

BOAZ ADHENGU



LEADERSHIP



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PREFACE

Everyone aspires to lead, but not all who proclaim to be leaders are able to explain any fundamentals that define them in leadership. Importantly, the better you are at helping another person succeed, the more successful you become; yet our dark side as humanity inhibits this path due to our natural potential for failure, a capacity for great evil.

To lead is a mission that occurs in the now yet transcends its impacts to the future as visualised qualitatively. This is why leaders need to be visionaries defined in particular situations; in other words, mission and vision statements are essential developments in any quest for leadership. Hence, the first responsibility of a leader is to define reality, what is that current situation?

Always remember that wherever you are in life, there is a way forward, a way into the future; thus when you do the work necessary for your livelihood, it is connected to a reward, a certain recognition. This becomes a motivational element towards ethical pursuits that are pivoted in humility with results of sustainable success.

There is a strong need in the development of people, empowerment and open communications; all which translate into the core of values and culture. Hitherto, people development is cultural and in an organisation, this would involve talent management, to be seen as a prerequisite for sustainable growth of any corporation. Yet, however clever or competent people may be, they must also have sound values and a powerful sense of integrity.

Founders of a culture uphold specific values to which they envision unity and harmonious change towards those whom they intend to influence, thus leadership becomes a job with its required competencies and is not just to be used as another way of rewarding performance.

In doing business and developing livelihoods, we need to define our value systems thereby creating a culture of understanding that promotes organised progress. Some of the fundamentals within my admiration is a *mindset* of a successful team of mentors at the Christian Leaders College (Michigan, U.S.A.); the four basic fundamentals of *Freedom, Family, Hope and Reward*.

There is a strong belief that both personal and economic freedom must go hand in hand. It is also about the *freedom* to explore the full and exciting range of one's potential. Emanating from the fundamental of freedom are the values of *personal responsibility* and *integrity*. Family is about having a consistent set of values and the framework for growth to allow individuals to thrive, which drives the values of *partnership and personal worth*. With *hope*, there is the power to transform our lives in positive ways as well as opening the door of possibilities for others, embodied in the value for *free enterprise*. Finally, *reward* is about the shared action of giving and receiving - to be recognized for one's commitment and valued for our contributions. The fundamental of *reward* drives the value of *achievement*. These fundamentals and values are not scripted but are timeless and built into everything that these business

mentors do. They define the culture of how their employees relate with reality in an experiential way; how a culture of organised performance is developed and sustained. Is it possible for you to creatively craft some of your fundamentals and values for leadership? What does it take to be a person who changes the culture of a people? What's most important for you to fulfil God's calling in your life? What kind of people do you relate to? Are they resourceful, important, trainable or just nice?

Values are important because they define how you act in certain situations and the general behaviour; thus, a leader has fundamentals and values that play a key role in setting pace for transformative change in any group situation.

It is my hope that this book will be of great use in not only bringing a purpose and direction on how we passionately relate but in motivation, engage a developmental attitude reflected in humility and consistency.

May you as a reader be blessed as you increase in knowledge. Amen!

CHAPTER ONE

wisdom

Religion and art are inseparable. Art is a special medium by which people can be lead towards experiencing or encountering the sacred or transcendent as the object of one's faith, hope and desires; thus, religion and spirituality are integral to the development of the arts.

Systemic or integral frameworks are needed not only in our projects of creating knowledge and understanding, but also in our attempts to change the world, to make better futures. Transcending the flatland of one-dimensional materiality is pivotal in business, politics and everyday life; thus, ancient wisdom is knowledge that has come down to us from the past, yet many classic works of literature and history express the issue of the meaning of leadership in attempts to develop lasting definitions to time or space. After all, it has always been the leaders who have provided the most interesting subjects to poets and historians, and in the ancient world especially, there is a tendency to examine what made them successful or unsuccessful in terms of their qualities and inclinations.

One of the core meanings of spirituality is that it involves mental contents that conceptualize the world in terms of interconnected, networked entities, where the one-dimensional materiality of the flatland is transcended. It could be argued that spirituality is a branch of systems thinking, spiced with compassion, love and empathy. Carefully implemented spirituality involving systems thinking and compassion provide means for generating better futures. Spiritual mental contents will therefore be

relevant in business coaching as well as in general futures research and foresight activities.

Depth and meaning in our relationship ship to the world is only marginally dependent on technology, but largely dependent on the progressive refinement of the instrument of knowing itself – that is, through the capabilities and perceptions of each individual person and the corresponding new stages of civilized life. Leadership development can best be fostered by means of coaching or rather, mentorship relations.

Hitherto, in understanding any given subject, we should at least take into account the many variables that influence and are influenced by that phenomenon; thus, business, as life, can be approached from many perspectives. Importantly, we are reminded that for every effort of growth and change in a single practitioner or in an organization there is an opposing force known as resistance or immunity to change; to overcome this resistance, tactics and tools must form part of a methodology, and this is what we envision as coaching.

Coaching is the key to developing new leaders. Some people feel threatened by sharing their knowledge, but these days, most information is accessible through the internet. People and not knowledge, make the difference. Enlightened leaders understand that they get good results by working with the best people. Coaching is one way of developing the best team.

Coaching is a human development process that involves structured, focused interaction to promote desirable and sustainable change for the benefit of the coached and potentially other stakeholders. On the contrary, developmental, systems-based and rigorously defined coaching methods anchored in research are critical missing components in most coaching relations. They have processes, not methods. There is an apparent lack of coherent parts forming a comprehensive system, built on soundly researched developmental models. Your ability to develop the habit of self-discipline will contribute more to your success than any other quality of character.

The payoff for practicing self-discipline is immediate. Whenever you discipline yourself, and force yourself to do the right thing, whether you feel like it or not, you will like and respect yourself more. Your self-esteem increases. Your self-image improves. Your brain releases endorphins which made you happy and proud. It takes approximately twenty-one days of repetition, without exception, to develop a habit of medium complexity. Sometimes you can develop a habit faster, and sometimes it will take longer. It is up to you, and how determined will be.

Having a felt sense of actually looking at the instruments of seeing, instead of only looking through them is the first step of overcoming our immunity to change and developing deeper sources of insight, motivation and capability. Usually we tap into those sources only in times of crisis as they arise in a desperate response to an impossible situation;

in skilful coaching, however, they evolve organically as a conscious decision to finally see the world - *our company, our organization, our people* - and its issues (stockholder pressure, teams not functioning, ecological concerns, human well-being) with fresh eyes.

Seeing with fresh eyes gives access to solutions that originally emerge as we enact them into being, thus leading from the future as it emerges. That leading requires courage and willingness to step into the unknown - and paradoxically, a set of mental contents that conceptualize this unknown in a highly interconnected, systemic and integral fashion. Fools are narrow-minded and as dogmatists and bigots, they refuse to see things from fresh angles. Simply talking shop, some people seem to continue to be entrapped or living within their own psyche prisons.

A leader is rarely satisfied with the way things are. Instead, the leader regularly takes his nose off the grindstone and looks ahead into the future to envision how things could be. Leaders are change agents. They are never satisfied with the status quo, but believe that with a bit of effort, things could be much better. Given this belief, leaders are the ones who have ideas or dreams about ways to improve a situation.

On the contrary, knowledge has always been the subject matter of humanity throughout history. According to Plato, knowledge is a justified true belief, where idea is a form through pure reason.

The Buddha once said, “*Know well what leads you forward and what holds you back, and choose the path that leads to wisdom*”. So what then is wisdom? And how different is wisdom from knowledge? And interestingly, we can also ask: So what about wisdom? What benefits would it give to one if one is said to possess much wisdom? And of a leader is wise, what would be the implications or significance of having wise leaders especially at the helm?

Leaders give and leadership is about giving; it is not about taking. Akin to servant, leaders lead by serving others; they are here to serve, not to be served. Of significance, servitude indeed nourishes the spirit. The first becomes last and the last becomes first. “*A generous man will prosper; he who refreshes others will himself be refreshed*” Proverbs 11: 24-25. We should strive for humility!

Wisdom is knowledge that is gained by having many experiences in life; the natural ability to understand things that most other people cannot understand; and knowledge of what is proper or reasonable or good sense or judgment. Wisdom can be and is, in fact, considered to be the highest form of knowledge. When someone has the knowledge, one knows which things, habits, events, practices, people, and pleasures make him to be happy or contented. When one is wise, in the area of happiness, for instance, one knows that while those things may bring one pleasure, happiness is not derived from things, practices, events or situations or people. It is one’s understandings that happiness comes

from within, and that it is a temporary or momentary state of mind.

Wisdom is the way leaders and managers include their values into their decision making process, and it is their wisdom or values that decide the way they define that essential word of *quality*. The word quality can also be seen as another way of separating process from change. Not all change is progress and it is their values that finally decide their priorities. And it is these priorities that then become the criteria or standards they use to differentiate between change and progress. Wise leaders, treating their people as important, listen to them. Wise leaders never, even for a moment, think that they are beyond the need for counsel and input from others.

CHAPTER TWO

leading

Leadership is not about position or title. It's about caring, about relationships, and about what you do. It is an act of balancing competing wills. Leaders are those who work with groups of individuals, each of whom may have demands that compete with the demands of others in the group. The leader works to bring some degree of harmony to these competing demands.

Answering the question, “*what is leadership,*” starts by understanding what leaders are trying to accomplish - their results. Results may be inside (*e.g., employee productivity, organization agility*) and outside (*customer share, investor confidence, or community reputation*). Leadership is about working with people to do new things in a world which is increasingly complex and fast changing.

We need organisations that are flexible and sustainable, and organisations are made up of individuals. Leadership is not necessarily linked to authority. It is about mobilising people to tackle the toughest problems and to do their best work. Leadership is embedded in every one of us, but the key is to unlock our personal passion which will give us the courage to do things that appear difficult, uncertain or even unpopular.

Leadership has been an intriguing subject to sundry throughout the history as reflected by the plethora of literature on the subject available today. Although the term “*leadership*” was first coined in the first half of the nineteenth century, human endeavours knowingly or

discreetly have always abhorred a leadership void by crying out for it in order to be rescued or simply to be led. Hitherto, leadership is a widely discussed and popular topic but when it comes to defining this much conferred concept, the literature has not shed light on a concerted definition or its constitution. It is not, however, the incompetency or lack of research on the subject of leadership, by those who inscribed about it, but the different outlook adopted about what constitutes a leader, what does he do and how to become one if possible at all.

Do leaders emerge due to their personality? What traits predict the emergence of leaders in a group, their advancement to higher levels and their effective performance? Is it important to remember that some traits relevant to one criterion are relevant not for the other? Many classical and contemporary research studies have given answers to these questions differently and have discussed the relativity of personality traits with leadership styles. One of the earliest approaches to understanding leadership was the trait approach emphasizing on the personality of leaders. Underlying this approach was the assumption that some people are born leaders endowed with certain personality traits, not possessed by others.

Personality and leadership are related in important ways that may not be immediately obvious. Specifically, if we ask about the origins of leadership effectiveness, then there are only two general explanations. Effective leadership can either be a function of circumstances (*i.e., factors outside*

individual leaders) or it can be a function of personal characteristics (*i.e., factors inside individual leaders*).

Personality and *trait-based* approaches to leadership argue that certain individuals have innate characteristics that make them ideally suited for leadership, and these traits or characteristics are what differentiate these leaders from everyone else. Early approaches in this genre included the great man theories, which were based on the assumption that the capacity for leadership is inherent - that great leaders are born, not made or developed. These theories often portrayed great leaders as heroic, mythical, and uniquely destined to rise to leadership when their skills were needed. The term *great-man* reflects an assumption of these early theories that leadership was a predominantly male quality, especially in the domains of political and military leadership.

One of the first systematic attempts to understand leadership in the 20th century, the great-man theory evolved into personality or *trait-based* approaches as more modern research revealed that leadership was not inherently male dominated and that leadership could be found and studied in more common settings rather than at the highest levels of organizations or nations. More than a century of research has been conducted on the traits that have been associated to a greater or lesser degree with leadership, and some traits have received consistent support while others have emerged in some studies but not in others.

Since the 1960s, researchers have examined whether there is a relationship between the basic agreed-on factors that make up personality and leadership. The **Big Five** personality factors are *conscientiousness*, *agreeableness*, *neuroticism*, *openness*, and *extraversion*, which some researchers have labelled the **CANOE** personality model as an easy aid to remembering each factor.

Conscientiousness is defined as an individual's tendency to be organized, thorough, controlled, decisive, and dependable. Of the Big Five factors, it is the personality factor that has been related to leadership second most strongly (after extraversion). Agreeableness, or an individual's tendency to be trusting, nurturing, conforming, and accepting, has been only weakly associated with leadership. Neuroticism, or the tendency to be anxious, hostile, depressed, vulnerable, and insecure, has been moderately and negatively related to leadership, suggesting that most leaders tend to be low in neuroticism. Openness, sometimes referred to as openness to experience, refers to an individual's tendency to be curious, creative, insightful, and informed. Openness has been moderately related to leadership, suggesting that leaders tend to be somewhat higher in openness than non-leaders. Finally, extraversion is the personality factor that has been most strongly associated with leadership. Defined as the tendency to be sociable, assertive, and have positive energy, extraversion has been described as the most important personality trait of effective leaders.

A great deal of research suggests that leaders have *above-average* intelligence. Intellectual ability has been positively associated with cognitive reasoning skills, the capacity to articulate ideas and thoughts to others, and the perceptual ability to recognize important situational factors. Most research has focused on the link between intelligence and a leader's development of good problem-solving skills, the ability to adequately assess social situations, and the ability to understand complex organizational issues. Although intelligence has consistently been shown, in a wide variety of studies, to relate positively to leadership, other research has pointed out that it is important that the leader's intellectual ability is not too dissimilar from that of his or her followers. If leaders far surpass their followers in intelligence, they may be unable to express ideas and issues in ways that appeal to or connect with their followers.

Additional research has pointed to a consistent relationship between a leader's effectiveness, on one hand, and confidence in his or her skills, technical competencies, and ideas, on the other. Having high self-esteem, a positive regard for one's own ability to lead, and assurance that one's vision or purpose is the right one, all help a leader influence others. While some studies have examined self-confidence and others have focused on confidence more generally, it is clear that feeling and communicating certainty about one's own abilities as a leader is a common leadership trait.

Leadership is often a difficult, thankless, long, and arduous process. Perhaps as a result of this fact, it would be suggested that leaders must be determined to complete a task or get a job done, even in the face of adversity or when there is less than overwhelming support from others. Leaders show initiative and drive and frequently constitute the motivational energy behind a project or social change movement. Thus, the ability to assert oneself when necessary, be proactive, and continue to push on in the face of obstacles is a key component of leadership. In addition, this determination often involves displaying dominance and a drive to succeed even in the face of initial failures.

Sociability is defined as a leader's desire for high-quality social relationships and the ability to maintain and restore positive relationships in difficult times that often involve adversity and crisis. Across studies, leaders often demonstrate the ability to be friendly, extraverted (*outgoing*), courteous, tactful, and diplomatic. In addition, leaders tend to be sensitive to the needs of others, even at the cost of attending to their own needs. In short, leaders care about the interests of others and put others' interests before their own. Leaders have good interpersonal skills that communicate their concern for others, and they work to smooth out conflicts and disagreements to maintain the group's social harmony. Integrity addresses the finding that leaders tend to be honest and trustworthy, inspiring others to respect them and trust them with important decisions and resources. Leaders are often variously described as loyal, responsible, dependable, and honest; these characteristics

inspire the confidence of others and provide evidence that leaders are authentic and have the best interests of the group at heart.

In this regard, we embark with clarity to define leadership as process of directing and influencing another individual or group of individual to accomplish a goal. It is the art and ability of inspiring, guiding, and directing people so that they ardently desire to do what the leader wishes. Therefore, leadership involves three things: the *leader*, the *follower* and the *situation*. The leader should be capable of influencing the behaviour of followers for attainment of desired objectives. The leaders should also take into account the situation of different events to come up with right leadership style and shift his strategy in accordance with the environment for gaining maximum impact.

LEADERSHIP	MANAGEMENT
Leaders are people who do the right thing	Managers are people who do things right
Leadership is about coping with change	Management is about coping with complexities
Leadership has about it a kinaesthetic feel, a sense of movement about it	Management is about maintaining order, about organization and control
Leaders are concerned with what things mean to people	Managers are concerned about how things get done
Leaders are the architects	Managers are the builders
Focuses on the creation of a common vision	Management is the design of work, it is about controlling

Are you a manager or a leader? Although you may hear these two terms thrown out interchangeably, they are in fact two very different roles complementing each other. Current

opinion is that they are different concepts but they overlap considerably.

However true it is that some people are born with greater natural gifts than others, the ability to lead is really a collection of skills, nearly all of which can be learned and improved; but that process doesn't happen overnight. It is the capacity to develop and improve their skills that distinguishes leaders from their followers. Successful leaders are learners. Moreover, the learning process is ongoing, a result of self-discipline and perseverance. The goal each day must be to get a little better, to build on the previous day's progress.

An individual can be a leader only if he has people who are ready to follow his lead. Therefore, to be a leader, one has not only to form a vision of a better future, but has to persuade others to come along on the march to that future. This means that a leader has to be a salesperson. The potential followers are the customers. The envisioned future is what the leader is selling. It is not enough for the leader to build a better mousetrap (*i.e., vision of the future*); he has to convince others that the envisioned future is better than the present and worth working for.

A leader knows that there are three aspects in human behaviour: *the cognitive*, *the emotional*, and *the conative*. The cognitive aspect refers to thoughts, opinions, beliefs, and information. Human beings make decisions and act based on how they interpret a situation or person. The

emotional aspect refers to one's feelings, attitudes, and values; these too shape human behaviour. We will do those things we like, avoid those we dislike, and expend energy for something that we value. The *conative* aspect refers to the will to act, to resolve, to commitment. Without the presence of this aspect, our behaviour is quickly broken or never activated. The leader knows that if he wants to change things, he must make sure that followers have a commitment to the proposed change; and this brings us towards the value system that define our overt ethical relations.

Our personal values are a set of beliefs and qualities that we strive to live by. They are key qualities and psychological concepts that are deeply important to us and our sense of the world. When we live in accordance with our values, our external actions and behaviours match the internal qualities that are most important to us. Ideally, when our behaviour is consistent with our values, we feel contentment, satisfaction, a flow of happiness and internal strength; when our behaviour is misaligned with our values, we feel lethargic, purposeless, depressed, frustrated and even angry.

One way to think of values is that they are an internal compass that guides our direction in life. That's why it's so important to be aware of what they are and use them to make key decisions. Values don't include actions, like running, or possessions, such as money. Instead they are the fulfilled needs behind those things - in those examples, health and security.

Going through life without a sense of our key values is like walking into a store and buying a new pair of shoes with our eyes closed: chances are they'll be the wrong size, the wrong style, and not at all what we wanted. Equally, we end up with a life that doesn't suit us, leaves us feeling uncomfortable, dissatisfied, awkward (*even in pain*), and a life that's more something that just happened to us, rather than something we consciously chose.

Further to this, the unique function of leadership that distinguishes it from management and administration is concern for culture. Leaders create culture; and this originates when they impose their own values and assumptions on a group. Hitherto, the concept of culture remains a notoriously difficult term to define due to the divergent usage of the term in itself. Culture referred to special intellectual or artistic endeavours or products, what today we might call high culture as opposed to "popular culture". By this definition, only a portion - typically a small one - of any social group "has" culture.

In analysing the culture of a particular group or organization it is desirable to distinguish three fundamental levels at which culture manifests itself: (a) *observable artefacts*, (b) *values*, and (c) *basic underlying assumptions*. When one enters an organization, one observes and feels its artefacts. This category includes everything from the physical layout, the dress code, the manner in which people address each other, the smell and feel of the place, its emotional intensity, and other phenomena, to the more permanent archival

manifestations such as company records, products, statements of philosophy, and annual reports.

To analyse why members behave the way they do, we often look for the values that govern behaviour. But as values are hard to observe directly, it is often necessary to infer them by interviewing key members of the organization or to content analyse artefacts such as documents and charters. However, in identifying such values, we usually note that they represent accurately only the manifest or espoused values of a culture. That is they focus on what people say is the reason for their behaviour, what they ideally would like those reasons to be, and what are often their rationalizations for their behaviour. Yet, the underlying reasons for their behaviour remain concealed or unconscious.

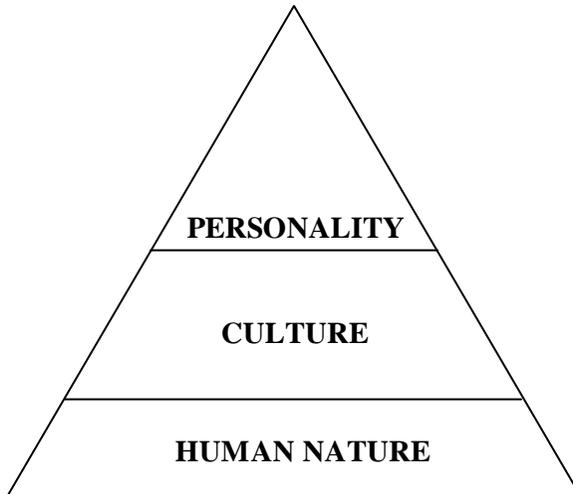
To really understand a culture and to ascertain more completely the group's values and over behaviour, it is imperative to delve into the underlying assumptions, which are typically unconscious but which actually determine how group members perceive, think and feel. Such assumptions are themselves learned responses that originated as espoused values. But, as a value leads to behaviour, and as that behaviour begins to solve the problem which prompted it in the first place, the value gradually is transformed into an underlying assumption about how things really are. As the assumption is increasingly taken for granted, it drops out of awareness.

Taken-for-granted assumptions are so powerful because they are less debatable and confrontable than espoused values. We know we are dealing with an assumption when we encounter in our informants a refusal to discuss something, or when they consider us “insane” or “ignorant” for bringing something up. For example; the notion that businesses should be profitable, that schools should educate, or that medicine should prolong life are assumptions, even though they are often considered *merely* values.

To put it another way, the domain of values can be divided into (1) *ultimate, non-debatable, taken-for-granted values, for which the term assumptions is more appropriate*; and (2) *debatable, overt, espoused values, for which the term values is more applicable*. In stating that basic assumptions are unconscious, we are not arguing that this is a result of repression; on the contrary, we argue that as certain motivational and cognitive processes are repeated and continue to work, they become unconscious. They can be brought back to awareness only through a kind of focused inquiry, similar to that used by anthropologists. What we need are the efforts of both an insider who makes the unconscious assumptions and an outsider who helps to uncover the assumptions by asking the right kinds of questions. Culture is learned, not inherited. It derives from one’s social environment, not from one’s genes. Culture should be distinguished from human nature on one side, and from an individual’s personality on the other, although exactly where the borders lie between human nature and

culture, and between culture and personality, is a matter of discussion among social scientists.

Human nature is what all human beings, from the Nubian professor to the Australian aborigine, have in common: it represents the universal level in one's mental software. It is inherited with one's genes; within the computer analogy it is the *operating system* which determines one's physical and basic psychological functioning. The human ability to feel fear, anger, love, joy, sadness, the need to associate with others, to play and exercise oneself, the facility to observe the environment and talk about it with other humans all belong to this level of mental programming.



However, what one does with these feelings, how one expresses fear, joy, observations, and so on, is modified by

culture. Human nature is not as human as the term suggests, because certain aspects of it are shared with parts of the animal world.

The personality of an individual, on the other hand, is his unique personal set of mental programs which he does not share with any other human being. It is based upon traits which are partly inherited with the individual's unique set of genes and partly learned. '*Learned*' means: modified by the influence of collective programming (*culture*) as well as unique personal experiences. Cultural traits have often been attributed to heredity, because philosophers and other scholars in the past did not know how to explain otherwise the remarkable stability of differences in culture patterns among human groups. They underestimated the impact of learning from previous generations and of teaching to a future generation what one has learned by himself. The role of heredity is exaggerated in the pseudo-theories of race, which have been responsible, among other things, for the Holocaust organized by the Nazis during the Second World War. Racial and ethnic strife is often justified by unfounded arguments of cultural superiority and inferiority.

CHAPTER THREE

culture

The great majority of our conscious behaviour is acquired through learning and interacting with other members of our culture. Even those responses to our purely biological needs (*that is, eating, coughing, defecating*) are frequently influenced by our cultures. For example, all people share a biological need for food. Unless a minimum number of calories is consumed, starvation will occur. Therefore, all people eat. But what we eat, how often, we eat, how much we eat, with whom we eat, and according to what set of rules are regulated, at least in part, by our culture.

The effects of culturally produced ideas on our bodies and their natural process take many different forms; for example, instances of voluntary control of pain reflexes are found in a number of cultures throughout the world. The ethnographic examples are too numerous to cite, but whether we are looking at *Cheyenne* men engaged in the Sun-Dance ceremony, *Fiji* firewalkers, or American women practicing the Lamaze (*psychoprophylactic*) method of childbirth, the principle is the same: People learn ideas from their cultures that when internalised can actually be used to manage the experience of pain. In other words, a component of culture (*that is, ideas*) can channel or influence biologically based pain reflexes.

Culture is shared by at least two or more people, and of course real, live societies are always larger than that. There is, in other words, no such thing as the culture of a hermit. If a solitary individual thinks and behaves in a certain way, that thought or action is idiosyncratic, not cultural. For an

idea, a thing, or some behaviour to be considered cultural, it must be shared by some type of social group or society.

Individuals are organized in many potentially different ways in a population, by many different (*and cross-cutting*) criteria: for example, by kinship into families or clans; by language, race, or creed into ethnic groups; by socio-economic characteristics into social classes; by geographical region into political interest groups; and by occupation or institutional memberships into unions, bureaucracies, industries, political parties, and militaries. The more complex and differentiated the social system, the more potential groups and institutions there are. And because each group of institution places individuals in different experiential worlds, and because culture derives in part from this experience, each of these groups and institutions can be a potential container for culture. Thus no population can be adequately characterized as a single culture or by a single cultural descriptor. As a corollary, the more complexly organized a population is on sociological grounds (*class, region, ethnicity, and so on*), the more complex will its cultural mappings appear. This is why the notion of subculture is needed.

Culture is as much an individual, psychological construct as it is a social construct. To some extent, culture exists in each and every one of us individually as much as it exists as a global, social construct. Individual differences in culture can be observed among people in the degree to which they adopt and engage in the attitudes, values, beliefs, and behaviours

that, by consensus, constitute their culture. If you act in accordance with those values or behaviours, then that culture resides in you; if you do not share those values or behaviours, then you do not share that culture.

Culture is a derivative of individual experience, something learned or created by individuals themselves or passed on to them socially by contemporaries or ancestors; yet such a conception of culture differs from the dominated thinking in much of the social sciences, especially in international relations and conflict resolution. For one thing, in this concept, culture is seen as something much less stable or homogenous than in the concepts proposed by others. Our idea of culture focuses less on patterning and more on social and cognitive processing than older ideas of culture do. For another, by linking culture to individuals and emphasizing the number and diversity of social and experiential settings that individuals encounter, we expand the scope of reference of culture to encompass not just *quasi- or pseudo-kinship* groups (tribe, ethnic group, and nation are the usual ones) but also groupings that derive from profession, occupation, class, religion, or region. This reorientation supports the idea that individuals reflect or embody multiple cultures and that “*culture*” is always psychologically and socially distributed in a group. Compared with the older approach, which connected a singular, coherent, and integrated culture to *unproblematically* defined social groups, this approach makes the idea of culture more complicated. Such complication is necessary, because the world of social

action, including conflict and its resolution, is a complex one, and we need a different concept to capture it.

Culture is learned from the people you interact with as you are socialized. Watching how adults react and talk to new babies is an excellent way to see the actual symbolic transmission of culture among people. Two babies born at exactly the same time in two parts of the globe may be taught to respond to physical and social stimuli in very different ways. For example, some babies are taught to smile at strangers, whereas others are taught to smile only in very specific circumstances.

This notion that culture is acquired through the process of learning has several important implications for the conduct of international business. First, such an understanding can lead to greater tolerance for cultural differences, a prerequisite for effective intercultural communication within a business setting. Second, the learned nature of culture serves as a reminder that since we have mastered our own culture through the process of learning, it is possible (*albeit more difficult*) to learn to function in other cultures as well. It is important for the international businessperson to understand that to some degree all cultures are constantly experiencing change. The three basic components of culture (*things, ideas, and behaviour patterns*) can undergo additions, deletions, or modifications. Some components die out, new ones are accepted, and existing ones can be changed in some observable way. Although the pace of culture change varies from society to society, when viewing

cultures over time, there is nothing as constant as change. This straightforward anthropological insight should remind the international businessperson that (1) *any cultural environment today is not exactly the same as it was last year or will be one year hence. The cultural environment, therefore, needs constant monitoring.* (2) *Despite considerable lack of fit between the culture of a Kenyan multinational corporation operating abroad and its overseas workforce, the very fact that culture can and do change provides some measure of optimism that the cultural gap can eventually be closed.*

Cultures should be thought of as integrated wholes – that is, cultures are coherent and logical systems; the parts of which to a degree are interrelated. When we say that a culture is integrated we are saying that its components are more than a random assortment of customs. It is, rather, an organized system in which particular components may be related to other components. If we can view cultures as integrated systems, we can begin to see how particular cultural traits fit into the integrated whole and consequently how they tend to make sense within that context. And of course, equipped with such an understanding, international businesspersons should be in a better position to cope with the strange customs encountered in the international business arena.

Culture is both a dynamic phenomenon that surrounds us at all times, being constantly enacted and created by our interactions with others and shaped by leadership behaviour, and a set of structures, routines, rules, and norms that guide

and constrain behaviour. When one brings culture to the level of the organization and even down to groups within the organization, one can see clearly how culture is created, embedded, evolved, and ultimately manipulated, and, at the same time, how culture constrains, stabilizes, and provides structure and meaning to the group members. These dynamic processes of culture creation and management are the essence of leadership and make one realize that leadership and culture are two sides of the same coin. Culture is an abstraction, yet the forces that are created in social and organizational situations that derive from culture are powerful. If we don't understand the operation of these forces, we become victim to them.

Culture is the result of a complex group learning process that is only partially influenced by leader behaviour. But if the group's survival is threatened because elements of its culture have become maladapted, it is ultimately the function of leadership at all levels of the organization to recognize and do something about this situation. It is in this sense that leadership and culture are conceptually intertwined. Culture implies some level of structural stability in the group. When we say that something is *cultural*, we imply that it is not only shared, but also stable, because it defines the group. Once we achieve a sense of group identity, it is our major stabilizing force and will not be given up easily. Culture survives even when some members of the organization depart. It is hard to change because group members value stability; in that culture provides meaning and predictability. But if the concept of

culture is to have any utility, it should draw our attention to those things that are the product of our human need for stability, consistency, and meaning. Culture formation is always, by definition, a striving toward patterning and integration, even though in many groups their actual history of experiences prevents them from ever achieving a *clear-cut*, unambiguous paradigm.

The culture of a group can now be defined as a pattern of shared basic assumptions that was learned by a group as it solved its problems of external adaptation and internal integration, that has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think, and feel in relation to those problems.

If a group's culture is the result of that group's accumulated learning, how do we describe and catalogue the content of that learning? All group and organizational theories distinguish two major sets of problems that all groups, no matter what their size, must deal with: (1) *survival, growth, and adaptation in their environment*; and (2) *internal integration that permits daily functioning and the ability to adapt and learn*. Both of these areas of group functioning will reflect the larger cultural context in which the group exists and from which are derived broader and deeper basic assumptions about the nature of reality, time, space, human nature, and human relationships.

The strength and stability of culture derives from the fact that it is group based - that the individual will hold on to certain basic assumptions in order to ratify his or her membership in the group. If someone asks us to change our way of thinking or perceiving, and that way is based on what we have learned in a group that we belong to, we will resist the change because we will not want to deviate from our group even if privately we think that the group is wrong. This process of trying to be accepted by our membership and reference to a group is unconscious and, by virtue of that fact, very powerful. But how does a group develop a common way of thinking in the first place?

All groups start with some kind of originating event: (1) *an environmental accident* (for instance, a sudden threat that occurs in a random crowd and requires a common response), (2) *a decision by an originator to bring a group of people together for some purpose*, or (3) *an advertised event or common experience that attracts a number of individuals*. Human relations training groups start in the third mode: a number of people come together to participate in a one- or two-week workshop for the advertised purpose of learning more about themselves, groups, and leadership. The staff of the workshop, usually one trainer per ten to fifteen participants, have typically met for several days to plan the basic structure of lectures, group meetings, focused exercises designed to bring out certain points about leadership and group behaviour, and free time. The staff members start out with their own assumptions, values, and behaviour patterns in initiating the groups and therefore will

bias the culture that is eventually formed. But culture formation really occurs in the **T** (*training*) group, the key component of every workshop. The **T** group consists of ten to fifteen people who will meet for four to eight hours every day with one or two staff members. Because such groups typically develop distinct cultures within a matter of days.

When the group first comes together, the most fundamental issue facing it as a whole is “*What are we really here for? What is our task?*” At the same time, each individual is facing basic social survival issues such as: “*Will I be included in this group?*” “*Will I have a role to play?*” “*Will my need to influence others be met?*” “*Will we reach a level of intimacy that meets my needs?*” As the group gathers in its appointed space, various participants, coming to terms with the new situation, will display their own coping style. Some will silently await events; some will form immediate alliances with others; and some will begin to assert themselves by telling anyone who cares to listen that they know how to deal with this kind of situation.

The process of culture formation is, in a sense, identical to the process of group formation in that the very essence of groupness or group identity - the shared patterns of thought, belief, feelings, and values that result from shared experience and common learning - results in the pattern of shared assumptions that I am calling the culture of that group. Without a group there can be no culture, and without some shared assumptions, some minimal degree of culture, we are really talking about just an aggregate of people, not a

group. So group growth and culture formation can be seen as two sides of the same coin, and both are the result of leadership activities and shared experiences. Every new group or organization must develop a shared concept of its ultimate survival problem, from which usually is derived its most basic sense of core mission, primary task, or reason to be. In most business organizations, this shared definition revolves around the issue of economic survival and growth, which, in turn, involves the maintenance of good relationships with the major stakeholders of the organization: (1) *the investors and stockholders*; (2) *the suppliers of the materials needed to produce*; (3) *the managers and employees*; (4) *the community and government*; and, last but not least, (5) *the customers willing to pay for the product or service*.

Though core missions or primary tasks are usually stated in terms of a single constituency, such as customers, a more useful way to think about ultimate or core mission is to change the question to “*What is our function in the larger scheme of things?*” or “*What justifies our continued existence?*” Posing the question this way reveals that most organizations have multiple functions reflecting the multiple stakeholders and that some of these functions are public justifications, whereas others are latent and, in a sense, not spoken of.

Core mission thus becomes a complex multifunctional issue, whereby some of the functions must remain latent to protect the manifest identity of the organization. To announce

publicly the babysitting, sorting, and professional autonomy functions would be embarrassing, but these functions often play an important role in determining the activities of school organizations. In business organizations the latent functions include, for instance, the provision of jobs in the community where the business is located; the provision of economic resources to that community, in the form of goods and raw materials purchased; and the provision of managerial talent to be used in activities other than running the business. The importance of these latent functions does not surface until an organization is forced to contemplate closing or moving; then a number of interest groups that were in one way or another counting on that organization, even though implicitly, suddenly come forward to protest the decision to move or to close.

Cultures basically spring from three sources: (1) *the beliefs, values, and assumptions of founders of organizations*; (2) *the learning experiences of group members as their organization evolves*; and (3) *new beliefs, values, and assumptions brought in by new members and leaders*.

Though each of these mechanisms plays a crucial role, by far the most important for cultural beginnings is the impact of founders. Founders not only choose the basic mission and the environmental context in which the new group will operate, but they choose the group members and bias the original responses that the group makes in its efforts to succeed in its environment and to integrate itself.

Organizations do not form accidentally or spontaneously; rather, they are goal oriented, have a specific purpose, and are created because one or more individuals perceive that the coordinated and concerted action of a number of people can accomplish something that individual action cannot. Social movements or new religions begin with prophets, messiahs, or other kinds of charismatic leaders. Political groups are initiated by leaders who sell new visions and new solutions to problems. Firms are created by entrepreneurs who have a vision of how the concerted effort of the right group of people can create a new good or service in the marketplace.

The process of culture formation is, in each case, first a process of creating a small group. In the typical business organization, this process will usually involve some version of the following steps:

1. One or more people (founders) have an idea for a new enterprise.
2. The founder brings in one or more other people and creates a core group that shares a common goal and vision with the founder; that is, they all believe that the idea is a good one, workable, worth running some risks for, and worth the investment of time, money, and energy required.
3. The founding group begins to act in concert to create an organization by raising funds, obtaining patents, incorporating, locating work space etc.

4. Others are brought into the organization, and a common history begins to be built. If the group remains fairly stable and has significant shared learning experiences, it will gradually develop assumptions about itself, its environment, and how to do things to survive and grow.

Founders usually have a major impact on how the group initially defines and solves its external adaptation and internal integration problems. Because they had the original idea, they will typically have their own notion, based on their own cultural history and personality, of how to fulfil the idea. Founders not only have a high level of self-confidence and determination, but they typically have strong assumptions about the nature of the world, the role that organizations play in that world, the nature of human nature and relationships, how truth is arrived at, and how to manage time and space. They will, therefore, be quite comfortable in imposing those views on their partners and employees as the fledgling organization copes, and they will cling to them until such time as they become unworkable or the group fails and breaks up.

CHAPTER FOUR

organising

In Latin the word culture is linked to words like “*agriculture*”, “*cultivate*” and “*cultivation*”. Mostly, the Romans used the word *cultura* in the meaning pertaining to tilling the soil. The philosopher Cicero formulated the idea of educating man into a social and political being also in terms of *cultura animi philosophia*: philosophy is culture of the mind. Initially, culture in the sense of cultivating the soil was also used in fifteenth and sixteenth century Europe, but gradually the metaphoric meaning of culture as human development was used as well.

The history of the development of the idea of culture parallels the development of the conception of civilization. The Enlightenment-philosophers introduced the idea of civilization to describe the environment in which citizens are living and working. Civilization was the opposite of nature perceived as the environment of the animals. In sixteenth century France, the word *civilité* which was derived from the Roman civic (*citizen*), signified decent civil behaviour. The verb *civiliser* was used to indicate the process of reaching the status of *civilité*. A process which is comparable with the cultivation of the mind expressed in the conception of culture.

The natural state of man is society. He is born and brought up in it, and his emerging impulses lead him to it during the years of adolescence. Words which are associated in his mind with the most tender feelings are father, mother, son, brother, sister, lover, and friend; hence the first forms of government arose out of these natural social relationships.

They were, essentially, family rules and regulations without which human groupings could not persist; laws were formed and limited by nature. We could regard them therefore as representing natural government of the first order. It is the most basic political organization, and has proved the most lasting if not the best. On these foundations of society, it is up to man to build a higher organizational structure if reason or need is calling for it. This can be all kinds of *ad-hoc* arrangements like leadership.

Men can be distinguished from animals by consciousness, by religion or anything else you like. They themselves begin to distinguish themselves from animals as soon as they begin to produce their means of subsistence, a step which is conditioned by their physical organization. By producing their means of subsistence men are indirectly producing their actual material life. This mode of production must not be considered simply as being the production of the physical existence of the individuals. Rather it is a definite form of expressing their life, a definite mode of life on their part. As individuals express their life, so they are. What they are, therefore, coincides with their production, both with what they produce and with how they produce. The nature of individuals thus depends on the material conditions determining their production. In the social production of their life, men enter into definite relations that are indispensable and independent of their will, relations of production which correspond to a definite stage of development of their material productive forces. The sum total of these relations of production constitutes the

economic structure of society, the real foundation, on which rises a legal and political superstructure and to which correspond definite forms of social consciousness. The mode of production of material life conditions the social, political and intellectual life processes in general. It is not the consciousness of men that determines their being, but, on the contrary, their social being that determines their consciousness.

Culture or civilization, taken in its wide ethnographic sense, is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society. The condition of culture among the various societies of mankind, in so far as it is capable of being investigated on general principles, is a subject apt for the study of laws of human thought and action. On the one hand, the uniformity which so largely pervades civilization may be ascribed, in great measure, to the uniform action of uniform causes: while on the other hand its various grades may be regarded as stages of development or evolution, each the outcome of previous history, and about to do its proper part in shaping the history of the future. Culture embraces all the manifestations of social habits of a community, the reactions of the individual as affected by the habits of the group in which he lives, and the products of human activities as determined by these habits. Every human society has some sort of territorial structure. This structure provides the framework, not only for the political organization but for other forms of social organization also,

such as the economic, for example. Culture is the fabric of meaning in terms of which human beings interpret their experience and guide their action; social structure is the form that action takes, the actuality existing in network of social relations. Culture and social structure are then but different abstractions from the same phenomena. The one considers social action in respect to its meaning for those who realise it; the other considers it in terms of its contribution to the functioning of some social system.

Change has always been an issue for organization, just as it has always been a common characteristic of human life. Change is definitely hard for humans to accept as it is something that pull people out of their comfort zones, which forces them to change their habits and makes them highly uncomfortable. Change management in an organization can be defined as an approach to deal with change in two different areas - the organization and the individual, with individuals and the overall organization adapting to change at their own pace and style. This change hitherto defined as the ability to influence a group of employees.

Leadership can shape a good culture. A culture is shaped within the trust between the employees and the leaders of an organization, or it can conceptualise as cultures need trust to be able to form. Employees and leaders in the organization need to trust each other in order to shape a positive organizational culture. Leaders with strong leadership skills are able to shape a positive culture in the organization due to them being able to inspire trust from their employees. A

positive organizational culture not only improves performance, but also influences the behaviour and attitude of the employees in the organization for the better. Effective leadership is essential in managing change and change is the only method to sustain the organization in the current business environment. As usual, change is hard for people; for they will feel uncomfortable because of change and even sometimes deny the change in itself and continue as they are just to be eliminated by the society. Therefore, leadership can be a factor to motivate and encourage people to continuously make change and push them to change.

To exercise influence, a leader must have power, the potential or ability to influence decisions and control resources. Power is the ability to influence others and to resist the influence of others. Effective leaders use power appropriately, and know when and how to be directive and when to delegate. At the same time, they know how to be consultants, providing guidance instead of issuing commands.

There are different sources of power including reward power, coercive power, legitimate power, expert power and referent power.

Reward power: People comply with the wishes of or directives of another because it produces positive benefits; therefore, one who can distribute rewards that others view as valuable will have power over them. These rewards can be anything such as money, promotions, interesting work

assignments, friendly colleagues, important information and preferred work shift or sales territory.

Coercive power: It is power that is dependent on fear. This is the power to force someone to do something against his or her will. It rests on the application or threat of physical sanctions such as the infliction of pain, the generation of frustration through restriction of movement, or he controlling by force of basic physiological or safety needs. In organizations it includes, withholding money, dismissal, suspension or demote etc.

Legitimate power: This is power that emanates from the structural position of formal organization. It represents the power a person receives as a result of his or her position in the formal hierarch of an organization. It includes acceptance by members of an organization of the authority of the organization. Legitimate power is that which is invested in a role. President, police officers, supervisors and managers all have legitimate power. When superiors either fall from power or move onto other things, it can be a puzzling surprise that people who used to fawn at their feet no long do so.

Expert Power: Is influence wielded as a result of expertise, special skill, or knowledge that the leader has. When a leader has knowledge and skill that someone else requires, then he has expert power. This is a very common form of power and is the basis for a very large proportion of human collaboration, including most companies where the principle

of specialization allows large and complex enterprises to be undertaken.

Referent Power: It develops out of admiration of another person and a desire to be like that person. If you admire someone to the point modelling your behaviour and attitudes after him or her, this person possess referent power over you. Referent power explains why celebrities are paid millions of dollars to indorse products in commercials.

The subject of cultural diversity in the work place is highly sensitive and offers a variety of challenges and opportunities to managers. Effective management of a culturally diverse work force can mean changes to the working environment, including making a variety of amendments to the current rules and regulations; it also implies the sharing of power and decision making.

What is cultural diversity?

- Cultural diversity reflects the characteristics that may make one individual culturally different from another.
- Cultural differences involve patterns of life styles, values, beliefs, ideals, and practices.
- Cultural diversity includes differences in race, ethnicity, national origin, language and religion.
- The extent of cultural diversity in a given situation depends on the differences of views held about the world, verbal and non-verbal codes of social

behaviour, communication styles and expectation of those interacting.

The negative attitudes towards other culture which are formed during childhood could lead to a lack of appreciation of other cultures. The attitudes developed in childhood may be transferred into a later life in the form of negative attitudes and behaviour in the workplace towards colleagues from different cultural backgrounds. No organization can achieve excellence if workers ignore, perceive as incompetent, or are intolerant of colleagues coming from different cultural backgrounds. This attitude could be carried into their contact with customers with detrimental impact on customer relations and possible loss of business.

A multicultural leader is a leader with the skills and attitudes to relate effectively to and motivate people across race, gender, age, social attitudes, and lifestyles. To influence, motivate, and inspire cultural diverse people, the leader must be aware of overt and subtle cultural differences. Such culturally based differences are generalizations, but the functions as starting points in the leader's attempt to lead a person from another culture. Culture operates at different levels. At one level, individuals are shaped by their ethnic, racial, religious and national backgrounds. At another, they are influenced by the standards, ideals values and experience of their teams. In addition, at yet another level, they are shaped by the culture of their organization. Culture is complex and multifaceted.

CHAPTER FIVE

ethics

Organisational culture is one of the transformational aspects of organisational change. Culture can be described as ‘*the way we do things around here*’, and in any major change, culture can be hard to shift. *So what is culture?* It is a mix of the rational and irrational; from the organisational systems and structures, to the stories, symbols and rituals that exist. You can change the rational structures and systems, but also pay attention to the myths that abound in the folklore of organisations. They will persist after the new systems have been introduced, unless you actively create new rituals and stories. Storytelling is a powerful way to shift culture.

The difficult leadership questions are the ones that involve ethical dilemmas: *Should I accept this contract that will be environmentally harmful because it will keep people in work? Should I tell people about the possible acquisition or will it cause unnecessary worry?* Organisations are expected to be socially responsible, and leaders have to tackle challenging questions. Ethical leaders tell the truth and explain why they cannot always share all the information they hold, or why they have made a difficult decision.

We know that leadership in general is about many things - such as, vision, principle and integrity. Leadership is especially about the power to motivate others through words and deeds. In addition, ethical leadership is about ethically motivating others in ethical directions. Obviously, ethical leadership is a complex matter and difficult to give straight answer which can satisfy to all stakeholders.

Ethical leadership is about knowing your core values and having the courage to live them in all parts of your life in service of the common good. An ethical leader is a person who acts with integrity.

Below are some reflections questions to ask on your personal journey toward ethical leadership:

- *Will you be the same person at work? At home? In the community?*
- *Will you have the courage to live out your values when there is pressure to compromise or rationalize?*
- *How do your values contribute to the common good?*

Ethical leaders understand their place within the larger network of constituents and stakeholders. It is not about the leader as an individual, it is about something bigger - the goals and dreams of the organization. Ethical leaders also recognize that value is in the success of people in the organization.

In organizations that have a live conversation about ethics and values, people hold each other responsible and accountable about whether they are really living the values. In addition, they expect the leaders of the organization to do the same. Bringing such a conversation to life means that people must have knowledge of alternatives, must choose every day to stay with the organization and its purpose

because it is important and inspires them. Making a strong commitment to bringing this conversation to life is essential to do if one is to lead ethically.

In a company that takes its purpose or values seriously, there must be mechanisms of pushing back to avoid the values becoming stale and dead. Indeed, many of the current organizational scandals could have been prevented if only there were more creative ways for people to express their dissatisfaction with the actions of some of their leaders and others in the companies. The process of developing these mechanisms of dissent will vary by company, by leadership style, and by culture, but it is a crucial leadership task for value creation in today's business world. Ethical leaders can understand why different people make different choices, but still have a strong grasp on what they would do and why.

Ethical leaders inevitably have to make a lot of difficult decisions, from reorienting the company's strategy and basic value proposition to making individual personnel decisions such as working with employees exiting the organization. Ethical leaders do not attempt to avoid difficult decisions by using an excuse of "*I'm doing this for the business.*" The ethical leader consistently unites "*doing the right thing*" and "*doing the right thing for the business.*"

All values have limits, particular spheres in which they do not work as well as others. The limits for certain values, for instance, may be related to the context or the audience in which they are being used. Ethical leaders have an acute

sense of the limits of the values they live and are prepared with solid reasons to defend their chosen course of action. Problems can arise when managers do not understand the limits of certain values. Ethics is no different from any other part of our lives: there is no substitute for good judgment, sound advice, practical sense, and conversations with those affected by our actions. Ethical leaders see their leadership as a fully ethical task. This entails taking seriously the rights claims of others, considering the effects of one's actions on others (*stakeholders*), and understanding how acting or leading in a certain way will have effects on one's character and the character of others. There is nothing amoral about ethical leaders, and they recognize that their own values may sometimes turn out to be a poor guidepost.

Principles, values, cultures, and individual differences often conflict. Ethical leadership requires an attitude of humility rather than righteousness: a commitment to one's own principles, and at the same time, openness to learning and to having conversations with others who may have a different way of seeing the world. Ethics is best viewed as an open conversation about those values and issues that are most important to us and to our business. It is a continual discovery and reaffirmation of our own principles and values, and a realization that we can improve through encountering new ideas.

Ethical leadership, organizational ethics, and social responsibility are inseparable concepts. They are developing concepts, to be sure, but inseparable. How ethical leaders

relate to and come to understand the world around them involves judgment and action. These can be developed. In sum, the leader's role is to guide the human potential of the organization's stakeholders to achieve organizational aspirations in ways that liberate rather constrain their imaginations and judgment.

It is often thought that ethical leadership must be *soft* leadership. Nothing could be further from the truth. Being an ethical leader means applying the right amount of authority in each situation. Sometimes the situation requires leadership that is anything but gentle. Gratuitously tough leadership, however, cannot be maintained for long without developing resentment and cynicism.

It is helpful to think of the ethical leader as exercising authority within five modes or levels of intervention into the judgments and actions of followers:

- *Inspiration* - Setting the example so that other committed members will contribute their fullest capabilities to achieve organizational purposes (*the lowest degree of intervention*).
- *Facilitation* - Supporting other committed members, and guiding them where necessary, so that they are able to contribute their capabilities as fully as possible.
- *Persuasion* - Appealing to reason to convince other members to contribute toward achieving organizational purposes.

- *Manipulation* - Offering incentives other than the intrinsic value of contributing to the achievement of organizational purposes, where commitment is lacking.
- *Coercion* - Forcing other members to contribute some degree of their capability where they have little or no commitment to do so on their own (*the highest degree of intervention*).

If the culture does not support organizational learning and growth within that environment, then manipulative, even coercive, leadership would be necessary. Somewhere in between is leadership that is facilitative or persuasive. In any event, leaders must make their roles as integrity champions larger than life. Otherwise they and their examples will be lost in the pressures of day-to-day life. They must speak in terms of vision, values, and integrity. In addition, when the leader is not involved in a part of the organization's business, he or she must know who speaks for values and integrity.

Moreover, the style of ethical leadership will vary with the degree to which it reflects the *Organizational Culture* and the urgency of its situation in the environment.

Different styles of leadership are necessary to maintain or implement change in the organizational culture that is optimal for it to survive and thrive within the organization's context. The specific culture required, and the challenges it must face, will be suggested by the nature of its essential social responsibility and dynamics of its larger community. There is no "*one-size-fits-all*" style of leadership for all organizations. For that matter, there is no such style for any one organization at all points in its organizational life.

Ethical leadership addresses the components of leadership through the mode appropriate to the occasion. These components are dynamic; they are systemic and fluid. Achieving organizational purpose through coercion, for example, where seen as an illegitimate exercise of authority, results in employees withholding information and the deterioration of trust. Trusting in the exercise of authority where knowledge is not captured and shared is blind.

The appropriate leadership style, then, depends upon the ethical context of the organization, its organizational culture, and the situation it finds itself in at any point in its organizational life. The specific organizational culture required, and the challenges it must face, are a function of its essential social responsibility and the dynamics of its larger community.

CHAPTER SIX

leadership

If you are going to manage yourself successfully then you need to understand the psychological ideas that underpin *Emotional Intelligence* (EI). These ideas offer all of us the opportunity to take control of our lives and significantly improve their quality. Emotional intelligence is known as a soft skill of people which is the ability of dealing with one's own and others feelings and emotions.

For over a hundred years psychologists have defined, measured and used the concept of the *Intelligence Quotient* (IQ). Such was their success that IQ became the one and only way to define what makes a person intelligent.

Most effective leaders alike in one crucial way they all have a high degree of what has come to be known as emotional intelligence. It is not that **IQ** and technical skills are irrelevant. They do matter, but mainly as threshold capabilities. That is, they are entry level requirements for executive positions.

Emotional Intelligence involves: the ability to perceive accurately, appraise and express emotions; the ability to access and/or generate feeling when they facilitate thought; the ability to understand emotion and emotional knowledge; and the ability to regulate emotions to promote emotional and intellectual growth. **EI** is the ability to manage ourselves and our relationships effectively consists of four fundamental capabilities, self-awareness, self-management (*self-control*), social awareness and social skills.

A leader is best when people barely know that he exists, less good when they obey and acclaim him, worse when they fear or despise him. Fail to honour people and they fail to

honour you. But of a good leader, when his work is done, his aim fulfilled, they will say '*we did this ourselves*'.

Leadership is an *influence-related* relationship consisting of moral and ethical duties demanding serious cognitive abilities from those exercising it to fulfil its purposes. Organizations with leaders who demonstrate a moral commitment to the growth of others are more profitable than organizations with leaders who do not demonstrate this same commitment. Leading an organization is no simple task. Strategic vision requires knowing who to rely on, creating a powerful team of resources, and utilizing that team to obtain the best possible information to make decisions.

The ability to lead others effectively means that leaders must both inspire a shared vision and encourage the hearts of those whom they lead. Leadership vision enables a leader to realize that he must communicate so clearly and effectively that those with whom the leader works share the same vision as the leader in understanding what needs to be done and why it is important. The duty of leaders is to serve their organizations, its stakeholders, and a society that badly needs great leaders who have vision, commitment to excellence, and a clear moral compass. By refining their leadership vision and honouring the duties they owe to others, *would-be* leaders can develop the insight and wisdom to guide and serve their organizations and the people working within them - despite the risks of not being appreciated.

Biblical paradigms of leadership suggest that religious leadership is a response to a divine call to be in the service of God's love and justice. This biblical paradigm reveals a

theology of leadership which focuses on a pattern of God calling leaders to one mission enterprise - to be in the service and restoration of God's image in everyone and in everything.

The story of Abraham represents the earliest record of leadership in the Bible. Abraham's leadership begins with an act of faith. Abraham is grasped by divine destiny to begin a journey of faith to an alternative future, a future which will bless all families of the earth. We learn from the experience of Abraham that leadership on the high plane of faith involves risk. Leadership response to faith is not an intellectual assent to a proposition, it is risking that the purpose to which God calls us is worthy of trust and service. Without deposits of faith, leadership in response to God's call proves impossible.

Fear and faith will challenge religious leaders. Fear prompted Abraham to deceive the Egyptians regarding his wife. Leadership is a faith venture. Leaders must be aware that the aims, goals, challenges of leadership may cheat and deceive them but if leaders run away from them they shall find themselves bumping back into them over and over again.

Abraham was a good steward of God's dream. Throughout the centuries of Christian theological development, Abraham stands, as a pivotal symbol of leadership that is both faithful and fruitful. Much of New Testament theology is an interpretation of the meaning of Abraham's faith and leadership. "*And Abraham believed God, it was credited to him as righteousness*" (Romans 4:3b NIV) rewards Abraham's faith, and initiates -an alternative community around Abraham's model of leadership.

The Bible assigns a high status to visionary leaders who with courage offer themselves as agents of God's mission. In the case of Moses, God's mission was liberation. Moses grew up as part Pharaoh's household as an Egyptian prince with a Hebrew memory. Moses had a significant religious experience on *Mt. Horeb* that sanctified him as - a leader of God's people from slavery to freedom. In the *burning-bush* story a situation of exploitation and injustice already exists, and God tells Moses that God is taking sides with oppressed Hebrews against the Egyptian establishment.

The burning bush contract introduces a revolutionary quality into the leadership model Moses represents. At its theological core, biblical leadership is revolutionary. Through Moses' leadership, a new social community emerged to match the vision of God's freedom. God called Moses to leadership as a liberator with prophetic and redemptive hope for the children of Israel.

Leadership proves difficult for Moses in the new alternative community. Moses was often frustrated. Idolatry and corrupt vision of God's purpose presented formidable barriers to the leadership Moses sought to offer. The Egyptian culture and consciousness remained with the people while they made slow progress to the *Promised Land*. History has found few leaders suited for the demands of liberation, who are equipped to lead people in transformation of identity, culture and consciousness. Moses paid a great price for the leadership he sought to give the Hebrew community. Hebrew leadership is difficult; it cost Moses denial of life in the Promised Land.

Through the revelation of God, Moses received the *Ten Commandments* and made them the ethical and theological

mandate of the Hebrew community. One of the burdens of religious leadership is consistent ethical and theological guidance. Religious leaders must consider themselves as resident theologians to ensure that the ministry, mission and life of the faith community they serve to be biblically based and theologically sound.

Saul, the first king of Israel was a tragic figure whose leadership collapsed in failure because of jealousy and insecurity. Saul's leadership emerged in a transitional period between the end of an old order of tribal leadership through the Judges and the birth of a new order of leadership, Israel under the monarchy of kings. Transitional leadership is difficult, particularly when insecurities block vision and there is little facility for achieving right perspective of self-contradictions and ambiguities. Leaders need an *other-than-self-reference* if they are to lead in times of transition and social crisis. Saul was a weak leader because he sought to lead out of his small carnal package of vision. Saul's leadership ended in a tragic suicide of failure within without. The lesson we learn from Saul's life is that leadership is at its best when it serves as a conduit for corporate blessings. Leadership is never an end of itself but a means to the *end-goal* of God.

David represents the best of monarchical leadership in the history of Israel. David's leadership is fixed in Hebrew memory as engine for Israel's imagination and public history. Under David's leadership, Israel achieves rest from her military enemies. David was a figure of heroic attributes. He was a military genius, administrator, musician, poet, a shaper of the life of the people. The story of David's leadership is told and retold as a paradigm for all

those who yearn for public responsibility and social transformation.

The irony of David's leadership is that while Israel is fascinated by him, deeply attracted to him, Israel is embarrassed and bewildered by David's incredible moral miscalculations adultery and conspiratorial actions that lead to murder. David's leadership is a mixture of public responsibility and power, personal temptation and deception. The God with whom David has to do is a God who will not permit leaders to choose the shape of their reality. David's public facade as a great leader is broken by the depth of moral pain. David is close enough to the wilderness faith-tradition of Moses to accept the judgment of God upon life. From David we learn a vital leadership lesson: public power will not solve personal issues. With leadership comes public and private accountability, and justice is a community concern rather than merely an individual concern.

Nehemiah is a model of leadership for reconstruction. Nehemiah had a compelling social vision for rebuilding the people of God. Babylonian exile demoralized Judah. Jerusalem was made a wasteland. Survivors of the destruction of Jerusalem deeply lament over the loss of the temple and the Judah's national identity. Nehemiah grieves over the conditions of Jerusalem. The values and experience honed by years in exile presented Nehemiah with a rebuilding task. Rebuilding the walls of Jerusalem and rebuilding the people's confidence and faith in the purpose of God were formidable projects. Nehemiah performed both projects well. Nehemiah's vision of reconstruction was practical, resourceful, and transformational.

Nehemiah met opposition with courage and imagination as nothing was permitted to stop God's work. Self-determined leaders are able to remain focus despite many distractions. Nehemiah's model of leadership reveals that the longing for reconstruction comes from grief that arose from looking out over the city with a vision of newness. Nehemiah's rebuilding came from his tears, from mourning over "*the trouble we are in.*" The energy for rebuilding comes from the deep desire and commitment to deconstruct oppressive social systems and reconstruct broken families and the wasteland of neighbourhoods into moral communities of hope and new possibilities. We learn from the leadership of Nehemiah how leaders can turn mourning and grief into rebuilding a usable future.

Prophetic leadership is seen at its best in the life of Ezekiel. Ezekiel was a prophet/priest who witnessed the spiritual and moral decline of Judah. Inevitable destruction placed the people in exile seventy years. Ezekiel describes the condition of the exiles as being like "*a valley of dry bones.*" Ezekiel's assignment was to makes sense out of this destruction in terms of the ultimate purpose of God. This was not easy leadership. From the perspective of the exiles, a future of recovery was hopeless. Hope unbelieved is always considered nonsense. Ezekiel's leadership bears witness to the fact that God is not defeated by the wretchedness of human beings and can even use that wretchedness to work out glorious purposes. Ezekiel's courageous leadership and preaching, teaches us that hope is the very dynamic of history. Hope is the energy of transformation. Hope is the engine of change and the door from one reality to another. Ezekiel was an agent of hope empowering people to imagine change, new possibilities, and opportunities to return to the dream of God.

Ezekiel teaches us that leaders who serve God's purpose must be prepared to provide leadership which seems nonsensical, illogical and unreasonable but nonetheless is possible, reasonable and understandable as the God's will.

The leadership of Jesus is seen by Christian theologians as the incarnation of the reign of God. For thirty-three years, Jesus lived a remarkable life of absolute trust and allegiance to life in the kingdom of God. Jesus had a significant religious experience while being baptized in the Jordan River in which he understood who he was and what he was called to be. That baptism was followed by a period of desert struggle to determine how best to live out the dream of God. In Jesus' inaugural sermon, he reminds his community of the kind of leadership God called him to embrace.

The Spirit of the Lord is upon me, for he has anointed me to preach good news to the poor, to heal the broken hearted, to proclaim release to the captives, and recovering of sight to the blind, to set at liberty those that are oppressed, to proclaim the acceptable year of the Lord (Luke 4:18-19 KJV).

Jesus functioned as a preacher, theologian and teacher. With his teaching came unusual authority to the true meaning of community, love, and the righteousness of God. The model of Jesus' leadership was that of a pastoral theologian committed to the realization of divine justice for God's entire creation. For Jesus, justice is love in action. His commitment was to the weak and marginal. Jesus proclaimed the *Sermon on the Mount* as the ethical and spiritual foundation for life committed to God's kingdom. Jesus imbued the disciples with the vision of God's reign, a

vision which brought him into conflict with the kingdoms of the world. Jesus' leadership was liberating, redemptive, prophetic, transforming and salvific. The leadership of Jesus cost him crucifixion but won for the world the salvation of God.

Jesus teaches us many things about authentic spiritual leadership. Kingdom priorities must come first in the life of a leader. Servant leadership brings hope transformation to life. Suffering has merit when done to fulfil God's purpose. Leaders must teach and theologize with integrity by being true to the context of the community they serve. Religious leadership must affirm the humanity of all people under the grace of God, and this brings us to the story of Paul.

When others could see Paul only as the persecutor of the Christians he had once been, Barnabas chose to see him in the light of grace as a man changed and called to an effective work for the cause of Christ. It was Barnabas who brought Paul into the fellowship of the church in Jerusalem when the Christians there did not trust that his conversion was real. It was Barnabas who would, years later, bring Paul to Antioch to become part of the leadership there. It was Barnabas who joined with Paul to form the church's first missionary team. It was Barnabas whose leadership during this critical time in the New Testament church was instrumental in raising the man who would become Christianity's chief theologian and one of the most significant missionaries in all of Christianity. History has shown Barnabas made right decisions concerning Paul, but what must he have overcome to do so?

The way Barnabas walked out his faith has implications for leaders today. It was his willingness to walk as a man of

faith directed by the Spirit that compels us to see him as a model leader. His faith was tangibly expressed in his constant focus on others and not self. His real name was Joseph, but his generous gift to the church with the money he received from the sale of a field earned him the name Barnabas, son of encouragement. It was this same selflessness he showed when coming alongside and endorsing Paul. It was also an act of selflessness on the part of Barnabas when he stood in support of John Mark after a dispute arose between Paul and Mark. This resulted in Barnabas and Paul going their separate ways. Just as Barnabas saw potential in Paul, he also saw potential in Mark and chose to invest in him just as he had in Paul earlier. For Barnabas, the role of leading was to mentor young leaders. Doing the right thing was doing what was best for others and not for self.

Did Barnabas make the right decision with Mark? Historical evidence would say yes. His investment in Mark was not wasted and Mark became a valuable part of the church. Paul eventually referred to Mark as his *fellow worker*. Near the end of his life, Paul found himself imprisoned, discouraged, and abandoned by all but his closest friends. It was at this low point Paul wrote to Timothy and made this request, “*Get Mark and bring him with you, because he is helpful to me.*” Barnabas chose to overlook the past failings of both Paul and Mark to see through the eyes of the Spirit who they were now and not who they had been in the past. He exercised creativity to overcome the natural tendencies of bias and mental models that can determine how we judge right and wrong. Barnabas chose to focus on the evidence of grace in Mark’s life rather than critically focus on mistakes made, just as he had done with Paul.

Leaders are not perfect and none have the definitive answer to what is right and wrong in any and every situation. Maybe we are now narrowing in on what it means to do the right thing. The life of Barnabas would teach us that leaders do the right thing when their concern for others is greater than their concern for self. Right decisions are made when we allow people to change and no longer judge them for who they once were but accept them for who they are now. Doing the right thing is looking for evidences of grace so we can focus on the good in people instead of assigning ourselves to the role of critic and faultfinder. Doing the right thing is to be a faith-filled leader who recognizes the Holy Spirit is always right, even when our confirmation biases and mental models tempt our mind and emotions to see people and situations in a contrary light. This is the absolute on which right and wrong must be determined.

CHAPTER SEVEN

aesthetical

Aesthetics, traditionally, is the study of beauty and the psychological responses to it, generated through the five senses. Many people think of art and artistic expression when the term aesthetics is mentioned. Biblical aesthetics is understood in this traditional sense of what is beautiful in terms of God and God's creation. If we understand aesthetics as the psychological response to an encounter with the beautiful, then Biblical aesthetics is easily apparent in the imaginative recounting of dreams, visions, and parables seen in, for example, the Prophets, the Gospels, Acts, and Revelation. The whole aim of these aesthetic modes is to effect a transformation in the hearers (*and readers*). This transformation is always intended as a turning toward God (*the beautiful*) away from the ugliness of sin. So, why think of aesthetics in terms of leadership?

Leadership aesthetics is about creating meaning for an organization's constituents, meaning for the roles leaders and followers play, as well as meaningful relationships between and among organizational members and their environment; it is the search for new structures for working with uncertainty and ambiguity by creating frameworks and opportunities for action, yet those who observe leaders are exposed to creative acts of leading, they may begin to experience leadership. This experience becomes meaningful to the extent that it evokes certain feelings that are valued by the observer. These feelings are associated with identifiable properties of leadership. Properties are aesthetic in nature. It is from the imagination that these creative acts emerge. These acts serve, in turn, to capture the imagination of observers and followers. Imagination is therefore a distinguishing feature of the aesthetic consciousness.

Imagination and creativity are God-given gifts that allow us to envision and bring into being what is beautiful and aesthetically pleasing. Scripture is the concrete exemplar in the life of the believing community, by which it is enabled to imagine God, and hence to imagine the world in its essential relation to God. Creativity is a natural result of the imagination.

God awaits man's creative act, which is the response to the creative act of God. The Bible provides evidence of the creative act of humans as a response to God. *Bezalel and Aholiab, along with all the gifted artisans, were selected by God to construct and adorn the tabernacle* (Exodus 31:2-11). *The lead artisan, Bezalel, was filled with the Spirit of God, in wisdom, in understanding, in knowledge, and in all manner of workmanship* (Exodus 31:3). Craftsmen, skilled in creating both beautiful and utilitarian objects, were hired by kings to build and decorate the temple (1 Chronicles 29:5; 2 Chronicles 34:11). Other individuals used their creativity to overturn negative situations. Queen Esther saved the Jews from execution with creative planning (Esther 5, 7), and Joseph recommended to Pharaoh a creative strategy for mitigating the effects of a seven-year famine (Genesis 41:33-36). Jesus and the Apostle Paul were both creative storytellers able to stir up the imagination of their listeners while delivering important truths.

Our imagination allows us to be transformed and reformed continually and is the source of creativity. Without imagination there can be no creative activity. In response, we reveal God to others through our creative acts. It is our creativity that constitutes [our] relationship and response to God. Consequently, imagination and creativity are significant both for our understanding of God and for a

proper response to God, which is to glorify Him through our actions. In turn, the creative process, informed by our imagination in its desire to please God and glorify Him, allows the leader a greater freedom in leading the organization through complex changes. Leaders are less constrained by rational processes and liberated to imagine creative solutions.

The manager himself is a creative artist who designs the action taken and who is able to leave his personal imprint on it. Unlike modern managers who make decisions based on rationality and logic, the reality is that managers, and particularly senior-level managers, do and have to operate largely on aesthetic principles.

Aesthetics involves meanings we construct based on feelings about what we experience via our senses. Accordingly, they believed that an aesthetics of leadership lies at the conjunction of two current movements in leadership research. The first movement is leadership as the management of meaning. The qualities we highlight within these approaches are transformational/visionary leadership, charisma, and authenticity. The second movement is toward follower-centric models of leadership.

The Biblical parables provide a noteworthy example of the creative use of the imagination. We can be sure that in understanding how the parables are structured and how they work, we are glimpsing something of how the mind of Jesus acts imaginatively. Moreover, as an extended metaphor, parables serve to disrupt ordinary reality and help the audience envision the extraordinary. Jesus used parables to communicate His care for people, His vision, and purpose. It was his intention that his hearers grasp what he had to say

in the terms in which he said it. Stories in general are an effective means of communication because they conjure up complex cognitive images and can appeal to both emotions and intuition. Indeed, the hearers and readers of the parables are required to engage their imagination in order to comprehend the truth behind the parables.

Leaders can approach the parables two ways: first, as a means to get wisdom for leading, and second, as examples of how to stir up the creative imagination of their followers; in the first case, seeking the will of God for a specific situation through searching the Scriptures is essentially an activity of the imagination. This ability to apply Biblical principles to the *here-and-now* is conditioned by our being able imaginatively to enter into the intention of the original situation, and equally imaginatively to make the transition to a world and a time remotely distant from the original. For example, in *Luke 14:28-30*, Jesus invited His listeners first to imagine that they were going to build a tower and they started building without figuring the cost to complete it, and then to imagine how they would feel when they discovered they could not finish the project and were ridiculed by others. The listeners were invited to imagine how they would react if they discovered they did not have the resources they needed. This short creative parable provides a leader seeking God's will for any business endeavour an immediate understanding of the wisdom behind strategic planning.

The second use of parable for the leader centres on the leader's need to communicate the vision for the organization and to stir up creativity in followers that can be guided toward achieving that vision. One way to communicate a vision and inspire followers is through storytelling; leaders

have to be able to make sense of this fast changing world and convey this to their employees. Through their words and actions they have to influence the behaviours, thoughts and feelings of their followers. Creating a mental picture helps the listeners discover who they are where they are currently, and where they should be headed. Storytelling, then, affirms a basic faith that our lives are not meaningless and lived out in a haphazard world. Not only is there a psychological response to the story, but also the creation of joint meaning, which serves to bind the organizational members together.

Most individuals attach meaning and value to the ideas that they develop about themselves and their group. But most human beings also crave an explicit statement on what counts as being true, beautiful, and good. At times of stability, the accepted norms may be adhered to without discussion. But particularly in times of crisis or cataclysmic change, individuals crave a larger explanatory framework. Leaders provide this framework by relating stories that provide answers to important questions, such as the purpose of work. The parables that Jesus told held a deeper meaning than was immediately apparent, but it was the telling that first got people's attention and then the content that involved listeners in the story itself. Thus, leaders do not tell just any story. What's generated becomes a new narrative to live by and capable of being put into practice. The newly emerging narrative is constructed both from the ongoing stories of the people and their organization, and the new story put forward by the leader. It is born in the listeners minds as a more compelling version of their ongoing life stories.

What the leader says is a catalyst to a creative process going on inside the listener. The way leaders express the vision for the organization (*communication style*), are able to inspire others by communicating that vision, are able to provide meaning and purpose for the organization, and enable others to act are all achievable through a carefully crafted story.

For all its advantages, a leader's creative imagination should be more than a means to an end. A leader's creative vision is the result of grace: of having our moral imagination and aesthetic sensibilities infused by the Spirit of God who enables a right seeing. A creative vision should both sustain the organization during times of stability and through times of crisis and change. Furthermore, the creativity and the imagination that a leader brings to the organization should pervade throughout the system so that followers feel welcomed to express their own creative imagination in the pursuit of both organizational objectives and personal fulfillment. The mutuality between the leader and followers creative imagination serves as ballast to the chaotic environment in which the organization exists. Our human creativity is an expression of our response to God; whether we are Christians or not, the creative act is an outgrowth of our own *createdness*.

It is both promising and possible, then, for organizational leaders to imagine themselves as creators of the organization's vision, as change artists, as co-creators of organizational products or services. Yet, leaders must take the understanding of creativity further. Creativity is not only necessary for the innovation of new products and services; it is the conduit for knowledge to be generated, disseminated, utilized and managed throughout the organization. Moreover, it requires imagination to transcend the

limitations of *part-and-parcel* thinking and envision the organization and its environment holistically. In order for leaders to think about the various systems of the organization and how they interact as parts of larger environmental systems, they must engage their creative imagination to see the big picture. For leaders, then, it is not only important to create a vision, but also vital to communicate that vision in a way that followers can in turn imagine a positive future. In our efforts to understand the complexities of a chaotic world we admire intuition and imagination in problem solving. We admire creativity and we strongly desire to be creative ourselves. Consequently, the need is great for leaders to nurture their own imagination both in order to engage the imagination of their followers, and to prevail over complex challenges from the environment.

The ability to attract and develop capable human resources is considered by many to be one of the most important competencies of modern organizations. In a healthy *leader-follower* relationship, creativity and innovation are nurtured through cultures driven by strong shared values; employees need to feel empowered to produce creative solutions. They need to know that all ideas will be heard and respected, and that their ideas will stimulate prompt action. Followers in a healthy organizational environment also expect and require some degree of influence over organizational decisions, particularly when the decision directly affects their team, working conditions, motivations, or environment. A complete lack of influence over organizational decisions may lead quality members of the organization to frustration due to a sense of powerlessness and lack of cohesion.

One of the most difficult challenges facing organizations is to develop information processing mechanisms capable of coping with variety, uncertainty, coordination, and an unclear environment. To cope with this challenge, organizations are taking on learning as a core value of their environments and culture. Organizational learning processes are the key to the continuous success of the organization and are derived from learning-based organizational changes and environment adaptation. The primary concern of the learning organization is enhancing organizational capacity through a learning process that is performance-based and tied to business objectives. From this perspective, it is the structural aspects of the learning organization that promote and enhance the continuous learning process and, in turn, create organizational values. Ultimately the shared organizational values developed in a learning organization will lead to individual development and process innovations. Knowledge creation has become a core measurement of success for an organization with a culture of learning; yet, if organizations fail to embrace practices that enhance knowledge creation they will lack the experts necessary to sustain long term competitiveness.

The flat structure of modern organizations naturally leads to the need for increased knowledge creation through democracy, intrinsic motivation, and empowerment. Narcissistic leaders may allow the flattening of the organizational hierarchy as long as their personal influence and authority is maintained. However, flatter organizations often result in a lack of expertise separation requiring functional leaders to encourage followers to develop deeper skills. Successful leaders will combat the consequences from expertise separation through the promotion of effective knowledge creation processes. Dysfunctional leaders,

however, will choose to implement basic learning programs that produce simple but quick measurable results rather than foster the deep specialization. In this case, the potential long-term success of the organization will be stifled.

Leaders need to energize, empower, support, and communicate. Communication is a critical component to implementing organizational learning as it is the underlying conduit of successful collaborative objectives and emergent knowledge. Effective organizational communication improves knowledge transfer and change processes; allows learning to happen through the development of the organization's members, and results in greater commitment and involvement. More than organizational and technical processes, communication and knowledge creation are the result of cultivated human factors and therefore rely on nourishing human emotions and physical feelings. Dismissing the value of human factors, *narcissistic* leadership defines organizational structure in terms of unmalleable rules. They develop processes that ensure data flows structurally within the context of the leader's intention. It is vital to the egotistical leader that all organizational information exchange is either created by leadership, appears to be created by leadership, or has gone through processes that have been configured by leadership.

Developing a culture that is conducive to learning and the knowledge creation process requires greater clarity in the methods we communicate our expectations. Moreover, increased attention must be directed towards developing the skill of autonomous learning. We are agents of change in this world as long as we apply ourselves and are encouraged to apply ourselves to understanding and developing the world around us. Consider the leadership of King Josiah.

When he desired to seek God's heart, he reconsidered the understood significance of the altars Solomon had built for his foreign wives nearly 300 years earlier (2 Kings 23:13) and the altar in Bethel, where Jeroboam had set up a golden calf. After contemplation, Josiah recognized that Jeroboam had become distinguished as the man "*who made Israel to sin*" and therefore issued orders to destroy the Pagan altars and repair the temple of the Lord. These actions led to a rediscovery of the Book of Law and a reinstatement of the Passover Celebration. Due to autonomous action and innovation, Josiah accomplished what no king before him could.

The construction of autonomy, in its individual and collective dimensions, is in fact very close to the construction of the person's identity, both personal and social. The process of autonomy and the construction of the identity are intimately linked, and both depend on interactions with the other. Developing the skill of autonomous learning coincides with the awareness of self as learner. Knowledge itself is not fixed and permanent, but negotiated and permeable. Learning is an ongoing process that takes place within a network of complex social relationships. Learning organizations require autonomous learning practices to progress beyond simply applying knowledge. Autonomous learning leaders, facilitators, followers, and students all contribute to knowledge creation and should be viewed as equal and one amongst many. Learning cultures represent a long-term systematic process focused on the continued development of followers rather than immediate returns and recognition for leadership.

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