptable for a woman to receive a handshake from a man.

To master the language of cross-cultural communication, leaders must embrace diverse ways of thinking, seeing, acting, and doing in relation to others. The following principles outline what the U.S. leaders do to improve their effectiveness in cross-cultural settings.

Cultural Relativism: The U.S. leaders must practice cultural relativism. Cultural relativism suggests that leaders evaluate other cultures based on the merits of that culture (i.e., values, norms, traditions). Often, leaders practice ethnocentrism or use their own culture as a measuring stick to evaluate others (Henslin, 2006). Berger (1998) explains that it is a natural tendency for people to try to transplant the skills that work in their home culture into a new culture. “To the surprise of most, these tried and tested skills will not work, resulting

in destabilization, culture shock, and intolerance towards others” (Berger, 1998, p. 123). This is particularly important for American leaders who may feel that their way is the only way of doing things. Unfortunately, this creates unnecessary social and cultural distance between leaders and followers, which undermines trust and communication.

Strategic Thinking: The U.S. leaders must embrace strategic thinking and a polychronistic view of time. Sanders’ (1998) argues that we do not live in a static, linear cause and effect world. Instead, we live in a world comprised of complexity, motion, change, and emerging events – in essence, nonlinear. To think strategically, one must recognize that the future is not entirely knowable; therefore, decisions should not be based on a fixed set of values, ideas, or preferences. When traveling abroad, the U.S. leaders should relax the need to accomplish one task before moving to the next. As Hall observed, in polychronistic cultures, time is open and flexible. This means that multiple tasks can be coordinated and accomplished at once.

Build Relationships: The U.S. leaders should spend time building relationships through frequent personal contact. High-context cultures value personal contact and reduce social distance when communicating. Therefore, electronic forms of communication may not be equally effective or enough to close the deal. In low-context cultures, such as the U.S., what you can do for the organization is sometimes more important than who you are as a person. This may lead to rush, hiring decisions based on technical skill with no consideration as to whether or not the individual’s values fit into the culture of the organization.

In summary, leading in a global context requires an openness and willingness to engage cultures other than your own. The internet has lessened the boundaries of time and space. However, the diverse cultural terrains of many South American, Asian, and African countries remain largely unexplored. For the U.S. leaders, this represents the next frontier of economic growth, expansion, and global competitiveness. However, without cultural awareness and communication skills, leadership effectiveness will be marginal at best.

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8 LEADING ORGANIZATIONAL CHANGE

Implementing organizational change requires commitment and leadership on multiple levels within the organization. Managing change is a difficult undertaking because of organizational resistance, which may frustrate efforts to accommodate new environmental pressures. “Resistance is so difficult to diagnose and confront because it usually emanates from the two sources, an organization’s culture and its informal structure, which are most difficult to see” (Johnson-Cramer, Parise, and Cross, 2007).

Organizational culture can be defined as the norms and shared values and assumptions that characterize an organization (Tushman and O’Reilly, 2002). Thus, organizational culture teaches members of the organization the correct way to think, perceive, and act in response to problems confronting the organization. Moreover, culture influences the style of thinking favored in an organization, its use of analysis, and the strategy-formation process (Mintzberg, Ahlstrand, and Lampel, 1998).

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Stanley Gyskiewicz, in his book *Positive Turbulence*, advocates the need for organizations to create cultures that recognize the need to develop an environment compatible with change and staffed with people who can adapt to changing opportunities. He argues that the organizations strive for equilibrium and consistency. By running an organization with no allowance for divergence, many organizations feel they can ensure continued success (Gyskiewicz, 1999).

Furthermore, traditional approaches to organizational change are dominated by assumptions that support stability, routine, and order.ⁱ However, we do not live in a static, linear cause and effect world where predictability is possible. Instead, we live in a world comprised of complexity, motion, change, and emerging events that are nonlinear rather than linear (Sanders, 1998).

In addition, convincing members of an organization of the need for change is not enough to bring actual change. The vision must be transformed into a coherent strategy with goals and actions that help facilitate implementation. Organizational leaders should also make subsequent changes in strategy execution factors, such as organizational structure, systems, leadership, and shared values. “We must be willing to abandon the structures (policies, ideas, and assumptions) that once gave us security, but now inhibit our evolution” (Higgins and Mcallester, 2004).

As mentioned, implementing organizational change requires commitment on the part of an organization’s leaders. However, there are best practices that a leader should follow to successfully implement strategic change. The following ten principles summarize approaches to implementing organizational change offered by John Kotter and other change management theorist and practitioners.

1. Create Dissatisfaction with Status Quo. Leaders need to create a sense of urgency and communicate why change is needed. Without communicating why change is needed, organizational members will be reluctant to embrace it.
2. Diagnose Cultural and Organizational Barriers. Examine the dominant cultural values, attitudes, and beliefs of the organization and its members.
3. Develop a Clear Vision and Strategy. Leaders need to articulate the future state. How will the organization be different as a result of the change?
4. Communicate Effectively. Establish communication channels and keep members of the organization informed during the process.
5. Involve Key Stakeholders. Allow others to participate in the change process. Individuals resist change when it is thrust upon them with no opportunity to provide input.
6. Create A Change Tasks Force. Appoint key people in the organization who will be responsible for implementing the change and selling the new vision.

7. Establish Milestones and Benchmarks. Leaders need a means of evaluating and measuring success. This may include celebrating small victories and recognizing failures and challenges.
8. Reorganize and Create Appropriate Structure. Implementing change requires more than moving a few lines and boxes on the organizational chart. Leaders must create a new organizational design to reinforce new behaviors in the organization.
9. Create Rewards. Leaders need to create extrinsic and intrinsic rewards to motivate and encourage change. Change can mean loss, but it can also mean new opportunities for growth and success.
10. Model the Change Behavior. Leaders need to be the change that they seek. There should be some consistency between what leaders say and do during the period of change.

Conclusion

Leading organizational change in response to environmental pressures can be a major undertaking. Change for the sake of change can be counterproductive, disruptive, and create apathy towards the vision of the organization. However, by examining the external environment and developing a strategy, leaders can make a compelling case for why the organization needs to change. To succeed in the 21st century, leaders must embrace change as a given and navigate the deep organizational waters to lead their organizations to success.

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9 LEADERSHIP AND STEWARDSHIP

The global age almost demands that leaders be available, accessible, and connected to followers 24/7 and 365 days a year. This need and drive to stay connected can contribute to high levels of stress and burnout as leaders often neglect their own wellness. Maslach and Leiter (1997) in their book, *The Truth About Burnout*, explain that burnout has become an epidemic and that people are emotionally, physically, and spiritually exhausted. “The daily demands of the job, the family, and everything in between erode their energy and enthusiasm” (Maslach, 1997, p. 1).

Willard (2002) argues that the body must be weaned from tendencies to run the world, to achieve and produce, and to attain gratification. One of my favorite biblical scriptures comes from Romans 12:2, which states: “Do not be conformed to this world, but be transformed by the renewing of your minds so that you may discern what the will of God is.”

To obtain rest and renewal, leaders should embrace the discipline of stewardship. I define the discipline of stewardship as the management of three strategic resources: time, talent, and treasure. Essentially, leaders must be balanced. The mismanagement of these three strategic resources undermines a leader’s ability to achieve rest and renewal and meet the needs of their followers and themselves. Proverbs 11:1 warns that a false balance is an abomination to God, but just a weight is his delight.

Time Management

The discipline of stewardship suggests that leaders use time wisely because unlike money and material possessions, time can’t be replaced. Once it is gone, it is gone. The bible says, “What profit a man to gain the whole world, but lose his soul?” (Mark 8:36). Whitney (1991) asserts that time is too often valued at the time of death. When we realize that our time on earth is near expiration, we scramble frantically to make up for lost time. The preacher in the book of Ecclesiastes writes that there is a time to be born and a time to die (Ecclesiastes 3:2). What we accomplish between these two seasons (i.e., birth and death) is very indicative of how well we spent our time.

Purpose Driven

The discipline of stewardship requires that leaders rediscover the purpose of talents or spiritual gifts. The Apostle Paul writes that our gifts are for the edification of the body of

Christ and not for the edification of ourselves (Ephesians 4). The proper use of gifts is one of Paul's primary concerns in his letter to the church at Corinth. In fact, the selfish use of gifts created divisions within the church and caused great anguish. Dawn (1989) states that "good stewardship, in the biblical sense, lies in recognizing that God gives us all that we need to abound in good works and trusting him to provide what is needed for the ministries to which he has called us" (p. 127). Simply put, pastors need to trust that God will provide the diversity of gifts necessary to accomplish ministry.

Fiscal Responsibility

The discipline of stewardship requires that leaders use their financial resources wisely. Whitney (1991) states, "We are just temporary stewards of things that belong to God" (p. 141). God's possessions include the car we drive, the home we live in, and even the money in the bank is God's as well (p. 141). The parable of the Ten Pounds in Luke 19 underscores the discipline of stewardship as it relates to money. The wicked servant did not invest his Lord's money and failed to realize a profit. The servant wasted time and, in the process, lost money that could have otherwise been used to free him from his present circumstances. God does not desire us to hoard our treasures, but instead invest them wisely to help advance His work on earth. For leaders, this means saving towards eventual retirement and investing in a retirement plan, such as a 401 K.

In addition, stewardship of financial resources helps guard against overindulgence and channel resources towards our needs versus our wants. "He that has no rule over his own spirit is like a city broken down and without walls (Proverbs 25:28). The challenge of the discipline of stewardship in our material culture is that too much time is spent pursuing wealth and possessions. However, John O'Neil (2004) explains that today, there is a growing trend towards defining success based on a balanced life as opposed to worldly pursuits.

In summary, rest and renewal for leaders is a function of how one manages time, talent, and treasure. The lack of stewardship in these areas can lead to imbalance, stress, and burnout. As the church continues to evolve to meet the needs of modern churchgoers, it is unlikely that the role of leader will become less demanding in the foreseeable future. Therefore, it is incumbent upon leaders to master the spiritual discipline of stewardship to obtain the rest and renewal so desperately needed to be an effective leader.

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10 TAKING THE LEAD ON DIVERSITY

Historically, the notion of freedom and equality – the foundation of the American form of democracy has been illusive for traditional minority groups – women, African-Americans, Hispanics, and Asian-Americans. Through the judicial and legislative process, minority groups have gained freedom and equality in employment, voting, and civic life. The Civil Rights Act of 1964, for example, created the Equal Employment Opportunity Commission, which is charged with monitoring and enforcing fair hiring practices. However, as America has become more diverse in values, cultures, and beliefs – diversity is not only an issue of race and gender. Age, education, religion, disability status, sexual orientation, ideas, opinions, and other lifestyle choices must now be considered diversity issues.

How do leaders achieve diversity without sacrificing the unity necessary to accomplish organizational objectives? To begin, leaders should examine their own values as it relates to diversity since their actions affect how diversity policies are implemented. Simply stating diversity as a policy goal, with no strategy and commitment towards implementation is just wishful thinking. Leaders must close the gap between their diversity policies and practices or diversity will continue to be forced upon organizations by the courts and legislative bodies.

Why diversity strategies fail

Diversity strategies in organizations fail because they're poorly conceived and designed. There is no one-size-fits-all plan – what works for company A, may not work for company B. Moreover, diversity strategies fail because they do not encourage changes in the organizational culture. Higgins and McAllaster (2004) argue that the formation of new strategy must be followed by subsequent changes in strategy execution factors: organizational structure, systems, leadership, and shared values – organizational culture. Organizational culture is the complex web of values, beliefs, practices, and assumptions of an organization. Organizational culture is taught to new members (i.e., the correct way to perceive, think, and feel). To this end, how leaders and followers perceive, think, and feel about diversity has a major impact on the implementation of diversity strategies.

Leveraging diversity

As stated previously, diversity strategies fail because they're poorly conceived and designed. Diversity as a strategy must be culturally relevant to the organization and culturally sensitive to the target populations. Diversity strategies must be balanced, fair, and consistent, lest the charges of preferential treatment undermine the goals of the strategy. In a longitudinal

survey of diversity programs from 1992 to 2004, Carrell, Mann, and Sigler (2006) found that diversity programs are believed to have a positive effect on organizational culture. However, organizational culture can hinder the implementation of strategies concerning diversity. Nadler and Tushman (1997) argue that organizational culture takes years to develop and the more fully developed the culture, the more resistant to change it becomes.

Organizational leaders can conduct a cultural audit to determine what elements of organizational culture are hindering diversity. Bergen, Soper, and Forster (2002) explain that a cultural audit is conducted through employee interviews and surveys to determine which of the firm's cultural roots are blocking the progress of its non-traditional employees. While many consulting firms offer cultural audit services, organizations can initiate the process by first looking from within. Before bringing in a consultant to recommend changes, leaders should build support for diversity among key stakeholders. At a minimum, organizations can review their values, human resource policies and benefits, the proportion of minorities in management positions compared to their population in organizations, age, and tenure of employees. Leaders should also review other cultural variables, such as the physical environment and the use of symbols and pictures, which may not communicate diversity and inclusion. The use of symbols and pictures are important in recording the history of an organization, but may also reinforce social and cultural barriers.

Benschop (2001) argues that the challenge of diversity requires more than a change in terminology from categories like gender, ethnicity, age, and class. Diversity requires changes in the organizational structure, such as the centralization of power, horizontal and vertical relationships, the span of control, and coordination of responsibilities. For example, 3M Corporation employs a full-time Director of Workforce Diversity to enhance the recruitment and retention of diverse candidates for student and career employment. Microsoft Corporation utilizes Diversity Advisory Councils to provide recommendations for improving diversity initiatives. These initiatives signal leadership and commitment across the board. Furthermore, these programs recognize that organizations do not exist in a vacuum – the external environment influences strategy as well.

In addition, organizations can increase diversity through formal mentoring programs. Bell (2002) defines a mentor as someone who helps someone else learn something that would have otherwise been learned less well, more slowly, or not at all. However, the challenge with mentoring programs is overcoming negative stereotypes and pairing minority individuals with the right mentor. Bell notes, "More recently, the term mentor became less connected with privilege and more with affirmative action." In a career progression study of minorities at the U.S. corporations, Thomas (2001) found that people of color who advanced the furthest in organizations share one thing in common – strong networks of mentors and corporate sponsors who nurture their professional development.

In short, diversity in organizations requires a realignment of culture, structure, and strategy to be effectively implemented. Diversity is more than a verbal pronouncement, but a commitment of time and resource by top leaders to make it a reality. While leaders in organizations have the power to verbalize the importance of diversity, it requires commitment and courage to make it happen. Ultimately, leadership is about doing what is right and modeling appropriate follower behavior. Diversity is a means to an end and not an end in itself.

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11 LEADERSHIP AND CREATIVITY

Leaders in organizations often argue the need for employees to be more creative and think outside of the box to solve organizational problems. While this rhetoric sounds good, it pays little or no attention to the influence of the organization design on follower behavior. Hall and Tolbert (2005) argue that the organization design determines the distribution of power, authority, and decision-making responsibilities within an organization. Spector (2007) defines employee behavior as the actions employees take to enact their roles and responsibilities within the organization. Moreover, Spector explains that: “behaviors involve what employees do and how they do it, how much effort they bring to their roles, and how persistent they are in achieving desired outcomes” (p. 4).

Furthermore, the organization design defines the organizational boundaries that guide and control employee actions. For example, decisions in bureaucratic organization designs follow a strict chain of command. The chain of command works to ensure proper procedures are followed. However, these same procedures are often too slow to respond to changes in the external environment. Chisholm (1987) explains that since a bureaucracy operates on the basis of rules and regulations, it is biased towards the past. Thus, employees lack the flexibility to respond to organizational problems in new and unconventional ways.

On the other hand, Herrmann (1996) argues that creativity is a fundamentally messy process. “The more you structure it, order it, routine it, the more you will shut it down” (p. 208). Southwest Airlines has been touted as an example of a creative organization whose philosophy does not tolerate the bureaucratic behavior. Freiberg and Freiberg (1996) explain that “rather than encouraging employees to assume ownership and responsibility, bureaucracy teaches them to transfer responsibility. Leanness, on the other hand, gives control, ownership, and responsibility to those who are closest to the action” (p. 76). Moreover, bureaucracies are bound by red tape, which restricts movement and the flow of information. In an economy dominated by ideas, the free flow of information and resources is critical to maintaining competitiveness and performance.

To unleash the creative spirit in organizations, leaders must first break allegiance with the past. Morgan (1993) argues that we cannot hope to create new organizational forms in old ways of thinking. Morgan explains that old ways of thinking are so ingrained that they are difficult to move beyond. For instance, Frederick Taylor espoused the belief in the 20th century that management should do all the thinking while workers perform the task. Taylor’s principles of scientific management include the division of labor into narrow specializations, centralized decision-making, hierarchical organizational structures, and downward communication patterns. Morgan (1998) asserts that Taylor’s approach effectively

splits the worker by advocating the separation of hand and brain. Furthermore, Taylor's principles create vertical and horizontal barriers that undermine creativity. According to Herman (1996), "creative people have a low tolerance for rules and regulation and resist being closely supervised on the bases of detailed step-by-step processes" (p. 233).

In addition, leaders must move toward future organization designs that allow the ideas and knowledge of employees to be expressed. Davis (1996) argues that organizations are still trapped in the 20th century industrial mindset. During the industrial era, business processes were organized to maximize efficiency and productivity. Hence, work tasks were simple, highly specialized, and employees had little control and autonomy to think for themselves. However, Martins and Terblanche (2003) explain that the success and survival of post-industrial organizations depend on creativity, innovation, discovery, and inventiveness. Ashkenas, Ulrich, Jick, and Kerr (2002) believe that organizations need innovative processes and environments that encourage and reward creativity rather than stifling the creative spirit with systems and procedures that focus on control. For example, Roffe (1999) advocates that employees should be given an opportunity to work in broad areas that interest them provided that it fits into the organization's mission.

Creativity requires more than rhetoric, but fundamental changes in their organizational designs to allow more openness, flexibility, and employee learning. Unfortunately, conventional organization theory portrays organizations as rationally ordered, appropriately structured, and environments where the right decisions are made (Kersten 2001). Conversely, creativity thrives in climates where leaders are open-minded and encourage diverse perspectives. More so, creative organizations also support learning by allowing employees to explore new ways of addressing organizational problems.

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12 THE FUTURE OF ORGANIZATIONS

The context surrounding organizations has changed dramatically as we enter the second decade of the 21st century. Instantaneous and digital communication – Twitter, Facebook, and other outlets have eased the boundaries of time and space. This has also expanded an organization's ability to operate and interact with customers on demand.

These changes have forced leaders to rethink the utility of 20th century organizational designs to compete in the 21st century. Ashkenas, Ulrich, Jick, and Kerr (2002) explain that for much of the 20th century, four factors influenced organizational success: size, role clarity, specialization, and control. Davis (1996) argues that organizations are still trapped in this industrial mindset.

In the industrial era, business processes were organized to maximize efficiency and productivity. Hence, work tasks were simple, highly specialized, and employees had little control and autonomy to think for themselves. However, as education and literacy increased, knowledge has become a basis for employee empowerment. Employees desire more control and participation in decisions that impact the work environment.

The 21st century economy requires creativity and imagination to see and implement new patterns of organizations. Morgan (1997) emphasizes, “We must imagine and explore creative possibilities that can add new chapters to the history of how we organize and manage” (p. 10).

Ultimately, for organizations to thrive, leaders must redesign based on the principles of speed, technology, and change. Future organizational designs should be capable of adapting and responding to environmental uncertainty. For example, natural disasters happen and can cause major disruptions in the supply chain. A bacteria outbreak can create a public relations nightmare and send organizations on a downward spiral. Global threats of terrorism can alter business practices and consumer behavior overnight.

Leaders must also create better alignment and integration of the formal and informal elements of the organization to increase efficiency. Leaders have to tear down walls and boundaries that create unnecessary separation between employees. Horizontal and vertical patterns of organizations affect how employees cooperate to accomplish organizational goals. While the horizontal structure may facilitate cross-functional work teams, horizontal structures do not guarantee that employees will work together. Matrix structures that incorporate horizontal and vertical boundaries may be necessary to ensure there is sufficient accountability and division of labor.

Furthermore, given the dominance of technology in the foreseeable future, leaders also have to strike a balance between the social and technical components of the organization. Socio-technical systems theory underscores the human interface with technology (Ropohol, 1999). Briscoe (1980) argues that organizations are social instruments. Briscoe adds: “people come to organizations with widely varying backgrounds, education, experiences, and exposure to previous environments” (p. 71). For example, age in an organization affects whether or not employees will use certain technology, like email. Younger employees may prefer Facebook or texting while older employees may prefer email and face-to-face communication.

In summary, organizations have to learn from the past, but move towards the future. Newton’s law of motion continues to ring true; a body at rest tends to stay at rest, but a body in motion tends to stay in motion. It is sufficient to say that organizations cannot stay at rest during a time of environmental change and uncertainty.

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13 WINNING THE WAR FOR TALENT IN THE SOCIAL SECTOR

In the not-for-profit sector, it is estimated that 3 out of 4 executives expect to leave their jobs within five years. Moreover, only 29% of the executives have discussed a succession plan with their boards. Fully, 61% of the executives surveyed said if they left their organizations today, their organizations would have to pay more than they are making to recruit a qualified successor (Bell and D'Silva, 2006). By 2016, non-profit organizations will need almost 80,000 new senior managers per year (Tierney, 2006).

The next generation of leaders will come from Generation X and Generation Y. However, their values and work styles differ from preceding generations. Generation X (born between 1966–1976) are characterized by their skepticism, entrepreneurial drive, and need for flexibility. Generation Y (born between 1977–1994), on the other hand, are characterized by their technological savvy, questioning of authority, and exposure to diversity. A recent survey of 6,000 current non-profit employees found that only 1 in three respondents aspire to be an executive director someday. The same study also found that only 4 percent of next-generation leaders are being developed to become executive directors of their organizations (Cornelius, Corvington, and Ruesga, 2008).

Furthermore, Kunreauther and Corvington (2007) argue that younger leaders are not attracted to traditional organizational structures and seek new ways to organize and structure work. “The political and economic environments in which non-profit organizations operate today are quite different from when the baby-boom age leaders entered the sector” (p. 4). Leading a not-for-profit organization has become more challenging in the face of state and federal budget cuts and a declining U.S. economy. Grant-making organizations are also demanding more accountability, which requires tighter organizational controls. This has placed more demands on the time of not-for-profit executives who have to manage conflicts with their boards, motivate staff and volunteers, and satisfy the needs of a diverse clientele.

Given these new realities, attracting next-generation leaders to work in the non-profit sector will be more difficult in the future unless not-for-profit organizations change their organizational architecture (systems and structures), to be more compatible with the values and life experiences of next-generation leaders. Furthermore, not-for-profit leaders will need to drive cultural and institutional changes. Simple changes to the organizational chart will not go far enough to attract or retain young talent.

Max Weber, an early 20th century sociologist, predicted that the bureaucracy would come to dominate organizational life. For example, decisions on bureaucratic organization designs follow a strict chain of command. The chain of command works to ensure proper procedures are followed. However, these same procedures are often too slow to respond to changes in the external environment. Chisholm (1987) explains that since a bureaucracy operates on the basis of rules and regulations, it is biased towards the past. Thus, employees lack the flexibility to respond to organizational problems and events as they unfold. Moreover, bureaucracies restrict movement and the flow of information. In these organizations, ideas flow upward, decisions flow downward, but employees often lack the power to implement the decision. This can give rise to feelings of alienation, frustration, and resentment towards the organization.

Frederick Taylor, another early 20th century organizational theorist, espoused the belief that management should do all the thinking while workers perform the task. Taylor's principles of scientific management include the division of labor into narrow specializations, centralized decision-making, hierarchical organizational structures, and downward communication patterns. Morgan (1998) asserts that Taylor's approach effectively splits the worker by advocating the separation of hand and brain.

Stan Davis, in his book, *Future Perfect*, argues that organizations are still trapped in the 20th century industrial mindset. During the industrial era, business processes were organized to maximize efficiency and productivity. Hence, work tasks were simple, highly specialized, and employees had little control and autonomy to think for themselves. However, success and survival of post-industrial organizations depend on speed, adaptability, and learning.

In addition, organizations need innovative processes and environments that encourage and reward creativity rather than stifling the creative spirit with systems that focus too much on control (Ashkenas et al., 2002). For example, Roffe (1999) advocates that employees should be given an opportunity to work in broad areas that interest them, provided that it fits into the organization's mission.

As I mentioned previously, not-for-profit leaders will need to encourage cultural changes to attract next generation leaders. Edgar Schein, an expert on organizational culture, defined culture as a pattern of basic assumptions that a group has developed and learned in response to organizational problems. Culture is taught to new members and influence how members think and act. The culture also includes the organization's values, history, stories of success, and failure.

I have spent the last several years on my career in academia. I have observed that institutions of higher learning can be slow to adapt to change. Institutions of higher learning are steep

in tradition, with cultures that are impervious to outside pressure. For example, many U.S. colleges and universities were founded in the 19th and 20th centuries, and during the time where the nation was undergoing rapid industrialization. The system was designed to help transition the American economy from an agricultural-based economy to a factory-based economy. We needed large physical spaces to educate mass numbers of people entering the system. However, today's college student is no longer following a linear path from high school to college. Because of rising costs, many are choosing to delay college altogether or pursue their degrees online. These changes in higher education will have a profound impact on how education will be delivered in the future.

Several years ago, I was invited to give a presentation on motivating students in the 21st century at a small community college in Western North Carolina. One of the major points of discussion among faculty was around bridging the generational gap between faculty and students. I shared with the faculty the Beloit University College Mindset list, which captures the world views of first-year college students. The mindset list started with the class of 2002, who were born in 1980. Among the characteristics for the class of 2014, born in 1992 include:

- Few in the class know how to write in cursive
- Korean cars have always been on American highways
- Fergie is a pop star, not a princess
- Email is too slow

I shared this to underscore the importance of organizations understanding the experiences of college graduates entering the workforce. Not-for-profit organizations also need to consider their value proposition or reason why someone would want to work to join their organization. In other words, what is the value added?

In short, the not-for-profit sector offers many challenging and rewarding careers for next-generation leaders. Not-for-profit organizations must support organizational learning by allowing younger employees to explore new ways of addressing organizational problems. Next-generation leaders thrive in climates where leaders are open-minded to change and encourage diverse perspectives. Ultimately, for not-for-profits to compete for talent in the 21st century, it will require fundamental changes in their organizational culture and architecture to allow more openness, flexibility, and participation.

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14 CONCLUSION AND FINAL REFLECTIONS

As I conclude this book, I want to reaffirm my belief that leadership is more about substance than style. I am convinced that one of the reasons we do not recognize true leadership when we see it is because it is disguised in words rather than deeds. One of my favorite authors, Richard Foster, wrote a book entitled, *Celebration of Discipline*. He suggested that superficiality is the curse of this generation. Foster laments that the world does not need more intelligent or gifted people, but people who are deep. Foster's words are a chilling indictment on a culture of excess, greed, and self-centeredness.

In addition, leadership training and development has become too externally focused on things we really cannot control, rather than the things inside of us that we can control, like heart and character. Franklin D. Roosevelt once sa7

“To train in mind and not in morals is to train a menace to society.” There are those who aspire positions of leadership where their character can't sustain them. Leadership is not so much about power and position as it is about relationships and the ability to connect with others on an emotional and spiritual level.

To this end, leadership begins with self-examination. Leaders must look deeply within themselves and discover their values and character strengths. I say strengths because, sometimes, we focus too much on our weaknesses, as if we will become good at something in which we are really not gifted or talented. Everyone is born with potential, but potential is just that, potential. Potential does not translate into results unless you take progressive steps to reach your potential.

Leaders must also lead with courage and conviction. We can't always rely on the courage and convictions of others, we must at some point in our lives, face our deepest and darkest fears. I read a quote that says, "Success is failure turned inside out." Failure provides valuable opportunities to grow and learn. Culturally, we do not like to own or admit to failure. In fact, we learn at an early age that it is easier to rationalize our mistakes and blame others for our failures. Fear of failure can contribute to paralysis and inaction. There is a poem by Edgar Guest entitled, *Defeat*

No one is beat till he quits,
No one is through till he stops,
No matter how hard failure hits,
No matter how often he drops,
A fellow's not down till he lies in the
dust and refuses to rise.

Lastly, I believe leaders have found a way to rise above their challenges and find success. In the final analysis, leadership is about character, courage, and resiliency.