Global Leadership in an age of unknowing

Issue 39 Editor: Rob Hay

Talking Leadership

Back in 2005 I wrote an article called 'The Toxic Mission Organisation: fiction or fact?'. In it I suggested that the work in the secular world that increasingly recognised the phenomenon of toxicity in organisations had significant implications for mission organisations. Since then I have continued to study leadership and listened to many more stories from leaders across the sectors. Many mission leaders did not enter mission to be leaders, many had never had leadership experience, never received any training in leadership and certainly never felt called to be leaders. Most of them were the best in the organisation…in their field. They were the best doctor, the best teacher, the best evangelist and so they were asked by the mission to become the leader…of the area, the country, the field or even the whole organisation. They begin feeling insecure, about their own ability to lead, about the legitimacy and rightness of their leading and particularly struggle with self-worth. Because they knew they were good at being a doctor, teaching, or sharing their faith; but they don't know that they are good at leading and in fact live with a permanent sense that they are a fraud, an imposter and rarely ever feel that they reconcile the fact that their supporters started supporting them so they could be a doctor…not a leader. Each day they spend much of it feeling they are not leaders because they don't know what the right decision or action is at each point in the day when situations greet them and demand their attention. I am continuing to work on this area – explore leadership identity, how leaders cope with the unknown and the role of sense-making. I republish the Toxic Mission article here because 8 years ago it was pretty much a taboo subject, but now it is being talked of more widely. However, many organisations are recognising issues for themselves but don't always know what to do with them. It is also here because it lays the ground for many of the other articles. Gary Sloan, Leader of OM UK shares his own personal journey into leadership…often feeling that he is learning it or at least making sense of it after he has experienced it. Chris Ducker attempts to unpack a new in-vogue term "Global Leadership" that has often felt as slippery as a bar of soap in a bath!

Alongside these we have 10 book reviews to help you get a feel of whether these books would be useful to you or not in your own leadership journey. Some you will have heard of, may have heard of, or at least have contemplated buying…others you won't have discovered and I hope you enjoy engaging with some new material.

Talking organisations

Are you bored of change processes – fed up with the huge effort of planning, building the case for change, championing it, and then it not quite turning out as Kotter, Senge or some other Management Change Guru says it should? Do you doubt your own leadership ability? Simon Caudwell shares a new and…complex way…that might just challenge your assumptions and leave you feeling a renewed sense of hope about effecting change in your organisation. Lynn Caudwell does the Christian sector a huge service with an exploration and evaluation of two tools to help you understand your organisation and its culture. Don't be put off by the size of the paper – it has real examples of where these two tools have been applied to an organisation and allows you to see how they might, very practically help you and your teams understand the organisations in which you operate.

There is one common thread to the writers in this issue – they have all engaged in Redcliffe's MA in Global Leadership in Intercultural Contexts (MAGLIC) – a flexible learning postgraduate course for leaders in real leadership roles who want to reflect on their own leadership and learn from others in similar senior leadership situations…if you want to find out more please see www.redcliffe.org/maglic

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- **Article 1: A Journey into Leadership – or making sense of what I already do!**
  (Gary Sloan, 3000 words, article pdf 705 KB)

- **Article 2: If you want to understand a Christian organisation you need a Christian tool…don't you? - Comparing the cultural relevance of OCAI and Aspire as research tools in the Christian Context.**
  (Lynn Caudwell, 5000 words, article pdf 122 KB)

- **Article 3: Managing Change - Kotter, Senge, or something more complex?**
  (Simon Caudwell, 3000 words, article pdf 134 KB)

- **Article 4: Global Leadership – grasping a slippery term**
  (Christopher Ducker, 3000 words, article pdf 119 KB)

- **Article 5: Toxic Mission 2012 – Revisiting *The Toxic Mission Organisation: Fiction or Fact?***
  (Rob Hay, 2500 words, article pdf 127 KB)

Ten Books you may have been tempted to look at:

- **Book Review 1: Tribes.**
  (by Seth Godin; Piatkus)

- **Book Review 2: Mentoring to Develop Disciples and Leaders.**
  (by John Mallinson; Scripture Union Australia)

- **Book Review 3: Leading out of Who You Are.**
  (by Simon Walker; Piquant Editions)

- **Book Review 4: The Leaderless Revolution.**
  (by Carne Ross; Simon & Schuster Ltd)

- **Book Review 5: Strengthening the Soul of Your Leadership.**
  (by Ruth Hayley-Barton; IVP USA)

- **Book Review 6: Where Egos Dare.**
  (by Mcfalin & Sweeney; Kogan Page)

<back to top>

A Journey into Leadership – or making sense of what I already do!

Gary Sloan, Director of OM

Introduction

I have held positions of responsibility from an early age. Joining the Cub Scouts aged 6 I became a "Sixer" responsible for six people in the "Pack", followed by the Scouts where I became a "Patrol Leader" responsible for several people in the "Troop". As a second year apprentice aged 17 I was given two apprentices to train. By 21 I was a Foreman and 23 a Site Manager responsible for people in multiple construction sites. During this time I also volunteered as a youth leader at the YMCA, before joining Operation Mobilisation aged 28.

During my first year with OM I was asked to lead our evangelism teams in Romania and Bulgaria with the Soviet Union added the following year, giving oversight to a team throughout the year and several hundred people during the summer. I moved to St. Petersburg to lead our full-time multi-cultural teams in Russia and The Ukraine. I moved to the UK becoming Head of Personnel for British people in OM followed by accepting the post as UK Office leader and in 2004 UK Director responsible for all our teams and partnerships in the UK.

I realise not all of these positions are leadership in nature; some were managerial with overlapping characteristics but different core outcomes. 'Management seeks to avoid chaos by pursuing order and stability; leadership, however, seeks adaptive and constructive change' (Knes, 2007). My first questions of reflection are; why have I continually found myself in positions of responsibility for people? Was I born a leader?

Leadership Traits

i. Characteristics

Research by Stogdill (1948 & 74), Mann (1959) and Lord, DeVader, & Alliger (1986) have tried to identify traits explaining the make-up of a leader. Early research concluded that 'the search for leadership defining traits was futile' (Carpenter, 2009), as no one could agree on the same list of characteristics. However a limited number of consistencies in the research did emerge identifying five traits central to being a leader. These are 'intelligence, self-confidence, determination, integrity and sociability' (Northouse, 2010 p19). This research has been augmented by the development of what is known as "The Big Five Personality Framework" with Carpenter et al (2009) arguing these 'researches have had more success in identifying traits that predict leadership', like Openness, Conscientiousness, Extraversion, Agreeableness and Neuroticism.

So am I a born leader? I am continually thrust into leadership positions. I have made mistakes however in most situations I just seem to intuitively know the right thing to do. Am I an example of Trait Leadership? When you look at some of the more physical characteristics of trait leadership, including some of the definitions of extraverts I do not have these as strong traits so the answer must be no. Other traits in the list would be high in my make-up, including the area of intelligence known as Emotional Intelligence demonstrating a high level of 'self-awareness, self-regulation, motivation, empathy and social skills' (Goleman, 2004).

If I look at the opposite end of the argument that leadership is a learnt behaviour I also have a problem as so much of my leadership has been intuitive. I agree with Buckingham and Coffman (2005) that there is such a thing as talent which you cannot teach but are born with and enables people to rise to a different level in their abilities. However I am not a classic trait leader and I do not believe all leadership ability is natural. That would be folly on a number of accounts including the messiness of human nature and the changing dynamics of life around us. Kendra Cherry (2005) argues that 'traits are often poor predictors of behaviour. While an individual may score high on assessments of a specific trait, he or she may not always behave that way in every situation'. She goes on to state 'another problem is that trait theories do not address how or why individual differences in personality develop or emerge' (Cherry, 2005).

ii. Personality

In my role as a youth leader I struggled with not being as outgoing as a number of others, until the main leader observed that the very fact that I was not as outgoing helped me relate to some of the people we were leading who would be put off by the brasher leaders. I realised he was correct, an important lesson to learn, leading out of who I am, drawing on those strengths rather than trying to lead like someone else. However I still struggled with the label "introvert".

I have completed several personality questionnaires including Inspirational Leadership: Insight in Action and Myers-Briggs which helped me understand a different perspective of introvert / extrovert. I am an introvert, but I love to speak to large crowds of people and in certain situations I am highly outgoing. However as an introvert I know I am drained by people and need to be on my own to recharge; knowledge which has been crucial for survival in leadership. Although this was helpful I still struggled with other aspects of being put in the personality box of ISTP until I did Myers-Briggs Step 2. This showed the areas I was out of preference for in my ISTP type. Although I am **I**ntroversion, I am also expressive. I am **S**ensing but I am also original. I am **T**hinking but I am also accepting. I am **P**erceiving but I also have a number of border-line Judging traits.

Leadership Theories

i. Behavioural Approaches

'When researchers failed to identify a set of traits that would distinguish effective from ineffective leaders, research attention turned to the study of leader behaviours' (Carpenter, 2009). The theory is based on research by Ohio State University and the University of Michigan in the 1940's measuring behavioural characteristics with performance effectiveness. In its crudest form this approach can be interpreted as almost akin to Pavlov's famous dogs conditioning experiment (Atkinson, 1990 p 248-250) as Ford (2009) argues 'Our behaviour is the product of our conditioning, and our reactions are caused by stimuli, rather than a conscious act' (Ford, 2009). My reflection in leadership behaviour is I need to learn and adjust but there isn't one set of stimuli in training that can condition my behaviour for all situations. I have also seen the pitfall of someone thinking they are a leader just because they attended a course. I need to be aware and engage in the conscious act of change at all times.

During my first year with OM I was confronted by a South Korean accusing me of stopping him fulfilling his calling in mission because I had not put him on a team going on outreach to Romania. There were a number of reasons for this; however the lesson learnt related to the pressure this Korean felt from his home church and culture to succeed as a missionary. The

lesson also related to communication. There had been a language breakdown (his English was poor, my Korean non-existent) however it was the way I had communicated and my lack of understanding of Korean culture which had really led to the difficulties. We talked and I learnt to change my behaviour to match those I was leading.

The point here is that although a high percentage of my leadership has been intuitive there are core issues which must be learnt and behaviour adopted, especially as I have moved more into Global Leadership. I would have benefited, as would my Korean brother, from communication studies like 'The Geography of Thought: How Asian and Westerns Think Differently And Why' (Nisbett, 2003).

Today I lead an experienced team of senior leaders whom I expect to be better than I am at leading their divisions. My strengths include holding together the big picture and turning vision into reality, weaknesses include quickly being bored with detail and finishing projects. I have learnt to find leaders whose strengths complement my weaknesses and never be threatened by this. I have found it is crucial to lead each of my senior leadership in different ways, adapting my behaviour and gauging their responses depending on their personalities and abilities. For example one leader is from Switzerland, a culture with high 'uncertainty avoidance' (Hofstede, 1980), he always sees the problems and reacts to these long before he sees the opportunities and in this way he balances out some other members of my team.

ii. Situational Approaches

It is also true that my leadership behaviour can be impacted by the situation I find myself in. Isolation is a word sometimes attributed to leadership as the leader bears overall responsibility for the people and ministry. As I reflect on my leadership development within OM I can honestly say this has only happened to me twice. The first time was 1989 leading my first every short-term outreach team in Hungary. It had been hastily put together and nothing had been pre-arranged, no church contacts, no programme. I remember feeling isolated when things went wrong, feeling it was my fault; I was the leader. However when things went well I remember the team (rightly) praising God. When it went wrong it was my fault, when it went right God did it! I have since learnt in leadership especially with the Spiritual dimension that just because things seem to be going wrong doesn't mean they are, and the situation I am in often needs deeper discernment to understand than just a surface appraisal.

The second time I felt isolated was when I moved to Russia. I was responsible for many people new to OM. I was new to Russia, the language, the culture, the harsh living conditions and there was a lack of a strategy. But I had the support of a senior OM leader based in Austria. That was until his son tragically died the month after I moved to Russia. My support had been removed. I was on my own.

I have found in these situations the answer apart from total reliance on God is the building of ownership and leadership. My way of doing this has been intuitive however as I reflect back I can identify key aspects of Situational Leadership and in particular the Hersey-Blanchard Model of Situational Leadership as cited by (CliffsNotes.com, 2011). A model based on the amount of direction a leader needs to give in relation to the maturity of the followers and how the changing amount of direction leads eventually to greater ownership.

When I moved to Russia with an inexperienced team, my initial leadership style had to be directional, spelling out the task of ministry focus and how we needed to operate together in policy, procedure and structure including leadership and management. After about a year of developing the team and ministry I will never forget the leadership meeting where I presented a possible addition to our ministry strategy. Two members of the group disagreed

resulting in us not adopting the proposed strategy. After the meeting they expressed concern about the disagreement. It was the defining moment in the maturing of leadership in Russia, the situation had changed and I could lead in a different way with greater engagement and spread of ownership. I was so encouraged they had disagreed with me, one of them I appointed to a more senior role on the team, the other I mentored to take over from me as the leader of OM Russia. A role he did for a further ten years after I had left.

Barnett (2008 citing Fiedler 1967) argues that 'leaders with different leadership styles would be more effective when placed in situations that matched their preferred style'. I would agree as I saw the need in Russia required a greater level of consolidation going deeper into partnerships following a number of years of tremendous change and innovation. The innovation and building of something new had been suited to my leadership style and personality, the consolidation was more suited to the ability and style of the new leader. This was the primary reason why I handed over leadership.

iii. Transactional to Transformational

Six months after joining OM I was asked to form and lead a new department responsible for all outreach teams in Romania and Bulgaria. A Dutch chap in my department accused me of being too hard on him. As I reflected on this I was puzzled as several months earlier while working as a construction site manager I had been accused by my business partner of being too soft on the men. What had changed?

In construction my partner saw the relationship with employees as transactional. They were there to do what they were told, do it well and get paid for it (Bass, 2006). Although the accusation of being too soft was due to the fact that I was concerned about the lives of the people in our business even at the expense of profit I realise in one way my business partner was correct. I had the wrong balance in a transactional environment.

My move into mission working with volunteers also left me with an incorrect balance as the leadership style desired by the Dutch team member was transformational. He was not there for the money, he was not there for my benefit, he had a calling and as Bass (2006 p15) explains the leadership required needed to have the four elements of Idealised influence, Inspirational motivation, Intellectual stimulation and Individualised consideration. 'Taking followers to the next level, inspiring them to transcend their own self-interests in achieving superior results' (Babou, 2008). Although I had come from an environment of transactional leadership, I had moved into an environment requiring transformational leadership and was caught between the two.

In my current role I lead a group of senior leaders, some responsible for divisions with 50 to 100 people in them. My style has to be highly transformational but sometimes I think too close to the laissez-faire end of the empowerment continuum in decision making; transactional control being at the other end. Bass (2006 p207) argues 'leaders are empowering rather than laissez-faire when they set the boundaries within which subordinates are given discretionary opportunities'. He argues that this is only effective when the main leader also follows through with resources, support and caring. This is the area I give most attention to in my leadership.

iv. Power-Influence Approaches

Two sources of power a leader uses to influence and attain goals are 'the power of position and the leader's personal qualities' (Leadership, 2007). Within positional power are opportunities to control through intimidation or reward. There is also the legitimate acceptance of positional authority by the group which in religious circles can also mean

Spiritual authority. Within the personal qualities we have elements of specialist skills or "Expert Power" along with strong trait elements of "Charismatic Power", winning the hearts and minds of the followers.

I have had positional power in business; however in the environment I worked I knew respect came not through the position but the skills I had. Even in my transactional world of business I had to be good at what I did in order to lead the rest of the team. This doesn't mean that I did not have power. I did and I have sacked a number of people over the years for not doing what was required of them. In OM I have found that although I also hold positional authority my role is primarily to empower and support those I am responsible for to be the best they can be.

Power and position when mixed with the fatal aspect of low-self esteem in a leader or a leader in the wrong situation for their skill set can lead to toxic leadership.

My Conclusions

Although I am now able to put labels like Transformational or Situational onto behaviour or reactions, this is retrospective and my leadership as mentioned before has by-and-large been intuitive. This has its strengths but is also a weakness and through further study and reflection I am learning to be more intentional in my leadership.

Another area of weakness has been the blind spot of believing others are also intuitive to the same level in their leadership resulting in my surprise and dismay that their leadership in a situation has not produced the correct results. This is an area I must become more intentional in; leadership training and mentoring, ensuring those I am in a position to empower into leadership are equipped for the task, understanding their own leadership styles and how to exercise the correct responses in leadership to the situation and people they are responsible for.

Although not fully adhering to Trait theory I do believe there are key areas of trait or personality which leadership needs. My leadership experience would put the following at the top of the list. Self-esteem; or more importantly, ensuring those you put in leadership positions do not suffer from low self-esteem as they will end up damaging themselves, the ministry and more importantly those attempting to follow. I have found in leadership you need courage to deal with the hard issues, compassion to deal with them fairly, conviction or drive to deal with them decisively, integrity to communicate consistently, intelligence to get the timing right, discernment to see beyond the obvious, a willingness to admit mistakes and humility for the trust those you are leading have given to you. One day I may get it right.

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<back to top>

If you want to understand a Christian organisation you need a Christian tool…don't you?

Comparing the cultural relevance of OCAI and Aspire as research tools in the Christian Context.

Lynn Caudwell, SIL Personnel Director for Eurasia Area

'What makes an organization, what it does and the way it does it, 'Christian?' (Jeavons, 1994, p139)

This question will be explored and the resulting concepts used as a basis for comparing the strengths and weakness of OCAI and Aspire tools in relation to Christian culture. These findings together with brief reflections on using the OCAI tool in 'SIL', a faith-based non-profit organization will guide the conclusion.

Distinctiveness of the Christian Context

In the evolving organizational culture debate one definition states that group culture is;

> *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 as the correct way to perceive, think, and feel...* (Schein, 2004, p17)

I could expand on those discussions. However in this paper the word 'Christian' means that we have to step further back. When an organization calls itself 'Christian' I suggest that it already has a distinctive culture. We are not talking about *any* set of assumptions learned by a random group, as in Schein's definition. Christian organizations are made up of people who already come with a deeper set of basic beliefs that are shared to a greater or lesser extent by others who join them.

Using a variety of resources developed by the research-based 'Best Christian Workplaces Institute' (BCWI) which has used its questionnaire (ibid., Appendix B) to survey more than 50,000 employees across N America, Jeavons' study of 10 successful Christian organizations, Handy's work on voluntary organizations, the guiding principles of the World Evangelical Alliance Mission Commission's study on missionary attrition:' ReMAP II' and some articles from 'Evangelical Alliance', I suggest that effective Christian organizations show some unique characteristics. It should be noted, however that all of the resources listed above are from a Western Christian viewpoint.

Christian organizations are where ministry and not just work takes place. 'Few people work for the money; most feel called to the work' (Schied and Dodrill, 2003). They bring with them an 'unstated, often unconscious, psychological contract, never written down but nevertheless just like a formal contract in that they offer to give something of themselves in return for something given to them' (Handy, 1990, p27). The result is a 'co-operative agreement' i.e. people are 'there because they believe in the goals of the organization and the people who work there' (p32). These goals are not just practical but are often seen as spiritual ministry, described by Jeavons as, 'activity and involvement with others that is intended to make God's presence and God's love visible and tangible to others'. In effective Christian organizations this deep level of motivation is not the rhetoric of 'mission statements and the comments of senior executives' it will also be evident by most of the staff in the way 'they treat one another, those who they provide with services, and donors' (1994, p 140). These

highly engaged staff don't require extra motivation if they are 'tied closely to the vision and purpose that drives their daily tasks' (BCWP, 2007).

The workplace behaves to an extent as a Christian community involving both spiritual and practical aspects of work together. 'In the examination of the most effective organizations what stands out is the depth and integration of faith and works' (Jeavons, 1994, p 141). The BCWI emphasize 'the importance of nurturing spirituality in the workplace as relationships with others based on our relationship with Christ are a crucial part of a Christians life and it must also be a crucial part of Christian ministries' (Schied, 2005).

Effective Christian organizations acknowledge a dependence on God for the work they do relying on the wider Christian world for people and funding resources, making them accountable. 'Most effective Christian organizations have been and remain program-driven, not funding-driven' (Jeavons 1994, p143). High levels of integrity guide how funding is sought and used.

This biblical view of stewardship of resources extends to the way people are treated (Hay *et al* 2007 p,405). Managers have 'a sense of responsibility to God' (Werner, 2008) and so staff are valuable assets, given access to things like 'Personal Development plans, resources for training, realistic workloads, fair compensation and benefits packages for all' (Lopus, 2003). 'They are empowered to be involved in decisions that affect them and free to make decisions' (Schied, 2005). The workforce is diverse in background and skills reflecting the inclusive nature of the body of Christ (Jeavons, 1994, p 142).

Management styles match the cooperative nature of the psychological contact of the workforce and is 'as informal as possible, as participative as is practical and (structures), in their shape, the flatter the better' (Handy, 1990, p103). The leadership display trustworthiness, integrity and spiritual maturity, (Cheesman and Jones, 2006), leading to high levels of trust between staff and management which is reinforced by 'consistently caring about people and modeling competence' (Scheid, 2005).

The above describes what one would hope to find and can find in organizations with a strong Christian culture. However there are other shadow issues that can be seen across Christian organizations.

The high levels of motivation shown by Christian workers in some cases can make people vulnerable to what Farnsworth calls 'spiritual abuse of workers leading to low trust, compromised ethics and broken faith in dysfunctional Christian organizations'. These high levels of motivation can also lead to 'Dissonance reduction' (Handy, 1990, p35).

> *No-one can voluntarily stay in a group and disapprove of its ultimate aims and values. As a result there is much less criticism of the organization from within than you might find in other places. It does not mean that they are better, however.*

The cooperative nature of the contact means that 'people push themselves' and this can lead to 'burn out' of staff and leaders (Beasley-Murray, 2011).

Farnsworth, (Schied and Dodrill, 2003) highlights 'perceptions that Christian managers can't compare to managers in the highly profitable and demanding business world'. Jeavons (1994, vii) finds that most management resources are for organizations whose primary purpose is to make a profit'. 'As a result, Christian managers often turn to non-biblical principles in the secular world for management training' (Schied and Dodrill, 2003).

'Christian organizations have every reason to be the best run, most innovative places in the world'. However, 'many workers disagree that the Christian workplaces offer the best places to work' (Schied and Dodrill, 2003).

There is a need to find an effective way to assess Christian organizations to prevent this disconnect between possibilities and reality.

I turn now to the two tools being examined.

Strengths of the OCAI tool in relation to Christian Culture

Cameron and Quinn see that the problems of organizational change go deeper than structural issues and state that; 'the most frequently cited reason given for failure was a neglect of the organizations culture' (2006, p1). This should appeal to Christian organizations as culture means dealing with our biggest resource, people.

The book claims to 'provides a framework, a sense making tool, a set of systematic steps, and a methodology for helping managers and their organizations adapt to the demands of the environment'(P2).

The Competing Values Framework or OCAI is based analysis of Quinn and Rohrbaugh (1983) of the major indicators of effective organizations and has two dimensions. One differentiates flexibility and dynamism from stability order and control the other differentiates internal integration and unity from external differentiation and rivalry. These form 4 quadrants that represent competing assumptions, named Clan (collaborative), Adhocracy (creative), Market (competing) and Hierarchy (controlling) (Cameron and Quinn 2006, p34-35) (ibid., Appendix A, i).

Christian organizations have used this tool and have made some discoveries.

Obenchain and Johnson (2004), in their study of Christian education institutions found that 'the majority of Christian institutions report a dominant culture type of clan' (p32). Of those that reported a dominant culture type of adhocracy 'such institutions are often described as innovative, aggressive, adaptable and entrepreneurial' (p33). 'Christian higher education institutions may well benefit from understanding and implementing operating values and processes that prepare them for innovation'(p36).

Similar findings were reported by Boggs and Fields (2010) on their study of churches. 'Clearly there are opportunities for churches to improve performance by redirecting organizational culture towards that of adhocracy'. The survey results that I collected and collated (ibid., Appendix A, ii and iii) also suggest similar findings. SIL's, Global Personnel Leadership Team (GPLT) perceive the mission as a strong clan with a desire to become slightly more of an adhocracy.

This is not a surprise as the clan culture is described as 'organizations that focuses on internal maintenance with flexibility, concern for people and sensitivity to customers' (Cameron and Quinn, 2006, p67). The adhocracy culture looks outwards with a focus on flexibility and individual creativity and so would be a positive influence on a Christian institution. Hierarchy with a focus on stability and control and Market emphasizing competition seem less relevant to Christian organizations.

OCAIs main strength it seems is that it is consistent as a tool in suggesting that Christian organizations often come out as strong clans with evidence that dynamic organizations display characteristics of the adhocracy culture.

Weakness of using OCAI for Christian organizations

OCAI assumes that all cultures are relative and so changing a culture is a valid aim if the result is a more efficient smooth running organization.

'It focuses less on the right answers than it does on the methods and mechanisms available to help managers change the most fundamental elements of their organization' (p2).

I would question that statement when considering Christian organizations. Most come out as clans and to a lesser extent adhocracy cultures because these are the closest to the Christian culture. Many would agree with Alan Wilkins (1989, cited in Cameron and Quinn, 2006, p93) where he 'identifies the importance of building on what he termed corporate character in any organizational change effort…and capitalizing on the core competencies, the unique mission, and the special organizational identity that has been created over time'.

Many of the staff feel 'called' to the work they are doing and this may colour their judgment when answering the questions about the organization that is helping them to 'fulfill desires to live out their perception of God's call on their lives' (Boggs and Fields 2010, p324). They already had their values before they joined and the organization is often seen as a channel to live out those values. In a sense they chose the organization and not the other way around.

Gray (2009, p111) questions the ethics behind the idea of changing a culture by quoting Kunda, 'the idea is to educate people without them knowing it. Have the religion and not know how they got it'. Grey (p72) also highlights Pascal and Athos' view that organizational culture change is more than just managing culture, they saw 'shared values as one of the 'levers' of management and they clearly believed that culture could be treated as if it were part of an organizational machine in which controls were manipulated at the whim of managers'. This, if true, would conflict with Christian values of integrity and respect for the people who work in the organization.

What lies beneath? According to Grey (p72) 'Culture management imagines a world in which shared values are directed towards the goal of productivity…and where employees accept that their efforts must be directed towards the goals of the company'. The terms, competitive, aggressive, market, no-nonsense and smooth-running efficiency are used in the questions (ibid., Appendix A, iv). Cameron and Quinn (2006, p3) give it away when they talk about top performers who have 'blown away the completion in financial returns' and have 'made a killing' by supposedly creating organizational cultures. These would be viewed as much lesser goals than those already held by the wider Christian sub-culture.

Strengths of Aspire in relation to Christian Culture

Aspire is a tool that has been recently developed by The Christian Distinctives Trust (CDT), a group of people who are concerned to see Christian Organizations reflecting the best of Christian culture (CDT, n.d., a). They state;

> *In defining a Christian organisation it is helpful to consider what defines an individual as a Christian. We would suggest that the individual's relationship with the living God in Jesus is the one core factor that distinguishes the Christian from the non-Christian. This life choice, belief and relationship in turn affect the inspiration and motivation for everything we do. The belief gives rise to values that we choose to apply in all we do as a way of expressing our belief in action* (n.d., b).

This recognizes from the beginning the unique attitudes and values of Christians. There is an assumption that Biblical values will be at the heart of Christian organizations reflecting the

desires of people who choose to work there. Far from wanting this culture to be changed in order to become more efficient or competitive for limited gain, the staff would want to strengthen and build on this basic foundation of Biblical principles (ibid., Appendix D).

Aspire aims to help, 'Christian organisations to be more spiritually passionate, professionally excellent and distinctively Christian. 'We want Christian organisations to glorify God' (n.d., c).

Two strands of ideas come together in this statement; 'spiritual' and 'professional'. Strong Christian organizations will have both aspects evident in healthy balance and so the questions in the tool reflect that two pronged approach.

> *It focuses on the organisational areas of Leadership, Relationships, Development, Resourcing, Recognition and the Foundations of the organisation. In parallel, it also examines the values of Christ-Centeredness, Individual-Awareness, Inclusivity, Interdependence and Integrity* (n.d., c).

By weaving in the traditional best organizational practices with deeper level Christian values Aspire aims to assess whether the organization is a balanced and safe place as well as working from a highly motivated Christian foundation.

Looking back at the distinctive aspects of healthy Christian organizations described earlier this duel focus would complement those findings. They would also go a long way to addressing some of the shadow issues of Christian Organizational culture. The tool would be able to point out whether the high levels of motivation of the staff are being taken advantage of or being protected and valued. It could also be able to provide information about how the organization is doing as a spiritual community. This kind of information is not available from standard assessment tools.

Another powerful aspect of the tool is that it is confidential but very detailed, acting as an organizational 360 review, 'enabling you to obtain internal feedback on your organisation and to monitor the effectiveness of your Christian values in the workplace'. (n.d.,d)

Again this can begin to address the issue of 'Dissonance Reduction'. The questions are framed in such a way as to help people give constructive rather than critical feedback.
Instead of having to translate terms to be relevant to Christian organizations (Jeavons, 1994 vii) the questions speak for themselves and make it easier for staff to be honest. This invaluable feedback has been difficult to get in the wider Christian world.

Finally it has been noted (Jeavons, 1994 vii) that there is a critical need to develop management 'best practices' that line up with Christian values. Aspire asks detailed questions and generates comprehensive reports related to management practices in the organization and show up areas of weakness that can be tackled.

The Christian organizations that have used this tool have given very positive feedback on its effectiveness (CDT, n.d., e).

Weaknesses of the Aspire Questionnaire

'Christian Distinctives' states that, 'We want to see the inner transformation of Christian organisations lead to outer transformation of our communities, society and world'. (n.d.,a)

This indirect approach to outward engagement is reflected in the questions. There may be a place for more focus on creativity and innovation as Christian organizations engage with the

outside world. This would seem to be backed up by the OCAI results. Apparently Aspire has the flexibility to build questions into the questionnaire depending on the needs of each organization (Beecham, 2011).

The HR focus of the tool, while being highly practical, could make it difficult to 'sell' to leaders with preconceived ideas of where HR fits in the overall strategy of organizational success. Developing guidelines to introduce the tool to leaders as an essential, strategic way to strengthen Christian organizations would be very useful.

It is worth noting that both tools are very Western centric. However I expect that Christians in other parts of the world would also desire the underlying Biblical principles in Aspire. There is more work to be done to see how relevant each tool would be in wider cultural contexts.

Conclusion

When using the OCAI tool to assess the culture of SIL, participants struggled to see the relevance of some of the questions to a Christian organization.

' 'Profit', 'product' and 'market' probably get negative reactions from us in the non-profit world' (Crockett, 2011). Also when it came to writing up the results there were many questions but few answers (ibid., Appendix A, ii). It seems that we do not want to change culture but would rather improve at what we already do. That will require another tool.

The Aspire survey reports, detailed feedback and expert advice (CDT, n.d., e) would help an organization know where they should focus in order to become more effective and professional.

The conclusion I draw from this comparison is that Aspire is a much more culturally relevant and effective assessment tool for Christian organizations. As Jeavons (1994, viii) states;

> *'There are values-moral values if you will-that need to be honoured and expressed in the decisions and actions of a religious organization that are frequently of little concern in a secular organization'.*

Aspire and not OCAI is the tool that addresses that concern.

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Appendix A (i)

OCA I Survey Results for SIL Global Personnel Leadership Team

Competing Values Framework and the 4 Culture Types.

Source: Cameron and Quinn (1999)

A (ii)

Overall Analysis of Culture of all six questions together by the GPLT+

Overall	Now	Preferred
CLAN	35	41.5
ADHOCRACY	22	25.2
MARKET	16	13.5
HIERARCHY	28	19.6

Taking the average result of the GPLT for all 6 questions then CLAN is the dominant culture and we would like to see that get even stronger or maybe just more effective. Ways to see this happen could be by emphasising more mentoring, development and nurturing of staff, focusing on increasing our ability to work in teams and by facilitating consensus and participation of all staff in making decisions. HR practices will play an important role if we are to become a more effective CLAN.

There is a desire to see an increase in ADHOCRACY. Empowerment of the workforce is the important principle to focus on here. This would mean getting better at taking up new opportunities and encouraging innovative ways of working. It could also mean encouraging our staff to take a few more decisions and risks. [Interestingly most Christian organizations come out as strong CLANs BUT the most effective Christian organizations also have developed an ADHOCRACY culture alongside the CLAN culture.]

There is a move away from being MARKET focused (not very strong anyway). This may because the language of this particular set of questions was more suitable for business organizations. We should probably not ignore this section but may need to reframe the targets to match our Christian type of goals. [The words market and competition were picked up as not relevant to our organization.]

The GPLT acknowledges that there is currently a certain amount of HIERARCHY guiding our culture and we would like to see that decrease. This means we would have less overall binding policies and rules. I guess that this reflects the move from central policy setting where one size fits all towards recognition that we will need more locally set guiding principles if we are going to become more flexible as an organization. The interesting question will be, realistically how little hierarchy can we do without in such a large complex organization?

GPLT Results of each set of questions in Detail

Dominant Characteristics

Description of the Culture Type		GPLT	
		Now	Pref
CL	The organization is a very personal place. It is like an extended family. People seem to share a lot of themselves.	35	31
AD	The organization is a very dynamic entrepreneurial place. People are willing to stick their necks out and take risks.	17	30
MK	The organization is very results oriented. A major concern is with getting the job done. People are very achievement oriented.	31	21
HI	The organization is a very controlled and structured place. Formal procedures generally govern what people do	17	18

GPLT see the importance of CLAN but would be prepared to sacrifice some of the CLAN and MARKET culture to become more of an innovative ADHOCRACY Culture. This lines up with the culture of some of the best Christian workplaces having both a strong CLAN and ADHOCRACY culture. (As suggested before, the focus on business language may have influenced against the MARKET culture and could account for the significant decrease in scores).
GPLT recognize that there needs to be a certain amount of HIERARCHY to keep the show on the road.

Questions:

- How can we become more dynamic and entrepreneurial as an organization?
- What implications will more risk-taking have on our current HR procedures i.e. recruitment reviewing of staff etc?
- What will member care look like in a more innovative risk-taking organization?
- Why are the scores for MARKET or results so low? How does this affect our relationship with partners?

1. Organisational Leadership

Description of the Culture Type		GPLT	
		Now	Pref
CL	The leadership in the organization is generally considered to exemplify mentoring, facilitating, or nurturing.	29	35
AD	The leadership in the organization is generally considered to exemplify entrepreneurship, innovating, or risk taking.	23	22
MK	The leadership in the organization is generally considered to exemplify a no-nonsense, aggressive, results-oriented focus	18	15
HI	The leadership in the organization is generally considered to exemplify coordinating, organizing, smooth-running efficiency.	30	28

GPLT see the need for the prevailing leadership style to become stronger at the softer skills of mentoring, facilitating and nurturing. Maybe we are asking for leaders to become more involved with the staff.
It sees that the leaders themselves do not have to become more able to take risks than they are already doing. This could mean that the growth in entrepreneurship needs to be encouraged at lower levels. This matches the ADHOCRACY philosophy of empowerment and more decisions being made by lower level staff.
GPLT are prepared to risk some efficiency in favour of empowerment of lower level staff.
GPLT would like leaders to be less concerned with results and (maybe) more concerned with development of staff.

Questions:

- What kind of leadership training do we need in order to see a growth in these mentoring and nurturing skills in our leadership?
- How do we encourage empowerment at the grass roots level?
-

2. Management of staff

Description of the Culture Type		GPLT	
		Now	Pref
CL	The management style in the organization is characterized by teamwork, consensus, and participation.	36	47
AD	The management style in the organization is characterized by individual risk-taking, innovation, freedom, and uniqueness.	25	24
MK	The management style in the organization is characterized by performance evaluation, high demands, and achievement.	8	13
HI	The management style in the organization is characterized by security of employment, conformity, predictability, and stability in relationships.	31	16

GPLT considers that we already have a CLAN type of management style but that it could be strengthened and improved quite significantly. Maybe if team work, mentoring, consensus and participation were encouraged then empowerment would follow.
The GPLTs neutral result for ADHOCRACY in management maybe reflects an opinion that managers are not the ones to take risks but are there to empower others to take risks.
It seems that managers could improve in their techniques for evaluation of performance.
The whole area of stability and predictability of employment or role is seen by the GPLT as a big area of focus for change.

Questions:

- What accounts for the big shift towards more flexibility in role or employment?
- Do we think that people are relying too much on their sense of tenure and not being encouraged to take new risks and develop more skills?
- Does this reflect the fact that we are seeing more short term candidates coming into the workforce?
- Is the nature of the task changing with new expectations about how we actually do the job?
- How do we encourage a move towards teamwork and away from individual results?
- What kinds of new management skills will be required to see this shift?

3. Organisational Glue

Description of the Culture Type		GPLT	
		Now	Pref
CL	The glue that holds the organization together is loyalty and mutual trust. Commitment to this organization runs high.	38	46
AD	The glue that holds the organization together is commitment to innovation and development. There is an emphasis on being on the cutting edge.	19	27
MK	The glue that holds the organization together is the emphasis on achievement and goal accomplishment. Success is a common theme.	19	13
HI	The glue that holds the organization together is formal rules and policies. Maintaining a smooth-running organization is important.	24	14

GPLT would like to see even more trust for each other growing (CLAN) and less rules and regulations (HEIRARCHY) holding us together. We would also like to see that strong sense of togetherness being encouraged to try new things with less emphasis on old style achievements and results. We would like to see more local/team mutual accountability.

Questions:

- How can we see increased levels of mutual trust and commitment to each other and the goals of the organisation?
- How can we encourage team accountability and empowerment to make decisions?
- Less rules means that we have spiritually mature staff who can be trusted to work issues out with guiding principles...how can we see this grow?
- How do we measure success? What are the new results to be celebrated?

4. Strategic emphases

Description of the Culture Type		Eurasia All	
		Now	Pref
CL	The organization emphasizes human development. High trust, openness, and participation persist.	31	44
AD	The organization emphasizes acquiring new resources and creating new challenges. Trying new things and prospecting for opportunities are valued.	25	28
MK	The organization emphasizes achievement. Providing services which enable progress towards the organisations Ends is dominant	10	11
HI	The organization emphasizes permanence and stability. Efficiency, and control and smooth operations are important	34	17

Improvement of the HR functions emphasized in the CLAN culture are seen by the GPLT as the most significant strategic emphasis. This strong CLAN score linked with the desire to see a reduction in stability, efficiency and control represents quite a shift in behaviour.
The low score in the ADHOCRACY boxes could suggest that we think empowerment will naturally follow if we improve the people type functions and reduce central control.

Questions:

- How can we ensure that by placing more strategic emphasis on developing people we also empower them to be more innovative and creative?
- Should we be concerned that there is such a low score in the MARKET/ results box. Is this significant?
- If the CLAN activities are the area that is most strategic do we have the resources we need in HR to see the improvement in the people processes?

5. Criteria of Success

Description of the Culture Type		GPLT	
		Now	Pref
CL	The organization defines success on the basis of the development of human resources, teamwork, employee commitment, and concern for people.	40	47
AD	The organization defines success on the basis of having the most unique or newest products. It is a product leader and innovator	21	17
MK	The organization defines success on the basis of delivering services which are more in demand than those available from other organisations.	7	9
HI	The organization defines success on the basis of efficiency. Dependable delivery, smooth scheduling and low-cost production are critical.	32	27

GPLT measures success by the development of people. We seem to think that if we give attention to the workforce we will naturally be successful. We do not seem to value the products, results or efficiency as much as we value the people producing the products and results.

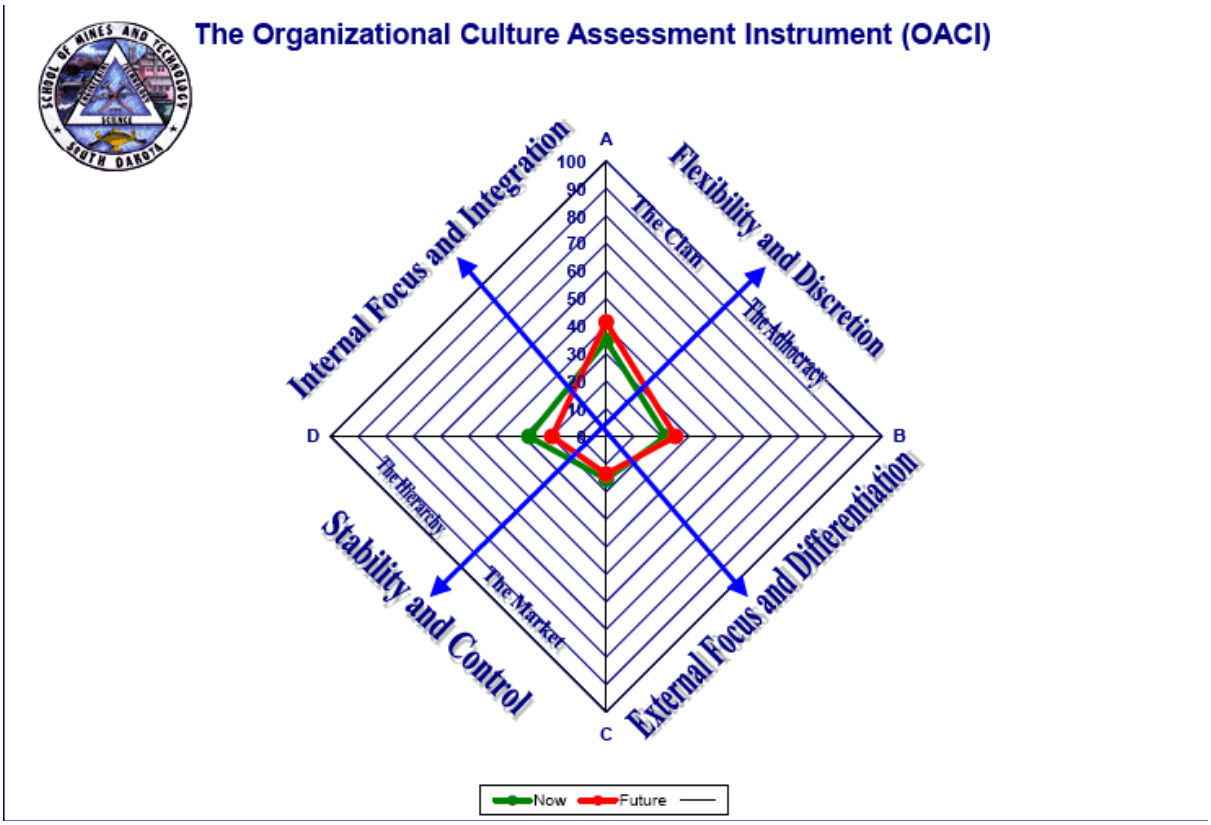
Questions:

- Is it true that if we look after and empower the people that the results will look after themselves?
- How do we make sure that as our workforce becomes more mentored and empowered that we do not become too inward looking but rather use these skills to keep making progress in our overall mission and goals?

Comments:

- Looking at overall results and resultant graph (see attachment) it seems that the difference between our "now" and "preferred future" is very slight. We don't want to see our organizational culture change too much. However I think that because this system of measurement asks us to compare different cultures, what we get is a description of what our organizational culture is most like. We are more of a CLAN than we are a HIERARCHY. No real surprises there. What it does not say is how **well** we are doing at being a CLAN.
- Given that most Christian organizations come out as strong Clans do we gain anything?
- We can at least state clearly that our strength lies in the motivation and loyalty of our people.
- We can also see that we have a slight desire to become more of an ADHOCRACY. If this is encouraged then we will join with other current successful Christian organizations that fall into the CLAN/ADHOCRACY segments.
- At least we are not starting off with an organization that is strong in HIERARCHY and MARKET. These are signs of an aging organization and require a huge amount of effort to change.
- Maybe our success will lie in building on our strong foundations of the CLAN culture, focussing on good people development of all staff. At the same time we should make sure that we look carefully for ways to encourage the ADHOCRACY type functions of innovation and empowerment at local levels.
- This could be the way we begin to see some of the 'reinvention' goals being met...skilled and motivated people freed to try new things at local levels while being supported by effective, involved management and leadership.
- The MARKET segment needs more attention in case it is significant in how we relate to our partners. It could be that by strengthening the CLAN and ADHOCRACY functions and becoming more relational and open to new innovative ideas that our overlap with partners will improve naturally. It seems that our strengths in dealing with partners will be in the realm of relationships and empowerment rather than by focussing on products. However we may need to have more discussion on this because of the unhelpful terms used in the MARKET questions.
- Although we want to see a decrease in the HIERARCHY function we will need to bear in mind that larger organizations do need a certain amount of routine processes in order to survive. The question is how much is enough?

A (iii)



Organizational Culture Assessment Instrument

Appendix A (iv)

Instructions for completing the Organizational Culture Assessment Instrument (OCAI).

The purpose of the OCAI is to assess six key dimensions of organizational culture. In completing the instrument, you will be providing a picture of how our organization operates and the values that characterize it. No right or wrong answers exist for these questions, just as there is no right or wrong culture. Every organization will most likely produce a different set of responses. Therefore, be as accurate as you can in responding to the questions so that your resulting cultural diagnosis will be as precise as possible.

You are asked to rate your organization in the questions. To determine which organization to rate, you will want to consider the organization that is managed by your boss, the strategic business unit to which you belong, or the organizational unit in which you are a member that has clearly identifiable boundaries. Because the instrument is most helpful for determining ways to change the culture, you'll want to focus on the cultural unit that is the target for change. Therefore, as you answer the questions, keep in mind the organization that can be affected by the change strategy you develop.

The OCAI consists of six questions. Each question has four alternatives. Divide 100 points among these four alternatives depending on the extent to which each alternative is similar to your own organization. Give a higher number of points to the alternative that is most similar to your organization. For example, in question one, if you think alternative A is very similar to your organization, alternative B and C are somewhat similar, and alternative D is hardly similar at all, you might give 55 points to A, 20 points to B and C, and five points to D. Just be sure your total equals 100 points for each question.

Note, that the first pass through the six questions is labelled "Now". This refers to the culture, as it exists today. After you complete the "Now", you will find the questions repeated under a heading of "Preferred". Your answers to these questions should be based on how you would like the organization to look five years from now.

The Organizational Culture Assessment Instrument

1. Dominant Characteristics		**Now**	**Preferred**
A	The organization is a very personal place. It is like an extended family. People seem to share a lot of themselves.		
B	The organization is a very dynamic entrepreneurial place. People are willing to stick their necks out and take risks.		
C	The organization is very results oriented. A major concern is with getting the job done. People are very competitive and achievement oriented.		
D	The organization is a very controlled and structured place. Formal procedures generally govern what people do.		
	Total		
2. Organizational Leadership		**Now**	**Preferred**
A	The leadership in the organization is generally considered to exemplify mentoring, facilitating, or nurturing.		
B	The leadership in the organization is generally considered to exemplify entrepreneurship, innovating, or risk taking.		
C	The leadership in the organization is generally considered to exemplify a no-nonsense, aggressive, results-oriented focus.		
D	The leadership in the organization is generally considered to exemplify coordinating, organizing, or smooth-running efficiency.		
	Total		
3. Management of Employees		**Now**	**Preferred**
A	The management style in the organization is characterized by teamwork, consensus, and participation.		
B	The management style in the organization is characterized by individual risk-taking, innovation, freedom, and uniqueness.		
C	The management style in the organization is characterized by hard-driving competitiveness, high demands, and achievement.		
D	The management style in the organization is characterized by security of employment, conformity, predictability, and stability in relationships.		

	Total		
4. Organization Glue		**Now**	**Preferred**
A	The glue that holds the organization together is loyalty and mutual trust. Commitment to this organization runs high.		
B	The glue that holds the organization together is commitment to innovation and development. There is an emphasis on being on the cutting edge.		
C	The glue that holds the organization together is the emphasis on achievement and goal accomplishment. Aggressiveness and winning are common themes.		
D	The glue that holds the organization together is formal rules and policies. Maintaining a smooth-running organization is important.		
	Total		
5. Strategic Emphases		**Now**	**Preferred**
A	The organization emphasizes human development. High trust, openness, and participation persist.		
B	The organization emphasizes acquiring new resources and creating new challenges. Trying new things and prospecting for opportunities are valued.		
C	The organization emphasizes competitive actions and achievement. Hitting stretch targets and winning in the marketplace are dominant.		
D	The organization emphasizes permanence and stability. Efficiency, control and smooth operations are important.		
	Total		
6. Criteria of Success		**Now**	**Preferred**
A	The organization defines success on the basis of the development of human resources, teamwork, employee commitment, and concern for people.		
B	The organization defines success on the basis of having the most unique or newest products. It is a product leader and innovator.		
C	The organization defines success on the basis of winning in the marketplace and outpacing the competition. Competitive market leadership is key.		

D	The organization defines success on the basis of efficiency. Dependable delivery, smooth scheduling and low-cost production are critical.		
	Total		

Appendix B

Engage! Missionary Survey

Overall

1. Internationally, my organization is well managed.
2. I would recommend my organization to others as a great place to serve in the future.
3. I would rate my organization as a great place to work.
4. I would prefer to remain with my organization even if a comparable assignment were available in another organiza
5. My organization has a global strategy for lasting, high-impact service
6. Over the past year, my organization has improved for the better.

Servant Leadership

7. I can count on my organization during times of crisis.
8. My organization conducts itself openly and honestly in decision-making.
9. My organization's leaders practice fairness and integrity.
10. My organization actively promotes a culture of devotion and fellowship
11. At my organization, people are responsible and held accountable for doing what they say they will do.
12. My organization's leaders demonstrate compassion for people at all levels.
13. There is a high level of trust at my organization between senior leadership and employees.

Personnel Practices

14. My organization recruits and selects highly qualified field staff who are called and gifted for cross-cultural work
15. My organization retains highly effective field staff in positions of effectiveness.
16. My organization helps ineffective field staff become effective
17. My organization makes effective leadership placements
18. My organization has effective ways of preventing and resolving conflict among field staff
19. My organization has effective policies and practices for home assignments
20. My organization uses administrators and support staff appropriately and effectively
21. My organization values diversity of cultural backgrounds, personal styles, and ideas among our employees.

Missionary Preparation

22. My organization's orientation process does a good job of preparing candidates to become effective field staff
23. My organization has effective language acquisition policies and practices.
24. My organization has effective policies and practices for cross-cultural adaptation
25. My organization adequately prepares candidates for personal family challenges they may face on the field.

Field Functioning

26. In my country/area, my organization is well managed
27. In my country/area, field staff have good relationships and effective teamwork with nationals
28. My colleagues are highly committed to effective, relevant service
29. In my country/area, field staff work effectively with one another
30. In my organization, field staff in varied areas of service work together effectively
31. My organization has an effective strategy in my country/area for lasting, high-impact service
32. My organization's values are clearly understood and practiced by field staff

Purpose & Progress

33. My current assignment is a good match with my skills and gifts
34. I have a passion for what I do
35. I have challenge in my work
36. Clear progress is being made toward my work goals
37. My work serves a valuable purpose.
38. I am performing competently
39. I have the resources I need to accomplish my work assignment
40. In the past year, my organization provided access to the training and resources I need to improve my effectivness
41. My daily work is connected to an exciting and important vision

42. I know what is expected of me in my work assignment.

Engage! Missionary Survey

Freedom in Work

43. I have the decision-making authority I need to be effective in my work
44. I have a sense of freedom in what I am doing
45. I can make mistakes in my work without fear of punishment or reprisal
46. Employees at my organization are encouraged to experiment and to be innovative.
47. My organization provides a safe environment for field staff to receive confidential counsel about personal and wo

Involvement in Decisions

48. Field staff in my country/area feel free to voice their opinions openly about work issues
49. My organization has effective communication between the U.S. office and field
50. My organization's leadership explains the reasons behind major decisions.
51. My organization seeks the suggestions of employees.
52. My organization acts on the suggestions of employees.
53. My organization involves employees in decisions that affect them.

Feedback & Supervision

54. In the last 12 months, someone in my organization has given me valuable feedback on my work progress
55. We realistically measure progress and make changes as needed
56. My organization consistently celebrates progress, even "small wins".
57. In the last 12 months, someone in my organization has talked to me about my personal goals and development
58. I am satisfied with the recognition I receive for doing a good job.
59. My supervisor cares about me as a person.
60. My supervisor helps me to solve work-related problems.

Network Support

61. My organization helps me develop and sustain adequate financial support
62. I have strong endorsement and support from a home community

Friendships

63. I have developed life-long friendships at my organization
64. My colleagues help make my work more meaningful

Family

65. My organization values spouses and provides appropriate opportunities for them to serve effectively
66. My organization has effective policies and practices to support strong marriages.
67. I effectively balance family needs and ministry demands on the field.
68. My family life plays a valuable role in my work outcomes.
69. My organization values children and provides appropriate opportunities for them to develop.
70. The members of my household have effective ways of preventing and resolving conflict.
71. In the past year, my organization provided access to resources I need to strengthen my family life.

Salary/Benefits/Finances

72. My organization provides an appropriate salary/support structure
73. My organization has effective policies and practices for accounting of finances
74. I am satisfied with my medical or health plan.
75. I am satisfied with my paid time off (vacation, sick leave).
76. I am satisfied with my retirement plans (pension, 403(b), 401(k),RRSP etc.).

Appendix C (i)

The Organisational areas focussed on are:

- **Foundations** – is Christ central to everything you do, thereby acknowledging God's sovereignty?

- **Leadership** – a leadership team who endeavour to lead in a Christ-like manner? A Godly approach, that communicates, cares, has strength and a Godly character ….

- **Relationships** – is there commitment to developing and maintaining relational ways of working for all involved that are based on Biblical principles drawn from the Christian's relationship with God? Looking at the quality of relationships – up, down and across, conflict resolution, communication ….

- **Development** – is there commitment to ongoing professional, personal and spiritual learning and development at all levels of the organisation; both of the staff and of the organisation as a whole. Looking for a holistic approach, encouragement of spiritual development, a strategic approach, with effective training and induction, helpful performance reviews ….

- **Resourcing** – are there systems and procedures that resource the organisation effectively and honourably? Looking for fairness, transparency, diversity, equal opportunities, effective training in recruitment ….

- **Recognition** – is there a valuing, honouring and rewarding of staff aligned with the Christian ethos? Is it fair, transparent? Is there also non-financial recognition, a remuneration review process….

For a theological background to the values assessed by Aspire, please see the document 'Values – a Biblical basis' at www.aspirewebsite.org or contact the CDG.

- **Christ-centredness** – having Christ at the heart of all that is done as an organisation. This value expresses itself in areas such as seeking direction from God through worship and a reliance on prayer; showing dependence on God in our work, as we seek to put him first and placing value on a personal relationship with him through Jesus Christ

- **Individual – awareness** – valuing each person as being uniquely made in God's image and recognising the importance of treating people as individuals while at the same time acting with impartiality. This value expresses itself in valuing relationships and treating individuals well: Treating them fairly, with compassion and understanding and supporting their holistic development

- **Inclusivity** – treating staff without favouritism or prejudice, while valuing their diverse gifts, experience and perspective. This value expresses itself in open communication, seeking input and feedback from all staff and involving them in the heart of the organisation, particularly as it relates to their lives. Bias will not be evident in the availability of training, or advertising of positions.

- **Interdependence** – recognising the need we have for one another and seeing this worked out in developing healthy relationships. This value is expressed through effective teamwork, healthy team relationships, and through an attitude of togetherness within a mutually supportive environment.

- **Integrity** – a consistency between the espoused Christian values and mission, and the actual attitudes and behaviours of the organisation's leaders. This applies both externally, in the organisation's relationships with its customers and other stakeholders, and internally, in how the organisation is run and how staff are treated. The leaders are people of character and worthy of respect. The organisation's representatives are known to act with integrity in all that they do.

<back to top>

Managing Change - Kotter, Senge, or something more complex?

Simon Caudwell – Wycliffe Bible Translators

Kotter's (1996, p21) eight-stage change process sounds convincing. It encourages management-led change that sets a clear vision, and uses pragmatic techniques to drive change and make it stick. Change must be pushed towards completion, otherwise (p144), 'without sufficient leadership, change stalls.' For Kotter, the leader is outside of the process, and change can be initiated, directed, and brought to a conclusion at a new place of equilibrium.

Senge's (1990) 'systems thinking' challenges the possibility of this kind of local control and looks at the 'dynamic complexity' (p72) of interacting components of a system. No longer viewing organizations in isolation, but as acting in 'circles of causality' (p73), he suggests how organizations adapt to one another. This 'learning organization' model initially seems to open up new possibilities for guiding change through influencing system-wide behaviours (p101), but ultimately, the goal of comprehending the 'indivisible whole' (p368) seems unreachable. More problematically when Senge asserts (p10) that 'teams, not individuals, are the fundamental learning unit in modern organizations,' he falls foul of Cooke-Davies *et al*'s (2007) warning:

> *Research that takes ideas and treats them as if they were objects [...] is built on shaky foundations. Unfortunately [...] there is a tendency in practitioner literature to reify processes, and in literature derived from organizational theory to reify social groupings and organizational units. This results in a blurring between objects and ideas and a lack of methodological integrity.*

Developing Complexity-based criteria for organizational change.

Ralph Stacey looks at change in a different way. His work (2007; 2011) on Complex Responsive Processes (CRP) draws on psychological theory to build on a conception of how human beings interact. According to Stanley (2009), Stacey rejects a common Western perspective where people 'have a tendency to base an understanding of human beings [...] on an abstraction that marks a fundamental distinction and separation between the individual and the collective.'

Philosophically, such a distinction reflects Kantian dualism which, with its subject-object separation of the individual from the social, implies a need to accept alternative modes of causation, dependent on whether one is perceived to be standing inside or outside a social system. Stacey (2007, p245) instead takes as his starting point Hegel's world of multiple subjects, 'interacting responsively' on the basis of 'mutual recognition'. In this view (p246), 'the individual and the social [...] cannot be separated. Indeed individual consciousness and self-consciousness arise in the social relations which they are simultaneously constructing' (the simplest example, perhaps, being an infant's first experience of self-consciousness, as inseparable from a simultaneous awareness of another self).

Moving from self-consciousness to the 'consciousness of meaning', Mead (1910) contradicts the traditional Western view (Lakoff and Johnson, 2003, p196) that, 'Meaning is objective and disembodied, independent of human understanding,' and shows how meaning, too, arises in social interactions. He explains (Mead, 1934, cited in Stacey, 2007, p271) how communication involves the negotiation of meaning through a shared reflexive process of gesture and response, and how meaning 'is created in the interaction' (Stacey, 2007, p272).

This is Stacey's (p271) world of 'ongoing responsive processes' or Mead's 'conversation of gestures.'

Turning to the relevance of this for organizations, Shaw (2002, p11) warns that 'We think about "an organization" as something that has an existence separate from our own activity, even though often we are uneasily aware that it is not so.' Stacey's fundamental assertion then (2007, p277), is that 'Organisations *are* ongoing patterns of relating between people,' visible as 'conversational processes [centred on] organising themes.' Following Hegel, he emphasizes (p278) that in a true conversation, 'all are participants and none [...] can get outside the conversation.' No one directs it, but as Shaw explains (2002, p10), 'The activity of conversation itself is the key process through which forms of organizing are dynamically sustained and changed.' Expressed simply by Suchman (2010), one can understand an organization as a conversation.

This primary role of conversation in creating patterns of relating, leads us to establish the foundational Complexity-based criterion for assessing organizational development:

1. **Is there a high value on conversation in organizational processes of relating?**[1]

Further qualification is required to describe the quality of conversation needed.

Firstly, it must be conversation, not presentation; and free flowing rather than constrained. Stacey explains (p277) how turn-taking is a normal feature of relating, and that natural conversations do not typically follow predetermined paths. However conversations are not always natural, and Springer (1998, cited in Stacey, 2007, p282) lists several 'rhetorical ploys' that people use to constrain the flow of conversation. Stacey (2007, p282) says: 'People in ordinary conversation may be using conversational devices to dismiss the opinions of others and close down the development of a conversation in an exploratory direction.' Likewise in organisational life, Springer's examples are all too familiar, including blocking moves like: 'let's concentrate on the key points'; or artificially induced urgency, such as: 'there is a short time window.'

Turning to who should be involved in the conversation, in Stacey's terms (2007, p265), 'There is no society or organisation at a level higher than human interaction' and there are no 'parts inside the system.' "Levels" and roles within an organisation are downplayed, and instead there is recognition of equality between interlocutors. A CRP model encourages freer interaction between people, regardless of experience or status.

We can expand our "Conversation" criteria, then, to incorporate these points, by asking whether the following are in evidence:

a. ***Is there free-flowing natural conversation (rather than "presentation" of ideas)?***

b. ***Is conversation unconstrained by rhetorical devices?***

c. ***Is there conversation across traditional organisational boundaries and "levels"?***

Building on this fundamental idea about the centrality of ordinary conversation, a second major criterion for assessment of change, centres on how new patterns of interaction can

[1] All the criteria I develop are phrased as questions, to which a positive response suggests an enabling factor.

emerge naturally, without external direction. As Shaw notes (2002, p13), in conversation it commonly happens that 'we surprise one another and even ourselves' as 'the conversation makes unexpected jumps.' And relating this to organisational change, Suchman (2006) says that, 'The work of organizational change [...] consists not of designing new structures but of introducing new themes into the organizational conversation in the hope that they will amplify and disseminate.'

Looking from a sociological angle, Stacey (2007, p247) affirms Elias' rejection of 'any notion of human interaction as a system and any notion of some "whole" existing outside of that interaction and causing it.' He explains (p250) that, for Elias, societal developments emerge through ongoing reciprocal processes involving the interplay of individual intentions, emphasizing (p250) that 'Elias does not polarise intention and emergence.' Everyone acts with intention, but, against Kotter or systems thinking, no one can stand outside and control the system because there is no "outside".

The second major complexity-based criterion for assessing potential for organisational change could therefore be expressed thus:

2. **Is there recognition, acceptance and appreciation of emergent themes and novel strategies, wherever they originate?**

This also needs further exploration, not least because ideas of how emergence might happen differ significantly between a CAS viewpoint and the human CRP model. If the emergence of novelty were a matter of complete chance or practical unpredictability (as in the case of a physical CAS system, where outcomes are dependent on a non-linear but deterministic function), then there would be no hope of constructively influencing a change process. However Stacey (2007,p265) reassures the organisational leader that, 'what emerges does so because of the interplay of what people intend to do, not by chance.'

This continuous interplay can lead to either stability or novelty, as Suchman (2006) explains:

> *As patterns of meaning and relating are continuously re-enacted, they may exhibit stability (continuity) or they may vary, and sometimes altogether new patterns may arise spontaneously (novelty). The emergence of social patterns in each moment, both stable and novel, is a self-organizing process; the patterns form spontaneously without anyone's intention or direction.*

Stacey (2007, p280) affirms that conversations self-organise around themes which are, 'continuously arising in the interaction between people' and, importantly, arising 'in a particular place at a particular time,' and Suchman (2006) says that the CRP approach:

> *calls attention to relational process—what are we doing together right here, right now? What patterns are we making and how? It catches us in the act of pattern-making, thus giving us an opportunity to be mindful about that process and, perhaps, to change it.*

We can therefore expand our "Emergence" criteria and ask whether the following desired aspects are in evidence:

a. ***Are conversational themes un-predetermined, and expected to arise within a local and temporal context?***

b. Is mindful attention given to the creative potential of our intentions and interactions in the present?

Suchman (2006) also notes two other properties of these 'reciprocal interactions'. Firstly, emergent novelty depends on the 'amplification of small differences,' where a small new gesture (phrase or behaviour) elicits a new kind of response, which may eventually lead to the establishment of a new conversational theme or behaviour – in other words a much larger effect. Secondly, 'the emergence of novel patterns of meaning or relating requires both diversity and responsiveness in the interaction.' Explaining the implications for organizations, Suchman (2010) says:

> *An organization's diversity – the multiplicity of perspectives arising from differences in roles, personal histories and professional backgrounds – seeds novelty; it is the main source of serendipitous disturbances that instigate new patterns, provided, of course, that individuals feel safe and supported enough to risk bringing their differences forward.*

This directly suggests a third important sub-point, within our "Emergence" criterion, asking:

c. Is there appreciation and deliberate inclusion of diverse conversational inputs?

Turning to who, if anyone, should be guiding change; if intention is part of every conversational gesture then, consciously or not, all parties contribute to the pattern of interaction. In the CRP model, human contributions to this reciprocal social game are genuinely innovative, but no individual can dictate the direction of emergent change. Stacey puts it strongly (2007, p250-251):

> *This notion of emergence presents a serious challenge to the dominant discourse on strategy and organisation, which assumes that leaders [...] can directly change some whole system [...] in an intentional manner. The whole notion of planned global change programmes 'rolled' down organisations begins to look rather like a fantasy.*

Stacey *et al* (2002, p137) argue that 'it is unnecessary, as well as impossible, for individuals to take control,' and so the outstanding question is whether or not there remains any special role for a leader. The answer seems to be that all are equal, but some are more equal than others. Top executives and junior clerks must both resort to the same mechanism – that of intentional gestures, but nevertheless, some gestures are stronger than others. A leader's input is as valid as anyone else's, and usually more influential.

We can therefore propose this third main criterion:

3. Is leadership conceived of as participation within a collaborative sense-making process (rather than a separate sense-providing function)?

This is a corrective to top-down views of leadership, but we need to elucidate how the person we call a leader should function.

Leaders mediate constraints, and while we have tried, though our earlier criteria, to free conversations from rhetoric, other valid constraints come in many guises. Suchman (2010) mentions 'psychological, social, financial, regulatory' constraints, noting that some are 'absolute' while others are 'more susceptible to change.' He suggests that in most cases there is some degree of freedom to respond within the bounds of the constraint but, giving

the example of standardized medical procedures, notes that 'there are situations where new patterns are *undesirable* and where a high degree of control and consistency is essential, [especially] situations with technical solutions – in which what needs to be done is already known.'

Within organizations, corporate values, vision, strategies, and budgets, could all qualify as constraints on what is possible to explore in the conversation. Taking this a step further, leaders not only mediate such constraints, but also deal with *conflicting* constraints, which interestingly, Stacey *et al* (2002, p155) see as 'essential to the emergence of novelty.'

Related to the above, we can now suggest additional points under our "leadership" criterion, asking,

Are our nominated leaders able to...:

a. ***...describe and explain factors that constrain local conversations, and can they differentiate the degrees of freedom associated with each constraint?***

b. ***...hold in tension, and facilitate conversation about, the effects of conflicting constraints, and "expect the unexpected" in terms of solutions that may emerge?***

c. ***...identify particular situations where strict procedure does apply and emergent novelty is <u>not</u> desirable (while considering these situations as the exception rather than the norm)?***

Conversation is enhanced by depth of relationship and trust, and Suchman (2010) offers advice to those seeking to increase opportunities for emergence of new patterns:

> *In situations in which new patterns are desirable, it is helpful to notice how much diversity is present and what could be done to bring more of it into the conversation and/or enhance its expression. This might mean seeking participants with more varied perspectives and/or using appropriate facilitation methods to help more people to say what they are thinking.*

As more inputs are welcomed, and the conversation becomes more relaxed, not only is diversity and novelty enhanced, but also a shared story unfolds (Pye, 2005) and the direction of influence becomes more ambiguous. The idea that this is conversation, not presentation, affects the notion of leadership too.

These points suggest further additions to our list of "leadership" criteria:

d. ***Do our nominated leaders have the relational skills needed to foster trust and to facilitate involvement in the conversation, to the fullest extent possible, by all participants?***

e. ***As trust develops, is there a positive expectation that leadership will become an increasingly mutual exercise involving a shared experience of story?***

f. Are leaders able to hold anxiety, and help others do so, when ambiguities are unresolved?

It is unrealistic, however, to expect that every emergent idea will be in harmony with the intentions of the leader. Themes emerging in local conversation, must inevitably at some point challenge established thinking, and often those new conversations may need to be hidden. Stacey (2011, p 403) says that, 'Organisations are patterns of relationships between people, and these relationships impose powerful constraints on what it is permissible to say, to whom and how, if one is to be included rather than excluded.' Likewise the inclusion or exclusion from groups is one basis for Stacey's (p404) *legitimate* and *shadow* themes. Official organizational ideology shapes and supports legitimate themes and established power relations, but (p404) 'when people engage in shadow conversations, they [...] do so on the basis of some unofficial ideology that makes it feel natural and justifiable to talk as they do, but this time secretly.' Stacey emphasizes that these shadow conversations are 'not illegitimate or illegal' and may even support existing power relations. However, sometimes they may introduce other narratives that undermine them. Although at first sight this subversive activity sounds threatening, Stacey asserts (p406) that,

The distinction between legitimate and shadow is important, because the tension between the two is the potential source of the diversity that is critical to the capacity to change spontaneously in novel ways.

Deviant themes and power relations may encompass 'the despicable and the destructive' or 'the heroic and the creative' but Stacey believes that 'creative potential arises from the subversion of legitimate organising themes by shadow themes,' leading to, 'shifts in power relations.' Shaw (2002, P70) agrees that this entirely normal way of 'jointly constructing our future [...] involves an everyday paradox of subversion that shifts legitimation.' Shadow themes can become legitimized, but the process is, by definition, outside the control of any leader. As Shaw says (p171), 'our interaction, no matter how considered or passionate, is always evolving in ways that we cannot control or predict in the longer term.'

If Shaw is right that (p172) the sense-making we do together 'is not a steady move towards a unified "we" constructing consensus and common ground for joint action,' then what can we hope for? Our treasured "snapshots" of organizational design are what Stacey (2011, p418) would call simplified abstractions of the rich detail of real local interaction. Therefore our strategic plans may turn out to be (p442), just 'social defences against anxiety' rather than documents that actually cause something to happen. In fact Stacey insists (p468) that, 'Strategy is the evolving narrative pattern of organisational identity,' and urges us (p476) to focus our attention instead on the 'quality of participation' in local interactions – which the criteria already developed above, seek to do.

We cannot rescue a strategic planning role for isolated leaders. Weick (2001, p93), cautions that, for future leadership, 'there will be more humility and less hubris,' and, agreeing (p97) with Shaw's emphasis on improvisation, he notes that the admission, 'I don't know' actually triggers all the essential 'conditions for sensemaking.' But improvisation demands one more quality of participation, highlighted by Western (2008, p195): the ethical responsibility 'to be accountable for your own actions.'

Two more change criteria can therefore be offered to reflect this appropriate loss of expectations of control:

4. Is there a recognition of the importance of the informal, and even shadow, aspects of organizational conversation?

5. **Is there an organizational acceptance of "not knowing" and a willingness to act anyway, with personal ethical accountability?**

From a Christian perspective, another aspect of engaging in the "living present" may be to acknowledge that the primary way God chooses to interact with us is relational rather than propositional or prescriptive. Christian organizations publically legitimize conversational themes about prayer, often with connotations of spiritual correctness. However, CRP may suggest an even more dynamically relevant place for prayer. Whereas a dualistic systems picture leaves God in an awkward place (is he acting within the system, or operating upon it?), the fundamentally conversational CRP model seems to offer a very natural explanation for Christian experiences of transformative encounter and guidance. Engaging in prayer, not as duty, nor as remote request, but as conversation, seems an entirely natural way of inviting truly diverse input and influence, based on loving intention.

I therefore offer one final change criterion, appropriate for some contexts:

6. **Is there a natural expectation of relating to God through prayer (in the "living present") within routine organizational patterns of conversation?**

Consistent with the CRP model, and without any sense at all of trying to "play the God card" to escape from a dead end, this may genuinely enable us to face Stacey's stark comment (2011, p469) that 'there is no guarantee of [strategic] success,' and embrace with optimism Shaw's tactic (2002, p172), of improvising with imagination in the present moment.

Critiquing my own assessment process

CRP theory itself militates against prescriptive measures, and so developing Complexity-based criteria to evaluate a change process, as I have done here, is paradoxical. As Suchman (2010) notes, 'Checklists and protocols focus conversation along relatively narrow channels and constrain the behavioral patterns that can emerge.' Therefore the application of my list of criteria needs to be done loosely, in conversation, recognising that they too are gestures rather than rules. In expressing these criteria I have tried to be descriptive and exploratory, rather than prescriptive, but others must judge whether they are still too constraining.

Other authors, including Houchin and MacLean (2005), attest to the empirical difficulty of applying complexity concepts to a social system. Partly, their objections stem from using CAS ideas rather than CRP, but even Suchman (2010) allows that some strict constraints do come from outside our conversations. Noting this, my assessment criteria may attempt to apply CRP too idealistically and fail to explore adequately how valid organizational directives apply. More thought needs to be given to the relationship between leader intention and gesture on the one hand and organizational directive and constraint on the other.

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Biographical Background

A final motivation for preferring Complexity approaches, relates to my own experience of change within a highly fluid Ethiopian context where any hope of adequately understanding even a modest part of a 'whole system' seemed unrealistically optimistic, and where

interfacing with institutions invariably meant relating to individuals, not groups. Developments, such as welcoming in our first Ethiopian members, or transitioning to our first Ethiopian Director, came about neither by attempting to drive change, nor through a comprehensive grasp of an interacting system, but simply because of a willingness to participate within it. This required acting without complete knowledge; relating to individuals consistently, with integrity; and exploring possibilities even when the context was ambiguous.

From these experiences I resonate strongly with Stacey's (1995; 2007) Complexity perspectives. Therefore, in developing criteria for assessing change, I will draw greatly from Stacey's ideas (2007; 2011) about Complex Responsive Processes (CRP), which are based on psychological theory about human interaction. (I intentionally avoid analogies with Complex Adaptive Systems).

My choices of criteria reflect personal values and my own desires for change. Some of these, I can externalize:

- A belief that our current perception of the task before us, as an organization, must inevitably be modified as we relate to others. Related to this, is a desire to control less and explore more.

- A belief that it is no longer appropriate for Western expatriates to design and control programmes in many of the countries where we serve. Related to this, a desire to recognise the natural decision-making authority of people we partner with.

- A desire that we become less individualistic, less task-oriented, and more relationally focused.

<back to top>

Adaptive Leadership Appreciative Leadership Artful Leadership Assigned Leadership Authentic Leadership Authoritarian Leadership Charismatic Leadership Collective Leadership Connective Leadership Courageous Leadership Democratic Leadership Dissonant Leadership Eco-Leadership Effective Leadership Efficient Leadership Emergent Leadership Ethical Leadership Executive Leadership Exemplary Leadership Expert Leadership Fierce Leadership Generative Leadership **Global Leadership** Heroic Leadership Hierarchical Leadership Holistic Leadership Implicit Leadership Ineffective Leadership Inner Leadership Inspirational Leadership Intellectual Leadership Laissez-faire Leadership Liquid Leadership Messianic Leadership Moral Leadership Motion Leadership Nondirective Leadership Open Leadership Operational Leadership Outer Leadership Participative Leadership Passionate Leadership Passive Leadership Path-goal Leadership Positive Leadership Practical Leadership Primal Leadership Principle-Centred Leadership Quiet Leadership Resonant Leadership Responsible Leadership Roving Leadership Self Leadership Servant Leadership Shared Leadership Signifying Leadership Spatial Leadership Strategic Leadership Sustainable Leadership Team Leadership Top-Down Leadership Toxic Leadership Transactional Leadership Transfiguring Leadership Transformational Leadership Tribal Leadership Undefended Leadership Virtual Leadership Visionary Leadership

Global Leadership – grasping a slippery term

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Over the last two decades, and the last 10 years in particular, there has been increasing talk of "global leadership" as a significant phenomenon, and distinct from previous forms of leadership. This essay provides an introduction to the field of global leadership by asking what is understood by the term (Section I) and tracing its origins in business and academia (Section II). We then consider how effective is global leadership on both the theoretical and practical levels (Section III). Finally, we speculate how leadership is likely to develop in the light of ongoing globalisation and increasing transnational connectedness (Section IV).

Section I – What is Global Leadership?

Global leadership is a relatively new concept, a fact that is testified to by the lack of an established definition, a paucity of field research and limited methodological sophistication. Whilst many experts – especially in the business realm – have observed that more global leaders are needed, there is little consensus on what such leaders actually *do* or what qualities they should possess (Osland 2008c, 53).

As Turnbull notes (2009, 83), global leadership is a "contested term," and one which is applied differently by people from different disciplines and with different understandings of leadership. It is often remarked that there are literally hundreds of definitions of leadership, and some of this conceptual confusion has likewise affected its progeny.

It is perhaps best to start with the rather mundane observation that some leaders operate on a multi- and trans-national level, for example CEOs of MNCs. These leaders' companies

operate in most (and sometimes all) countries, meaning that in a very literal sense they are *global* leaders, in that their sphere of influence spans the planet. For a minority of commentators, global leadership is simply this: normal (perhaps national or regional) leadership but enacted on a grander scale.

Yet for most specialists in this area, there is something distinct about global leadership that is not merely a matter of scale; it is *essentially* different. For Osland (2008a, 10) "global leadership appears to be qualitatively different," requiring different skills or competencies from what we might term 'traditional' leadership. This understanding is helpful in that it recognises that what is effective at the national or local level is not necessarily effective on a global level. This is because of the unavoidable interaction with multiple different cultures, necessitating increased cultural sensitivity and emotional intelligence in addition to traditional leadership skills (Nirenberg 2002, 99). Global leadership also needs to respond to the increased complexity and uncertainty that come from cross-cultural interaction.

Whilst Adler (2001, 75-76) is correct to generalise that "Global leadership involves the ability to inspire and influence the thinking, attitudes and behaviour of people from around the world," a more precise and applied definition is needed. The best definition to date is undoubtedly that of Mendenhall (2008, 17), which though somewhat technical, is worth quoting in full:

> Global leaders are individuals who effect significant positive change in organizations by building communities through the develop of trust and the arrangement of organisational structures and processes in a context involving multiple cross-boundary stakeholders, multiple sources of external cross-boundary authority, and multiple cultures under conditions of temporal, geographical and cultural complexity.

Different descriptions of global leadership usually fall back on outlining particular characteristics or competencies exhibited by global leaders. Counts of these qualities have reached 60 and beyond (Osland 2008a, 11) and debate rages over whether or not there is a universal set of such competencies, given different cultural expectations of leaders and leadership practice. In the presence of so many different lists of requisite global leader behaviour, it is better to follow Mendenhall's practice of defining global leadership more abstractly in terms of scope, influence, relationships and structures, rather than predicating it on a list of ultimately arbitrary personal qualities or competences, useful though these may be.

Section II – The Origins of Global Leadership

If we accept the premise that global leadership is an academic field or discipline in its own right, we must agree with Mendenhall that it is still one in its "nascence" (2008, 16). The earliest published review of global leadership literature was in 2001[2], and the first writings to consistently use the term appeared in the early 1990s, even if the *concept* of global leadership was beginning to emerge some years previously.

As a discipline, global leadership has its roots in fields as diverse as intercultural communication, expatriation, comparative leadership and global or international management (Osland 2008b, 18ff and Mendenhall 2001, xi). Its deepest roots lie in leadership studies, and it has been a natural progression for those interested in leadership of companies to develop an interest in *global* leadership as companies exert increasing global influence.

As a body of literature, and as a concept, global leadership has developed as business practitioners have interacted with academia, both in terms of research and in developing

[2] By G.P. Hollenbeck, according to Osland (2008c, 40).

models of understanding (especially the competencies of) global leadership. Companies operating in global markets have quickly come to understand the need to operate in culturally appropriate ways in order to function well in diverse countries. In the 1990s their understanding shifted from an emphasis on expatriate leaders to leaders with a more global outlook, greater international experience and, perhaps above all else, greater cultural awareness and sensitivity. With this came an acknowledgement that leaders would need to think deeply about their own and their hosts' culture; to question things they had taken for granted; to learn to communicate clearly into other cultural contexts; and to nurture their own curiosity and flexibility.

We would do well to consider more broadly the issue of where global leadership has come from, in the sense of leaders practising influence over companies and organisations with global operations. The obvious starting point is the ongoing process of globalisation, which Gill (2006, 307) describes as "a convergence among nations and companies towards a common way of doing things" and which has led to multinational corporations wielding greater economic and political power. Nirenberg (2002, 20) simplifies the origins of global leadership to just these two underlying factors, "the confluence of… globalization and leadership."

Much depends on our understanding and definition of globalization, and whilst some see this in purely economic terms, other authors make explicit components of globalization such as technological change, new organisational models and boundary integration (Goldsmith 2003, xxxii). In this sense Joseph Rost exercised great foresight when, in 1991, he described a newly evolving paradigm of 'post-industrial' leadership (Otter 2009, 1).

In some sense, then, we may consider global leadership to be a practical reaction to changing global circumstances – the consequences of the compression of time and space, and the dissolution of geographical and other boundaries. This response has come from HR departments of MNCs, academics and from corporate executives themselves as they react to this brave new 'flattened' world.

Section III – How Effective is Global Leadership?

We will address this question on two levels: how effective is global leadership as a concept; and how effective is it on a practical level.

Firstly, then, we note some reservations about the effectiveness of global leadership as currently conceived and understood. Perhaps the most direct attack is that of Adler (2001, 258), who claims that most global leadership theories "are still domestic theories masquerading as universal theories," surely a valid criticism given that the vast majority of the published literature and business models in this field originate from North America and Europe. This flaw is all the more significant since global leadership by its very definition needs to be built on a deep cross-cultural awareness and understanding, and it is hard to see how this can be the case given the current dominance of Anglo-Saxon scholarship in the field, to the exclusion of other perspectives.

A further criticism of current understandings of global leadership also goes to the heart of what we consider leadership to be. Whilst some authors sense a trend towards more shared leadership, most commentators focus on the necessary traits or competencies of a single global leader. Any focus on the independent global leader would be in ignorance of the fact that effective global leadership is necessarily a more connected, more team-based, more co-dependent phenomenon. In the view of this author, this fact alone points to the need for more studies of what constitutes a globally effective executive team or business unit, rather than continued emphasis on a solitary leader.

Other limitations in the field of global leadership would surely be surpassed given further research and greater theoretical precision. Examples include the lack of an agreed definition and clarity as to what constitutes global leadership; insufficient distinction between 'traditional' leadership qualities and those specific to global leadership; and a lack of field research to establish which leader competencies are of the greatest importance. Bird (2008, 64ff) has complained of over specification of required global leadership traits; others find the specified characteristics too general or abstract. And, separately, Caligiuri (cited by Osland 2008c, 61) finds evidence that the terms global leadership and global management are increasingly (but incorrectly) being used interchangeably, further adding to a lack of conceptual precision.

In some ways, the development of global leadership as a discipline can be seen to be following the same path as leadership itself (Osland 2008c, 62) albeit in an accelerated manner. This can be seen by the fixation with personal traits (flexible, self-confident, self-aware, good communicator, open-minded), which was typical of traditional leadership studies until the 1960s. On a theoretical level, therefore, global leadership would benefit from paying greater attention to situational and contingent factors.

Secondly, when considering whether global leadership is effective we can also answer on a practical level. Of course, this raises methodological issues concerning what we mean by effectiveness – is this something we measure in terms of revenue and profits; cross-cultural consonance; social responsibility or some combination of these and other things?

Circumstantial evidence comes from human resources and recruitment departments. For example, a study by Alon and Higgins (2005) revealed that only 8% of Fortune 500 companies had a comprehensive global leadership training programme. This can mean one of two things: that companies are so confident in the global leadership skills of their staff that they see no need to develop them further; or – and by far the more likely possibility – that companies are only slowly developing comprehensive training programmes in response to the integrated global markets their leaders now work in. The very fact that such global leadership training programmes are in their infancy – or are entirely absent – suggests that global leadership in practice cannot be highly developed.

Whilst the high revenues and profits generated by global companies may suggest that according to financial criteria there is effective performance, when we apply a broader understanding of global leadership we must recognise that there are other applicable criteria. We will look at two of these now.

Global Leadership and Cultural Intelligence

One of the key aspects of global leadership is how well a leader relates to, appreciates, communicates with and is accepted by other cultures. Thus effective global leadership must include good communication and relating to those from other cultures. Chin and Gaynier (2006) convincingly argue that such 'cultural intelligence' encompasses both intellectual intelligence (IQ) and emotional intelligence (EQ), and that high levels of cultural intelligence means successfully adapting to different cultures so that competence in that culture becomes second nature and effortless. It is difficult to say that more effective, more culturally intelligent global leadership is happening today, in the absence of sufficient research to prove this assertion, and our verdict must remain open.

Global Leadership and Social Responsibility

Another aspect of a broad understanding of global leadership is the oft-cited concern for the world at large; that is to say that the global leader of the twenty-first century has a concern for the environment and for the social impact of his/her company. In Adler's words (2001, 259), "global leaders have a responsibility for the well-being of society that exceeds that of their domestic counterparts of yesteryear." Are we witnessing greater responsibility amongst

global leaders? In the decade of the Enron scandal, the BP Gulf of Mexico oil spill, the WorldCom accounting scandal, Freddie Mac and Bernie Madoff, it seems difficult to answer in the affirmative. But perhaps away from these headlines there is greater responsibility amongst global companies. To take just one example, PricewaterhouseCoopers has created a leader development scheme named Ulysses, to develop "future leaders with a global and responsible mindset" (Pless and Schneider 2006, 213). The interesting thing about Ulysses is that it was an internal initiative with a deliberate stress on 'responsible leadership'.

In this section we have seen that the effectiveness of global leadership as a concept is still developing, and that the practical effectiveness of global leadership has not yet been convincingly demonstrated, though there are signs of progress. Whilst focus in the future may continue to be on the profits generated by global leaders, their effectiveness must also be judged according to their cultural intelligence and their social and environmental responsibility.

Section IV – How Global Leadership is Likely to Develop in our Globalised World

Global leadership – both as a business practice and as an academic discipline – will undoubtedly develop and mature over the next few decades. Whilst predicting the future is a notoriously difficult enterprise, it is possible to outline several potential trajectories from the status quo.

Feminisation of (Global) Leadership

The proportion of leaders of MNCs who are female continues to gradually increase, and it would not be surprising if in, say, 20 years, a more significant number of global leaders were women. We have particular reason for believing that this might be the case: not only are barriers to women in leadership being dismantled; but also many of the qualities seen as necessary for global leadership are often regarded as qualities that are more feminine. Examples include emotional intelligence, empathy and cultural sensitivity. As Adler (2001, 81) explains, "…the feminization of global leadership… refers to the spread of traits and qualities generally associated with women to the process of leading organizations with worldwide influence."[3]

A More 'Worldly' Leadership?

For many people the adjective 'worldly' has negative or tainted connotations, but Turnbull (2008, passim) uses the term worldly leadership to refer to a form of global leadership, or an alternative to global leadership, which includes a focus on ethical leadership, sustainability and leadership for the common good.

Ever since the earliest days of capitalism, there have been tensions between profitability and social concerns; between private and public agendas. Whilst we would concur with Turnbull's desire for a more humane, more planetary-aware form of global leadership, if we cannot conceive of the mechanisms that would bring this about then we are merely idealising and hypothesising. Whilst relying on global leaders' integrity would be one option, perhaps a more pragmatic approach would be to develop more globally-enforceable regulation of multinational corporations – which at the moment can play countries off against one another in seeking tax havens, subsidies and government investment. Two particular issues are important here: the first is addressing tax avoidance, which costs the UK Treasury alone £20-£25 billion each year.[4] It is hard to listen to executives speaking of ethical or

[3] Gill (2006, 309) concurs, citing a 2003 study by Alban-Metcalfe which found that females were rated higher than males in relation to 10 out of 14 contemporary leadership 'dimensions'.
[4] Polly Toynbee in *The Guardian*, 7 December 2010, p.29.

global leadership if their companies are avoiding their social and moral obligations. The second issue is finding more, and better, ways of internalising the externalities produced by corporations. This would reduce the conflict between private and public agendas; reflect the true social and environmental impact of economic production; and lead to a more equitable distribution of global resources.

Shared Leadership

The increased complexity of the global economy and global networks; the ever-increasing number of cultures within which major corporations operate; and the growing number of skill sets which are deemed necessary to lead cross-culturally all point in one direction: towards leadership which is so complex, diverse and demanding that it is simply not realistic to expect future global leaders to carry the burden of leading on their own. Goldsmith (2003, xxxii) anticipates a future where leadership is shared in executive teams (on an operational or geographical basis). This seems a highly plausible scenario, although we are left wondering whether there will be truly global leaders, in the strict sense of the term, or whether there will be leaders who operate within clusters of cultures, such as the ten identified by the recent and ground-breaking GLOBE study (House et al., 2004).

Other Considerations

Besides these three predicted trajectories, we can be certain of continued technological progress – which will affect global leadership in ways we cannot now imagine. As an example, within 20-30 years it might be possible to have near-perfect, instantaneous multilingual translation between hundreds of languages. As the barriers between people (space, time, language, culture) are eliminated, or at least minimised, will global leadership actually become easier as cultures begin to converge?[5] To an extent, the nature of global leadership will depend on the nature of the companies of the future. As several MNCs now have annual revenues exceeding dozens of countries' GDPs, are we heading towards an era of global monopolies or oligopolies? What type of global leader would head such an organisation? In 50 or 100 years' time, will ever-more-powerful companies challenge the nation-state for people's allegiance? And if so, would global business leaders morph into global political leaders?

We are left with only speculation and unanswerable questions when considering the long-term future of global leadership. In the immediate future, however, we are likely to see more widespread adoption of programmes of global leadership development; ever more networking of leaders; companies realising that their best domestic leaders may not necessarily be their best global ones; traditional leadership being seen as inadequate unless coupled with emotional and cultural intelligence; and a brilliant fusion of global forms of leadership as different cultures increasingly interact in the economic and social spheres.

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[5] This is the argument of M. Marks, CEO of Flextronics, who claimed that if one were to gather 30 people from 30 countries in their 30s, the "chances are, they would all interact quite easily… because there's been a major shift in thinking from the last generation. And that shift will make the task of developing global leaders easier with each passing year" (Green et al. 2003, 44).

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<back to top>

The Toxic Mission Organization – Fiction or Fact?

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Introduction

The likelihood is great that almost everyone, at some point during the span of a thirty or forty year career, will work in an organisation dominated by a toxic leader and also will work in a toxic organisation. Neither the organisation nor the leader will wear a warning label but most people instinctively know they have been in an unhealthy organisation because they felt inhibited, constrained and unable to thrive even if they survived. In this new area of scholarship: toxicity of organisations, we see a complex interplay of factors and an array of symptoms of toxicity but the toxic organisation in very simple terms is one where healthy functioning, normal growth and the ability of an individual to thrive and flourish are all inhibited.

As Michael Herman[6] says "*The notion of toxic organisations isn't new, everyone has a story about one.*"

Does it exist?

It is worthwhile looking at a diversity of organisations to explore whether and where toxicity has been identified. Many areas have been studied by this new scholarship and it is by no means just restricted to the business world.

Many organisations are saying that no one stays very long. Whether it is the corporate world that has resigned itself to a continuous round of recruitment, two years of work and then departure to a competitor, the numerous books on church leavers, or the mission agencies who can no longer find their career missionary candidates, many are observing that people leave more quickly. Some of those have drawn the conclusion from this that loyalty is dead. McGraw Hill[7] say that the organisations that draw that conclusion are toxic organisations. Their research indicates that not all companies suffer from this high turnover and they say that where there is high turnover the companies destroyed the loyalty themselves by sending the message that employer-employee relationships are based on contracts rather than trust and viewing their employees as expenses rather than assets.

Bacal, the originator of the term 'toxic organisation' describes them thus:

> *We can think of organisations as falling on a continuum. One end is anchored by organisations that function well. In the middle we find the average organisation that is effective but could be better. Finally, we have the toxic organisation, an organisation that is largely ineffective, but is also destructive to its employees and leaders*[8].

It is that combination, of a largely ineffective organisation and one that is destructive to its workers, that this summary of toxic organisations will focus on because MacGregor Burns'[9]

[6] Herman, M. (2003) Corporate Compassion http://www.globalchicago.net/wiki/wiki.cgi?action=browse&id=CorporateCompassion&revision=5
[7] Hill, M. (2003) Introduction to Management Chapter 8 - Supplemental Materials http://basrv.mgt.ncu.edu.tw/teacher/teacher_15/Chap008S.ppt
[8] Bacal, R. (2000) Toxic Organizations - Welcome To The Fire Of An Unhealthy Workplace http://www.work911.com/articles/toxicorgs.htm
[9] McGregor Burns, J. (1982) Leadership. Perennial

work showed that the middle group, what he called transitional or what Bacal calls 'average', has many of the characteristics of the toxic group but without the malevolence.

Corporate

As in most fields of study the greatest volume and quality of work is in the well funded business world.

According to Jeffrey Pfeffer[10], Professor of Organisational Behaviour at Stanford and the author of *The Human Equation: Building Profits by Putting People First*, when it comes to the link between people and profits, companies get exactly what they deserve. Companies that treat their people well get enormous dividends: high rates of productivity, low rates of turnover. Companies that treat their people poorly experience the opposite and end up complaining about the death of loyalty and the dearth of talent. These are "*toxic workplaces*". "*Loyalty isn't dead*", he insists, "*but toxic companies are driving people away. There isn't a scarcity of talent, but there is a growing unwillingness to work for toxic organisations.*"

What seems evident from current work is that there is a strong correlation between the health of an organisation and its effectiveness. Effectiveness is usually seen in the commercial world by the effect on the bottom line: profit. A report by Towers Perrin[11] concludes "*…the study tracked a statistically significant correlation between positive emotions and companies' five-year shareholder return. The more positive workers' emotions, the higher company profits.*"

Community situations

Schools

Talking about the prevailing culture of a school Deal and Peterson[12] say "*In positive cultures, one finds an underlying set of norms and values, history and stories, hopes and dreams that are productive, encouraging, and optimistic. Positive relationships abound around a strong sense of connection to the core mission.*"

Like others in corporate organisations, Peterson has shown in his research on effective schools that "*if it [the school] doesn't have a positive, collegial, professional community and strong culture, productivity is just going to flounder.*" Talking of the unhealthy schools he's visited he says

> *I've had the opportunity – kind of a sad opportunity to visit schools with truly toxic cultures. These are cultures where productivity is damaged by a negative approach to teaching, learning and relationships. If you don't have a positive, professional culture, you are not going to have a productive school.*

In such an environment individual characteristics of toxicity are worn like badges of honour. He gave the example of professional development saying "*…in some schools it is sort of like 'I haven't been to a workshop in 15 years, and I don't plan to start now'.*"

[10] Pfeffer, J. (1998) The Human Equation: Building Profits by Putting People First. Harvard Business School Publishing Corporation
[11] Towers Perrin. (2003) Working Today: Exploring Employees' Emotional Connections to Their Jobs.
[12] Deal, T. & Peterson, K. (1998) Shaping School Culture: The Heart of Leadership. Indianapolis: Jossey Bass Wiley

In toxic cultures, they blame the victim. In schools they believe that it is the students' fault for not learning. In toxic cultures, also, you find little celebration of success.

Church & faith communities

Toxic faith is a broad area but Arterburn and Felton in their book Toxic Faith, describe an unhealthy faith as being rule based and see the following ten rules[13]:

1. The leader must be in control of every aspect at all times.
2. When problems arise, find a guilty party to blame immediately
3. Don't make mistakes
4. Never point out the reality of the situation.
5. Never express your feelings unless they are positive.
6. Don't ask questions, especially if they are tough ones.
7. Don't do anything outside of your role.
8. Don't trust anyone.
9. Nothing is more important than giving money to the organisation.
10. At all costs, keep up the image of the organisation or family.

Clearly a number of these characteristics are purely faith related but we will see that a significant number are characteristics of toxic organisations too.

Families

Cleese and Skynner in their groundbreaking books *Families and How to Survive Them*[14] and *Life and How to Survive It*[15] discuss 'healthy' and 'unhealthy families'. The following characteristics are drawn from these:

Healthy families are positive in their attitude to life and other people. In general they give the impression of enjoying themselves, enjoying each other, and especially of reaching out and being friendly to the people around them. (p5) They see the world as it is, without distorting it to suit their own imaginations, and members of healthy families are very realistic. (p7) In unhealthy families, the whole family turns out to have a very high level of negative emotions, both towards each other and outsiders. (p8) Love in healthy families is different. In unhealthy families love is often just about closeness, indeed sometimes to the point of what Skynner calls "*clinging dependence*". Healthy families' love involves both closeness and distance. They are capable of great intimacy and affection; but they also feel self-sufficient, confident and free, so they do not need each other desperately. (p10)

These are some of the healthy characteristics that Cleese and Skynner summarise with the phrase "the ability to be yourself and be able to express your innermost feelings".

How is it characterised?

Identifiable/Key Characteristics

The study of toxic organisations is still young and there is no definitive list of characteristics. These are included on the basis of widespread agreement between scholars:

1. Lack of good leadership and management
2. Lacking focus of mission, boundaries of limitation, values and history

[13] Arterburn, S. & Felton, J. (1998) Toxic Faith: Understanding the Fine Life Between Healthy Faith and Spiritual Abuse. Thomas Nelson, p263
[14] Cleese, J. & Skynner, R. (1984) Families and How to Survive Them.
[15] Cleese, J. & Skynner, R. (1993) Life and How to Survive It.

3. Lack of satisfaction and optimism
4. Closed communication
5. Punitive in nature and not even-handed
6. Unassailable knowledge, Intolerant of Questioning
7. Authoritarianism, Legalism, Rigidity, Control
8. Emotional, physical, sexual abuse
9. Treat individuals as interchangeable/replaceable cogs
10. Delusional and dissonant
11. Lack of Work/Life Balance
12. Low self esteem
13. Lack of development and learning

Here we do not have space to explore all thirteen characteristics and will just focus on four of them. For each I will share the findings of my work and then pose some questions that I believe need addressing within the missions context and open these up for debate.

Lack of good leadership and management

In every toxic organisation you will find a toxic leader, who, by virtue of his or her own problems, creates an environment that frustrates their subordinates and colleagues. Toxic leaders, like poor parents, exhibit certain behaviour patterns that confuse and paralyse others who depend on them.

> *[Some toxic bosses] create organisational pain through insensitivity or vindictive behaviour. Other toxic bosses cause pain because they are unwilling to take on the responsibilities of leadership, leaving subordinates hanging, confused, or paralysed – or all three. Still others are toxic because of their extraordinarily high need for control, looking over the shoulders of people who have a job to do. Finally, some toxic bosses are unethical, creating conditions that compromise their colleagues and subordinates*[16]*.*

Emotionally, toxic managers appear cold and distant, or explosively excitable and emotional. Whichever it is they behave this way due to a lack of emotional maturity which would allow them to deal with others in a constructive, supportive way. He or she is also inconsistent. Saying one thing and doing another. Decisions and direction can change suddenly and without apparent rationale. Of greatest difficulty in the behaviour of the toxic manager is the sending of mixed messages so that employees never know what is expected, what will be praised and what will be punished.

The toxic manager avoids. He or she avoids emotionally charged situations such as conflict, or discipline, and reacts poorly to being challenged. They also frequently avoid making a decision until a crisis develops. In short, the toxic manager confuses subordinates, uses very subtle ways of punishment for real or imagined transgressions, creates a high degree of dependence, and is internally conflicted.

That good leadership and management is a characteristic of a healthy organisation does not seem surprising but Chandra[17] says that over 80% of people who leave jobs do so because of a toxic boss. The role of leadership and management is inherent in all of the other characteristics we will examine and to ignore that bad leadership, toxic leadership, can be a major factor spinning an organisation into decline, is to ignore reality.

[16] Frost, P. & Robinson, S. (1999) "The Toxic Handler: Organizational Hero - and Casualty", Harvard Business Review, July-August 1999 97-106.
[17] Chandra, L. The Top 10 Ways to Avoid Working for a Toxic Boss

Some questions for consideration:

1. Mission is full of specialists and empty of trained, skilled and experienced leaders and yet up to 80% of people who go into mission not expecting to lead end up in some kind of leadership position.

    a. How much effort, finance etc. do we spend on leadership training? Is this proportional to its importance or should we change it?

    b. Should we actively screen for suitability for leadership in all of our positions, given how many end up in leadership?

2. These issues are highlighted in business as a major problem – is it likely to be more or less of an issue in mission?

Lacking focus of mission, boundaries of limitation, values and history

Toxic organisations are often described as floundering and it is usually because they have lost or perverted their original sense of direction. Deal and Peterson, talking of schools contrast "*A lack of shared purpose or splintered mission based on self-interest*" rather than "*A mission focused on student and teacher learning*".

They highlight the role that rituals and ceremonies play in reinforcing core cultural values that tell the individuals within an organisation who they are and what they are about. Toxic organisations in contrast to healthy organisations have few positive traditions or ceremonies to develop a sense of community. They do not have stories that celebrate successes and recognise heroines and heroes. Rather than hopes, dreams, and a clear vision, a sense of hopelessness, discouragement, and despair is present. In contrast healthy organisations have a rich sense of history and purpose, a strong, clearly communicated sense of history and strong, clearly expressed shared goals.

In a school context a healthy culture would have: "*a shared sense of responsibility*" rather than "*norms of radical individualism*". It is a clear focus or mission, well defined boundaries, owned values and an understanding of where the organisation has come from, that can create that sense of shared responsibility.

Some questions for consideration:

1. Have we meaningful rituals and ceremonies for our identity?

2. Have we lost the traditional "family" identity of missions but not successfully found a replacement?

3. Is our leadership disproportionately task focused?

4. How shared are our goals? Are we a collection of individual pioneers using a common support structure or something more?

Lack of satisfaction and optimism

Satisfaction may seem highly subjective and perhaps slightly utopian but it is important. New research from ISR Surveys[18] suggests that there is a link between employee

[18] Maitland, R. (2002a) Bottom Line is Better by Engaging Employees, ISR Surveys. http://www.isrsurveys.com

satisfaction and a company's financial performance. Companies, which compared with the industry in which they operate, achieve above average net profit margins and have higher levels of employee satisfaction and commitment.

Contrast that to Deal and Peterson's description of schools devoid of optimism:

> *You find almost a sense of depression and frustration in the school. There's no shared sense of purpose. The school is fragmented. There are negative norms around improvement and learning. They really don't believe that they can improve what they do.*

Optimism is closely related to satisfaction. If you are not satisfied in your work you can be optimistic that it will improve but optimism can be killed off by repeatedly bad experiences and prolonged dissatisfaction.

Some questions for consideration:

1. Is satisfaction of interest to Christians – especially missionaries?

2. Can we afford not to be interested given the effects on organisational success?

Unassailable Knowledge and Intolerant of Questioning

A healthy organisation, values the input of all of its members. There is still a decision-making structure (often a very well developed one) but there is also an acceptance that a great idea can just as easily come from a cleaner as a CEO and each needs to be heard for the good of the organisation. Even where an idea has to be rejected by the decision-makers, the value of the suggestion is recognised and the person not just tolerated but praised.

Stanley Morris[19] says a characteristic of purveyors of toxic faith is that "*they do not tolerate any other opinion or expressions other than their own*". McLauchlin[20] makes a similar point:

> *The members of the toxic faith system make claims about their character, abilities, or knowledge that make them 'special' in some way. Challenging the authority or correctness of the leader is equated with challenging the very Word of God. Who would want to be pitted against the Word of God?*

Compare this to the approach of Harvard University:

> *At Harvard we consider it an extremely important accomplishment when a 25-year-old graduate student who has been here a mere 18 months makes a discovery that disproves the pet theory of a 55-year-old professor who has been here 30 years. Indeed, the professor whose theory has been disproved might be the first to congratulate that graduate student. The notion that one of the community's most junior members would be applauded for upending the life's work of one of its most senior would seem exceedingly strange in many organisations and countries[21].*

[19] Morris, S. Toxic Faith www.theexaminer.org/volume8/number5/toxic.htm
[20] McLaughlin, C. (2001) An Unhealthy Faith System http://www.txbc.org/2001Journals/JanFeb2001/Jan01anunhealthyfaithsystem.htm
[21] Summers, L. (2004) "The Authority of Ideas", In: . Harvard Business Review on Leadership in a Changed World Massachusetts: Harvard Business School Publishing Corporation 189-91

Harvard's approach has a feeling of good health about it. It values all people, fosters creativity and innovation and recognises the achievements of all.

Some questions for consideration:

1. Think of the best 3 innovative ideas in your organisation:
    a. Who did they come from?
    b. If you cannot think of any you have a big problem!
2. Bearing in mind for every 1 good idea there are 9 bad ones, how would/do you value all ideas contributed?
3. What does the Harvard story illustrate for us in mission? How does it compare to your organisation? E.g. "newcomer" in orientation or short-termer with idea to challenge "old-timer"?

Authoritarianism, Legalism, Rigidity and Control

In the past decade there has been a shift in the location of the centre of control. The authoritarian command and control approach of the old style business has given way to self-managing teams, flexi-time and greater general autonomy. This has been shown to be much more effective. However there are still many organisations that have not adapted their approach and a significant number who have misinterpreted it to their cost. To allow greater freedom the organisation has to have a very strong and well developed operating framework that allows people to operate autonomously because there is a strong framework (perhaps of values and goals) that allows those individuals and teams to know exactly what they should be doing albeit that they have a great deal of freedom in how they do it.

Cleese and Skynner say that individuals feel good about themselves if they feel in control of themselves. Lack of control, Herman says, is a sign of toxicity. Control along with a sense of confidence and community, are far greater motivators that salary. Having too many layers of management contributes to the feeling of loss of control by the individual as well as hindering many of the other functions like communication and focus.

Just like communication is growing in its importance for effective operating in the global context in which we now all operate, so to is the ability to innovate. Many organisations now are what Leadbeater[22] calls knowledge organisations; the workers have value because of what they contribute in thinking, knowledge and innovation. To foster innovation the culture must encourage openness and Cook[23] goes as far as suggesting that a characteristic of truly healthy organisations in the present age is playfulness.

Talking about who holds the power, McNamara says that organisations need to be organic in nature. The authority within the organisation must be based not on a given title but on capability. The overall shape will be flatter and the structure decentralised.

Some questions for consideration:

[22] Leadbeater, C. (1999) Living on Thin Air. London: Penguin Group
[23] Cook, R. The nine common characteristics of innovative organizations
http://www.aspirenow.com/leader_0802_common_characteristics_of_innovative_organizations.htm

1. Do you have a clear framework of accountability and objective setting within which autonomy can be usefully used/offered?

2. Skynner and Cleese say "feeling in control" is important. What might this mean for our orientation programs and application processes in particular? How might we improve this?

3. Is 'playfulness' as a source of innovation present, possible or appropriate in missions?

4. Is MacNamara's idea of organic leadership feasible? How does it fit with existing structures and ideas of democracy in many of our organisations?

Treat Individuals as Interchangeable Replaceable Cogs

Pfeffer says that businesses make their biggest mistake when they show people as an expense on the balance sheet and not an asset. Webber[24] says "*Another sign of a toxic workplace is that the company treats its people as if they were a factor of production.*" In effect they are saying that when people are treated as an expendable resource they will soon function as one, losing the flexibility, creativity and energy they would otherwise be able to offer. Seneviratna[25] says that organisations must go further: "*The whole process is based on the psychological contract between employer and employee,*" he says "*people need to feel they are being valued.*"

In reality in organisations that place little emphasis on seeing their staff as a valuable resource, they use them up and spit them out. A management consultant was asked by a large law firm, to help them develop leaders. After some discussions he turned them down saying that they did not see an issue with the toxicity of the firm despite in excess of 60% of new lawyers quitting straight after completing their training. The firm replied that they just recruited enough each year to replace the quitters. Kjellerup[26] says firms that show *"…disregard for the potential of staff*" and where "*burnout is accepted as an inevitable cost of a tough job*" are some of the most toxic he has found.

Even at the less extreme level of insufficient employee engagement the figures show the impact: "*Only 17 percent of leavers feel management shows a genuine interest in the well-being of employees.*[26]" This means they lose their fundamental trust in senior management. Katcher[27] says that "*Once lost, for whatever reason, an employee's lack of trust in management is very difficult to restore.*"

Some believe employees are only concerned with what is best for themselves. But "*evidence shows that most people will accept outcomes not wholly in their favour if they believe the process for arriving at those outcomes was fair*".

In very simple terms a measure of toxicity is whether or not contribution is recognised.

Some questions for consideration:

1. Are people in your organisation an expense or an asset? (perhaps not an expense because in our "faith missions" they cost us nothing)

[24] Webber, A. (1998) "Danger: Toxic Company", Fast Company, 19 November 1998 (19)152.
[25] Seneviratna, C. (2001) "Dependants' Day", People Management, 06 December 2001.
[26] Kjellerup, N. (1999) The Toxic Call Centre http://www.callcentres.com.au/toxic_call_center.htm
[27] Katcher, B. (2004) Understanding Why Employees Leave Is Essential http://www.discoverysurveys.com

2. Do we value people? (Perhaps not as much if we don't have to pay for them!)

3. What is our psychological contract? How does God/local church fit in?

4. How do we differentiate between sacrifice and burnout?

Conclusion

I believe my study indicates that toxicity is being recognised for the first time as a real issue in a wide range of organisations and organisational types. Whilst many would acknowledge that some individual characteristics have been seen as "bad" before, only in recent work have there been attempts to collect these together using the common criteria of factors that are inhibiting an individual or organisation's ability to function, grow and thrive. Viewed thus it is clear that the incidence of toxicity is widespread. Of course, many organisations are not deliberately destructive and so fall into the transitional rather than toxic category, but few are self-actualising. Further, scholars have demonstrated the usefulness of this work to organisations generally and some, Deal and Peterson in particular, have shown that its applicability is not limited to commercial business but can be applied usefully and constructively on a much wider basis to anything that constitutes an organisation. My question to you is "*What does it have to say to us in world mission?*"

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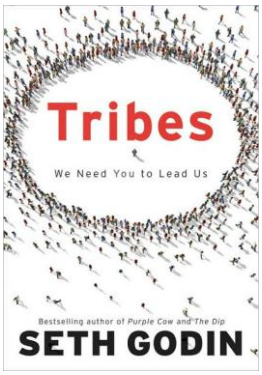
<back to top>

A Book Review of *Tribes: We Need* You *to Lead Us*

by Seth Godin (131 pages. London: Piatkus, 2008)



It is an interesting fact that, as the term 'tribe' has become less popular amongst anthropologists and other social scientists (replaced by 'ethnicity' and 'people group'), it has become increasingly popular elsewhere. Godin is an American marketer with a large and loyal following, who uses the concept of tribe, somewhat loosely, as "a group of people connected to one another, connected to a leader, and connected to an idea" (p.1). Thus the fundamental concept of tribe shifts from kinship and inherited loyalties, towards groups with chosen allegiances based on shared interests.

Tribe is one of a dozen popular books Godin has authored. It reiterates ideas that first emerged on his various blogs and websites, and a laissez-faire editing means Godin's raw material is rather unstructured and lacking progression of argument. The book's central thesis is that social and, especially, technological changes (for which read 'the Internet') have profoundly reshaped how groups coalesce and how they operate: 'tribes' are now bigger, more numerous, and easier to start than ever before. Whilst it is an overstatement to say that "the Internet eliminates geography" (p.4) – we are still physical beings located in a particular spatial and cultural context – Godin is surely correct that the game has changed for groups, companies and organizations. We are *differently* connected.

Tribes dispenses with chapters or traditional book formatting in favour of 127 seemingly random reflections (one is reminded here of McLuhan's *Gutenberg Galaxy*, with its 107 'mosaics'). These 'Thoughts for the Day' for marketers, leaders and activists at times take on a semi-religious tone, favourably labelling those challenging the status quo 'heretics' and those resisting change 'fundamentalists'.

If this work worships anything it is, curiously, change. More so than success, profitability, or publicity, it reads as a paean to change, "the thrill of the new" (p.3). Such "change is made by asking forgiveness, later" (p.60) and seizing the initiative to lead. And the purpose of this leadership? "[T]o create change your tribe believes in" (p.19).

Good leadership balances conflicting priorities, chooses timing carefully, considers advantages and disadvantages whilst striving towards a clear vision. But to Godin that would be too hesitant, too cautious, too *managerial*. It's not clear whether Godin hates anything more than managers, whom he considers 'pessimists' (p.104) with no courage – the antithesis of leaders who are 'brave' and full of hope.

What we encounter, ultimately, is a kind of restatement of the "great man" theory of leadership, only with many more great men, each a 'tribal' leader. But rather than some élites being born with outstanding leadership potential, *anyone* can choose to be a great, charismatic leader. The book gives little attention to desirable individual qualities and instead encourages the reader to take decisive *action* to start leading. The paradigm here is behaviouralist, rather than situationalist.

There is something curiously desperate about Godin's urgings that "leading a tribe is the best life of all" (p.3) and that "it is worthless if you don't decide to lead" (p.4). One of the concomitant trends of increased interconnectedness is the possibility of people – activists, businesspeople, hobbyists – being able to *share* leadership as never before. This reviewer has been present when new 'tribes' have been formed recently, and one key trend has been that of shared leadership: the tribe without the 'big chief', led by consensus, sometimes with a fluid interchange of responsibilities. Given this powerful contemporary development, it is

both significant and strange that Godin clings to an obsession with a supreme leader, the charismatic communicator (not unlike Godin himself).

In some ways it seems unfair to apply academic scrutiny to a work whose *raison d'être* is motivational rather than abstract or analytical. The lack of evidence or in-depth case studies obviously diminishes its credibility, and there is neither a model to critique nor an engagement with other understandings of leadership and change management. For example, servant leadership has been defined as being a servant first and wanting to serve people by leading them (Greenleaf 1977), and we are left wondering what this and different *types* of leadership would look like for tribes, and under what circumstances each might be the most suitable. Godin's unmistakably American perspective deviates very little from a power leadership model (Rinehart 1998, passim).

Godin's final words, the Great Commission to his disciples (p.124), is "choose to lead… Go," – a commandment which leaves unanswered very many questions as to what that leadership looks like apart from a strong preference for change and initiative-taking, and a strangely antiquated emphasis on the strong solitary leader.

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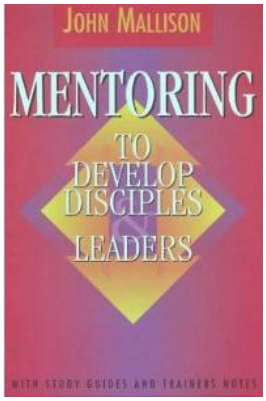
Chris Ducker (Moldova)

<back to top>

A Book Review of *Mentoring: to develop disciples and leaders*

By John Mallison (208 pages. Adelaide: Scripture Union, 1998)



In our rapidly changing global world, we increasingly need mentors as we seek to develop the next generation of leaders. This book is a tool for raising emerging leaders; so present leaders can pass the baton onto them. However, as the title states, this book is about developing disciples as well as leaders. This book helps the reader to catch a vision for mentoring, and know where to begin.

John Mallison is from Australia, where he is well known in the church as a promoter of discipleship and growth through small groups. He had mentors himself, and he has had 40 years experience of mentoring Christian leaders, young and old, across denominations and traditions.

His definition of mentoring is: **'Christian mentoring is a dynamic, intentional relationship of trust in which one person enables another to maximize the grace of God in their life and service'** (p.8). Mentoring involves helping Christians to develop Christian roots, develop their relationship with God, grow as disciples and develop in their service for God. The Christian walk can be lonely and frustrating, and an older role model can assist us greatly on our spiritual journey. In many church circles, discipleship, spiritual friendship, spiritual directors etc. have been operating in a mostly unstructured form. In this book, John Mallison develops methods, skills and abilities of mentoring. It is a good guide as to how to be a mentor and a mentoree, but as he recognises, good mentoring takes time. Hay et al. (2007, p.289) agree 'Mentoring or development of people effectively takes time, relationships, and people with the experience and abilities required'.

The book has an emphasis on spiritual aspects of mentoring, and is a good Biblical resource. It encourages us to take an interest in the personal and spiritual growth of others, as Jesus did. Jesus is presented as our prime mentoring model. Chapter 2 has an excellent exposition of the Great Commission (Matthew 28: 19-20), and gives clear goals for disciples to pursue in order to build the Kingdom of God on earth (p.17-24).

The aims of the Author are outlined in his 'Floor Plan' (p.1) and include: to show that mentoring is not an optional extra if Christians are to grow, to encourage Christians to take an interest in the growth of others, give clear understanding of dimensions of mentoring, to lay a sound and biblical foundation for mentoring, to give practical guidelines for both mentors and mentorees, to help leaders to see the broad possibilities of mentoring. The Author succeeds in fulfilling his aims, although I would like to have seen a little more teaching on the relationship of Spiritual Directors, Spiritual Friends etc. with Mentors. Also, there is nothing on mentor damage, which is a concern of Tönsing (2005, p. 138) 'Mentor damage is common.... inappropriate mentoring can seriously hurt the people being mentored'.

The style in which the book is written makes it readable and practical. It has very valuable study guides, suggestions for personal reflection, and ideas for group work. The main chapter headings are : Introducing Mentoring, Some Biblical Foundations, Understanding Mentoring, What it takes to be a Mentor, Tools and Skills for Mentoring, Strategies for Mentoring, and Notes for Mentorees. The Appendix and notes at the end are a useful addition too. The book flows well, as each new chapter builds on the preceding one. Each

chapter is broken up into various short sections which makes for easier reading. The book as a whole gives a clear explanation of the various dimensions of mentoring.

Some of the particularly helpful sections of the book include:
P.56: Five levels of communication on which people can relate, moving from least to most intimate: Stereotyped and hackneyed expressions, communication of facts, disclosing ideas and judgements, revealing feelings, oneness.
P.64: The basic qualities of a Mentor: Christ centred, passionate, relational, affirming, open and transparent, trusting and trustworthy, available, able to facilitate learning, competent, prayerful.
P.86: Explains how one's temperament can affect our style of mentoring.

This book is a useful tool for church leaders, youth leaders, teachers, missionaries, small group leaders, team leaders and trainers. It brings mentoring into the capability of all Christians, not just professionals. It shows how mentors can enrich both themselves and others. Through taking mentoring seriously both churches and individuals can be transformed.

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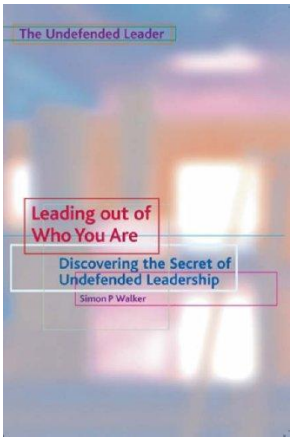
Patricia Wick (Sudan)

<back to top>

A Book Review of *Leading Out of Who You Are: Discovering the Secret of Undefended Leadership*

by Simon P. Walker (166 pages. Carlisle: Piquant Editions, 2007)



This book is the first instalment in Walker's Undefended Leader trilogy, introducing many of the concepts with which he is associated. On some levels, it fits neatly into the canon of what we might call 'self-aware leadership', in that it encourages the leader to be deeply aware of himself, his background and his relationships with others. Yet there is also something radical, almost heretical about his argument: whilst acknowledging that leadership is about power, Walker insists that leaders should use this power for the good of others.

Typical leaders are 'defended' in the sense that they try to preserve their power and influence, especially by controlling what they allow others to see of themselves. Their defensiveness is entrenched through the idealization of followers; their own idealistic vision; and their unmet emotional needs. For Walker, deeper, 'truer' leadership must be 'undefended' by not grasping for power or seeking colleagues' approval. Instead, freedom to lead comes from "our attachment to another" (p.103) who offers "unconditional regard" (p.105).

Walker gently – almost in passing – argues that only God offers this unconditional love and a proper sense of perspective. For Walker is not only a leadership author, he is also a clergyman, who finds in Jesus the most remarkable example that "power is not located only in might" (p.3) but also in vulnerability and self-emptying. Whilst it is not uncommon for Christians to base leadership models on Jesus or other biblical examples, it is refreshing to find Walker reversing this approach and arguing from fundamental principles (including those of human ecology and social psychology) and then finding real life examples. These include trusted but over-familiar examples such as Churchill, Gandhi, Mandela and Gorbachev as well as Jesus himself; leaders with undisputed moral authority who point to an alternative to traditional models. (Walker makes an interesting aside that Western culture has been too in thrall to 'warrior' memes or images of leadership (p.20) and that our conceptualization of leadership rests unacknowledged on this military motif).

Walker contends that, rather than situations or even behaviour, leadership is fundamentally "about who you are, not what you know or what skills you have" (p.5). This is a minority view, as more commentators nowadays consider important the interplay between a leader, their context and their behaviour (contingency models). At this point Walker displays something of a universalising tendency: virtually all leaders are 'defended' and employ strategies to protect themselves (selective presentation, power, control); all are 'defended' because of their ego. It does not seem problematic for Walker that each of the four ego typologies he identifies results in the same condition of defensiveness.

By building on the work of psychologists Bartholomew and Horowitz (1991), Walker hypothesises how different childhood environments lead to different types of 'self': Shaper, Definer, Adapter and Defender. Each of these has a 'front-stage' or 'back-stage' tendency, not entirely equivalent to extrovert and introvert but sharing some similarities. Those familiar with Myers-Briggs profiling will recognise similar methodological limitations: are these forms truly representative, realistic and comprehensive in describing humans in general and leaders in particular? Walker may be correct in claiming 'defensiveness' to be a natural and even universal human leadership instinct – but his description of crucial, formative childhood

experiences is very western and more needs to be done to demonstrate his theory holds true in other cultural contexts.

Since Greenleaf's seminal work of 1977, the notion of 'servant leader' has been increasingly popular, so it is interesting that Walker challenges it directly, calling it "problematic" (p.125) on the grounds that serving and receiving are actually *equally* important. Walker's own ideal of leadership is "at its purest, concerned with truth" (p.124), not least the truth that we are accompanied and affirmed by a loving Other. Such acceptance means that the leader can "lead other people more deeply into… full humanity" (p.154), which to Christians resonates strongly with Jesus' words in John 10:10. People, rather than targets (or, more recently, vision), become the focus of leadership.

In later works, Walker develops his concept of human ecology and explores how leaders must be attuned to the state of social ecology. This introduction to 'undefended leadership' whets the appetite for more of his challenging thinking and careful argument. For, despite small reservations about the universal application of Walker's rationale, his call for more moral leadership is both demanding and persuasive. It is both *Leading out of Who You Are* – and *out of Who You* Could *Be*, a call to a higher yet paradoxically humbler form of leadership.

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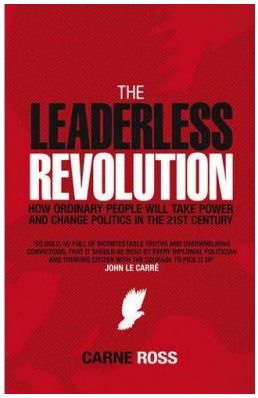
Chris Ducker (Moldova)

<back to top>

A Book Review of *The Leaderless Revolution*

by Carne Ross (269 pages. London: Simon and Schuster, 2011)



The sub-title of this book is 'How Ordinary People Will Take Power and Change Politics in the 21st Century' – a bold prediction, if that is what it is. Ross writes from an essentially anarchist point of view, which is the more surprising as he was once a top British diplomat at the UN. He became disillusioned with the system, particularly as a result of the whole Iraq affair, and resigned from the British foreign service. Interestingly, he was also disillusioned with himself, convinced that his own ambition and blindness led him to make decisions that were mistaken and even immoral.

Ross contends that we have spent too long trying to 'work the system'; what we need to do is to realise that it is the system itself which is the problem. All the familiar aspects of our democracy – representative government, for example – no longer serve. Worse still, we are passive about this.

> The most dangerous effect of the system is not that it doesn't work; it is that we, in whose name it is supposed to function, condone it, pretend to believe it, contrary to all evidence, and permit it to continue. (p.150)

To be clear Ross is saying that we do not need a different form of government, but rather the abolition of government itself, so that we, ordinary people, can start doing the work rather than demanding that others do it for us. In brief: 'Our way of doing politics, indeed our way of thinking about politics, needs to change, from passivity to action: reclaiming agency' (p.89). Ross is a serious anarchist. He believes that the anarchist philosophy provides 'a kind of answer, one which became clearer to me as I read and researched anarchists of the past, and the small bright moments of history when anarchism was tried, when states and their armies had not dominated human affairs' (p.223).

Ross also knows that this sort of talk will immediately be challenged. The common response to any anarchist proposal is that anarchy leads to chaos, Thomas Hobbes's 'war of all against all'. He deals with this in chapter 3, coming up with a splendidly optimistic rebuttal, pointing out with numerous illustrations that in times of trouble people often learn to co-operate and share. His account of the aftermaths of 9/11 and Hurricane Katrina is particularly telling here. In both cases the spontaneous public response was systematically vitiated by government intervention, as the authorities tried to re-assert themselves. Again, Ross will not accept that classical anarchism – people having the agency instead of it belonging to elected or appointed governments – necessarily leads, via chaos, to authoritarianism. It can do this, of course, but it is only certain to do so if we insist that we cannot look after ourselves and that 'there is no alternative'. Much of the above –theories of inevitable chaos or authoritarianism, he puts down to media scaremongers and to politicians who need to make us afraid for their own reasons.

As well as fending off the inevitable criticisms Ross has a number of very worthwhile positive suggestions. He wants people to mix more; he feels that globalisation is good if it means that people from a variety of backgrounds are able to do this. He likes the way, for example, that globalisation undermines national loyalties which he thinks are almost wholly bad. He is a also a keen proponent of James Fishkin's 'deliberative democracy' (p.107) which in essence means more discussion among ordinary people, though Ross rightly points out that this only works in the *absence* of government. A system which consists of 'you discuss, but we decide' gets us nowhere. (How many 'consultations' have we all been to that are little more than a public relations exercise?) As Ross says, we need a politics which is 'less about protest or petition and more about action' (p.160). The action also needs to produce something, however apparently insignificant. This means, among other things, an emphasis on localism, and Ross is rightly scathing of governments which call for local action (the 'Big Society'!) without giving local people the control over affairs which leads to true responsibility. He is also a proponent of non-violence, following Gandhi's *ahimsa*, of step-by-step action, of subsidiarity, and an audit of the human condition which gives priority to those in the greatest need. Overall there is a touching faith in human nature. Here is a typical passage:

> The methods discussed here ...imply a different view of mankind. That people can be trusted successfully to manage their own affairs, to negotiate with one another, to regulate their own societies from bottom up – by moral rules rather than coercion and punishment. That there is more available than the ugliness, conflict and emptiness of contemporary society. (p. 210-11)

Occasionally one feels that Ross is over-optimistic. There is a touch of 'new age' unreality. Take, for example, the idea of *emergence,* one of his big ideas.

> From the combined actions of many agents, acting according to their own microcosmic preferences and values, a new condition may emerge from the bottom up, almost unconsciously, and certainly without imposition by government, god or anyone else p.158).

In a way this illustrates the weakness of Ross's approach. He is right in what he denies, but not always so convincing in what he affirms. The whole of chapter six 'Why chess is an inappropriate metaphor for international relations...etc' is good on the way that governments and 'experts' pretend to know what is going on when they don't. The alternatives he offers are sometimes less convincing. Even here, however, he is probably right in saying that this is not the moment for programmes or precise definitions.

> The goal cannot be defined neatly, as a concrete system or a state of affairs. It is instead a method, or process, a means – which is itself an end. And by its nature, no one can define where that process may lead' (p. 231)

What does all this mean for Christians? Ross resolutely resists any overt Christian reference. He movingly describes, in a footnote, the courage of Father Noriberto Cruz in his struggle on behalf of the *campesinos* in Chiapas, but even when Father Cruz cites Jesus as his example, Ross is careful to say that Cruz 'uses more religious terms than I would choose' (pp.227-8n). This is a pity. The life and ministry

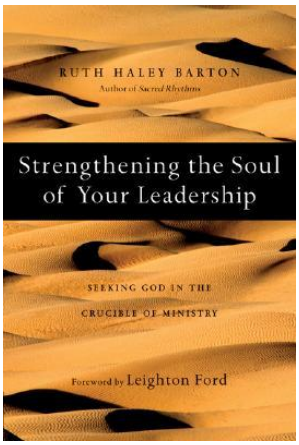
of Jesus would have provided him with plenty more examples, as some of his heroes such as Gandhi and Tolstoy knew very well. Indeed I can think of no higher compliment to Ross's excellent book than to say that his outline often sounds close to the Rule of God that Jesus proclaimed.

Jonathan Ingleby (UK)

<back to top>

A Book Review of *Strengthening the Soul of Your Leadership*

by Ruth Hayley-Barton (231 pages. USA: IVP, 2008)



In a beautiful mix of academic excellence and poetic prose, Ruth Haley Barton argues that until Christian leaders enter a process of spiritual transformation, their leadership will be tainted by selfishness and egotistic motivations. (Barton, 2008, p16) However spiritual transformation is mysterious: initiated, orchestrated and brought to fruition by God. This is also a theme which Marva Dawn explores in her book '*The Sense of the Call'.* (Dawn, 2006) It is against this backdrop that Barton draws lessons from the life of Moses, her own testimony and the experience of others of how a leader's spiritual journey shapes the way s/he leads.

There are three major themes which Barton deals with in this book which I believe are particularly relevant to 21st century leadership:

1. the tension between the demands of a high performance society and not compromising basic Christian values

2. the significance of identity and calling

3. the cultivation of a community of leadership who know how to discern the will of God.

In a brilliant exegesis of the call of Moses, Barton walks us through the exposure of Moses' selfish leadership ambitions as a young man, his struggle with his identity and how after years of solitude in the wilderness he was ready to pay attention to God.

This theme of silence, encounters with God and paying attention to the inner spirituality infuse all other topics discussed throughout the book.

Having just left a position of leadership in the UK where the demands of leadership are intensified by the immediacy of internet communication, I can confidently state this book highlighted the necessity for me of retreat and silence in a noisy restless world. This is particularly poignant as leadership principles for communities of faith are being drawn more and more from the business world. Piper has written extensively on this subject, particularly in 'Brothers, We are Not professionals' where he says 'the title of this book is meant to shake us loose from the pressure to fit in to the cultural expectations of professionalism.' (Piper, 2002, pxii)

Barton emphasises the importance of leaders understanding themselves. Her handling of Moses' struggle with his own identity is a very apt study in a society where 'the search for identity is universal' (Castells, 2010, p23). Barton really only focuses on what Northouse calls 'Psycholdynamic Approach' (Northouse, 2010, p271) emphasising the impact personality and temperament have on leadership styles. This is not to say that Barton is not aware of other leadership styles, but as the title of the book suggest, her focus is on the soul of the leader.

Barton has done 21st century leaders a great service by infusing new meaning into the concept of calling. Often calling has become little more than a pious euphemism for doing

what we feel like doing Barton brings us back to the understanding that a call is highly relational: 'it is an interpersonal connection and communication that is initiated by God and thus demands our attention and response.' (Barton, 2008, p79).

For me the highlight of the book were Barton's chapters on cultivating a community of leadership. In an increasingly fragmented society, people long to belong, to be a part of community. (Beven Herangi, 2002, p12) It is as a community of leaders learn to discern the will of God, unhurried, confident in who they are and their calling, that Christian communities are led. 'Individuality is not compromised but realised in fellowship, in community, with others. We belong to others by design. We are created for relationship with one another and we do truly belong to one another in and through Jesus Christ.' (DeVine, 2005, p90)

The biggest let down of the book for me was Chapter 13 '*Reenvisioning the Promised Land'.* In this chapter it seems to me that she speculates (from silence) as to why Moses did not enter into the Promised Land. She builds the entire chapter on the premise that 'for Moses the presence of God was the Promised Land.' (Barton, 2008, p214) and that this is what leaders ought to anticipate as they are being transformed. While she concedes that it hasn't been easy to arrive at this conclusion I find it difficult to substantiate it from the story of Moses.

I have found it difficult to find fault with this book in that the author has focused on what the title says she would and it is excellent in both content and style.

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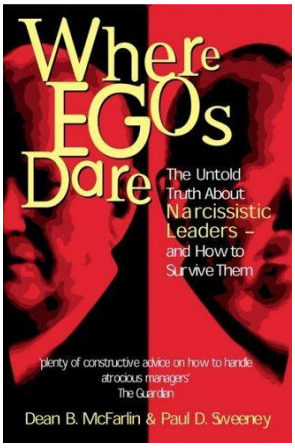
Irene McMahon (Philippines)

<back to top>

A Book Review of *Where Egos Dare*

by Deen B. Mcfarlin & Paul D. Sweeney (267 pages. London: Kogan Page, 2002)



Mcfarlin and Sweeney present what they believed to be untold truths about narcissistic leaders and how to survive them. The authors view narcissism as the seamy side of leadership, where leaders become corporate vampires and fighting back requires the organizational equivalent to overcome it. Their book, *Where Egos Dare* focuses on this hidden underbelly of leadership.

This book provides an optimistic message with tools and tactics to fight against the worst excesses of leaders; to turn negatives into positives. The knowledge will therefore empower employees and serve as a source of academic resource.

Description

Focus is drawn on leaders with tremendous destructive power, to employee motivation and corporate performance in the ranks of many corporations. It is extremely challenging for employees to cope with and defeat. The authors established that such leaders have six main characteristics (Reliance on manipulation and exploitation; Impulsive and unconventional behaviour; Excessive impression management; Poor administrative practices; Inability to recognize a flawed vision; and Failure to plan for succession).

In their opinion, narcissistic leaders' obsessive egotism and vanity (warped self-absorption) actions humiliate, mortify, and outrage employees and such behaviour over time saps employees morale, drain them of their will to fight back and lower their performance. In the end such leaders destroy the organization.

The language used is simple, bringing out the facts from the specific to the general. The idea of whether what the authors alleged are based on empirical truth or not, is purely the prerogative of the reader, but the fact remains that, we need to be concerned about narcissistic leaders as we live in an unpredictable world. The common notion that the rise and fall of corporations depend on 'the leaders' who sometimes leave out the contributions of the other employees, should also not be over sighted as readers interact with the work

Evaluation

The work is detailed and will serve as a rich resource material for employers and employees. The simplicity and in-depth presentation provide readers with a thorough understanding of what the writers intend to convey. The writers ensured that every explanation is succeeded by a summary note that might even serve as a reference point when need arises.

A lot of material is presented to a point that readers' attention is inevitably drawn to the nature of such leaders and their characteristics that the possibility of easily

forgetting the ideas conveyed is slim. The aim of the exercise is achieved to a greater extent. They writers ensured that they presented the problem, traced the origin, ways of identifying narcissistic leaders and strategies to deal with such leaders, thus authenticating the points presented. With such details, awareness is not only created in readers, but the tendency to develop into a narcissistic leader is minimized.

However, the work has some challenges, in the sense that using a specific subject to generalize and make conclusions demands some form of reservations. Leadership in this contemporary world is dynamic and as such, susceptible to changes. So, it is unrealistic to draw such generalizations, to represent a whole. There are symptoms of a bias presentation on the subject; it is so narrowly focused; one sided, that no room is created for critical and objective evaluation by readers. Efforts were made to point out the strengths of narcissistic leaders but with an element of skepticism, with very little points. The readers therefore have no opportunity to take a second look at the issue of narcissistic leadership, but are left with a stereotype view on the subject. Thus, the idea of neutrality is yet to be ascertained about the author' attitude to the subject.

Constructive narcissism is recommended as a positive side necessary for organizations. This is difficult to measure since the impact of the destruction narcissism cause far out weigh the good effects.

Conclusion

Having reviewed this piece of exercise, I must assert that the book, *Where Egos Dare,* is not only useful for academic purposes, but also a rich resource material for parenting and mentoring. This attempt by Macfarlin and Sweeney is exhaustive enough to be graded with other authorities on issues of similar subjects.

It is a wide appeal for everyone who works for a living; for those working for a narcissistic leader to re-establish a sense of control over their jobs; a caution for those who have not yet encountered narcissistic leaders. It will equip human resource managers and organizational development professionals and help them shape corporate policies, training procedures and cultures to limit and prevent narcissistic leader.

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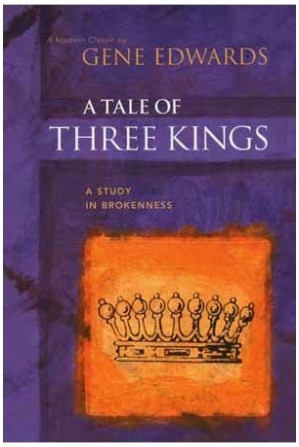
Francis Williams (Nigeria)

<back to top>

A Book Review of *A Tale of Three Kings*

by Gene Edwards (102 pages. Illinois: Tyndale, 1995)



A tale of three kings by G. Edwards tells the story of King Saul, King David and of King Absalom and their different styles of leadership and how they became king. The story is heart touching and raises questions about our own leadership. What for king am I, Saul, David or Absalom?

Summary of Story

Saul was a mad jealous king and felt threatened by David who tried to comfort Saul by playing music and singing to him. David was a threat for the King's kingdom.

David was a very popular and promising young man among the people of Israel. Saul throws spears at David, but David only dodged, and didn't throw anything back. David showed submission, while he was placed under the authority of king Saul, till the very last breath of king Saul. Absalom was sincere and ambitious a contradiction maybe, but there was rebellion in his heart. Absalom found his justification to critique his father and people couldn't wait till he was king.

Critique

In this tale there are two recognisable leadership styles; the servant leader represented by king David and the toxic leaders represented by king Saul and Absalom. The author strongly suggests while working under a toxic leader, you only dodge but never act to become a leader yourself. Edwards write, 'he must pretend he cannot see spears, even when they are coming straight at him. Secondly he must also learn to duck very quickly. Lastly, he must pretend nothing at all happened' (1992, p17). David always avoided a direct confrontation with King Saul while he had many justifications and opportunities to become king. How do we act under toxic leadership?

Frost and Robinson (1999) are writing in their article *'Toxic Handler'* about men who act under toxic leadership. They will define a toxic handler as "a manager who voluntarily shoulders the sadness, frustration, bitterness, and anger that are endemic to organizational life". David would fit in this image; the physical attack of King Saul on David was throwing a spear, but the mental attacks at David must have been countless. Can anything good come from tolerating a toxic leader? Edwards suggest that David had to persist because God wants to use broken men as leaders, but also that Saul was nevertheless God's anointed king. Lipman-Blumen writes in her book *The Allure of Toxic Leaders* (2005), what good can come of tolerating a toxic leader? With two of the five points Lipman-Blumen make David is acting different in his situation. Both of these statements are about acting the other three about learning. 'Opportunities for sufferers to vent their complaints and bond with one another' and the second statement 'Opportunities to learn how to resist and organize resistance (Lipman-Blumen, 2005, p186). The most remarkable aspect of David's leadership is that he didn't act to become leader or to maintain his position as leader. 'It is not my responsibility to take or to keep authority' (Edwards, 1992, p77).

David is recognizable as not only a toxic handler but also as a servant leader. Absalom was an ambitious man with one goal, becoming king. He didn't have the patience to wait till his father died to gain his inheritance. Had David as a servant leader not the responsibility to channel the ambitions of his son and teach him what it is to lead? How must a servant leader act when there is rebellion among his followers?

The biblical image of a father could play a role in this kind of issues. In his book *Builders & Fools* writes Derek J. Tidball (1999, p100) about the practice of parenting as a servant leader. A father should give individual care, teaching and should model, by giving the example. 'Only by emulating his father would a child attain to the fullest expression of his natural inheritance' (Tidball, 1999, p100). As servant leader David didn't help Absalom to reach his full potential or to model him. David didn't use his power and authority to rebuke Absalom and to help him.

Maybe David was a toxic leader, but Absalom wasn't a toxic handler, instead he created his own circle of influence to complain and to organize resistance.

Conclusion

This book is a treasure, not because it contains theoretical models about leadership, but because it tries to communicate with the soul of leaders. It will speak to the hidden motives in the heart and leaders will reflect how they rule their kingdom. What kind of King are you, Saul, David or Absalom?

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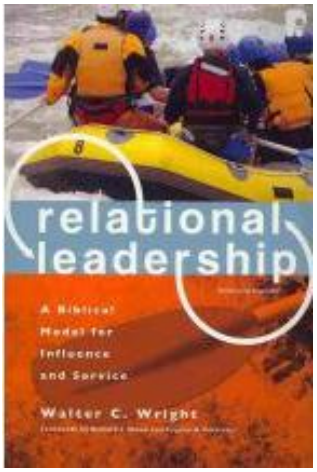
Cees van Leuwen (Netherlands)

<back to top>

A Book Review of Relational Leadership: A Biblical Model for Influence and Service

By Walter Wright (282 pages. Carlisle: Paternoster Press, 2009)



"Leaders hold something very fragile in their hands – the hopes and dreams and ideas and contributions of their people. These must be held gently with respect, not crushed in the fist of power." (p59) This quote (Griffin 1993 p53) reflects the aspiration of the author's own leadership over several decades and sets the prevailing tone for the book which chronicles his leadership journey.

Wright begins by establishing a biblical basis for servant leadership and highlights five twinned leadership themes: influence and service, vision and hope, character and trust, relationships and power, dependency and accountability. The book is widely sourced using a number of authors from varying traditions and includes changes in current organisational culture.

Specific attention is given to a 'contingency' leadership model developed by Hersey and Blanchard that describes leadership as a "relational continuum with four distinct styles of leadership behaviour tied directly to the specific follower" (p36) that encourages the leader to adapt to the maturity of the followers. This model is modified to be consistent with a biblical understanding of leadership and applied to ministry in the local church. The original 'task behaviour' model becomes an 'empowering curve' that identifies the relationship between the leader and follower in a local church context. Leadership teams rather than individual leaders can make a positive contribution in ensuring a diversity of skills are released to followers who are at varying stages of maturity. The willingness to modify current leadership theory is to be commended although it is unclear how the original model conflicts with biblical principle. The modification seems to be contextually rather than biblically focussed.

Wright concludes with practical applications for organisational leadership. These include recruitment and training of volunteers, performance review, values statement, handling of conflict and a planning model, which are developed using the criteria of relational leadership. The applications are so specific to the author's experience that whilst it makes interesting reading, the challenge of the book for the reader is to separate the principles from the applications and then to re-apply them in their own context.

The author addresses a primary issue for any leader needing to correlate the purposes of an organisation (mission, goals and objectives) and the values of an organisation (culture and beliefs). He is right to conclude that both should impact the strategy and operational plans and it is the role of the leader to harmonise the two. Personal and corporate values are significant in contemporary leadership literature and are sometimes referred to as 'ethics'. Northouse writes of ethical theories that "stress the consequences of leader's actions and those that emphasise the rules governing their actions" (2007 p132). Morgan points out that there may be "different and competing value systems that create a mosaic of organisational realities rather than a uniform corporate culture" (2006 p 132). Decisions are allowed to be based on expediency with values that are relative rather than absolute, but for Wright the values of a leader are shaped in their relationship to God and are crucial to effective relational leadership. The contrast of relativism in secular thinking and the non-negotiables of a biblical mandate are seen clearly in ethical dialogue.

Forgiveness, received and offered, is an essential characteristic of leadership (p199). Over the six pages devoted to this topic five illustrations are developed but no practical application is given to clarifying the nature and practice of forgiveness. It encourages a high empathy but little help for the leader struggling to forgive or be forgiven.

Walter Wright was President of Regents College, Vancouver, when he wrote 'Relational Leadership'. He is currently Executive Director of the De Pree Leadership Centre. Two observations are of note, the first is self confessed, that the majority of illustrations are personal examples taken from his presidency of the college and are narrow in their application. Secondly, Max De Pree was his mentor throughout his tenure at Regents College and there are an excessive number of quotes from De Pree's writings.

The author communicates one of his own principles of leadership by his refreshingly transparent honesty. He shares from his mistakes and successes. The book left this reader concerned at the narrowness of illustration and application, but with an increased sense of conviction that relational/servant leadership is biblical and looks to the welfare and development of people as significantly important as well as to the aspirations of the organisation.

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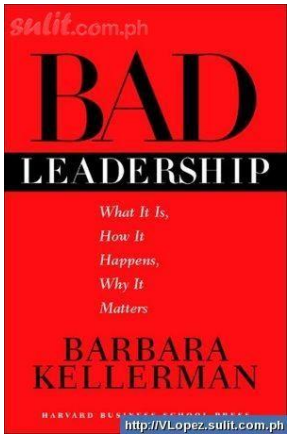
Edward Pilling (UK)

<back to top>

A Book Review of *Bad Leadership: What it is, How it happens, Why it matters*

by Barbara Kellerman (256 pages. USA: Harvard Business School Press, 2004)



'The human animal resembles the baboon,' says Kellerman (2004, xiv). She argues (p4) that leadership and coercion are not unrelated and (p6) that without checks and balances, 'power is certain to be abused.' Contrasting this picture of an aggressive alpha male with the observation (p3) that most current academic studies on leadership have an optimistic bias, she offers a reminder (p15) that, 'People in a state of nature are not, in the usual sense of the word, "good",' and urges a more intentional study of the dark side of leadership.

Based on her analysis of hundreds of case studies, Kellerman develops her own typology, listing (p38) seven distinct categories of bad leadership: incompetent; rigid; intemperate; callous; corrupt; insular; evil, which she illustrates with eye-opening accounts of well-known bad leaders. She then prescribes some best leadership practices, designed to constrain such baboon-ish behaviour.

When leadership itself is hard to define – Bass (1990, cited in Gill, 2006, p9), found over 1500 definitions – what hope is there for an explanation of Bad Leadership?

For Kellerman, 'bad' means either ineffective, in the sense of 'fails to produce the desired change' (p33), or unethical, or both. She extends a broad definition of unethical to include violating 'common codes of decency and good conduct' (p34), emphasizing one of James MacGregor Burns' principles (Burns, cited in Kellerman, 2004, p34), that 'Ethical leaders put their followers' needs before their own. Unethical leaders do not.' This permitted range of meaning is more suggestive than Lubit's (2004, p67) dictionary definition of 'breaking rules', allowing Kellerman to address many all-too-recognizable leadership deficiencies, the more serious of which may be best explained in Transformational terms, as failures in inspiration; empowerment; trust-building; or seeking the 'greater common good' (Northouse, 2009, p186).

However, by her own admission, both the ineffective/unethical distinction (p32), and her own seven-fold typology (p38) are open to argument. She defends the pragmatic usefulness of these categories, but the lack of any theoretical underpinning remains a key weakness. Lubit's (2004) study of toxic managers and subordinates seems stronger in this regard, attempting to explain defective character traits in psychological terms and proposing emotionally intelligent responses appropriate to each related toxic behaviour, but it falls down in treating individuals in isolation.

Kellerman does at least succeed in demonstrating that followers are frequently implicated in the sins of the leader. She abandons the simple trait model, recognizing that leadership – good or bad – is better described, as Northouse (2009, p3) would have it, as, 'a transactional event that occurs between the leader and the followers.' She urges us (p226) to:

> Resist the dominant model – the leader-centred model – and embrace a more holistic one. Leaders should be looked at only in tandem with their followers.

However her case studies remain at a descriptive or, at best, diagnostic level, and the closing sections for each (entitled 'The benefit of hindsight') merely restate what went wrong,

stopping well short of explanatory power. After a detailed account of Bill Clinton's inadequate response to the Rwandan genocide, Kellerman concludes (p190) that,

> Standing by and doing nearly nothing while eight hundred thousand people are being slaughtered in three months' time is not acceptable [...],

which is frustratingly self-evident rather than insightful.

Her final chapter provides self-help checklists of correctives for leaders and for followers, but these too are disappointing, having the feel of ad hoc summaries of accumulated leadership truisms.

It is Jean Lipman-Blumen who comes to the rescue, delving deepest into the human psyche. She too lists (2005, p19) several recognisable 'destructive behaviours of toxic leaders' along with some of their underlying 'dysfunctional personal characteristics' (p21), but then, surpassing Kellerman, she provides excruciating but compelling explanations of how our internal psychological needs and insecurities (chapters 2 and 3) and our fears about the external world (chapter 4) interact with those of the toxic leader, leading us unwittingly to help sustain a toxic environment. Compared with Kellerman's correctives, Lipman-Blumen is able to offer far more sophisticated and strategic advice (2005, part IV) on how to identify and escape toxic leadership by acknowledging and overcoming our anxieties.

Kellerman's analysis of Bad Leadership is a straightforward and sometimes fascinating read and her categories of badness do provide a useful framework for talking about leadership problems, but for explanations of underlying causes, for a better engagement with the subtleties of the real world and for some truly satisfying 'aha' moments, it is Lipman-Blumen we need.

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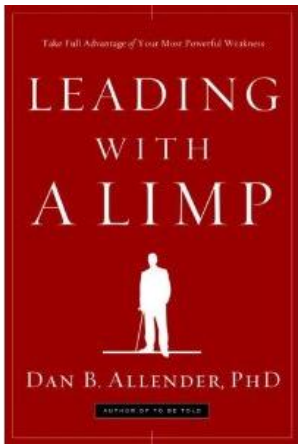
Simon Caudwell (UK)

<back to top>

A Book Review of *Leading with a Limp*

by Dan Allender (160 pages. USA: Waterbrook Press, 2006)



This book is, as far as I am aware, the first book-length treatment of postmodernity and complexity theory as applied to Christian leadership. Hay (2002) examines issues of 'honesty, integrity, jargon and politics' in Gen X leadership, but the present book engages more deeply with a postmodern worldview which consciously rejects the assumptions of modernist leadership theory: that the leader is endowed with particular character qualities and their leadership operates out of the strength of these attributes. Instead, Allender sees in Scripture a pattern of unlikely, reluctant, flawed and weak leaders, who by their reluctance and sheer oddity avoid the traps of power, pride and ambition, and concludes that 'a leader's wisdom can't be conventional and still be fully Christian.' (p. 88)

Allender's treatment of complexity (chapter 6) is particularly worthy of note and will form the focus of this review. He sees complexity as arising either through conflicting interpretative grids, ambiguity caused by competing new data, or uncertainty in the future. This is rather different from the formal systems approach of Stacey (1995) and others, but there are overlaps, particularly in the concept of 'anxiety', and it is intriguing that Simpson (2007) refers to 'reluctant leadership' as an emergent feature of leading in complex dynamic environments. Allender's response to the challenge of complexity is an example of what Tiplady[28] calls 'space for grace'—accepting the creativity that can arise from chaos as an opportunity for God to speak.

His recipe for not being overwhelmed by complexity and chaos is to give up rigid dogmatism, which he defines as 'a kind of thinking that limits the range of options and implications' (p. 85) but instead to take on the mantle of the 'leaderfool' (p. 89) who is free to defy tradition and convention. Though Allender does not make this connection, his concept of leader-fools echoes the Orthodox tradition of the *salos* or fool-in-Christ, who acts as a bearer of the Holy Spirit into a community and who has on the community around him an effect that is life-enhancing…[O]ften deliberately provocative and shocking, he awakens men from complacency and pharisaism…He combines audacity with humility. Because he has renounced everything, he is truly free. (Ware, 1995, p99)

But despite this long tradition, Allender cannot transcend the thinking and style of his generation. While he writes that Christian leaders must avoid 'conventional wisdom' to relinquish control and manage complexity, his prescription of avoiding dogmatism and welcoming uncertainty very much *is* the conventional wisdom of the postmodern world, albeit finding justification in Biblical passages such as 1 Co. 1:20-27—just as, in a different generation but working from the same Bible, Prime (1964, p50) argues that a leader must always know 'what has to be done, when a task should be done and how the task should be done.' The distinction between complexity and control could not be more obvious; both authors are products of their age, reading their Bible culturally as much as they are reading their culture biblically. Allender is writing during a liminal period of Western culture, when the 'control' dimension of leadership is still dominant but becoming questioned; perhaps we will see that in the next generation this point no longer needs to be made because our normative

[28] Lecture on 2009-02-19, MA11: Organisational Development and Cultural Change, Gloucester: Redcliffe College

picture of a leader will be one who is a mystical shaper of chaos.

This is not to demean the insights that Allender brings to Christian leadership for *this* generation, which, as Simpson reminds us, is facing the task of leading into complexity and which also distrusts authoritative, control-based leadership.

His honest case-studies throughout the book—which unfortunately sometimes read rather more as an *apologia* for difficult and unpopular decisions taken in leadership at Mars Hill Graduate School—and his informal and personal style reflects his command of these generational cultural dynamics, and his focus on the character and personal inner life of the leader is reminiscent of Barton (2008).

Allender goes beyond Barton, however; where Barton sees the brokenness and imperfection of a leader as a reminder to pause and be aware of potential repercussions, Allender sees brokenness, failure and uncertainty as opportunities for God to work. His aim is not merely to subvert but to emphatically overturn the secular understandings of power, strength and ability, and to revel in the paradox of God's economy. While emphatically a product of its generation, this book provides practical and spiritual insight to leaders operating in complex ministry scenarios.

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<back to top>
