The Routledge Companion to Leadership and Change

Edited by Satinder K. Dhiman

THE ROUTLEDGE COMPANION TO LEADERSHIP AND CHANGE

The unique leadership challenges organizations face throughout the world call for a renewed focus on what constitutes "authentic, inclusive, servant, transformational, principled, values-based, and mindful" leadership. Traditional approaches rarely provide a permeating or systematic framework to garner a sense of higher purpose or nurture deeper moral and spiritual dimensions of leaders. Learning to be an effective leader requires a deep personal transformation, which is not easy. This text provides guidelines in a variety of settings and contexts while presenting best practices in successfully leading the twenty-first century workforce and offering strategies and tools to lead change effectively in the present-day boundary-less work environment.

Given the ever-growing, widespread importance of leadership and its role in initiating change, this will be a key reference work in the field of leadership and change management in business. The uniqueness of this book lies in its anchorage in the moral and spiritual dimension of leadership, an approach most relevant for contemporary times and organizations. It represents an important milestone in the perennial quest for discovering the best leadership models and change practices to suit the contemporary organizations.

Designed to be a resource for scholars, practitioners, teachers, and students seeking guidance in the art and science of leadership and change management, this will be an invaluable reference for libraries with collections in business, management, sports, history, politics, law, and psychology. It will present essential strategies for leading and transforming corporations, small businesses, schools, hospitals, and various nonprofit organizations. It brings the research on leadership and change management up to date, while mapping its terrain and extending the scope and boundaries of this field in an inclusive and egalitarian manner.

Satinder K. Dhiman is Professor of Management and Associate Dean, MBA Director, and Chair of the School of Business at Woodbury University, the United States. A recognized leading thinker in the field of workplace spirituality and sustainability, he has also completed advanced Executive Leadership Programs at Harvard, Stanford, and Wharton.

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This volume is dedicated to all seekers and practitioner of Leadership, who aspire to lead selflessly, committed to an abiding cause for the common good!

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Roberta Sferrazzo earned her Ph.D. in "Sciences of Civil Economy" at LUMSA University and is currently Assistant Professor of Management at Audencia Business School (Nantes, France). Her research background navigates between critical and ethical perspectives applied to the fields of Organization Studies and Management. On the one side, her research interests are focused on the organizational use of discourses in the neo-normative control's sphere, which are emerging especially in several alternative forms of organizing, such as liberated companies. On the other part, she is investigating the connections between business ethics and new forms of work organization, being inspired especially by the theoretical underpinnings of the Civil Economy tradition. She is author of several articles published in international journals, such as *Journal of Business Ethics*, *Journal of Management Studies*, *Work, Employment and Society,* and *British Journal of Management*. She recently investigated an ethical approach to management in her monograph, "*Civil Economy and Organisation: Towards Ethical Business Management.*"

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James R. Sibel, Ph.D., M.A., is currently active in both the corporate world and as a scholar practitioner of organization development and change (ODC). Corporately, current positions are that of CFO of a multinational data technology company and CEO of a privately held financial services company providing specialized portfolio lending and management, with over 40 years' experience

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Lisa Strandqvist is recent Graduate of the MSc in Organisational Psychology at City, University of London. She is currently working as Welfare Officer at EXPO 2020 in Dubai. Her research area of interest is mindfulness, with an initial specific focus on individual and intrapsychic practice. Lately, she has included a collective organisational/group perspective in her research and expertise, with the aim to encourage performance, resilience, and well-being at work. She contributes to research and practice by increasing awareness and knowledge around the important role of mindfulness in an organizational setting.

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ABOUT THE EDITOR

Professor of Management at Woodbury University, Burbank, California, Dr. Dhiman serves as Associate Dean, Chair, and Director of the MBA Program. With an interdisciplinary research agenda encompassing *organization behavior, workplace spirituality, workplace well-being and fulfillment, sustainability, servant leadership, mindfulness, social entrepreneurship, education, organization development, and Eastern and Western philosophy in leadership*, Professor Dhiman holds a Ph.D. in Social Sciences from Tilburg University, Netherlands; an Ed.D. in Organizational Leadership from Pepperdine University, Los Angeles, the United States; an MBA from West Coast University, Los Angeles; and a Master's degree in Commerce from Punjab University, Chandigarh, India, having earned the Gold Medal. *He has also completed advanced Executive Leadership Programs at Harvard, Stanford, and Wharton.*

His academic leadership experience includes having served as the Chair for a special MBA Program for the Mercedes-Benz executives, China; as Distinguished Visiting Professor at the Tecnológico de Monterrey, Guadalajara Campus, Mexico; as E-Commerce curriculum lead advisor, Universidad Francisco Gavidia, El Salvador; coordinator for the MBA Student Los Angeles Fieldtrip Program for Berlin University for Professional Studies (DUW); and accreditation mentor to Sustainability Management School (SUMAS), Gland, Switzerland. During December 12–15, 2019, he was invited by Monash University, Australia, to lead a track in Spirituality in Management in the 16th International Conference in Business Management. He has served as President (2016–2018, 2022 till present) and as distinguished *Patron* (2019–2021) for the International Chamber for Service Industry (ICSI).

Recognized as a strategic thinker for his pioneering contributions to the field of transformational leadership, workplace spirituality, workplace well-being, sustainability, and fulfillment in personal and professional arena, Professor Dhiman is a sought after keynote speaker at regional, national, and international conferences such as the prestigious TEDx Conference @ College of the Canyons in Santa Clarita, California. Since then, he has led several major national and international conferences as a co-organizer and/or as track chair.

Recipient of several national and international academic and professional honors and awards in teaching, scholarship, and service, Professor Dhiman was awarded the Woodbury University Ambassador of the Year Award in 2015 and 2017 and MBA Professor of the Year Award in 2015; Scholarly and Creative Writing Award, 2019; Most Valuable MBA Professor Award, 2018; Most Inspirational

and Most Charismatic MBA Teacher Award 2012, 2013/2014/2018; the Steve Allen Excellence in Education Award in 2006; and the prestigious *ACBSP International Teacher of the Year Award in 2004.* Most recently, he chaired a symposium at the Academy of Management that received the "2019 Best Symposium Proposal and Showcase Symposium" Award by the MSR Division.

Professor Dhiman's scholarly accomplishments include over 65 professional conference presentations, over 150 invitations to be a keynote speaker, over 100 online webinars, participation in plenary sessions, conference track chair sessions, leading symposiums and webinars, and scores of distinguished guest lectures and creative workshops—*nationally and internationally*. He has published over 65 peer-reviewed journal articles and book chapters. As author, translator, editor, co-author, co-editor of over 40 management, leadership, spirituality, sustainability, and accounting-related books and research monographs, his most recent books include *Leadership after Covid-19: Working Together toward a Sustainable Future* (2022—Springer, with Marques); *New Horizons in Management, Leadership and Sustainability* (2021—Springer, with Samaratunge); *Bhagavad Gītā and Leadership: A Catalyst for Organizational Transformation* (2019—Palgrave Macmillan); *Managing by the Bhagavad Gītā: Timeless Lessons for Today's Managers* (2018—Springer; with Amar); *Holistic Leadership* (Palgrave 2017); *Gandhi and Leadership* (Palgrave 2015); *Seven Habits of Highly Fulfilled People* (2012); and co-editing and co-authoring, with Marques, *Spirituality and Sustainability* (Springer 2016); *Leadership Today* (Springer, 2016); *Engaged Leadership* (Springer, 2018); *New Horizons in Positive Leadership and Change (Springer, 2020)*; and *Social Entrepreneurship and Corporate Social Responsibility* (Springer, 2020). He has also translated several Indian spiritual classics into English, including the *Sahaja Gītā.*

He is *Editor-in-Chief* of *seven* multi-author major reference works: *Springer Handbook of Engaged Sustainability* (2018, Springer International, Switzerland); *Palgrave Handbook of Workplace Spirituality and Fulfillment* (2018, Palgrave Macmillan, USA); *Routledge Companion to Mindfulness at Work* (2020); *Palgrave Handbook of Workplace Wellbeing*—A (2021, Palgrave Macmillan); *Routledge Companion to Leadership and Change* (2022, Routledge, UK); *The Palgrave Handbook of Servant Leadership* (2023, Palgrave Macmillan, USA; with Roberts); and *The Springer Handbook of Global Leadership and Followership* (2023, —Springer International, Switzerland; with Marques, Schmieder-Ramirez, and Malakyan).

Additionally, he serves as *Editor-in-Chief* of *Palgrave Studies in Workplace Spirituality and Fulfillment* and *Routledge Frontiers in Sustainable Business;* as *the General Editor of a series entitled Routledge Frontiers in Sustainable Business Practice (the Series);* and as co-editor of *Springer Series in Management, Change, Strategy and Positive Leadership.*

Some of his forthcoming titles include *Leading without Power: A Model of Highly Fulfilled Leaders* (2022, Palgrave Macmillan); *Conscious Consumption: Healthy, Humane and Sustainable Living* (2022, Routledge, UK); *Wise Leadership for Turbulent Times* (2022, Routledge, UK); and *Creative Leadershift*: *Discover. Innovate. Enact.* (2022, Routledge, with Chandra Handa). He has published research with his colleagues in *Journal of Values-Based Leadership*, *Organization Development Journal*, *Journal of Management Development*, *Journal of Social Change*, *Journal of Applied Business and Economics*, and *Performance Improvement.*

Professor Dhiman has served as Accreditation Consultant, Evaluator, and Site Visit Team Leader for the Accreditation Council for Business Schools and Programs (ACBSP) for more than 25 universities in America, Canada, Europe, and Asia. He is Founder-Director of Forever Fulfilled, a Los Angeles-based well-being consultancy that focuses on workplace wellness, workplace spirituality, and self-leadership.

PROLEGOMENON

Leadership is the art of committing ourselves selflessly to a cause for common good that outlasts us.

The Editor

Humanity is currently going through a period of unprecedented change and uncertainty. A tiny virus has permanently altered our lives, and no dimension of life seems to have been spared from its frenzy. It has brought home the sobering understanding that we are *not* in control. It has heightened the awareness about our vulnerability regarding the outside world and the need to turn inward to find an abiding anchor in the inner sanctuary. In the final book X of *The Republic*, Plato tells us that "we must accept what has happened as we would the fall of the dice, and then arrange our affairs in whatever way reason determines to be best."[1] In the 300 odd pages of *The Republic*, Plato exhorts us, "organize your soul and manage the chaos within," and the outer reality will fall in place on its own accord. What Plato is essentially saying is that, to lead others, one must first lead oneself.

The disruptive change triggered by the Covid-19 global pandemic has called into question much of our settled views about how workplaces and other social institutions are supposed to function. And yet, this pandemic has heightened our awareness about life's precariousness and humanity's interdependence, fostering a greater understanding of each other's constraints. When we truly understand people, our anger toward them transforms into compassion. It has also stirred us into thinking about novel approaches to live and lead organizations and societies. It is rough road, said the great Stoic philosopher Seneca, that leads to the heights of greatness.

Now, things seem to be returning to a somewhat new normal. Perhaps it is the right time to contemplate about the *post-pandemic* leadership theory and practice. During this high-intensity moment, we must build on the lessons we have learned so far and help leaders to embrace effective leadership and change principles that brace leaders not only to survive but also to thrive during turbulent times. Given the present situation, we believe that there is a greater need for enlightened leadership and change management approaches and the role models that exemplify it. Today's hyper volatile organizations demand a more fluid, less hindered, and more distributive form of leadership. This book offers some engaging thought-positions for leading and managing organizations effectively through disruptive change.

Bon Voyage and Godspeed!

Satinder K. Dhiman

Note

1 See: Grube, G. M. A. (1992). *Plato: Republic* (2nd ed., revised by C. D. C. Reeve, p. 275). Hackett Publishing Company.

INTRODUCTION

> Those who truly understand the alchemy of power don't necessarily aspire to sit on the throne; they lead by standing behind it and watch the show unfold—with half-smile!
> —*The Editor*

Leadership is as old as humanity. Ever since the dawn of the civilization, human beings have organized themselves into various communities, by nature or by sheer necessity. Probably, initially, the need for leadership developed as an *emergent* phenomenon, mandated by the context. The 'emergent' and 'contextual' nature of leadership has remained veritable throughout the history and continues to remain so even today. There is one more leadership quality that has remained true of all good and great leaders throughout the history. It is the desire to serve, selflessly, for the greater good. When leaders are willing to serve and remain receptive to the emergent reality as it unfolds, they can lead authentically and selflessly—as the true benefactors of humanity.

Effective leadership cannot be reduced to a technique. It emanates from the humanity and authenticity of the leader. Leadership development is a hard work. As Friedrich Wilhelm Nietzsche reminds us, "Those who would be light to others, must endure burning." In the final reckoning, leadership is a journey into one's soul on a path paved by the twin light of wisdom and virtue. The image of the path or the journey could be misleading for all paths are paths away from home. In fact, leadership is not a journey; it is a homecoming.

Exemplary leaders look within, transform themselves first, and then immerse themselves in serving the common good. They are *self-directed* and *other-focused*. They do what needs to be done for the good of the whole, without any fanfare or raising a flag. Only the awakened can truly serve.

Companies around the world are facing a leadership crisis, according to the new quarterly report of the 2021 Global Leadership Forecast.[1] We believe that the solution to the current leadership crisis lies in leaders' harnessing of inner virtues, such as empathy, humility, self-awareness, self-examination, resilience, selflessness, service, and kindness. We need engaging self-effacing wisdom for serving the common good. What the world needs the most from its leaders is a compassionate wisdom, and not more power. Only when wisdom and power meet in one compassionate hand can one truly lead for the well-being of all beings. Only the awakened can truly serve.

While some can self-develop and grow into leadership roles quite naturally, some need guidance along the way. This book presents some engaging perspective on managing and leading effectively.

There is nothing more exhilarating in life than the joy of co-creation. Truly global in scope, this volume is a humble offering of more than 60 scholars and practitioners from around the world to the exciting adventure of leading from within.

The following pages provide a brief overview of the various chapters in this book.

Part I, comprising 11 chapters, focuses on *past and present leadership theories/styles/types*.

- In Chapter 1, Dr. Satinder K. Dhiman and Gursharan Kaur explore leadership lessons exemplified in the life of Marcus Aurelius, who was Roman Emperor from 161 to 18 CE. He is regarded as the last of the Five Good Roman Emperors. From the early age of 12 years, Marcus Aurelius trained himself in the strict regimen of Stoic philosophy. Stoicism seems ideal philosophy for leaders. Stoicism is a way of life that offers a set of personal virtues to help build resilience and to thrive during turbulent times. Stoicism was born in ancient Greece when its society was going through great transition and turbulence just like ours. Marcus Aurelius' leadership tenure was beset with extraordinary challenges; he transformed them into opportunities for living a good moral life in the service of common good. There is much to learn about life and leadership from this humble imperial sage who led a life well worth modeling—that of a true Philosopher-King.
- In Chapter 2, Dr. Gary E. Roberts presents a comprehensive framework for why employees resist organizational change from both functional and dysfunctional perspectives. The three broad dimensions are stewardship attributes which are productive and rationale reasons, psychological elements which entail a variety of defensive and neurotic aspects, and egoistic/political factors that promote narrow self-interest. The chapter demonstrates how the various attributes of Christian servant leadership attenuate the negative change resistance elements and accentuate the positive voice and organizational learning elements that enhance the effectiveness of organizational change.
- In Chapter 3, Michael Chaskalson, Chris Nicols, Philippa Hardman, and Richard Nichols draw on the "Navigate–Explore" framework to help explain the situation and argue that Quiet Ego Leadership—trained by way of mindfulness, a sense of interdependence, compassion, and the pursuit of one's deepest values—can assist greatly by addressing the individual and systemic obstacles to change and rapid learning. They suggest that a capacity for AIM (Allowing, Inquiry, and Meta-Awareness) enables both individuals and the systems they lead in to explore more successfully what is called for in complex, uncertain times.
- In Chapter 4, Dr. Roberta Sferrazzo explains how responsible leadership fits with a participatory management model. She opines that management and leadership have not been conceived as different domains for many years. However, whereas managerial actions are often associated with technical aspects and control practices, leadership's attitudes are connected especially with the "character" of leaders as being oriented toward followers' professional development. In this chapter, Dr. Sferrazzo analyses how a French multinational company was able to connect its responsible leadership attitudes with a participatory model of management. This happened by shifting the attention from a rational and technical approach to management to the wide spreading of the "relational" factor through the leadership style adopted, allowing the creation of sharing and collaborative acts between people.
- In Chapter 5, Professor Megan Reitz and John Higgins observe that everyday leaders choose whether to speak up or stay silent. They choose whom to listen to and whose opinion to discount, while people around them interpret what they've said and not said and decide how to respond. These choices and decisions turn into habits that have far-reaching consequences and reflect the culture of an organization. They determine whether misconduct is questioned, ideas shared, and different perspectives heard. In this chapter, the authors explore how power and authority are sustained and changed, how these shape what does and doesn't get said in the

workplace, and why engaging with the day-to-day of actual conversational practices is at the heart of organizational culture work.

- In Chapter 6, Dr. Kerri Cissna, Dr. Charles Gross, and Dr. Amanda Wickramasinghe introduce new forms of *Self-Actualized Leadership* to prepare leaders for the change that is needed to maximize human potential and prioritize diversity, equity, and inclusion in organizations. A new framework for change is introduced that blends the work of Abraham Maslow on *Enlightened Leadership* and Edwin Hollander's *Inclusive Leadership* theory. Together, these frameworks create a new mental model for change, which starts with personal (internal) development and leads to organizational (external) change. *Self-Actualized Leaders* only become self-realized by helping others bring their "whole self to work" and align their strengths and values with the organizational mission. The result of *Self-Actualized Leadership* is peak performance by individuals who have realized their personal potential and by diverse (and inclusive) teams that have mastered collaboration for organizational success.

- In Chapter 7, Sümeyye Kuşakci maintains that although contemporary research largely overlooks the managerial experience gained by past generations, pre-capitalist ages with sets of values very different from today could provide us with inestimable implementation alternatives. This chapter first attempts to reveal the leadership characteristics introduced by the *Qābus-Nāma* through a qualitative content analysis. The derived characteristics signalize a virtuous approach. The framework is then compared with the various virtuous leadership models available in the literature to see how the required qualifications for leadership have evolved throughout history. The leadership virtues emphasized by Kaykāvus display a strong similarity with ancient and contemporary virtue approaches, yet the source of virtuousness is nothing but God.

- In Chapter 8, Dr. Rebecca N. Baelen and Dr. Tracy F. H. Chang, drawing from the ancient eastern science of yoga, propose an all-inclusive framework that distills the essence of leadership down to the four foundational systems of human functioning—cognitive (mind), physiological (body), emotional (emotion), and energetic (energy). The authors contend that leadership is an expression of these four systems and their dynamic interactions, an expression that often happens unconsciously. Yoga provides scientific tools—offered through four paths (i.e., *Jñāna Yoga*, *Bhakti Yoga*, *Karma Yoga*, and *Kriya Yoga*)—which can help leaders to consciously shape the functioning of these four systems, thereby facilitating the experience of harmonious unity within themselves, with others, and with the universe. These leaders will be uniquely positioned to promote inclusive innovation in their organizations and to help their organizations achieve Sustainable Development Goals (SDGs).

- In Chapter 9, Henry O. Onukwuba and Okechukwu E. Amah observe that culture is understood from the Anthropology perspective to mean "collective ways of acting, thinking, and feeling." It is "the collective programming of the mind that distinguishes the members of one group or category of people from others." It is seen as a system of ideas lying behind the realms of observable events. Leadership is about visioning and influence. A leader must have the capacity to envision a desired future and lead his people happily on the journey. Leaders do this through a blend of leadership styles as the situation dictates. The answer to the question of how cultural tendencies influence the deployment and reception of these leadership styles, especially within the African context, remains largely elusive. This chapter seeks to explore these cultural inclinations, their evolution, and how they have defined the African leadership style.

- In Chapter 10, Dr. Anoosha Makka explores the dark side of leadership. For several decades, leadership research and business schools have focused primarily on the positive or light side of leadership. For the most part, leaders have been portrayed as heroic, authentic, admirable, charismatic, ethical, visionary, and transformational. To date, there is scant empirical research on the dark or negative side of leadership. Nevertheless, there has been a growing realization and acknowledgment by scholars that the dark side of leadership is prevalent in many organizations

today and that more research is necessary to fully grasp the impact of dark leaders on followers and organizations. This chapter presents the definition, causes, behaviors, and impact of dark leadership on organizations and followers. Suggestions are also provided to guide organizations how to deal with the dark side of leaders. The chapter concludes with lessons that can be learned from dark leaders and concludes with a few reflection questions.

- In Chapter 11, Dr. Mias de Klerk explores the contributions of Kübler-Ross (1969) beyond the grief cycle to develop insights into emotional healing to distil key lessons and provide a practical framework for leaders. Adhering to these guidelines when leading organizational change is likely to promote successful transitioning and improve the probability of change success. The grief cycle that Elisabeth Kübler-Ross developed while working with terminally ill patients became the foundation for many well-known organizational change models. These models focus on creating an understanding of the phases of change and accompanying emotions and provide guidelines on how to manage successful change interventions. However, these aspects described by Kübler-Ross often go unheeded in organizational change. The author maintains that revisiting the basics of Kübler-Ross's contributions provides insights into how to lead change to improve the probability of psychological transitioning and change success.

Part II, comprising eight chapters, focuses on *motivation, mindfulness, and the changing landscape of leadership*.

- In Chapter 12, Mira Valkjärvi, Dr. Katariina Koistinen, and Satu Teerikangas observe that with the dire state of nature, a call for an economic paradigm change has been sparked. Circular Economy (CE) aims to resolve the issues within the current economic system while easing the burden on nature. Companies that have adopted CE strategies are the frontrunners or leaders of this change. Finland as a context for this study is fruitful as it aims to be carbon neutral by 2035 and came out with a CE roadmap. With this logic in mind, they discuss five distinct CE strategies derived from both literature and empirical data, namely: life cycle, service, renewability, circular process, and hybrid. In addition, the charters outlines five case examples of the strategies adopted by companies in Finland.
- In Chapter 13, Dr. Denise Berger explores the construct of purpose in organizations, contextualizes it within a framework of corporate social responsibility and a stakeholder-centered ethos, and provides the rationale for purpose along two dimensions: the externally focused business case and the internally focused moral case. The business case for purpose is explored across three organizational facets: (a) financial results, (b) brand reputation, and (c) an organizational culture grown from employee satisfaction. The moral case is then detailed along three concepts: (a) virtuous responsibility that is tied to a moral compass, circularity, and eudaemonia; (b) social ambition, as separate from social capital, and representative of inner drive; and (c) regenerative legacy. As businesses adapt to shifting world trends, successful leaders will need to recognize the value of centering purpose in their practices.
- In Chapter 14, Dr. Wenli Wang and Larraine Brandt maintain that executives need mindful change management for leading disruptive Artificial Intelligence (AI). AI is one of the most disruptive technologies today. Like it or not: AI will be expanding for the near future. It is no longer a question of 'if'" but "how, when, and to what extent." How can the typical slow pace of organizational change be aligned with the fast-paced development of disruptive AI? Mindful change management holds is key. A mindful executive enhances awareness of the AI landscape with vision, strategy, and commitment. A mindful manager executes leadership's vision with diverse teams and dynamically adaptive processes to support an appropriate level of trust in AI systems and maintain sound decision-making. A mindful employee proactively learns and

adopts AI to take advantage of the technology to provide higher value work than the present methods allow, utilizing the assistance of AI for greater productivity and better job security.

- In Chapter 15, Dr. Bena Long, Dr. Anton Shufutinsky, Dr. James R. Sibel, and Dr. Brandy B. Hayes Shufutinsky explore the leadership challenges associated with highly chaotic environments. Crises that disrupt and jolt entire systems, such as the Covid-19 pandemic, place organizations in volatile, uncertain, complex, and ambiguous (VUCA) environments that often affect all aspects of enterprises, communities, and society. These system shocks can lead to extensive organizational damage, affecting economics, human resources, operations and can interfere with overall mission accomplishment. The authors maintain that leadership effectiveness in crises can best be realized through an advanced, preparedness-based model of leadership—*Shock Leadership*, and how mindfulness, as a core component of *Shock Leadership Development*, is necessarily intertwined throughout every element of the preparedness model and is absolutely essential for an effective crisis leadership.

- In Chapter 16, Dr. Younsung Kim examines Nike's sustainable innovation practices with the change management framework and documents the company's sustainable product development process. Nike, Inc. has appeared as a leader in the sustainable apparel industry, which may be attributed to its culture of strategic visioning, innovation, and change management. Since 2014, Nike has set a vision for a low-carbon, closed-loop future as part of the company's growth strategy and has shown a strong progress toward the company's environmental and social targets. Noteworthy is its sustainability-driven ambition to double its business while halving the company's environmental impact. To support this goal, Nike, Inc. has established three strategic aims—minimizing environmental footprints, transforming manufacturing, and unleashing human potential. The main findings will shed light on the role of organizational culture for innovation and creativity in enacting successful change for sustainable growth.

- In Chapter 17, Dr. Kemi Ogunyemi and Dr. Yetunde Anibaba contend that in an increasingly dynamic world, employee self-development could reflect their recognition of and alignment with the increasing pressure that organizations face to be relevant and profitable in their industries. Organizations need to keep changing, and therefore they need to have people who can keep improving themselves. They cite Pedler's work, which regards this as being about the person's adaptability to the evolving nature of work. The authors draw upon a rich cadre of literature, which views self-development as a process of seeking and benefitting from feedback, setting development goals, engaging in developmental activities, and monitoring one's progress on the path of self-development. Thus, self-development inspires positive change, and knowing what enhances or constrains it becomes important. This chapter, by unpacking self-development, aims to serve as a resource for educators, organizations, and self-development and change scholars.

- In Chapter 18, Dr. William T. Craddock explores the role of leadership in delivering organizational value through innovation and change management. Leadership is a broad term applicable at multiple levels of an organization. Leaders are expected to create organizational value using the methods and resources at their disposal. Common methods include leveraging the organization's overarching statements (e.g., vision), strategy, culture, and processes. Resources typically include people, money, and other assets. This is the normal pathway to organizational value. Innovation, one method to increase organizational value, has become a key driver of growth and valuation for organizations. The magnitude of change generated by some innovations requires a more formal approach to managing that change. This chapter explores the new normal of creating organizational value by leveraging agile leadership, innovation processes, and change management.

- In Chapter 19, Dr Jutta Tobias Mortlock and Dr. Lisa Strandqvist explore collective leadership and how it changes, ebbs, and flows, like the ocean, and how this is linked with mindful

organizing. The chapter is based on our case study of four courageous men who rowed across the Atlantic in a challenging competition. The data from our study suggest that two levels of awareness are needed for a resilient collective response to unexpected challenges: a conventional *task*-focused awareness, as well as a more *people*-focused awareness. This *in extremis* case study of a finite VUCA challenge provides useful insights into how teams can become prepared for being unprepared—or, in other words, demonstrate change readiness and adaptive performance in the face of complex people challenges. While leaders cannot prepare their teams for any and all *task* challenges ahead, they can indeed help their teams prepare for being comfortable with uncomfortable *people* challenges that may derail their teams from "rowing on."

Part III, comprising eight chapters, focuses on *emerging trends in leadership and change management*.

- In Chapter 20, Dr. Clarice Santos and Dr. Verônica Angélica Freitas de Paula offer an alternative lens to examine the current state of leadership, as it transcends traditional approaches toward more contemporary configurations of leadership. These emerging perspectives emphasize the process-view of leadership as something that is constructed and co-created by leaders and followers within a specific context and directed toward social change and transformation. Our view aligns with contemporary leadership theory, in particular with a community-based leadership that focuses on followers and empowerment and in fostering a sense of community to achieve shared goals. In the recent global scenario amid a pandemic, the role of communities has become increasingly important. In underprivileged contexts in the Global South, the roles of families and communities (in addition to workplaces) have been instrumental. The authors propose to stimulate discussions on leadership that is not leader-centric, but leadership within, of and from communities. Examples from case studies focusing on the ways how Brazilian slums organized to fight Covid-19 are included at the end of the chapter.
- In Chapter 21, Dr. Dung Q. Tran and Dr. Michael R. Carey explore what Ignatius of Loyola's 500-year-old spiritual philosophy and pedagogy undergirding Jesuit universities can offer organizational leaders in this era of rapid change and disruptive innovation. Following a historical review of the Ignatian spiritual and pedagogical roots of Jesuit higher education, our contribution leverages the Ignatian dynamics of indifference, discernment, and adaptation to examine how leaders in Jesuit higher education are innovating in mission-driven ways during this perilous period for colleges and universities, which are primarily dependent on campus-based, traditional age undergraduate enrollment. Particular attention is paid to the establishments of Jesuit Worldwide Learning, a collaborative global partnership providing tertiary education to refugees and other youth on the margins of the society, and Arrie College at Loyola University Chicago, the world's first Jesuit community college.
- In Chapter 22, Dr. Jack Barents explores new pathways to religious leadership. Religious leaders and their faith communities face continual change in the fluid society of the twenty-first century. Faith communities can be classified as a "missionary organization" with ideology as its main coordinating mechanism. Such organizations have specific ideological and moral challenges in adapting to change. This chapter describes several trends in how some religious leaders responded to change, and how they adapted the organization of their community and the language of their leadership. This leads up to the present situation, where churches, as highly traditioned organizations, need agile leadership to navigate contemporary challenges. A theory of traditioned agile churches is presented to describe the attitudes, sources, and practices that religious leaders and their communities need to sustain these communities in times of uncertainty.
- In Chapter 23, Dr. Elizabeth F. R. Gingerich notes that the presence of more and more women in government posts and at the helm of various business entities is notably increasing.

One common feature shared by many of these leaders is the commitment to decarbonizing economies and industrial operations through new legislation and sustainable initiatives. From Iceland to New Zealand, the International Monetary Fund to the European Commission, the installment of women to positions of command has prompted a newly focused attention on penalizing polluters, altering consumption habits, encouraging responsible investing, and reducing carbon footprints. Does this growing number of female leaders emanate from a heightened awareness of an existential threat to the planet or is it merely coincidental? Whatever the precipitating reason, it is undeniable that gender-based inequalities throughout the world have made women and girls the most vulnerable to the forces of climate change, but, in many cases, have transformed many into leaders of change as well. This chapter explores the status of female global leadership at the time of anthropogenically driven climate change.

- In Chapter 24, Dr. Karoline Evans and Dr. David Greenway examine the role of gender in relational interactions, schemas and beliefs, and contextual forces that shape the leadership process. Gender differences emerging in leadership have important consequences in the workplace. Traditionally, women have been considered less likely to emerge as leaders because social role theory suggests that gender creates behavioral expectations for women, which are incongruent with leadership responsibilities. However, with the increased prevalence of relational leadership, gender differences may decrease or even favor women as leadership is shaped by bottom-up, interactive processes. The authors suggest that taking the perspective of leadership as a process provides insight into the cognitive and behavioral mechanisms that might help minimize gender disparity in leadership emergence. Despite the positive shifts, the authors identify areas where women may still be disadvantaged in leadership outcomes. Finally, they identify trends in how the changing nature of work uncovers new opportunities for women as leaders.
- In Chapter 25, Dr. Shanetta K. Weatherspoon, Dr. Renee F. Dorn, and Tara R. Jiles present a view of the changing political landscape by highlighting building blocks to leadership, while analyzing variables that women must navigate. While women in politics have made long strides to move ahead in society and to be taken seriously professionally, there are still problems that they face when running for office and holding political positions. For example, women in politics are not viewed the same way as their male counterparts are. Gender stereotypes driven by intersectionality play a role in creating and heightening barriers experienced by women in politics along their journey to leadership. Because of this, and despite their role as leaders, women are held to dual expectations that are fundamentally different and cause a schism in perception. The chapter focuses on leadership styles: transformational, servant, adaptive, and authentic, which have been theoretically or practically linked to female leaders and, more specifically, women in political positions.
- In Chapter 26, Dr. Satinder K. Dhiman and Gursharan Kaur survey the perceptions of and challenges to women leadership in general and women leadership in education sector in particular. The barriers to women's leadership and career progression in the education sector have been well recognized and researched. Over the past several decades, women have made great gains in higher education and are now earning more degrees than men. Women leaders continue to contribute positively to organizations in myriad ways. And yet they remain largely underrepresented in leadership positions in the education field. This chapter identifies and discusses the factors that shape the success of women leaders, who, against significant odds, rise above these challenges. The authors present the metaphor of plant to signify leadership development factors. The metaphor of the plant signifies that these factors have a *dual* character: their *presence* becomes a catalyst for success, whereas their *absence* becomes a barrier to women leadership.

Part IV, comprising eight chapters, focuses on *leading effectively during disruptive times*.

- In Chapter 27, Dr. Melanie De Ruiter and Dr. Jeroen van der Velden present an integrative approach to change. Organizations are confronted with unique challenges brought on by unprecedented change. It is argued that such wicked challenges cannot be effectively handled through traditional change models. By focusing on finding a single solution and failing to consider multiple perspectives and alternative approaches, traditional models are likely to result in negative consequences for the organization and its broader ecosystem. Building on existing work, the authors propose that the changes organizations face can best be captured as a path, which can often be viewed as wicked, consisting of both wicked and benign changes. To tame wicked change paths, they consider the role of multi-echelon integrative responsible leadership. The authors discuss challenges in employing several elements of an integrative responsible leadership style (approaches to employees and external stakeholders; decision-making style) and present ways in which such challenges can be addressed through, among others, fostering cognitive flexibility and emotional intelligence and involving middle managers in change initiation.
- In Chapter 28, Dr. Nidhi Kaushal explores the inherent potential of a leader by identifying the respective leadership attributes through the valuable perspective of folktales, which acts as a character strength to make a notable change in the organization. Leadership involves the context of change itself because the practice of leadership in its unique way, through various artistic processes and the continuous efforts of the members involved and observing current conditions, is able to develop a distinct and advanced state of the organization. In this procedure, a leader's various logical qualities, emotions, psychology, wisdom, power, values, and his/her faith and commitment toward goal accomplishment have also been reflected on. The chapter identifies and analyzes the invaluable texts of Indian philosophy by the creative works of scholars, who have also included the framework of change through leadership.
- In Chapter 29, Dr. Timo J. Santalainen and Dr. Ram B. Baliga examine factors that cause the transformation efforts of State-Owned Enterprises (SOEs) to stall, revert to the statist mode, or successfully *tip* toward the market-mode from an intermediate state of dynamic equilibrium that they are labeled as *parastatal*. Over the last decades, probably no set of organizations have had to attempt as substantial a transformation as State-Owned Enterprises (SOEs) in India, Eastern Europe, and Russia. Transformational challenges in a cooperative balancing competition in free markets with its ideology of sustainability and equity are studied as a model of a parastatal organization. Forces acting in transition are identified. Topics covered include leadership, institutional theory, dynamic capabilities, and ambidexterity. Examining factors driving viability of *in-between* organizations provides invaluable lessons for publicly traded companies confronting VUCA and institutional pressures for accountability to society.
- In Chapter 30, Dr. Dunia A. Harajli observes that the culture, character, and values of people are revealed in times of crisis. The chapter examines the resilience of the Lebanese people and their leadership during the Covid-19 crisis. First, it examines resilience and what it means in times of crisis. Second, it explores leadership and crisis management. Third, it connects leadership and resilience, a quality cultivated in people as a result of multiple difficulties. Fourth, taking Lebanon as a case study, it briefly reviews the economic and political crisis that preexisted and continued during Covid-19, exposing people's resilience and their resilient leadership. Finally, Lebanese resilience and their leadership are supported by Neurohm's *Covid-19 Fever Project*, a Reaction Time Testing (RTT) framework which implicitly shows how resilience, optimism, and the right communication tools are primary ingredients in crisis management.
- In Chapter 31, Dr. Kemi Ogunyemi and Dr. Omowumi Ogunyemi explore the concept of self-leadership and its different elements while giving a practical guidance for attaining self-leadership through an application of the SWOT analysis. It also gives recommendations for

future empirical research. In a discourse about change during the human quest for well-being, a key point to evaluate is its motive. The motive of change may be internal or external to the individual and often involves both, and this motor or leader gives direction to change while its quality of leadership influences the outcomes of the process. With regard to the external motive, the term "leadership" invokes thoughts of followers whose growth and development are guided by another individual who is an icon of positive change. Self-leadership, conversely, involves a purposeful motivation of the self from within the subject and is a key area for development for anyone who wants to lead others. Self-leadership relies on a force of change within the individual, although it is often aided by external motivation. The chapter explores the concept of self-leadership and its different elements while giving a practical guidance for attaining self-leadership through an application of the SWOT analysis. The chapter also gives recommendations for future empirical research.

- In Chapter 32, Dr. Julia Margarete Puaschunder addresses leadership and change implied by artificial intelligence (AI), robotics, and big data-derived inferences considering Covid-19. The currently ongoing introduction of AI, robotics, and big data into our contemporary society is causing an unprecedented market transformation that comes during a time of the greatest pandemic in centuries. Internet connectivity, GDP, anti-corruption, and market capitalization for technological innovations are essential ingredients for pandemic prevention and access to healthcare around the world. Leadership and change may create an enormous potential for digitalization, aiding long-term impaired patients after Covid-19. These so-called Covid-19 Long Haulers have also started a trend of quick information exchange online, who require, as vulnerable patient population, an extra protection of their rights and dignity in the digital age. Future research demands for preventive medical care coupled with not only real-time measurement of health status but also the socio-economic dynamics of human rest and recovery aided by novel technologies need to be explored.

- In Chapter 33, Dr. Pauline Ash Ray and Dr. Wenli Wang explore leadership strategies for technology change. Change in organizations today is pervasive and fast due to rapid technology change and global connections. They cite research that shows that employees experience change in technology-induced job content, interpersonal relationships, organizational power/status, and decision-making approaches resulting in uncertainty, unfamiliarity, misinformation, and even job insecurity. Change management is hence critical. Research shows that management strategies that can overcome resistance to change and facilitate readiness to change will assist in its successful implementation of technological change. These strategies include clear communication, purposeful training, proper management support, and availability of technical resources. Managers must create a plan, communicate, and support the change with resources and celebrate progress.

Note

1 See: Edward Segal, E. (2021, May 19). Latest corporate crisis: Only 11% of surveyed companies have a strong leadership bench. *Forbes*. www.forbes.com/sites/edwardsegal/2021/05/19/only-11-of-companies-have-a-strong-leadership-bench-according-to-new-study/?sh=34ec9ae92b62

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PART I

Leadership Theories/Styles/Types

Past and Present

1

WHAT WOULD MARCUS AURELIUS DO?[1]

The Stoic Art of Leading and Managing Change during Turbulent Times

Satinder K. Dhiman and Gursharan Kaur

Introduction

This chapter explores leadership lessons exemplified in the life of Marcus Aurelius, who was the Roman Emperor reigning from 161 to 180 CE. He is regarded as the last of the Five Good Roman Emperors—Nerva, Trajan, Hadrian, and Antoninus Pius, being the other four. From the early age of 12 years, Marcus Aurelius trained himself in the strict regimen of Stoic philosophy. Stoicism, writes Robertson (2021), is an ideal philosophy for leaders. Stoicism is a way of life that offers a set of personal virtues grounded in reality to help build resilience and thrive during the turbulent times. Hailed as "the most important and influential development in Hellenistic philosophy" (Long, 2001, p. 107), it is a school of ancient Greco-Roman philosophy whose influence has persisted to the present day. Stoicism was born in ancient Greece when its society was going through great transition and turmoil, just like ours.

This chapter draws primarily on *Meditations*, a book that was never intended for publication and is Marcus Aurelius' only extant work. It includes Roman emperor's intimate notes to himself on life and leadership. It is a wonder of wonders that this noblest of the emperors found time to jot down his thoughts in this personal journal under the grueling conditions of camp life on the Roman frontier! In the estimation of the Greek historian, Michael Grant, it is "one of the most acute and sophisticated pieces of ancient writings that exists, and, incidentally, *the best book ever written by a major ruler*" (cited in Aurelius, 2002b, p. 2; emphasis added). Here, then, we have the highest testimony in the form of lived wisdom of a major world leader who proved with his life example that "Even in a palace life may be led well" (*Meditations*, 5.16).

According to *Historia Augusta*, Marcus Aurelius would often quote a famous saying from Plato's *Republic*, that "those states prospered where the philosophers were kings or the kings philosophers" (see: Magie, 1921, p. 199). Accordingly, this chapter also briefly explores Plato's conception of the meeting of power and wisdom in aspiring leaders. All in all, the goal of this chapter is to distill some timeless leadership lessons to illumine the path of present-day leaders from the life of a Roman Emperor whom Matthew Arnold hailed as "perhaps, the most beautiful figure in history."

Marcus Aurelius: The Good and Great Leader

Marcus Aurelius has been hailed as "the noblest of all the men who, by sheer intelligence and force of character, have prized and achieved goodness for its own sake and not for any reward" (Grant, 1993, 139). His leadership tenure was beset with extraordinary challenges of natural disasters and

wars; he transformed them into opportunities for living a good moral life in the service of common good. The famous historian Edward Gibbon wrote that, under Marcus Aurelius, "the Roman Empire was governed by absolute power, under the guidance of wisdom and virtue" (1994, p. 90). There is much to learn about life and leadership from this humble imperial sage who led a life well worth modeling—that of a true Philosopher-King.

He had the absolute power, but he did not let it corrupt him. In this, he stands as a solitary exception to Lord Acton's oft-quoted dictum, "Power tends to corrupt, and absolute power corrupts absolutely." The power did not corrupt the Roman Emperor, as it was guided by the light of reason and virtue.

According to Plato, love of wisdom is the most important quality of a leader. One may ask why Plato laid so much emphasis on the virtue of wisdom in a leader. In Plato's view, the power should reside with a person of knowledge because only a wise person can use power *virtuously*, for the good of the whole. Hence, Plato's famous observation that humanity will not be saved of trouble until philosophers become kings or kings become philosophers. Plato says that philosophers, the wise ones, should be the leaders of the society, for only the wise ones can put the good of the community ahead of their own good. Only when the wise rule that the justice will prevail. And only in a just society, people can live well and happily. In his book *Advancement of Learning*, the famous English philosopher, Francis Bacon (cited in Durant, 1953, p. 92), tells us that "It is almost without any instance that any government was unprosperous under learned governors." Marcus Aurelius was one such learned leader. Only when the wise rule that the justice will prevail. And only in a just society, people can live well and happily.

In this context, we have the testimony of the greatest of historian of the Enlightenment period:

> If a man were called to fix the period in the history of the world, during which the condition of the human race was most happy and prosperous, he would, without hesitation, name that which elapsed from the death of Domitian to the accession of Commodus. The vast extent of the Roman empire was governed by absolute power, under the guidance of virtue and wisdom.
>
> *(Gibbon, 1994, p. 90)*

As Gibbon has rightly observed, even absolute power when guided by reason and virtue leads only to the good of the masses. This is precisely the theme of Plato's most famous work, *The Republic*. Only the wise are fit to rule for the common good. In the next section, we briefly present Plato's conception of wise leaders and the development of Marcus Aurelius as a leader.

Philosopher-Kings: Plato's Vision of the Best Leaders

Plato brought an ennobling character to the enterprise of power that is highly relevant in the present world. In his most famous work, *The Republic*, perhaps the single most influential book in the history of Western philosophy, he presents the vision of philosopher kings. These are wise leaders who live a simple life and lead for the good of their communities. In what is perhaps the most important passage in *The Republic*, Plato tells us that one of two things needs to happen for philosopher kings to rule:

> Unless either philosophers become kings in their countries or those who are now called kings and rulers come to be sufficiently inspired with a genuine desire for wisdom; unless, that is to say, *political power and philosophy meet together* . . . there can be no rest from troubles, my dear Glaucon, for states, nor yet, as I believe, for all mankind.
>
> *(*Republic *V. 473d; Plato, 1945; emphasis added)*

"This," says Durant (1953, p. 21), "is the keystone of the arch of Plato's thought."

Why is that most leaders in power are far from being wise and often crumble under the weight of power? It is because such leaders lack the virtues of wisdom and temperance and start using power to further their selfish ends. In one of the most critical passages in Book VII of the *Republic*, at the end of his famous Allegory of the Cave, Plato presents the view that the true rulers will hold power as an *unavoidable necessity*, and not as an object to be desired and acquired or to wield: We do not want unjust polity any longer "where men live fighting one another about shadows and quarrelling for power, as if that were a great prize" (*The Republic*, Book VII, 520c). The kind of just polis that we need will have rulers, Plato tells us, "unlike any ruler of the present day," because our rulers will "think of *holding power as an unavoidable necessity*" (*The Republic*, Book VII, 520e).

Plato was well aware that only in a well-governed society, it is possible for people to live a happy life. He points out that "it is hard to face up to the fact that there can be no happiness, either public or private, in any other state" [except ruled by Philosopher-Kings] (473e 4–5; Plato, 1992, p. 149). Hence, his assertion that only the philosophers, the wise ones, should be the leaders of the society. For only the wise ones can put the good of the community ahead of their own good. Only when the wise rule that the justice will prevail. And only in a just society, people can live well and happily.

Why was Plato so categorical that only the truly wise are qualified to rule? It is because only the wise are *fit* to rule through their knowledge of the common good. Hence, his central thesis: Unless rulers become kings or kings become rulers, the humanity will not find respite from its troubles.

Plato's greatest contribution to the political theory was his view that leadership is to "to be undertaken, not for personal gain, but for the good of the society." This is the true essence of all good and great leadership. The only leadership that makes sense is servant leadership. The rest is, as they say, all vanity. Only a person who has nothing left to do for himself/herself should become a leader. Marcus Aurelius was one such leader. Acknowledging Marcus' abiding influence, the great historian Edward Gibbon rightly observes: "His memory was revered by a grateful posterity, and above a century after his death many persons preserved the image of Marcus Antoninus among those of their household gods" (1994, p. 90).

The Making of the Philosopher-King

Musonius Rufus, who was the teacher of Epictetus, has written that *kings should also study philosophy*: "For I believe a good king is from the outset and by necessity a philosopher, and the philosopher is from the outset a kingly person" (Musonius, 2011, p. 42). To explain, Musonius asks, albeit rhetorically, "Is it possible for anyone to be a good king unless he is a good man?" And goes on to answer, "No, it is not possible." On the other hand, argues Musonius, a good person is entitled to be called a philosopher "*since philosophy is the pursuit of the ideal good*" (see, Musonius et al., 2020, p. 38, emphasis added). Marcus Aurelius tells us that he was introduced to the writings of the great Stoic philosopher, Epictetus, by Rusticus who gave Marcus a copy of the *Discourses of Epictetus* from his personal collection (*Meditations*, 1.7).[2]

Marcus Aurelius was born in Rome in 121 and ruled over Rome for 20 years until his death in 180 CE—first ruling jointly with his adoptive brother, Lucius Verus, from 161 to 169 CE. He endowed four chairs of philosophy in Athens in 176. Matthew Arnold (cited in Oates, 1957, p. 598) described Marcus Aurelius as "perhaps, the most beautiful figure in history." He had more than his share of misfortunes throughout his entire regime: rebels within and barbarian without, military violence, plague, and unexpected deaths of family and friends. He has been hailed as a close realization of Plato's ideal of the Philosopher-King presented in Book V of the *Republic* (473d) and the last of the Five Good Roman Emperors. American historian, Will Durant, tells us about the circumstance of his birth and early preparation as the future emperor:

> Three months after the boy's birth his father died, and he was taken into the home of his rich grandfather. Hadrian was a frequent visitor there; he took a fancy to the boy and saw in him the stuff of kings. Seldom has any lad had so propitious a youth, or so keenly appreciated his good fortunes . . . time struck a balance by giving him a questionable wife and a worthless son.
>
> *(1972, p. 425)*

Marcus showed the signs of a great leader quite early. His good fortune translated in terms of the education he received, as the first book of the *Meditations* (1.1–1.16) amply shows. But good fortune is never anyone's secure possession. Marcus would face great challenges in his personal and public life later. His life would remain full of ironies and contradictions. Perhaps, gods knew this and braced the lad early on with the inner shield of Stoic philosophy.

The moral training Marcus received from his grandfather and mother must have been excellent. Erwin Edman writes about Marcus' preparation in his fine introduction to George Long's translation of the *Meditations*:

> At the age of eleven, Aurelius dedicated himself to religion, for philosophy all his life was with him a kind of religion, the true inward religion that lay behind the rites and ceremonies of the imperial religion which he was careful and content to observe. He studied law and he studied arms. He had the education of an imperial gentleman, but of a gentleman who felt something missing in the outward show and in the outer world and felt ultimately that peace, if not happiness (which was impossible) lay in oneself.
>
> *(Edman, Long, 5)*

As the given passage clarifies, Marcus' education proceeded in a highly precocious and meticulous manner. As Durant (1972, p. 425) writes, "Four grammarian, four rhetors, one jurist, and eight philosophers divided his soul among them." Recounting his debt, Marcus himself writes: "To the gods I am indebted for having good grandfathers, good parents, a good sister, good teachers, good associates, good kinsmen and friends, nearly everything good" (*Meditations*, 1.17, Long, Trans.).

If life *as lived* is any measure of man, Marcus proved himself every bit worthy of his education. As various entries in his notebook (e.g., *Meditations*, 3.4, 7.28, 8.55, 9.1, and 11.18) attest, he constantly strived to remake himself in the manner of the Stoic ideal of moral progressor. In progressing toward this ideal of a Stoic sage, Marcus exhorts us to keep doing what needs to be done, and to keep moving forward steadily, without expecting any credit from anyone. Above all, "Do not expect Plato's ideal Republic, be satisfied with even the smallest step forward, and consider this no small achievement" (*Meditations*, 9.29; trans., Grube, pp. 92–93).

How did history view Marcus' contribution as a leader? He lived a life that was full of challenges, both in his personal and public lives. Suffice to say that in due course, time did do its justice in acknowledging Marcus' contribution. As a recent biographer has noted, "He truly was a man for all seasons, and those seasons include the twenty-first century" (McLynn, 2009, p. xvii). Will Durant (1972, p. 432) writes that in the fall of 176, after almost 7 years of war, Marcus reached Rome and was received as the "savior of the Empire" and "all the world acclaimed him as at once a soldier, a sage, and a sanit." Durant tells us about the last days of the emperor's life in the following poignant words:

> Marcus was in his camp at Vidobona (Vienna) when sickness struck him. Feeling death at hand, he called his son, Commodus, and presented him to the army as the new emperor. Returning to the couch he covered his head with the sheet and soon afterward died. When his body reached Rome *the people had already begun to worship him as god who for a while has consented to live on the earth.*
>
> *(1972, p. 432; Emphasis added)*

In the last years of his life (between 170 and 180 CE), while on campaign, he composed his *Meditations* on Stoic philosophy as a series of spiritual exercises for his own guidance and self-improvement. This book (essentially a personal notebook, a philosophical diary, perhaps, never meant for publication) reveals a man seeking solace by withdrawing into the "inner citadel" (Hadot & Aurelius, 1998) of his soul—striving for inner peace through wisdom, self-control, and acceptance. It presents one of the most poignantly intimate pictures time has preserved of its great men. This little book of *Meditations* provides, says Durant (1972, p. 131), "a glimpse of a frail and fallible saint, pondering the problems of morality and destiny while leading a great army."

The Meditations: A Classic Par Excellence of Life and Leadership

The philosophical reflections of Marcus Aurelius are contained in a book titled *Mediations*. Ernest Renan, the great French orientalist, calls *Meditations* an "eternal Gospel" (cited in Hadot & Aurelius, 1998, p. vii). "Reading the *Meditations*," says Sugrue (2021) in his fine lecture on Marcus Aurelius, "one gets the glimpse of a noble man who stood at the pinnacle of worldly power, and yet lived the inner life of a saint." Sugrue (2021) tells us that Marcus Aurelius remains a solitary exception to Lord Acton's dictum: power corrupts and absolute power corrupts absolutely. Absolute power did *not* corrupt Marcus. It only *ennobled* him.

The Meditations, "purely private notebook for Marcus' reflections," is rightly judged by Gill to be "a work without parallel among writings surviving from Classical antiquity" (cited in Aurelius, 2011, pp. viii, vii). These meditations were written expressly for personal edification and self-instruction and by way of self-exhortations. In fact, its original title (*Ta eis heauton*) roughly translates as "To Himself." John Stuart Mill thought the twelve books of reflections were the equal of the Sermon on the Mount, while Renan called them "the most human of all books" (see: McLynn, 2009, p. 252).

The historian Michael Grant (cited in Aurelius, 2002b, p. 2) has called *Meditations* "one of the most acute and sophisticated pieces of ancient writing that exists," and "incidentally, the best book ever written by a major ruler." Epictetus' influence can be seen throughout the *Meditations*. "It is fair to say," writes Hadot, "that the essential substance of Marcus Aurelius' *Meditations* comes from Epictetus" (Hadot, 1995, p. 195). In the opening chapter of his *Meditations*, Marcus Aurelius thanks his own teacher Rusticus for having introduced him to the *Discourses of Epictetus* (1.8) and quotes the philosopher several times (4.41; 11.37; 11.38; 11·39; 4.49.2–6.). We can also intuit the practical nature of Epictetus' teachings from one of his observations: "When a youth was giving himself airs in the theatre and saying, 'I am wise, for I have conversed with many wise men,' Epictetus replied, 'I too have conversed with many rich men, yet I am not rich!'" (*Golden Sayings* 65).

Hadot (1995, p. vii) calls the *Meditations* "an inexhaustible source of wisdom" and provides the following pointers to delve into the book: "It is not a book to be read in one sitting. One must return to it often, in order to discover in it, day by day, some nourishment which suits the momentary states of the soul." J. S. Mill has likened the twelve books of *Meditations* series to the *Sermon on the Mount*. No wonder, Durant (1972, p. 446) calls this book of this saint of humanity as the "Fifth Gospel." In the next section, we draw extensively from this treasure trove of virtue and wisdom to illustrate some key life and leadership lessons.

Life and Leadership Lessons: À la Marcus Aurelius

For Marcus Aurelius, philosophy was a way of life, a design for living, and not an occasion for mere speculation. Aurelius (2002b, p. 4) write:

> It is fine for scholars to study Marcus, but it is natural for the captains of industry and armies to carry him in their briefcases, for this was a man of action, not merely words, and the few words he wrote to himself were meant to incite actions, not dissertations.

Marcus wrote *Meditations* as a manual to incite action, not as an intellectual treatise. He was a *warrior* of wisdom, not a *librarian* of wisdom (see, Robertson, 2000, pp. xx–xxi). We discuss next seven key life and leadership lessons distilled from *Meditations* of Marcus Aurelius.

1. Live an Examined Life

Throughout his life, Marcus Aurelius continued to engage in rigorous self-examination. The *Meditations* is a classic example of an emperor exhorting to himself, at the end of the day, to live an examined life. The running theme in the *Meditations* is constant vigilance over one's mind and heart through self-reflection, introspection, and self-discipline. In this daily routine of self-reflection, Marcus was following the standard Stoic practice: *Rehearse* your day in the morning, and *review* your progress in the evening. Stoics regard Socrates as their root teacher, who was the first thinker who declared, "An unexamined life is not worth living" (*Apology*, 38a).

In *Meditations* 4.24, Marcus tells us, "Ask yourself at every moment, is this necessary?" The success of such exercises depends upon the degree of self-honesty one can garner. When leaders practice such self-integrity as a part of their daily reflection, they can avoid falling prey to many pitfalls born of self-obliviousness and cluelessness that lead to their downfall. Likewise, reviewing the activities of the day, one may ask oneself daily, "Am I growing in goodness? Am I pursuing the right, the true, and the beautiful?"

Elsewhere, Marcus recommends the following practice: In the morning when you rise unwillingly from your bed, let this thought be present: I am rising to the work of a human being. Why then am I dissatisfied if I am going to do the things for which I exist and for which I was brought into the world? Or have I been made for this, to lie under the covers and keep myself warm (5.1)?

These exhortations are practice-oriented and offer Marcus' design for living an examined life. Marcus never loses sight of the fundamental fact of the precariousness and brevity of human life. So, his recurrent refrain is to live with a sense of utmost urgency: "This is the mark of perfection of character—to spend each day as if it were your last, without frenzy, laziness, or any pretending" (7.69). Marcus Aurelius constantly asks himself: 'Are my guiding principles healthy and robust? On this hangs everything.' Elsewhere, he reminds us: You could leave life right now. Let that determine what you do and say and think (2.11).

2. Seek to Retreat within

Marcus wrote the content of the *Meditations* by way of self-exhortations at the end of his busy days of camp life. They were exercises in self-renewal, necessary for personal mastery or private victory which is of paramount importance for the leaders. In various contemplative traditions, they are described as "polishing the mirror" or "sharpening the saw." In his characteristic style, Marcus explains that there is no better place to seek self-renewal than the inner sanctuary of our own self (see Aurelius, 2002a, p. 23):

> People seek retreats for themselves in the countryside by the seashore, in the hills, and you too have made it your habit to long for that above all else. But this is altogether unphilosophical, when it is possible for you to retreat into yourself whenever you please; for nowhere can one retreat into greater peace or freedom from care than within one's own soul . . . So constantly grant yourself this retreat and so renew yourself; but keep within you concise and basic precepts that will be enough, at first encounter, to cleanse you from all distress and to send you back without discontent to the life to which you will return.
>
> Meditations*, 4.3*[3]

Stoics believe that we all have an inner sanctuary that we can retreat to and seek peace and freedom in the inner recesses of our soul. This "invulnerable fortress" (8.48)—"Inner Citadel"—is available to all of us to retreat to and to constantly renew ourselves. Additionally, Marcus recommends that we keep certain pithy maxims at hand to dip into and draw strength from. These epigrams are sprinkled throughout the 12 books of the series *Meditations*. We provide next a sampling of these wise sayings for a ready reference (mostly in Hayes' fine translation). They are self-explanatory and do not need any commentary!

> If you seek tranquility, do less. Or (more accurately) do what's essential . . . do less, better. Ask yourself at every moment, "Is this necessary?" (Meditations, 4.24)
>
> Life is short. That's all there is to say. Get what you can from the present—thoughtfully, justly. (4.26)
>
> It's unfortunate that this has happened. No. It's fortunate that this has happened, and I've remained unharmed by it—not shattered by the present or frightened of the future. (4.49)
>
> Nothing happens to anybody which he is not fitted by nature to bear. (5.18)
>
> The best revenge is not to be like that. (6.6)
>
> Soon, you would have forgotten everything.
>
> Soon, everyone would have forgotten you! (trans., Hadot & Aurelius, 1998, p. vii)
>
> The art of living is more like wrestling than dancing, for it requires that we should stand ready and firm to meet onsets which are sudden and unexpected. (7.61, Hard, trans., slightly modified)
>
> Nothing is good except what leads to fairness, and self-control, and courage, and free will. And nothing bad except what does the opposite. (8.1)
>
> Waste no more time arguing what a good man should be. Be one. (10.16)
>
> It never ceases to amaze me: we all love ourselves more than other people but care more about their opinion than our own. 12.4

3. Strive to Live a Virtuous Life

True to his Stoic heritage, Marcus Aurelius upholds the sovereignty of four cardinal virtues in living a fulfilling life, in the following manner:

> If at some point in your life, you should come across anything better than justice, honestly, self-control, courage—than a mind satisfied that it has succeeded in enabling you to act rationally, and satisfied to accept what's beyond its control—if you find anything better than that, embrace it without reservations—it must be an extraordinary thing indeed—and enjoy it to the full.
>
> *(*Meditations *3.6, Trans., Hays)*

As the myriad entries in his notebook attest, Marcus lived and governed by these precepts. The Stoics realized that virtue, wisdom, and excellence of character were the ingredients of a happy life. Nevertheless, one should not expect that others should recognize one's excellence. Marcus quotes an old saying from Antisthenes: "It is kingly to do good and yet be spoken of ill" (7.36). To live virtuously is necessary and sufficient condition for living a fulfilled life. As Emerson (1890) writing on the topic "heroism" in his fine collection of *Essays, First Series*, has observed, "The essence of greatness is the perception that virtue is enough." One of the most distinguishing features of Stoicism is that it *equates* virtue with happiness or flourishing or eudaimonia. This is characteristic of all

Greek thinkers. Aristotle, for example, presents the case for virtue ethics (as a necessary condition for Eudaimonia) in his book *Nicomachean Ethics*.

The Stoics (esp., Epictetus, Seneca, and Marcus Aurelius) also make virtue as a pre-condition for eudaimonia (a well-lived, worth living life), but differ from Aristotle's standpoint in one important manner. While Aristotle considered securing a certain measure of "externals" (such as health, wealth, friendship, and even good luck) as *essential* for eudaimonia, Stoics were categorial in asserting that virtue alone is *necessary* and *sufficient* for living a fulfilled life. These "externals" they regarded as "preferred indifferents." Nice to have, but *not* necessary. The reason being that these externals are not in our control ("not up to us"), and if our well-being is tied to them, it will not be secure amidst the "slings and arrows of outrageous fortune," to borrow a felicitous phrase from Shakespeare.

4. People are Born to Work Together: Either Accept Them or Help Them Change

Throughout the *Meditations*, Marcus' humanity clearly shines. He judged himself strictly and others leniently. He reluctantly concedes that there are bad people in the world. The way to deal with them is to remember that they, too, are helpless humans, victims of their own faults. "If any man has done thee wrong, the harm is his own . . . forgive him." As a leader, what is one's responsibility toward others? Marcus' makes it clear in the *Meditations* (8.59): "People exist for the sake of one another; teach them, then, or bear with them." In one of the most-quoted passages from the meditations, Marcus exhort himself, thus:

> When you wake up in the morning, tell yourself: the people I deal with today will be meddling, ungrateful, arrogant, dishonest, jealous and surly. They are like this because they can't tell good from evil. But I have seen the beauty of good, and the ugliness of evil, and have recognized that the wrongdoer has a nature related to my own—not of the same blood and birth, but the same mind, and possessing a share of the divine. And so none of them can hurt me. No one can implicate me in ugliness. Nor can I feel angry at my relative, or hate him. *We were born to work together like feet, hands and eyes, like the two rows of teeth, upper and lower.*
>
> *(*Meditations*, 2.1; emphasis added)*

In this essential passage, Marcus acknowledges that he will dealing with difficult people daily. He is convinced that our shared responsibility toward our fellow human beings is to either help them change (through personal role-modeling) or to accept them as they are. What an object lesson in leadership! He provides a compelling rationale for this insightful approach. A person who has seen the beauty of selflessness and ugliness of self-centeredness will realize life is a joint venture, in which each part needs to work for the good of the whole. What is not good for the hive, wrote Marcus, is not good for the bee either (6.54).

In this regard, Stoics also put forth an idea that is highly relevant in the present-day war-ravaged world of international politics. It was their conception of cosmopolitanism—the notion that we are all "citizens of the universe"—that opposed the traditional distinction between Greeks and barbarians. Their "polis" was the "cosmos," and that is what made them "cosmopolitan." The American philosopher Martha Nussbaum calls "patriotic pride" "morally dangerous" and avers that one owes allegiance "to the worldwide community of human beings" (2002, p. 4)." The ancient wisdom dictates that every individual is connected with the rest of the world, and the universe is fashioned for universal harmony. Although Marcus Aurelius does not use the term "cosmopolitan," he clearly thinks himself to be the citizen of the world: "my city and country, so far as I am Antoninus, is Rome; but so far as I am a man, it is the world" (*Meditations*, 6.44, trans., Long).

5. *Take a Cosmic View of Human Situation*

Marcus Aurelius refers to this practice of "taking a view from the above' at several places in his *Meditations* (e.g., 4.33, 5.23, 5.24). In this exercise, we try to take a dispassionate view of our worldly concerns and assess them in the cosmic scale: as the infinitesimal, fleeting, dreary, and, in a word, "indifferent," in relation to the Stoic perspective according to which virtue is the only true good. Marcus Aurelius assures us that this view from the above will relieve us from the daily burdens of our human existence and foster a sense of wonder: Dwell on the beauty of life. Watch the stars, and see yourself running with them (*Meditations* 7.47).

This exercise is all about transcending one's individual perspective for a more total perspective that sages from all ages have bidden us. In his work *Human, All Too Human*, Friedrich Nietzsche, remembering Plato's words in the *Republic* (604c), says, "All in all, nothing in human affairs is worth taking very seriously, nevertheless" (1996, p. 260). This understanding is particularly relevant during the present times of high stress level and anxiety.

Marcus strived to live his life in accordance with nature, subordinating his personal will to the cosmic will. He writes in *Meditations* in a style reminiscent of Lao Tzu:

> If it is good to you, O Universe, it is good to me. Your harmony is mine. Whatever time you choose is the right time. Not late, not early. What the turn of your seasons brings me falls like ripe fruit. All things are born from you, exist in you, return to you.
>
> *(4.23)*

6. *Memento Mori: Remember the Finitude of Human Existence*

This practice is about reminding ourselves about the impermanence of things, relations, and events, including our own mortality. It said that in the ancient Rome, according to a practice hankering back to the more virtuous days of the Republic, Roman emperors had people whispering "*sic transit gloria mundi*" (worldly glories are fleeting) and "memento mori" (remember you are mortal) into their ears and their generals' ears during the parades and the chariot rides celebrating their triumphs.

Epictetus puts it succinctly, "Continually remind yourself that you are a mortal being, and some-day will die. This will inspire you not to waste precious time in fruitless activities, like stewing over grievances and striving after possessions" (cited in Torode, Epictetus, 2017, p. 25). This exercise is not about obsessively brooding over death all the time. Rather, it is about living urgently and authentically—making the most with what we have in the time we have. It is about reminding our-selves how transient, yet precious, life is and living it fully, without getting too attached to things, people, and positions. The moment we realize how fragile life is, we stop making "to-do" lists and start working on "to-be" list.

Apple ex-CEO Steve Jobs' Stanford (2015) commencement speech, given 6 years before his death, was a moving meditation on mortality. He reminded the graduating class that "death is the destination we all share. No one has ever escaped it. And that is as it should be, because death is very likely the single best invention of life. It is life's change agent."

Perfunctorily, much of this may be seen as pessimistic, naive, passive resignation to fate; however, stoic apathy does not mean listlessness but invulnerability to perturbations. Additionally, this stance emanates from a deep and dynamic understanding of *how* things are. How are the things, really? The way the Ruler ordains them. How does the Ruler ordain? For the good of the whole. Under a benevolent providence, all that happens is for the good of the Whole (see *Meditations* 3.11). Far from being morbid, frequently meditating on the finitude of our human existence could help us appreciate the time we have and make the most of life by becoming aware of its inherent fragility,

precariousness, and preciousness. Therefore, the wise person prefaces every undertaking with a reserve clause—"God willing" or "circumstances permitting."

7. Above All, Avoid the Power Trap!

Marcus exhorts us to avoid the power trap and accept leadership only as a matter of necessity, as something that cannot be helped. As stated earlier in this chapter in the section on Plato, it maintains that the best leaders are reluctant to lead but do so as a matter of necessity, as they do not wish to be ruled by someone inferior. Such leaders do not actively seek avenues for power or authority; they are challenged to lead, warranted by the dire circumstances. And when the leadership does actually "happen" to them, they do not see it as an opportunity to wield power. This is a far cry from most of the present-day leaders who often seek power for its own sake and for self-aggrandizement.

In one of the most memorable passages in the entire *Meditations*, Marcus hands over all the keys to kingdom:

> Make sure you're not made "Emperor," avoid that imperial stain. It can happen to you, so keep yourself simple, good, pure, saintly, plain, a friend of justice, god-fearing, gracious, affectionate, and strong for your proper work. Fight to remain the person that philosophy wished to make you. Revere the gods, and look after each other. *Life is short—the fruit of this life is a good character and acts for the common good. Meditations*, 6.30
> *[see: Holiday & Hanselman, 2016, p. 112; Emphasis added]*

In this key entry, Marcus shares his perspective on how to act once you have been challenged to lead. True to his Stoic heritage, he draws upon the four Greek cardinal virtues—justice, temperance, courage, and wisdom—as a guide to leader's behavior. When it comes to distilling the essence of what matters most in life and leadership, Marcus never fails. It is about remembering that life is short, and art is long and that best way to life a fulfilling life is through a selfless devotion to a cause that is geared toward the good of all. This is only way to use power nobly and not letting the power go to one's head.

Was Marcus Aurelius a Good Leader?

It has been often observed that although his four immediate predecessors had adopted "from among the best men" as their successors, Marcus made a grave mistake by appointing his son, Commodus, as his heir who turned out to be one of the worst Roman emperors—joining the infamous ranks that include Nero and Domitian. Ausonius XIV caustically remarks that Marcus "inflicted only one injury upon his country, he had a son" (cited in Aurelius, 1983, p. vii). This led historian Cassius Dio to remark, "For our history now descends from one a kingdom of gold, to one of iron and rust." In all fairness to Marcus, he had only two options: disfranchising his son and leaving him alive (and thereby exposing the regime to the risk of a civil war) or killing his only son for his flawed character. He simply tried to make the best of a bad situation. If perhaps Marcus had lived for another decade (he died at the age of 58), he would have had time to instruct his son in the art of public administration. Even the wisest of Roman emperors could not bequeath wisdom and virtues to his son.

Was Marcus Aurelius a good leader? His achievements in nearly 6 years of war were quite impressive—more so given his total lack of military background. He had shown courage, endurance, and true leadership, and all of this while suffering grievously from continued ill-health. With reason, the Roman Historian, Cassius Dio, said that "he not only possessed all the other virtues but was also a better ruler than anyone else who had ever been ruler" (cited in McLynn, 2009, p. 368). In the estimation of a modern biographer, Frank McLynn, Marcus'

> [G]reatness as a human being, though, is incontestable, and it comes down to two main propositions. Marcus had the very highest standards of integrity and responsibility; perhaps no man in history ever had a more elevated sense of duty . . . . The other obvious sign of Marcus's greatness was that he himself was a standing refutation of the famous dictum of Lord Acton: "power tends to corrupt and absolute power corrupts absolutely." Marcus had absolute power, but never used it for selfish, evil, despotic or corrupt purposes.
>
> *(2009, p. 254).*

If the best way to learn, live, and lead is by example, then Marcus succeeds admirably on all counts. As we noted before, he remains the solitary historical figure who comes closest to the realization of Plato's ideal of a philosopher-king *in action*. Plato averred that humanity will not find respite from its troubles until rulers become philosophers or philosophers become rulers (*Republic* 473d). In Plato's view, philosopher is a lover of wisdom who embodies four cardinal virtues—prudence, justice, courage, and temperance (*Republic* 427e). That Marcus himself lived such a life of virtue is evident from his entry 6.47: "The only thing that isn't worthless: to live this life out truthfully and rightly. And be patient with those who don't" (trans., Hays).

Further, he tells us in his entry 10.8, "Claim your entitlement to these epithets: good, decent, truthful; in mind clear, co-operative and independent" (trans., Hammond). Then comes the final assurance in the same entry: "If you maintain your claim to these epithets—*without caring if others apply them to you or not*—you will become a new person, living a new life" (10.8 trans., Hays). To be initiated into such philosophy is to be born again.

According to Marcus Aurelius, because it *could happen to you*, the key to being a good leader is to cultivate good leadership values. Everything in life—wealth, power, positions, fame, success—is fleeting. Including life itself. So do not exalt yourself. Be content to live simply. Practice self-control and compassion. Above all, work hard and stay humble. Through a compelling personal example, Marcus Aurelius' life offers this message of hope for all generations to come.

Concluding Thoughts

In the wake of growing uncertainty and insecurity sparked by global pandemic and social unrest of today, the managers and leaders of organizations are scrabbling for ways to lead and manage virtual organizations. The traditional forms of leadership and organizational structures are proving inadequate to deal with reality that is highly volatile, virtual, complex, multidimensional, and emergent. We need new perspectives, novel frames, and discerning metaphors of resonance to dance with the emergent reality. This chapter offered one such novel approach inspired by the life and leadership of the Roman Emperor, Marcus Aurelius, who led and lived by the twin guiding lights of virtue and wisdom. Through his patience, simplicity, hard work, conscientiousness, self-effacing humility, and humane demeanor, he has much to teach us in the art and science of life and leadership.

This is the lesson of last 2,500 years: Unless power has the guiding light of wisdom and virtue, it will continue to corrupt all it touches. And when power is guided by reason and virtue, it ennobles, as shown by the lived example of Marcus Aurelius. There is much to learn from this regal sage about life and leadership who did not exalt himself with the imperial stain but was content to live simply.

Chapter Takeaways

1. Marcus Aurelius, the last of the five Good Roman Emperors, remains the solitary historical figure who comes closest to the realization of Plato's ideal of a Philosopher-King *in action*. Plato averred that humanity will not find respite from its troubles until rulers become philosophers or

philosophers become rulers (*Republic* 473d). For only when the wise rule that the justice will prevail. And only in a just society, people can live well and happily.

2. Marcus was trained in the philosophy of Stoicism from an early age. Stoicism is the most important and influential development of Hellenistic philosophy whose influence has persisted to the present day. It lays a great emphasis on resilience and mental freedom gained from living a life of moral virtue in accordance with Nature and thereby gaining a state of "imperturbable tranquility."

3. The *Meditations* are a classic example of an emperor exhorting to himself, at the end of the day, to live an examined life. The running theme in the *Meditations* is constant vigilance over one's mind and heart through self-reflection, introspection, and self-discipline. In this daily routine of self-reflection, Marcus was following the standard Stoic practice: *Rehearse* your day in the morning, *review* your progress in the evening.

4. According to Marcus Aurelius, because it *could happen to you*, the key to being a good leader is to cultivate good leadership values. Everything in life—wealth, power, positions, fame, success—is fleeting. Including life itself. So do not exalt yourself. Be content to live simply. Practice self-control and compassion. Above all, work hard and stay humble.

5. When power is guided by reason and virtue, it ennobles. Through a compelling personal example, Marcus Aurelius' life offers this message of hope and resilience for all generations to come.

Reflection Questions

1. Was Marcus Aurelius a great leader? Why and why not? What was his most important leadership trait?

2. What leadership lessons can one learn by studying Marcus Aurelius' example? How far are these lessons applicable during the modern times?

3. Do you agree that Marcus Aurelius represents the realization of Plato's dream of a Philosopher-King?

4. How did training early in the philosophy of Stoicism help Marcus Aurelius in living an examined life and in meeting the challenges of leading the Roman empire?

5. If you were to ever meet Marcus, what question(s) would you like to ask him?

Notes

1 Partially based on Satinder K. Dhiman's earlier published work: Dhiman, S. (2021). More than happiness: A stoic guide to human flourishing. In S. Dhiman (Ed.), *The Palgrave handbook of workplace well-being* (pp. 1433–1472). Palgrave Macmillan.

2 All quotes from the *Meditations* of Marcus Aurelius are stated in the chapter-section order; for example, 1.7 denotes Chapter 1, Section 7. All quotations are in Gregory Hayes' fine modern translation unless otherwise specified.

3 We have let Marcus Aurelius speak for himself by quoting generously from the *Meditations*. In this, we have the endorsement of one of the foremost interpreters of Marcus Aurelius, Pierre Hadot, who tells us, "When I quote Marcus Aurelius, I want my reader to make contact with the text itself, which is superior to any commentary" (Hadot & Aurelius, 1998, p. x).

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2

SERVANT LEADERSHIP AND OVERCOMING RESISTANCE TO CHANGE

A Diagnostic Framework

Gary E. Roberts

Introduction

> He (Jesus) called a child, whom he put among them, and said, "Truly I tell you, unless you change and become like children, you will never enter the kingdom of heaven. Whoever becomes humble like this child is the greatest in the kingdom of heaven.
>
> *Matthew 18:2–4 New Revised Standard Version (NRSV)*

The life and ministry of Jesus reflected the importance of the change process in successful human growth and development. As Jesus noted in the introductory quote from Matthew 18:2–4, the change process begins with the attitude and practice of humility, recognizing that our personal knowledge and understanding are finite, and we need to challenge our life assumptions on a continual basis like children searching for understanding. Change is a ubiquitous attribute of the spiritual, physical, and natural laws that govern the universe, and the practice of Christian servant leadership understands that the change process is essential for spiritual and leadership competency (Roberts, 2015). Jesus shaped the transformational process of his disciples to facilitate their growth and development in both successful and unsuccessful change efforts, embracing a long-term developmental approach. The greatest example of the disciples learning from failure was the events surrounding the imprisonment, crucifixion, and resurrection of Jesus in which under the acute stressors activated the instinctual "flight or fight" response, which overwhelmed their reason and the ability to adapt to and cope with the loss of their teacher (See Mark 14:50). Instead of lending their support during His arrest and illegal trial under Jewish law, all the disciples fled and avoided His crucifixion with the exception of the Apostle John (See John 19: 23–27). After His death, the disciples reverted to the traditional Judiac view that the messiah would produce a literal kingdom on earth overthrowing the Romans and rekindling the glory of ancient Israel forgetting the essential teachings of Jesus that the Kingdom of Heaven would be a spiritual conquest of sin and separation from God (See Luke 24:13–32). When Jesus appeared to the disciples after the resurrection, He did not scold, berate, or punish His team for their failure to support and remain with Him in His hour of need or for their lack of understanding of His key theological principles. Jesus modeled and emphasized forgiveness and reinforced His central worldview mission of redeeming the sins of humanity and restoring man's

relationship with God, while concurrently reinforcing the disciple's role and calling apostolic leaders in developing the church and sharing the "good news" of the gospel through the Great Commission (See Luke 24 and John 20 and 21). This experience buttressed a key organizational change principle that human resistance to change is natural and a necessary component of the learning process that enabled the disciples to transcend human weakness and failure thereby identifying and overcoming their own personal resistance to change and their faulty understandings of theology. This is consistent with Kurt Lewin's model of organizational change in which we must "unfreeze" or unlearn past dysfunctional beliefs, attitudes, and behaviors; embrace a change process of transformation; and "refreeze" the new set of beliefs, attitudes, and behaviors (Burnes, 2004). The next section provides an overview of the general servant leadership factors that reduce resistance to change.

General Research Support for Servant Leadership

Before we address the specific elements of servant leadership and organizational change, it is important to clearly present the impressive and robust evidence of the efficacy of servant leadership across the globe. This section will summarize two aggregate sources of information; a summary of the meta, systematic, and literature reviews on the effectiveness of servant leadership; and the author's own ongoing research on the empirical servant leader literature.

Six meta-analyses have demonstrated the robust and significant beneficial effect of servant leadership across a wide range of employee attitudes, behaviors, and performance outcomes. Aaron et al. (2020) found positive effects for servant leadership on job performance, organizational citizenship behavior, creative behavior, affective commitment, job satisfaction, and leader–member exchange. The meta-analysis by Kiker et al. (2019) demonstrated the positive influence of servant leadership on job performance, organizational citizenship behavior, job satisfaction, organizational commitment, and follower trust. Marinova and Park's meta-analysis (2014) demonstrated the favorable influence of servant leadership on leader member exchange, trust in leader, global leadership effectiveness, perceived organizational support, fairness perception, organizational commitment, collective identification, self-efficacy, job satisfaction, task performance, organizational citizenship behavior, group justice climate, group performance, group organizational citizen behaviors, and organizational effectiveness while being negatively related to turnover intention, deviance, and group deviance. The most recent meta-analysis by Zhang et al. (2021) found a positive association of servant leadership with psychological empowerment, organizational commitment, service quality, leader effectiveness, and group service performance.

Lee et al. (2020), Hoch et al. (2018), and Zhang et al. (2021) demonstrated that servant leadership explains a significant amount of the variance in leadership effectiveness over and above transformational leadership in a variety of outcomes and found roughly equivalent positive effect sizes for the United States and other Anglo countries when compared to China (Aaron et al., 2020). The positive effects of servant leadership are also reflected in four systematic and literature reviews (Setyaningrum et al., 2020; Bavik, 2020; Kaye Kye-Sung Chon & Zoltan, 2019; Parris & Peachey, 2013).

The author has assessed published empirical servant leader research studies using the Business Source Complete database as well as reviewing the table of contents of key servant leader journals such as the *International Journal of Servant Leadership* and *Servant Leadership Theory and Practice*. The analysis (Table 2.1) identified 211 empirical articles published from 2004 to 2020. The complete list of reviewed studies is available from the author. Table 2.1 demonstrates the increasing global scope of servant leadership. Servant leadership empirical research began in the early portion of this century. The first 5 years of research (2004–2008) was dominated by the United States with 93 percent of the empirical studies originating in the United States. This percentage has decreased dramatically to 41 percent from 2009 to 2013 and to 26 percent from 2014 to 2020. Table 2.2 provides a summary by continent with the highest percentage of studies from Asia at 35.1% (primarily China) followed

Table 2.1 Frequency Count of Servant Leader Empirical Studies

United States and Non-US Studies by Year	US-Alone Studies	US Alone %	Joint US and Inter. Studies	Joint US and Inter. Studies %	Non-US-Alone Studies	Non-US-Alone Studies %	Non-US Joint Studies	Non-US Joint Studies %	Total Number of Studies	% of Total
2004–2008	12	85.7%	1	7.1%	1	7.1%	0	0.0%	14	6.6%
2009–2013	16	39.0%	1	2.4%	22	53.7%	2	4.9%	41	19.4%
2014–2020	31	19.9%	2	1.3%	117	75.0%	6	3.8%	156	73.9%
Total	59	28.0%	4	1.9%	140	66.4%	8	3.8%	211	100.0%

Table 2.2 Frequency Count of Servant Leader Empirical Studies by Continent

Frequency	n	Percent
African	8	3.6%
Asia	79	35.1%
Australia/New Zealand	7	3.1%
Caribbean	4	1.8%
Europe	38	16.9%
Middle East	20	8.9%
North America	69	30.7%
Total	225	100%

Table 2.3 Servant Leader Empirical Variable Assessment Analysis

US, Positive Effect Hypothesis Confirming	US, Not Significant	US, Significant Effect, Negative Influence	Total US Studies	US% Positive Effect Hypothesis Confirming	
142	0	1	143	99.3%	
Global, Positive Effect Hypothesis Confirming	Global, Not Significant	Global, Significant Effect, Negative Influence	Total Global Studies	% Global Positive Effect Hypothesis Confirming	
277	13	5	295	93.9%	
Total Positive Effect, Hypothesis Confirming	Total, Not Significant	Total, Significant Effect, Negative Influence	Total US and Global Studies	Total Positive Effect Hypothesis Confirming %	n
419	13	6	438	95.7%	438

by North America (mostly the United States) at 30.7% and Europe at 16.9%. The regions that are underrepresented are Africa at 3.6% and Central and South America at zero percent.

The breadth, depth, and scope of the positive influence of servant leadership is consistent, robust, and global. The analysis (see Table 2.3) identified 438 total instances when the effect of servant leadership was tested as a direct independent variable or as a mediator or moderator. Approximately 96 percent of the measured relationships were in the favorable direction. When divided into the United States versus international studies, there is a slight discrepancy with 99.3% of United States studies deemed favorable versus 93.9 percent for international studies.

Tables 2.4 to 2.10 summarize the specific results by area. In terms of employee attitudes (Table 2.4), servant leadership manifests a universally positive influence on organizational and community citizenship; organizational and customer service commitment; job satisfaction; various forms of organizational trust (trust, affective trust, cognitive trust); and employee engagement, among other important employee attitudinal variables. Table 2.5 addresses the influence of servant leadership with positive effects on turnover, in-role performance, employee creative, innovative and helping behavior, promoting a climate for creativity and management innovation and encouraging employee voice and negative feedback behavior that promotes organizational learning.

Table 2.6 addresses the influence of servant leadership on key leader competency areas with favorable effects on perceptions of leader competence/effectiveness, leader/supervisor trust, beneficial leader/member exchange relationships, and the cultivation of employee empowerment, participation and collaboration. Table 2.7 reflects that servant leaders are perceived to possess desirable character traits such as agreeableness, empathy, extraversion, hope, integrity, and vitality.

Table 2.4 Positive Effects of Servant Leadership: Employee Attitudes

Positive Servant Leader Effect: Employee Attitudes	US	Global	n
Organizational (community) citizenship	9	27	36
Organizational (customer Service) commitment	11	17	28
Job satisfaction	16	10	26
Organizational trust (trust, affective, cognitive trust)	5	14	19
Employee engagement (disengagement)	5	10	15
Procedural/interactive/distributional justice/ informational	3	5	8
Motivation (public service, motivational rewards, proactive, prosocial)	0	8	8
Self-efficacy/psychological capital	1	6	7
Need and life satisfaction	1	4	5
Commitment to change	1	3	4
Organizational identification	1	3	4
Organizational culture	1	2	3
Loyalty	1	1	2
Organizational cynicism	1	1	2
Job embeddedness	1	0	1
Follower/person organizational fit	1	0	1
Organizational change	1	0	1
Organizational support	1	0	1
Sum	60	111	171

Table 2.5 Positive Effects of Servant Leadership: Employee Behavior Outcome Variables

Positive Servant Leader Effect	US	Global	n
Turnover	10	7	17
In-role performance	4	12	16
Employee creative/innovative and helping behavior/climate for creativity, management innovation	6	10	16
Voice and negative feedback seeking (promotive and prohibitive)	0	6	6
Green work behaviors (crafting, creativity, resource seeking, role identity)	0	4	4
Organizational learning/knowledge sharing	0	4	4
Pro-active behavior	0	3	3
Observer/self-reported deviance	0	2	2
Tardiness	0	2	2
Team cohesion	0	2	2
Extra-role performance	0	2	2
Adaptability to change	0	1	1
Adaptive performance	0	1	1
Customer service recovery failures	0	1	1
Developmental goal orientation	1	0	1
Employee deviancy	0	1	1
Employee productivity	0	1	1
Extra-effort	0	1	1
Job social support	0	1	1
Leadership avoidance	0	1	1
Pro-environmental behaviors	0	1	1
Service climate	0	1	1

	US	Global	n
Service–sales ambidexterity	0	1	1
Serving driven capabilities	0	1	1
Socialization	0	1	1
Tacit knowledge	1	0	1
Team functional conflict	0	1	1
Team identification	0	1	1
Sum	22	69	91

Table 2.6 Positive Effects of Servant Leadership: Leadership Quality Variables

Positive Servant Leadership Outcome Variables	US	Global	n
Leader competence/effectiveness	6	1	7
Leader/supervisor trust	3	4	7
Leader/member exchange	1	4	5
Empowerment/participation	1	4	5
Collaboration	3	0	3
Commitment to supervisor	1	2	3
Goal and process clarity	2	1	3
Leadership identification	0	2	2
Women higher in servant leadership	1	1	2
Servant follower development	2	0	2
Leader development	1	0	1
Leader respect	0	1	1
Leader span of control	0	1	1
Leadership style alignment	0	1	1
Leadership style preference	0	1	1
Leadership/relationship quality	0	1	1
Satisfaction with supervisor	1	0	1
Succession planning	1	0	1
Supervisory support	1	0	1
Total	24	24	48

Table 2.7 Positive Effects of Servant Leadership: Leader Character

Positive Servant Leader Outcome Variables: Leader Character	US	Global	N
Agreeableness	2	0	2
Empathy	1	1	2
Extraversion	1	0	1
Hope	1	0	1
Integrity	1	0	1
Vitality	0	1	1
Total	6	2	8

Table 2.8 summarizes the impressive breadth and depth of servant leadership's influence on employee well-being. The research demonstrates lower levels of stress and burnout, improved health outcomes, better work and family balance, higher levels of employee well-being, and more ethical and moral work climates, more effective interpersonal relations, higher levels of group trust, healthy work relationships, a more positive work climate, employee thriving, higher levels of social capital,

Table 2.8 Positive Effects of Servant Leadership: Employee Holistic Health and Well-Being

Positive Servant Leader Effect: Employee Holistic Health and Well-Being	US	Global	n
Stress/burnout/health	2	8	10
Work/family	1	6	7
Employee well-being	3	3	6
Ethical/moral work climate	2	2	4
Interpersonal/group trust/healthy work relationships	1	2	3
Positive work climate	2	1	3
Employee thriving	0	2	2
Social capital	0	2	2
Career satisfaction	0	2	2
Collective thriving	0	1	1
Emotional regulation (deep acting)	0	1	1
Gratitude	0	1	1
Job boredom	0	1	1
Psychological capital	0	1	1
Resource loss	0	1	1
Spirituality	0	1	1
Psychological withdrawal	0	1	1
Proactive personality	0	1	1
Surface acting	0	1	1

Table 2.9 Positive Effects of Servant Leadership: Human Resources Practices

Positive Servant Leader Outcome Variables: HR Practices	US	Global	n
Job crafting	0	2	2
Diversity climate	0	1	1
Diversity management	0	1	1
Career skills	0	1	1
Green HR practices	0	1	1
job resources	0	1	1
Task and development ideals (personalized work arrangements)	0	1	1
Sum	0	8	8

and greater career satisfaction. Table 2.9 summarizes the favorable influence of servant leadership on the human resources management system. These beneficial attributes include developing systems that enhance intrinsic motivation through job crafting, green human resource practices, more robust job resources, and the development of task and development i-deals, or personalized work arrangements. Servant leadership practices also enhance the workplace diversity climate, the effectiveness of diversity management, and developing career skills.

Table 2.10 explores the few nonsignificant and negative effects of servant leadership. Even with the likely presence of publication bias associated with accepting positive results, the overall consistency and depth of support demonstrate servant leadership's efficacy. In terms of the negative effects, the six studies that have demonstrated a negative effect are all from international settings. The common theme is that servant leadership can, in some circumstances, motivate employees to devote excessive levels of time and energy in the workplace leading to burnout, lower levels of commitment, and higher levels of work and family conflict. However, these negative effects are isolated

Table 2.10 Nonsignificant and Negative Effects of Servant Leadership

Organizational Outcomes (Nonsignificant)	US	Global	n
Firm performance	0	2	2
Leadership style preference	0	2	2
Organizational citizenship	0	2	2
Anti-social behaviors	0	1	1
Lean practices	0	1	1
Organizational culture (in excellent service, innovation, modeling, professionalism)	0	1	1
Organizational Justice	0	1	1
Prohibitive voice	0	1	1
Satisfaction	0	1	1
Team dysfunctional conflict	0	1	1
Total (nonsignificant)	0	13	13
Negative Effects of Servant Leadership	**US**	**Global**	**n**
Burnout	0	1	1
Commitment	0	1	1
Empowerment	0	1	1
Lean tools, negative	0	1	1
Performance	1	0	1
Work/family conflict	0	1	1
Sum	1	5	6
Total nonsignificant	0	13	13
Totals negative	1	5	6
Totals nonsignificant or negative	1	18	19

and rare, given that servant leaders typically promote healthy levels of work effort and do not take advantage of the intrinsic motivation and mission commitment of employees. In terms of the non-significant findings, there is no pattern other than the fact that servant leadership may not always enhance organizational performance, given the many variables that influence outcomes, and, second that in some settings servant leadership may not be valued by employees given their preference for other leadership styles

In summary, the analysis demonstrates the consistency of servant leadership in cultivating a more effective, healthy, and moral work environment. The next section will summarize the elements of servant leadership, which attenuate resistance to change.

Christian Servant Leader Attributes That Reduce Resistance to Change

Reducing resistance to change from a Christian servant leader perspective begins with the bedrock commitment to an agape love-based motivational foundation. Agape is the highest form of Christian love, the altruistic, self-sacrificial, and unconditional commitment to promote the best interest of others. It is personified by the life and ministry of Jesus through his primary identity first as a servant. Leadership is a paradox of the Christian faith such as if we want to save our life (discover what is truly eternal, transcendent, and important), we must lose it (deny short-term gratification and pursuit of selfish interests, see Matthew 16:25). Only by the paradox of being a servant first can the Christian servant leader reduce the character temptations produced by pride and the various other worldviews that contribute to self-serving, instrumental behavior (Roberts, 2015). It is fully demonstrated by Jesus' sacrificial death on the cross, a voluntary submission of the self for the greater good. It is rein-forced by a foundational earlier example at the "last supper" in which Jesus assumed the role of a

servant or slave in washing the feet of the prideful disciples who refused to humble themselves rein-forcing both literally and spiritually that the greatest will assume the least roles willingly to promote the greater good (see John 13: 1–17). This is only possible by the possession of a secure identity not founded upon traditional worldview markers of power.

Hence, it is not solely an affective state, but a life-long commitment to behavior and decisions that as the apostle Paul states, "esteems others greater than ourselves (See Philippians 2:3)." It is a cornerstone commitment to honoring and restoring the *imago dei*, the image of God, in all human beings, confer-ring upon them their God-endowed dignity, love, and obedience to ethical and moral principles as the foundational value in making decisions. Agape love is the foundation for the four global dimensions of Christian servant leader behavior, which reduces resistance to change. These four key elements are a personal trust in the character and integrity of the leader, a commitment to the foundational elements of servanthood and stewardship, a holistic understanding of subordinate well-being, and an employee-centered change management process. I will elaborate on each of these elements.

Ethical and Moral Integrity

The first essential element in the long-term success in developing as the disciples of Jesus was their absolute trust in the character integrity of Jesus. Without trust, all organizational change efforts will be hampered by high levels of resistance. The servant leadership research demonstrates that servant lead-ers are viewed with higher levels of character and ethical integrity (Washington et al., 2006: Jaramillo et al., 2015; Pircher et al., 2015; Burton et al., 2017; Sendjaya et al., 2020). There are three main ethical frameworks that facilitate trust by subordinates, which are deontological, teleological, and character virtue (Bowman & West, 2018). The great challenge with the profound ethical and moral challenges related to organizational change efforts is to respond with wisdom, or the ability to balance competing values and craft a solution that promotes the greater good. Most organizational change efforts entail a class of values and varying permutations of costs and benefits depending on the stakeholder. Trust is cultivated in relationships most directly by the immediate supervisor, but ideally is reinforced by a culture of servant leadership at all levels (first level, mid-level, and executive leadership) producing a global leadership trust perspective. The efficacy of servant leadership at producing trust at the various levels is reflected in higher levels of organizational trust (Sendjaya & Pekerti, 2010; Chan & Mak, 2014; Begzadeh & Nedaei, 2017), leader trust (Joseph & Winston, 2005; Seto & Sarros, 2016; Achen et al., 2019; Bande et al., 2020), interpersonal and group trust (Chatbury et al., 2011; Ling et al., 2017), and affective and cognitive trust (Sendjaya & Pekerti, 2010; Schaubroeck et al., 2011; Miao et al., 2014). Ideally, the level of leadership trust is reinforced by the various horizontal and vertical relationship webs and networks at the group, department, and client or customer level. Christian servant leaders combine internalized biblical principles of conduct and decision-making in conjunction with a dynamic rela-tionship with the Holy Spirit, the indwelling presence of God, to see beyond the surface appearances of our senses and receive guidance and wisdom (Roberts, 2016).

Christian servant leaders utilize all three ethical perspectives in crafting policy and making deci-sions; systematically ensuring the integrity of the motives, means, and ends through honoring the appropriate rules, policies, and procedures and promoting the greater good or an outcome that achieves the mission maximizing the benefits and minimizing the costs, while cultivating relation-ships and modeling and practicing the grand diversity of character virtues, honesty, courage, mercy grace, and forgiveness, among others (Roberts, 2015). A great biblical example of the balancing of the three forms of ethical reasoning is Jesus and his decision to heal the man with a withered hand as reflected in Mark 3:1–6 (NRSV).

> 3 Again he entered the synagogue, and a man was there with a withered hand. 2 And they
> watched Jesus,[a] to see whether he would heal him on the Sabbath, so that they might

accuse him. 3 And he said to the man with the withered hand, "Come here." 4 And he said to them, "Is it lawful on the Sabbath to do good or to do harm, to save life or to kill?" But they were silent. 5 And he looked around at them with anger, grieved at their hardness of heart, and said to the man, "Stretch out your hand." He stretched it out, and his hand was restored. 6 The Pharisees went out and immediately held counsel with the Herodians against him, how to destroy him.

In this example, Jesus balanced deontological ethical reasoning (honoring the Sabbath and completing no work) with teleological reasoning (promoting the greater good of love through reducing suffering) in the presence of His character virtues of courage, empathy, compassion, and integrity. In essence, Jesus grasped that the highest order value of agape love was best realized by redefining the act of healing as a manifestation of God's love and healing thereby restoring the ability of the man to live in dignity and pursue his various life domain callings (work, family, etc.) with power and authority (Pett, 2021). With consistent ethical and moral reasoning, servant leaders develop relationship integrity. The research on servant leadership reinforces these biblical principles as servant leadership is associated with a more ethical and moral work climate (Jaramillo et al., 2015; Burton et al., 2017) and higher levels of integrity (Washington et al., 2006).

The second element is the "twin tower" foundational Christian servant leader attributes of servanthood and stewardship, which represent a covenant or long-term relationship commitment (Roberts, 2015, 2016). Servanthood is the ongoing commitment to promote the best long-term interests of all stakeholders while stewardship is achieving the mission while exercising appropriate fiduciary responsibility for employees, financial resources (budget), and information. From a Christian worldview, both attributes are essential to a balanced view of servant leadership. A foundational set of attributes reinforcing servanthood and stewardship is the delicate balancing act between forgiveness and grace (unmerited favor) and accountability or discipline and correction (Roberts, 2015). Both are foundational elements of agape love from a leadership standpoint. To promote organizational change and the associated learning elements, employees must be supported and given permission to learn through trial and error and both rewarded and not punished for good-faith efforts that result in failure. Otherwise, employees become risk aversive, defensive, and bitter. Conversely, there needs to be an ongoing performance and character-based feedback that is specific, behavioral, and timely to both encourage and correct poor performance and undesirable behavior (Ilgen et al., 1979). Dignified and supportive discipline is a form of love and provides employees with the comfort of clear boundaries and a demonstration of leadership respect. Ultimately, if standards are not meant, more serious actions ranging from reassignment to termination are needed, but only as a last resort, and are conducted in a fashion that honors the dignity of the employee (Roberts, 2015).

Workplace Practices That Promote Employee Well-Being

Change is inherently stressful, and Christian servant leaders strive to promote the biblical notion of "shalom" well-being for their employees. Shalom well-being is the holistic health and prospering of the entire person, mind, body, and spirit (Fisher, 2016). The focus is to provide a work environment that produces a dignity-enhancing quality of work life, providing an intrinsically motivating and satisfying environment that provides employees with meaning, purpose, and the means to achieve transcendence. When an employee operates in a stimulating, secure, and safe work environment, they possess the physical energy and emotional margin and reserves to more effectively cope and adapt to the stressful demands of change situations. The literature on servant leadership demonstrates a robust and consistent beneficial influence on employee well-being (Reinke, 2004; Jaramillo et al., 2009; van Dierendonck & Nuijten, 2011; Chan, 2018; Maula-Bakhsh & Raziq, 2018; Russell et al., 2018 and employee thriving (Walumbwa et al., 2018; Wang et al., 2019). The elements that

promote well-being include servant leadership practices emphasizing the balance of servanthood and stewardship (Roberts, 2015); intrinsically motivating work (skill variety, task significance, task identity, performance feedback, and autonomy) (Hackman & Oldham, 1976); job security through the establishment of covenant, reasonable work demands and performance expectations (includes limited work hours and "face-time requirements," vacations, paid lunch breaks, frequent rest breaks, sabbaticals) (Roberts, 2015); employee fair treatment including the various forms of organizational justice (procedural, distributive, interactional) (Ehrhart, 2004; Chung et al., 2010; Walumbwa et al., 2010; Kool & van Dierendonck, 2012; Schwepker, 2016; Khattak et al., 2019); a supportive climate in terms of diversity (Nart et al., 2018); generous living wage and fair compensation practices (Roberts, 2015); essential employee benefits including paid leave and work/life balance promoting practices (virtual work place, flex-time, compressed work week, elder and child care, etc.) that reduce work/life stress and conflict (Prottas, 2013; Roberts, 2015; Tang et al., 2016; Haar et al., 2017; Wang et al., 2017: Zhou et al., 2020); a safe and healthy work environment from a physical and mental health perspective such as lower levels of stress and burnout (Babakus et al., 2011; Hakanen & van Dierendonck, 2011; Prottas, 2013; Bande et al., 2015; Coetzer et al., 2017; Pfrombeck & Verdorfer, 2018; Zhang et al., 2019; Upadyaya & Salmela-Aro, 2020); and volunteer programs (Parris & Peachy, 2012). The research indicates that employees are more effective and efficient with limited work hours such as a 6-hour work day with 4 days per week, resulting in an increase of productivity and requirement of fewer employees, reducing total labor costs and compensation levels even though average wage and benefit levels are higher (Glaveski, 2018).

Change Management Principles

The final element is a change management implementation process that reduces employee resistance to change. Servant leaders understand that for change to be successful, employees must first trust that the leader and the organization is trustworthy, credible, moral, ethical, and promoting the overall best interests of employees, other stakeholders, and the greater good (Roberts, 2015, 2016). Second, employees need to be systematically informed and empowered to co-create and cultivate the motives, means, and ends of the change effort (Roberts, 2015, 2016). Hence, Christian servant leaders make their employees partners in crafting the mission, vision, and values of the change effort. To accomplish this lofty goal, authentic and sustained 360-degree communication is vital. Almost all organization change efforts entail costs or losses, hence the need to clearly articulate a clear, compelling, and consensual rationale why employees and other stakeholders should be willing to endure trials, deprivation, and suffer, and, hence, what is the justification for requiring employee altruism and the delay of gratification (Taylor et al., 2007). In addition, leaders need to demonstrate and practice empathy on the challenges, problems, and fears of employees (Washington et al., 2006; Elche & Linuesa-Langreo, 2020). This entails a realistic preview of the costs and benefits of the status quo and the cost and benefits of the change process. Biblical principles and human history demonstrate that the human spirit can endure horrific losses and circumstances, if there is a clear moral and ethical justification for the suffering and a confident expectation that the sacrifices will produce a better future and their pain is not in vain. Christen servant leaders promote Romans 8:28, that God uses all circumstances (good, evil and neutral) to promote His will and our betterment. Hence, it is the confident expectation that God is present in all trials and is crafting them to produce beneficial character growth and the greater good in ourselves and others.

The efficacy of servant leadership in the change process is reflected in the robust research in supporting servant leadership's direct association with the key antecedent attitudes and behaviors that are essential for an effective change. Servant leadership promotes higher levels of organizational citizenship (Walumbwa et al., 2010; Wu et al., 2013; Zhao et al., 2016; Luu, 2019; Sendjaya et al., 2020), employee engagement (Carter & Baghurst, 2014; De Clercq et al., 2014; de Sousa & van Dierendonck,

2014), employee creativity/innovation-enhancing behaviors (Liden et al., 2014; Yoshida et al., 2014; Panaccio et al., 2015; Do & Patel, 2016; Nart et al., 2018; Yang et al., 2019; Tuan, 2020; Karatepe et al., 2020Kaya & Karatepe, 2020), organizational learning and knowledge sharing (Choudhary et al., 2013; Tseng, 2017; Trong Tuan, 2017; Zhu, & Zhang, 2020), and lower levels of employee cynicism (Chi et al., 2020). Servant leadership is associated with higher levels of employee commitment to change (Taylor et al., 2007; Kool & van Dierendonck, 2012; Tseng, 2017; Arain et al., 2019; Stauffer & Maxwell, 2020), adaptability to change (Bande et al., 2016), employee extra effort (Khattak et al., 2019), and employee extra role performance (Zhen et al., 2018; Gašková, 2020)

Employees trust Christian servant leaders in the change process because they embrace change management practices that recognize the sources of employee stress, fear, and insecurity. A complete summary of the change management process is beyond the scope of this chapter, but following is a summary of foundational key principles and practices based upon the work of Roberts (2015, 2016). The overall goal is to enhance employee efficacy regarding the change process and work ability to cope and adapt. The following factors will contribute to employee efficacy.

1. *Self-reflection and emotional intelligence:* In order to possess integrity in the change process, leaders must engage in sustained self-reflection and self-analysis to identify within themselves any cognitive and emotional obstacles to the change process (Lu et al., 2019). Research demonstrates that like the cartoon character Pogo, the term "we have met the enemy and he is us" applies to many leaders as they unconsciously "self-sabotage" or place obstacles in the ways of the change process. These hidden biases are often clearly visible to others, but relatively unperceived by the leader or manager. For example, a superficial commitment to higher levels of employee empowerment surfaces when either the employee fails or develops a policy and practice contrary to the leader's or manager's preferences leading to a critical, angry, or impatient response that discourages employees from exercising autonomy or innovations that conflict with the status-quo. Hence, it is vital that the manager "remove the log from their eye" and first be accountable for their contributions to a problem as stated in scripture (Matthew 7:5) so they will possess the visibility and credibility to address the resistance to change in others.
2. *Honesty:* A realistic "change" preview in which there is a clear, specific, and ongoing communication of the benefits and costs of the change as well as a candid and ongoing discussion of the strengths and weaknesses of the implementation process.
3. *Empowerment:* Genuine and meaningful employee input and empowerment in the change process (Taylor et al., 2007; Hakanen & van Dierendonck, 2011; de Waal & Sivro, 2012; Begzadeh & Nedaei, 2017). This entails informing and involving workers in all aspects of the change planning, implementation, and evaluation process. This is not only accomplished most effectively by direct involvement but can also be accomplished through suggestion systems, employee surveys, interviews, and focus groups with the condition that employees are informed of the results, and meaningful follow-up action occurs.
4. *Seeking Employee Input:* It is essential to develop a system of formal and informal means for gathering employee feedback (voice) as well as engaging in ongoing joint communication and problem solving (Chughtai, 2016; Lapointe & Vandenberghe, 2018; Arain et al., 2019; Ruiz-Palomino, 2019; Sun et al., 2019; Hidayati & Zainurossalamia, 2020). This entails daily seeking of information on employee experiences, problems and roadblocks, and what management needs to begin doing, stop doing, or keep going to improve the change process. Hence, this will entail direct communication and indirect systems such as surveys, focus groups interviews, and anonymous suggestion systems.
5. *Reasonable Performance Standards:* Ensuring that work levels and demands in terms of hours worked; mental and physical energy expended; and performance standards in terms of quality, quantity, and timeliness are sensible and sustainable.

6. *Promote the Joy of Learning*: Cultivating a climate that promotes the healthy pursuit of excellence that encourages employees to take chances and learn from their mistakes, given that errors are an expected and necessary element of paradigm changing innovation. Employees must not fear punishment for learning and are rewarded for good-faith efforts that fall short. In addition, employees must experience and believe that leaders are sincere in their forgiveness attitudes thereby creating a confidence that drives away fear from the workplace and enhancing employee security and stability perceptions.

7. *Reject Scapegoating Employees:* Avoid blaming employees for factors beyond their control. This entails actively seeking out contextual information that identifies the external factors that inhibit success. It is vital that employees are empowered to jointly develop or at a minimum be consulted on program evaluation and performance measurement systems including performance standards and metrics. Employee learning, innovation, and creativity are enhanced by a learning organization perspective in which performance information is used to coach and counsel employees individually and in work groups, implementing a problem-solving process using evidence-based management.

8. *Supporting Employees:* It is vital to provide employees with adequate training and development support in the transition process. This begins with conducting a needs assessment process to identify the present and future educational and training gaps and the specific skills, competencies, and character attributes that need to be developed. In addition, it is vital to develop individual and group employee development plans that allocate the appropriate balance of formal and on-the-job training matched to employee learning style preferences. Finally, it is important to conduct training program evaluation assessments that provide data on employee attitudes, learning levels, behavior change, and performance changes.

9. *Patience:* In order to cultivate a climate that provides employees with the security necessary to learn new skills and cope and adapt to the changing environment, leadership must embrace a long-term development perspective recognizing that growth and learning entail an extended time period and result in an incremental increase in performance efficacy. The length of time required will vary by the nature of the job and the consequences of errors as there is a need to develop realistic performance expectations/standards and exercise patience. The ministry of Jesus illustrated the role of time and patience in conjunction with forgiveness of mistakes in learning from both a skills development and character perspective. The costs of many change efforts are "up-front" with the benefits "back-loaded."

10. *Engineer Early Success Experiences to Enhance Efficacy Perceptions*: It is essential to cultivate confidence in employees as they implement the change process. If the employee experiences consistent poor performance or roadblocks, it will discourage and demotivate. It is vital to set incremental process and outcome goals that enable employees to receive inherent task-related performance feedback as well as specific and general recognition from the management. Given the many factors that are outside the control of employees in the implementation process, it is also vital to recognize effort and process goals as employees learn the various tasks required. In other words, do not reward or penalize employees for performance outcomes that are only partially under the employee's control.

Christian servant leaders possess an ironclad commitment to the success of the organizational change process (stewardship) and, concurrently, for the well-being, growth, prospering, and protection of employees. Christian servant leaders understand the moral and ethical obligation they are expected to be a loving shepherd of the flock and guard the physical, spiritual, and emotional well-being of their employees. Adhering to these changes, management principles will help ensure a more successful change process on all levels. The next section introduces the obstacles to the organizational change model and framework.

Obstacles to Change Model

The Christian servant leader understands the complexities and nuances of the change process and the inherent factors related to human nature and the centrifugal factors that impede and support and attract and repel its success. Figure 3.1 presents a change resistance typology (Roberts, 2015) that catalogues the various functional and dysfunctional resistance categories. As with the closely related construct of conflict, the obstacles to change range on a continuum of functional to dysfunctional. The four broad categories consist of one functional and appropriate change resistance factor, servanthood, and stewardship and three generally dysfunctional sources, psychological resistance, internal office politics, and external political factors. It is vital to state that the resistance to change is a ubiquitous and essential element of change management. Change generates conflict and disagreement along with the development of formal and informal change resistance obstacles, and it is vital to seek, understand, and respond to the various barriers to change to improve the change management process as well as the development and implementation of the object itself (policy, program, product, etc.) and its proximal and distal effectiveness. Hence, identifying and overcoming obstacles to change are vital elements in organizational learning as well as a foundational factor of emotional and spiritual intelligence (Roberts, 2016). Christian servant leaders are both visionary and aspirational and confident that the greater good will prevail, while being realistic regarding the vagaries of human nature, both in themselves and within others. Hence, they balance idealism and realism, hoping for the best within themselves and others, but rejecting judgmentalism and disillusionment when they or others fail to honor those ideals. Jesus stated in Matthew 10:16 that his disciples need to be as wise as serpents and harmless as doves, reflecting the importance of understanding the dangerous realities of the world while not responding in kind with defensiveness, anger, cynicism, resistance, and retaliatory attacks.

It is also important to recognize that it is rarely possible to label or identify conceptually pure and mutually exclusive change resistance factors. In most situations, resistance to change encompasses all four forms, but in various degrees, intensities, or strengths and permutations. Many of these factors operate at the subconscious level, hence enabling rationalization and denial by the source of resistance. In other words, the surface rationale may only be a pretext to the true causal or root aspect. This is especially relevant to the psychological and political factors in which the social desirability of the generally negative connotations will generate subject and observer error in attributing the cause or the motive behind the resistance. In other words, it is always difficult to identify and measure an internal psychological construct related to motive. We are all "experts" at self- and other-directed camouflage, rationalization, and deception. This is where the skills sets of emotional and spiritual intelligence are essential in identifying these behavioral and motivational patterns within ourselves as leaders and in others (Roberts, 2016). As a Christian servant leader, we need to seek the guidance of and wisdom of Christ and the Holy Spirit through prayers in order to avoid surface appearance analysis and peer into the "heart" of issues that are only spiritually discerned. It is vital to practice the emotional intelligence skills of emotional regulation, awareness appropriate internal motivation, empathy, and the appropriate social skills (Goleman, 1998).

In addition to the nature or essence of the change resistance obstacles, the intensity and importance of the change effort to the various stakeholders will vary. Hence, the opposition to change is obviously more likely when the change effort addresses foundational mission, vision and values interests, resources, and sources of identity. Opposition to change efforts will be maximally intensive when the opposing stakeholders possess higher degrees of political or other sources of power, and the issues are of high importance. The next section provides more detail on the four dimensions.

Obstacles to Change Sources of Resistance

Functional and Appropriate

Servanthood and Stewardship Factors: Valid and reliable factors that can impede the effectiveness of the change process and that inhibit employee motivation, coping, and adaption responses that contribute to skepticism, cynicism, and a low level of efficacy and adversely influence mission achievement.

- Theoretical (theory failure) factors that can adversely affect efficiency, effectiveness, and mission achievement
- Implementation factors that can adversely affect efficiency, effectiveness, and mission achievement (training, staffing, budget, information)
- Operational value conflicts (quantity versus quality of work)
- Ethical and moral value conflicts (deontological, teleological, character ethics)
- Whistleblowers uncovering ethical or moral impropriety
- Adverse impact on key stakeholders (clients, employees, larger community)

Dysfunctional Sources

Psychological Resistance Factors: Affective states, attitudes, and personality attributes that impede employee motivation and coping and adaption responses that contribute to skepticism, cynicism, and a low level of efficacy.

- Lack of trust and commitment (toxic work climate)

  - Low levels of organizational justice (procedural, distributive, interactional)
  - Favoritism: cultivation of in-groups and out-groups
  - Discrimination and stereotyping (race, gender, religion, ethnicity, personal appearance, sexual orientation)
  - Hostile work environment (bullying, violence, sexual harassment)

- Inherent personality attributes

  - Neuroticism (perfectionism, obsessive-compulsive, fear of failure)
  - Low levels for need for achievement
  - Fear of the unknown
  - Risk aversion
  - External locus of control
  - Loss of stability and routine
  - Dark personality traits (narcissism, Machiavellianism, psychopathy)
  - Authoritarian personality

Internal Personal (Office) Politics: Sources of resistance based upon individual employee self-interest, the loss of power/control, and internal and external political behaviors unrelated to mission achievement, and organizational effectiveness.

- Loss of power, resources, and influence
- Loss of prestige
- Personality conflicts and power struggles

External Politics (Interdepartmental or Organizational): Sources of resistance based upon group, departmental, or organizational self-interest.

- Loss of power, resources, and influence
- Loss of prestige
- Personality conflicts and power struggles

Given this list as here, what are some of the key strategies for overcoming resistance to change?

Servanthood and Stewardship Factors

Servanthood and stewardship factors are those valid and reliable factors that can impede the effectiveness of the change process and that can impede employee motivation and coping and adaption responses that contribute to skepticism, cynicism, and a low level of efficacy and adversely influence mission achievement. As servant leaders, it is vital to continually cultivate and welcome the communication of servanthood and stewardship obstacles. In a servant-leader-managed change process, employees are direct participants and empowered; hence, there is an ongoing process of dialogue, feedback, and problem solving.

Theoretical factor, or theory failure, obstacles are the most serious impediments for obvious reasons. Theory failure indicates a flawed understanding of the cause and effect relationships underlying a change effort policy. With theory failure, the program will be ineffective irrespective of the quality of the implementation and change management process. For example, instituting merit pay as a means for increasing employee motivation for public sector employees is based upon a private sector model with a different employee motivational attribute profile (Perry, 1986). Public sector employees are more intrinsically motivated through public service motivation or the desire to serve the greater good. Hence, using external motivational tools reduces intrinsic motivation, and the level of merit pay increases is insufficient to change behavior, hence theory failure results.

A second major servanthood and stewardship obstacle is implementation failure. In this case, the overall theoretical foundations are appropriate for the change effort, but there are weaknesses and flaws related to the implementation process. For example, in a new training program curriculum, there is inadequate instructor training or insufficient student computer access to support assignment completion. The curriculum is effective when implemented properly, but resource constraints impedes effectiveness.

Value conflicts are very common sources of resistance. For example, changes in performance standards relative to quantity, quality, and timeliness will influence mission achievement. For example, if mental health counseling caseloads are increased (quantity) to enhance the value of economy and efficiency, this adversely influences overall quality and the ability to achieve the value of outcome and mission effectiveness. In this same fashion, ethical and moral value conflicts between deontological, teleological are inevitable and necessary. For example, a proposal to utilize a loophole in the policies and procedures to sidestep requiring veteran's preference in hiring decisions to employ and promote more women presents a clash between deontological rule-based ethics and teleological greater good aspirations of greater gender diversity.

Whistleblowers or the uncovering of fraud, waste, and abuse is a vital source of information to leadership in the change process. If the management is unaware of underlying corruption, incompetence, or lack of value agreement, the implementation of the change effort is adversely affected. It is a foundational Christian servant leader obligation to identify ethical and moral impropriety and to address the root causes with appropriate action. For example, whistleblowers can uncover the source of cost overruns in contracts and reduce the costs of contract management considerably.

The final servanthood and stewardship factor is an adverse influence on key internal or external stakeholders. For example, in a pandemic situation, if teachers or other staff lack the appropriate personal protective equipment (PPE), the risk of infection and school closure increases dramatically. Addressing these concerns is vital to the health and well-being of the key internal (teachers, staff, students) and external stakeholders (parents and the general community).

Psychological Resistance Factors

There are two broad categories of psychological resistance factors, lack of trust and commitment caused by a toxic work environment, and second, inherent and stable psychological personality attributes. Psychological resistance factors are the affective states, attitudes, and personality attributes that can impede employee motivation and coping and adaption responses, thereby contributing to skepticism, cynicism, and a low level of efficacy in the organizational change process. Employee skepticism reflects a cumulative absence of trust and failed expectations. Employees are still willing to invest the requisite time and energy but must be persuaded that management will provide the appropriate resources and support. Employee cynicism is a very destructive mental state that impedes organizational change efforts. Cynical employees lose all confidence and trust in management change efforts and will passively or actively resist or will invest minimal energy and resources to the change effort, in effect "going through the motions (Roberts, 2015)." The absence of efficacy is another common factor. Employees may embrace all aspects of the change process (mission or purpose, vision, and values) but lack confidence in their ability to meet the demands of the new work environment due to the absence of implementation support such as training and proper equipment.

Lack of trust and commitment is a toxic element to organizational change situations. Without trust and commitment, the essential motivational energy is lacking. There are different levels of trust and commitment, but clearly trust and commitment to the supervisor and the work group are the most proximal and important elements, though overall organizational trust and commitment are important as well. Toxic leadership and peer groups are produced by a variety of workplace practices including low levels of organizational justice (procedural, distributive, interactional), the pernicious influence of favoritism through in-groups and out-groups), explicit implicit forms of discriminatory treatment (race, gender, ethnicity, religion, personal appearance attributes such as obesity and physical attractiveness, and sexual orientation, among others), and a hostile working environment produced by bullying, violence, and sexual harassment. These factors can also be produced by clients and customers if leadership does not protect employees.

The second major element is the stable psychological attributes of employees that are the product of genetics, family interpersonal dynamics, and the "nature and nurture" elements. The degree of employee neuroticism adversely influences change management through such factors as perfectionism, obsessive–compulsive behavior, fear of failure, general low self-esteem, excessive needs for stability and routine, external locus of control, and low levels of need for achievement erode employee efficacy perceptions (Roberts, 2016). The presence of these personality attributes accentuates risk-aversion and the fear of the unknown. The effects are usually localized to individual employees, and it is vital for Christian servant leaders to exercise the appropriate emotional and spiritual intelligence skills to identify these patterns and adopt coping and adapting strategies and secure psychological or spiritual counseling for employees. Even a single dysfunctional employee can adversely influence overall team effectiveness, functioning, and the well-being of employees. The level of damage generated to workplace change management efficacy is increased through the presence of the authoritarian personalities and the "Dark Triad" states of narcissism, Machiavellianism, and psychopathy (Harrison et al., 2018). The damage is magnified exponentially when supervisors and leaders possess these personality traits.

The final set of factors relate to the ubiquitous influence of internal (office) and external (inter- and intradepartmental and organizational) politics. Internal politics are the sources of resistance based upon individual employee self-interest, the loss of power/control, internal and external political

behavior unrelated to mission achievement, and organizational effectiveness. These run the range from personality conflicts and power struggles, loss of prestige, and an erosion of power, resources, and influence. External politics is much the same accept the locus is outside the immediate work unit or organization.

This is clearly an imposing set of attributes, and it is clearly not exhaustive, but it does provide a clear and evidence-based foundation for addressing the sources of change. In the next section, we will introduce an example stakeholder analysis that provides guidance on how to apply the change obstacles model to a practical situation.

Organizational Obstacles to Change Stakeholder Analysis

One of the most insightful clichés is that the only thing that remains the same is change. Change is the foundational attribute of the physical universe, and Christian servant leaders are all being transformed by the indwelling Holy Spirit. Change is essential for growth, but it conflicts with our needs for stability. In the change process, most stakeholders maintain an uneasy coexistence with the reality of change. In any change effort, it is important to proactively identify the sources of resistance to change. The preferred means for identifying the overall resistance level to a policy is through a stakeholder analysis. The steps in a stakeholder analysis are:

1. List all stakeholders
2. Estimate their position on the change using a continuous scale from +5 positive to −5 negative, with 0 indicating neutrality
3. Reflect on each stakeholder's perspective on the change effort. It is vital to invest a considerable length of time at this stage. Draw upon a variety of information sources including your personal experiences; conversations with the direct stakeholders; observations of behavior; and any systematic sources of data from surveys, focus groups, interviews, and archive records.
4. Estimate their degree of power to block or support the initiative, 0 representing no power to 5 representing great power.
5. Estimate the how important the issue is to the stakeholder, from 0 representing no importance to 5 representing great importance.
6. Score all stakeholders and add results. A positive score indicates the forces for change effort outweighing the opposing forces, and a negative score indicating the converse
7. Develop an action plan to overcome resistance of key stakeholders.

Following is a simple example from a faith-based nonprofit organization that provides job training. The decision is to whether to accept state government funds to support a job-training program for unwed mothers. By accepting state government funds, it enables the nonprofit organization to expand services doubling the number of potential clients. Hence, it promotes a wider scope of mission achievement. The main objections are the administrative oversight and reporting requirements associated with state grants that increase recordkeeping costs and, most salient to the mission, restrictions on the integration of faith in the service delivery process. In addition, there is a concern that the organization may become overly dependent of grant resources reducing autonomy and independence. By accepting the state government grant program, the nonprofit cannot explicitly integrate Christian faith elements into the curriculum, a major mission impediment. Clients can voluntarily receive faith-based instructional elements, but only on a voluntary basis. This decision has created significant conflicts among the major stakeholders, the board, the Executive Director, staff, volunteers, and major funders.

The analysis indicates that the forces for stakeholder resistance exceed that of stakeholder change support by a slight degree. Hence, there is likely to be significant resistance to the change effort requiring a sustained program to overcome the obstacles to accepting state grant funds. The level

Table 2.11 Stakeholder Analysis Example

Stakeholder	Position (P) +5 (Support) to −5 (Oppose)	Reason for Support or Opposition	Power (PO) 0 (None) to 5 (Ggreat)	Importance (I) 0 (None) to 5 (Great)	Score (PxPOxI)
Nonprofit Board Members (5 in total)	+5, all five board members strongly support	Given the high degree of fiscal stress, the board views the grant program as a viable means to increase revenues and increase service levels	5, the board is responsible for the macro-governance of the nonprofit	5, major importance	+75, strongly supportive
Executive Director	+2, supports the grant program, but with caveats to preserve mission integrity and insulation for external political influence	Supports enhanced fiscal capacity and expansion of service delivery, but is wary of restrictions on faith integration and becoming overly dependent on state money	4, the Executive Director is the most important leadership and management stakeholder	5	+40, moderately supportive
Training Director	−2, understands the fiscal problems, but believes that accepting federal money is a short-term compromise of key values of relying first on God by faith to provide the resources	Is very concerned about the loss of the ability to integrate faith and the increased regulatory and reporting requirements, also has engaged in ongoing conflict with several board members over curriculum design issues. Training Director is also concerned that the grant program will vest to much influence with the Development Director.	3 An important staff member, given her importance in developing the curriculum	5, major importance	−30, moderately opposed
Development Director	−3, strongly opposes, given the conflict with key mission values and violation of faith principles to rely on God, and avoid "gaining the world but losing our soul," a reference to Matthew 16:26	Very opposed to the accepting of government grants, given the disapproval by key large donors. Has ongoing personality-based conflict with several board members as well. Very concerned about loss if financial independence and a diversity of fundraising sources	3 The Development Director manifests considerable power, given her long-standing relationships with key donors.	5, major importance	−45, moderately opposed
Trainers (3 total)	−5, all are strongly opposed looking upon this action as a dangerous compromise with worldly standards that will result in the loss of God's favor over the organization	All vehemently opposed to the change, given the adverse effects on mission integrity. The trainers view the Christian faith component to be the essential element of the curriculum.	3, the trainers possess independent relationships with key donors, volunteers, and the development director	5, major importance	−75, strongly opposed

| Volunteers (5 total) | −2, three of the volunteers are staunchly opposed and two strongly support | The three volunteers who oppose the grant program believe that it compromises with mission integrity and the fundamental values of promoting the Great Commission (Matthew 28: 16–20), to preach the gospel to all the earth and make disciples. In essence, "selling the organization's soul to the devil." The two volunteers that support are more secular in terms of religious worldview and are more concerned about expanding the scope of services and promoting the "Golden Rule" and reducing suffering and helping clients reach their potential | 2 | 5, major importance | −20, moderately opposed |
| Clients (20 total) | 0, most (14) of the clients are unaware and not focused on the key mission-related issues of the grant program and are more concerned about finishing the course and obtaining employment. Of those that are more aware, there is an even split between those that oppose (3) and those that support (3) | Those that oppose embrace the same concerns related to the compromise and dilution of mission integrity, relying on secular sources of finances that will impose restrictions and eliminate the faith-based focus. For those that support, the motivation is to ensure that more deserving clients possess the opportunity to better their lives. | 1, low power, but client views are included in surveys, town halls, and in conversations with instructors. Leadership understands the importance of client satisfaction in terms of promoting the organization, future fiscal support, and lobbying activities. | 2, moderate importance | 0, neutral |

Table 2.11 (Continued)

Stakeholder	Position (P) +5 (Support) to −5 (Oppose)	Reason for Support or Opposition	Power (PO) 0 (None) to 5 Ggreat)	Importance (I) 0 (None) to 5 (Great)	Score (PxPOxI)
Major Donors (5)	+1, major donors understand the mission implication issues. Three strongly support the grant program, given the expansion of services, and two are strongly opposed due to the erosion of faith integration and mission integrity.	The major donors that oppose accepting the state grant program also have engaged in a long-term conflict with the board chair over the faith integration issue, as both are authoritarian personalities and become frustrated when their views are opposed. The supporters believe that the Christian mission can still be honored by providing voluntary faith integration and the persuasive power of the Holy Spirit presence in the trainers and staff.	3, major donors possess significant organizational influence	5, major importance	+15, low level support
Small Donors (150)	0, most small donors (140) lack the direct access to staff, the board, and the other key decision–makers, hence most are either unaware or have no opinion on the grant program. However, there are a subset of 10 who, with more direct access with staff, clients, and volunteers, are evenly divided on the issue.	The five small donors that support believe that service expansion best enhances the mission, and that faith integration is accomplished indirectly by "doing good" and the power of example. For the five opposed, they are concerned most about government interference and loss of mission integrity.	1, less direct power	2, minor issue for the majority	0, neutral
Total					−35

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Table 2.12 Stakeholder Change Resistance Action Plan

Stakeholder	*Resistance Source*	*Strategies to Overcome*	*Time Frame*

Nonprofit Board Members (5 in total)	No sources of resistance as the main proponent of accepting the grant program	1. Hold a series of board meetings to explain the costs and benefits of the grant program and answer questions and objectives.
		2. Meet with all the key stakeholders to discuss the impacts on mission.
		3. Provide clear assurances that the Christian mission foundation of the nonprofit will be reinforced by specific steps:
		  a. The grant program will be limited to a specific cohort of students
		  b. All other faith-based integration programs will be maintained
			1. Ongoing beginning in 11/21 and continuing until 6/21

Executive Director	1. External politics: Concerned with the loss of power and influence on government funders	1. Ongoing meetings with the Board to ensure organizational integrity. Set ongoing meetings with state agency-funding staff to clearly articulate a grant contract that guarantees mission autonomy. 2. Actively participate in the board activities listed here 3. Meet with all the key stakeholders to listen to concerns 4. Create grant implementation committee consisting of the Executive Director, Training Director, Development Director to ensure the diversity of fundraising sources and to allocate proper resources for grant administration and regulatory requirements	1. Ongoing beginning in 11/21

Table 2.12 (Continued)

Stakeholder	Resistance Source	Strategies to Overcome	Time Frame
Training Director	1. *Servanthood/stewardship and values conflict*: Is very concerned about the loss of the ability to integrate faith and the increased regulatory and reporting requirements, also has engaged in ongoing conflict with several board members over curriculum design issues 2. *Internal politics*: Have the Executive Director and the Board Members meet with Training Director and Development Director to clarify authority relationships and guarantee curricular autonomy for the Training Director from interference from the Development Director.	1. Provide grant administration resource support and training 2. Assurances by Executive Director and Board that the faith-based mission will be preserved	1. Ongoing beginning in 11/21
Development Director	1. *Servanthood/stewardship and values conflict*: Strongly opposes, given the conflict with key mission values and violation of faith principles 2. *Servanthood/Stewardship, Loss of support:* Very opposed to the accepting government grants, given the disapproval by key large donors. 3. *Personality/ego*: Has ongoing personality-based conflict with several Board Members as well.	1. Assurances by Executive Director and Board that the faith-based mission will be preserved 2. Have Board and Executive Director meet with key donors to reassure that the faith-based mission will not be compromised and that other programs will not be affected 3. Hold a Board and staff retreat with a consultant to identify and resolve conflict	1. Ongoing beginning in 11/21
Trainers	*Servanthood/stewardship and values conflict*: All are strongly opposed looking upon this action as a dangerous compromise with worldly standards that will result in the loss of God's favor over the organization	1. Regular meetings with the Executive Director that the faith-based mission will be preserved 2. Have the Board and Executive Director make ongoing appearances at training sessions reinforcing the faith-based mission component 3. Hold a staff retreat with a consultant to identify and resolve conflict	1. Ongoing beginning in 11/21

Volunteers	*Servanthood/stewardship and values conflict*: Three volunteers are strongly opposed, looking upon this action as a dangerous compromise with worldly standards that will result in the loss of God's favor over the organization	1. Regular meetings with the Executive Director and Training Director that the faith-based mission will be preserved 2. Have the Board and Executive Director make ongoing appearances at training sessions reinforcing the faith-based mission component 3. Hold a staff and volunteer retreat with a consultant to identify and resolve conflict	1. Ongoing beginning in 11/21
Clients	*Servanthood/stewardship and values conflict*: Three clients are strongly opposed, looking upon this action as a dangerous compromise with worldly standards that will result in the loss of God's favor over the organization	1. Regular appearances by the training director in class reinforcing that the faith-based mission will be preserved 2. Have the Board and Executive Director make ongoing appearances at training sessions reinforcing the faith-based mission component 3. Provide for individual meetings with Executive Director for concerned clients to address concerns 4. Reinforce faith-based commitment in newsletter, website, and blogs	1. Ongoing beginning in 11/21
Major Donors	*Servanthood/stewardship and values conflict*: Two major donors are strongly opposed, looking upon this action as a dangerous compromise with worldly standards that will result in the loss of God's favor over the organization *Personality/Ego:* Clash of authoritarian personalities	1. Regular meetings with the Development Director, Executive Director and Board Chair reinforcing that the faith-based mission will be preserved 2. Have the Board and Executive Director make ongoing donor appreciation events reinforcing the faith-based mission component 3. Hold a major donor retreat with a consultant to identify and resolve conflict	1. Ongoing beginning in 11/21
Minor Donors	*Servanthood/stewardship and values conflict*: Five major donors are strongly opposed, looking upon this action as a dangerous compromise with worldly standards that will result in the loss of God's favor over the organization	1. Have the Board and Executive Director make ongoing donor appreciation events presentations reinforcing the faith-based mission component 2. Development Director meet with the five small donors to address their concerns 3. Reinforce faith-based commitment in newsletter, website, and blogs	1. Ongoing beginning in 11/21

of resistance clearly indicated the need for more dialogue and reflection by leadership. This would entail a systematic campaign to gather input with all the key stakeholders and to seek the Lord's guidance in prayer. It is vital to empower all the key stakeholders and attempt to reach consensus if possible. An open and honest analysis may lead the Board and the Executive Director to reconsider. If upon the completion of the assessment process the Board and the Executive Director deem it in the organization's best interest to proceed, then the next stage is to develop an action plan to overcome resistance. An example is given next.

The example illustrates from a Christian servant leader perspective that the key change management principles are empowering the key stakeholders, providing multiple means of 360-degree communication and feedback, and addressing conflict at its root through active intervention programs that reinforce the foundational mission, vision, and values.

Conclusion

It is vital for Christian servant leaders to view the change management process from a foundational moral and ethical perspective. From a developmental, implementation, and evaluation perspective, the four key elements are a personal trust in the character and integrity of the leader, a commitment to the foundational elements of servanthood and stewardship, a holistic understanding of subordinate well-being, and an employee-centered change management process. If these factors are genuinely internalized and implemented, there is "letter and spirit" integrity in which the leader is viewed as being a "hearer and doer," cultivating a reservoir of trust that is invaluable in overcoming conflict. It is vital to proactively plan for and welcome opposition to the change process as productive and necessary process of humility, learning, and growth. The chapter presented a four-factor model of the sources of change obstacles, servanthood, and stewardship factors, psychological resistance factors, internal/personal office politics, and external interdepartmental or organizational politics and concluded with an example organizational obstacles analysis that identified the sources of resistance, the level of stakeholder power and interest, and their relative position. From this analysis, a stakeholder change resistance action plan can be developed to proactively overcome obstacles and improve the implementation process. Christian servant leaders understand the wisdom of scripture as illustrated in Proverbs 11:14, Where *there is* no counsel, the people fall; But in the multitude of counselors *there is* safety. Let us commit to becoming the wise leaders who humbly learn and grow together.

Chapter Takeaways

1. The empirical literature on servant leadership strongly supports its efficacy in promoting organizational change, given its emphasis on employee empowerment and driving the fear of failure from the workplace.
2. Servant leadership is effective in overcoming resistance as it invests heavily in relationship building and developing trust.
3. Servant leadership is associated with higher levels of emotional intelligence, which is a vital competency in promoting empathy, a foundational means for understanding the views and positions of others regarding the costs and benefits of change.
4. Servant leadership provides a useful decision-making framework for understanding the three global dimensions of change resistance, that of stewardship, or valid and reliable rationales for resisting change, psychological attributes such as general fear of disrupting established routines, and internal and external political factors that entail special interest opposition.
5. Servant leadership enhances the ability to envision and communicate a future that justifies the investment of resources to overcome obstacles to change.

Reflection Questions

1. In a change effort, what are the likely sources of opposition (stewardship and psychological and internal and external political factors) and their nature?
2. How are managers equipped to manage the change process in terms of cultivating servant leadership behaviors such as employee empowerment?
3. Complete a stakeholder analysis and identify the main sources of opposition and the likelihood of overcoming each.
4. How would you characterize the emotional intelligence of the average manager in your organization? What training is available to increase their skill sets?
5. How do managers in your organization react and respond to employee errors and mistakes? Is there a learning climate in place in which mistakes and failures are viewed as learning opportunities?

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3

QUIET EGO LEADERSHIP
Leading Wisely in Times of Change

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Introduction

We live in a world of complex and interconnected systemic challenges (World Economic Forum, 2021; Capra & Luisi, 2014; Rockstrom et al., 2009). This reality confronts and challenges leaders across society, in every country, and in every type of organisation (Gitsham et al., 2009).

Many of these systemic challenges have the characteristic of wicked (Camillus, 2008; Grint, 2010), or even super-wicked (Levin et al., 2012), problems: they are complex adaptive challenges rather than linear technical problems (Heifetz et al., 2009).

This reality has led to a re-examination of thinking and teaching in the areas of strategy, leadership, and change, in a widespread acknowledgement that different approaches are appropriate to address these highly complex shifting situations (Heifetz et al., 2009; Wheatley, 1999; Stacey, 2011; Shaw, 2002; Hutchins, 2012).

The authors of this chapter work as practitioners in organisations, as directors, trustees, and consultants, and we find that although many organisations are keen to adapt these ways of thinking and acting, making significant investments to enable leaders to function accordingly, there are many obstacles and struggles in practice that can impede the adoption of new ways of working (Hardman & Nichols, 2020)

This chapter is based on our ongoing engagement with this issue as practitioners. It argues from the position of our analysis and experience and finds that although there are obstacles and impediments that turn up in the form of a variety of 'presenting issues,' there is a way of working with them that is very broadly applicable. This is a way of leading based on the concept of quiet-ego states, which we summarise as Quiet Ego Leadership (QEL).

We argue that the QEL approach can make a unique contribution to achieving and supporting the shift in leadership in service of addressing the adaptive challenges faced by organisations globally. We also argue that the perspectives and approaches of QEL are helpful in all leadership situations, and the more we face systemic challenges the more important QEL becomes.

Our Intention and Research Basis for This Chapter

We have written this chapter for practising leaders working in organisational life, for the consultants who work with them, and for the academics who research and write in this field. Our intention, since this volume is a companion handbook on leadership and change, is to produce a chapter that

is, above all, a contribution to practice and to thoroughly grounded practical knowledge in the field. We have therefore chosen to write this as a piece of action research (Reason & Bradbury, 2001; Marshall et al., 2011), on the basis of our day-to-day work as consultants to, and as leaders ourselves in, a range of organisations.

We are ambitious for the potential for this practical knowledge as an important contribution to organisational thinking. Although we have prepared this chapter on the basis of direct experience of, and reflection about, organisations in a time of response to the pandemic, we do not believe (nor do the organisations or leaders we have worked with believe) that the learning is specific or limited to the Covid-19 crisis.

Our intention is to draw out practical lessons, perspectives, and practices in leadership and change that are applicable to the wider forms of systemic shock of which the pandemic is only one example (Hardman & Nichols, 2020). We believe that this is vital and necessary because organisations today face several impending systemic shifts that have the potential to be as significant and disruptive as the Covid-19 pandemic. These systemic shifts include, but are not limited to, disruptions in the fields of climate and earth systems, geopolitics and trade patterns, economic and financial shocks, food security and microbial resistance arising from the widespread systemic medical and food system use of core antibiotic agents, the application of digital and connected technologies including AI and machine learning, and demographic shifts.

Each of these systems shifts, individually, has the potential to offer seismic and existential threats to the forms of organisation and to organisational practice. Taken together, since there is every likelihood of these shifts playing out in parallel and in combination, they offer an unprecedented challenge and opportunity to all aspects of life in organisations and in society (Marshall et al., 2011).

The pandemic crisis of 2020/2021 is merely one subset of a wider pattern of shifts and challenges. Learning lessons from the immediate challenges of Covid-19 seems to us to offer an essential preparation for the wider and more testing frontiers of organisational transformation that lie on the near horizon.

Our Basis for Writing This Chapter

We position ourselves in the field as both scholar-practitioners and scholar-activists (Marshall et al., 2011) working with the organisational application of mindfulness practice in leadership and change, using an Action Research/Action Inquiry approach.

The challenges of large-scale systems shifts lie in the heartland of our practice. We work with boards, executive teams, and whole organisations to help develop strategic and leadership responses in times of uncertainty, turbulence, and incomplete information. Our client organisations are usually large and complex organisations, working across multiple geographies and cultures and often with diverse business activities to coordinate. A common characteristic of our work is that we accompany leaders and organisations in situations where the future has become sufficiently unclear that rapid and deep learning is required, and where the only certainty is that the existing knowledge and practice have become insufficient.

Our client work in 2020–2021 took us into organisations such as:

- UK hospitals in the National Health Service.
- The Danish health sector, hospitals, non-hospital clinical care, medical sciences.
- NGOs in the medical research and public health arena.
- Government agencies and central government departments in the United Kingdom.
- Regional and local government bodies.
- Global businesses in material science, technology, engineering, automotive and pharmaceutical industries.

- Retail and hospitality businesses.
- Professional and financial services.

Our observations in this article are drawn from our research in practice with these clients rather than from any form of empirical study. It is engaged reflective research, focused on practical challenges and on experiments in live situations as these clients responded to the challenges and opportunities of their situation. We are not neutral when we work with clients in addressing these situations—we come to our work with a set of beliefs, assumptions, and biases about "what the world is" and about how we can know it and act in it. We are explicit about these when we frame our work with clients. In brief, an outline of our framing include the following:

- The world is complex in that it consists of many interacting elements, forces, and influences that do not have a linear, predictable, and deterministic pattern (Hutchins, 2014).
- The world in which we work consists of participants beyond the humans, and when we work, we work with an awareness of the wider earth and of the living systems of which we are part (Hutchins, 2014; Reason & Bradbury, 2001)
- The world of society and organisation is complex and is largely socially constructed (Gergen, 1999): that is it is made up of the stories we co-construct and the meanings we make (Denzin & Lincoln, 2000). We are at the same time makers and consumer and; weavers and woven.
- We, therefore, need to take a systemic view (Whittington, 2020; Hawkins & Turner, 2020; Senge et al., 2005; Scharmer & Kaufer, 2013), seeing the world as an everchanging pattern in the form of a complex responsive process, where actions and reactions are connected but not necessarily in predictable or linear ways (Stacey, 2011; Boulton et al., 2015)
- There is much that cannot be known and much that cannot be seen at least in its entirety: so collaborative working (Salas & Tillmann, 2010) and diversity (Maznevski, 1994) become essential in that they allow us to see more, know more, and explore more that is seen by others but not by us. We gain more insight together.
- Not all that we need to know can be accessed by conventional modes of research nor can it be contained in the conventional leadership or organisational vocabulary. So, we believe in the power of seeking insight from diverse and richer ways of knowing (Seeley & Thornhill, 2014). No one way of knowing has a monopoly on the truth.

Over the years, we have adopted Action Research (and Action Inquiry) as a foundational approach for our way of understanding systems and intervening in them alongside our clients.

We define Action Research as a way of "being in the world" that is both empirically rigorous and at the same time promotes worthwhile social change. It is a tested and highly practical way for senior leaders to apply discipline to learning in real time in the heat of their actual work arena. It is also the mechanism that suits many forms of executive and organisational development work in the fields of practical learning, innovation, and change. While there is no *one* definition of Action Research, most practitioners would accept the following.

Our use of the term Action Research, following Marshall et al. (2011) who draw on Reason and Bradbury (2001), is based on these five dimensions (and if one of the dimensions is absent, the work is *not* Action Research as we understand that):

- It *addresses practical challenges* often framed as "How do I . . .?" kinds of questions: Such as "How do I increase genuine diversity and participation in my organisation?"
- It *focuses on worthwhile purposes* and is thus unashamedly value laden. We act and research on things we care about to improve society, organisations, and the world.

- It *favours participation and democracy* and is based on the belief that people are social, learn better together, and create change best if that change is co-created.
- It *features many and diverse ways of knowing* and believes that the questions we face can better be addressed by using a range of data sources, techniques, and perspectives that sometimes lie outside the traditionally legitimate range of research.
- It is *emergent in form*. Later stages of research respond to what has gone earlier. It is hugely improvisational *and* rigorous.

Torbert and his associates developed the closely related concept of Action Inquiry which can be seen as an attempt to raise awareness in real time of the effectiveness, validity, and legitimacy of our own behaviour and through that of framing and guiding purposeful change (Torbert & Cook-Greuter, 2004). Action Inquiry argues that to be effective in all of our communities and organisations, we need to pay rigorous attention to the congruence between our intentions and strategies, and the behaviours and outcomes we get. Being alert to this in the moment and acting creatively with others in ways that are continually curious and seek to achieve worthwhile outcomes are at the heart of Action Inquiry.

In working like this we are responding to Ghoshal's (2005) powerful critique: "Bad Management Theory Is Destroying Good Management Practice." In this seminal piece, he argued that by reducing management theory to a form of pseudo-physics, through trying to make everything empirical and mathematical, management schools have assumed away most of the more difficult and important issues in leadership and organisation including ethics and judgement. He called for this 'pretence of knowing' to be replaced by a more modest, but more useful practical way of being rigorous about leadership knowledge that was more like 'temporary walking sticks,' contingent practical knowledge to help real managers handle genuine complexity.

Our work is about using Action Research and Action Inquiry to develop a community of leaders with the skills to advance this kind of practice, day in and day out, and in doing so change the world in which we live (Salas & Tillman, 2010; Marshall et al., 2011; Seeley & Thornhill, 2014).

Challenges and Context

There is a raft of interconnected and critically important challenges on the organisation and leadership agenda. Gitsham et al. (2009) and Bond et al. (2010) highlight the range of challenges facing leaders in the twenty-first century, particularly in the realm of environmental and societal challenges. This survey of challenges has proved to be powerfully far-sighted and accurate. Working further on it, Hardman and Nichols (2020) show its relevance to a range of challenges beyond the environmental, as supported by evidence in the WEF Global Risk Report (World Economic Forum, 2021).

Hardman and Nichols (2020) point to crises emerging from:

- The digital reinvention of everything.
- Climate and environmental stressors.
- Loss of biosphere diversity.
- Land use change.
- Chemical pollution.
- Atmosphere aerosol loading.
- Ocean acidification.
- Freshwater use and hydrological cycles.
- Nitrogen and phosphorous flows.
- Ozone depletion.
- Climate change.

- Demographic shifts.
- Inequality.

To which the WEF Global Risks Report (p14) adds the likelihood and impact of:

- Extreme weather.
- Climate action failure.
- Human environmental damage.
- Infectious diseases.
- Biodiversity loss.
- Digital power concentration.
- Digital inequality.
- Livelihood crises.
- Weapons of mass destruction.

Gitsham et al. (2009) speak to challenges of this nature, stating that a connected and relational form of leadership is now essential. Bond et al. (2010) argue for the need for four clusters of core competency to address these challenges:

- Change: Leaders must be competent and comfortable working with change, beyond the simple and linear change of mechanical systems.
- Context: Leaders must have awareness of their context, in terms of its richness and its shifting nature. Simple shareholder value models of context are not sufficient, and wider ecology of stakeholder interests form a more complete sense of context.
- Complexity: Leaders must be competent in dealing with non-linear relationships, where change is multi-causal and non-linear. Prediction is difficult in these circumstances, and communication and attunement to subtle shifts in the system are of prime importance.
- Connectedness: All organisations exist in a web of relationships, between leaders within the organisation, between organisations, and between markets and geographies. Paying attention to the relational quality of leadership is critically important.

Despite such ideas becoming gradually more central to teaching and learning in business schools and more broadly in corporate training over the past decade, it is still the case that many of the aims of the authors have yet to be realised. In our view, there are some significant cognitive, cultural, political, and behavioural obstacles to the type of leadership Gitsham et al. (2009) and Bond et al. (2010) foresaw.

We argue that Quiet Ego Leadership, and the application of the AIM model (which we outline below), can assist greatly in addressing these obstacles in practical terms by addressing directly a number of the specific systemic causes of 'stuckness.'

Why the Situation Is Stuck

From experiences of our practice as consultants and leaders, we know that good intent is often marred by systemic factors (Hardman & Nichols in Whitehead (2011); Hardman & Nichols in CSO Playbook, 2018).

We find that some of the most pressing issues causing difficulty are the facts that:

- Many or most businesses find themselves hindered by unseen and unchallenged metaphors that drive language and action but themselves go unexamined.

- This leads to the adoption of highly mechanistic and linear ways of working with strategy, leadership, and change that are often enacted in ways at odds with the espoused intention of the organisation and leaders involved.
- This is often, in our experience, based on a hegemonic and limited view of power, which again is usually unexamined and uninterrogated, and that leads to: Instrumental relations within the organisation and between the organisation and its wider network of contacts and stakeholders.

We will now examine each of these in more detail.

Most organisations we have met spend no time at all examining the metaphors that underpin their way of organising. This is unfortunate because the ways of seeing—the imagery and metaphors organisations use—can work in ways that don't always help them. Organisations tend to talk about themselves in metaphors because organisational life and behaviour are often difficult to express directly in a non-metaphorical language. The metaphors of organisational life are a useful shorthand, and they are very familiar. In our experience, such metaphors are commonly:

- *Mechanical*: 'cogs in the machine', 'slamming on the brake', 'putting a spanner in the works', 'stepping up a gear', 'the engine room', 'pulling the right lever', 'chains of command.'
- *Military*: 'Must-win battles', 'arming the troops', 'taking the high ground.'
- *Family*, from the very explicit 'we are all one family' (usually where this is used, you later find that 'we' are anything but—and we'll come back to this later) to the more obscure and increasingly unacceptable 'black sheep' or 'ugly stepsister.'
- *Organic*: 'Green shoots', 'fresh growth', or the more brutal 'dead wood', 'root and branch change.'

Each of these metaphors fixes a way of seeing, and that closes off options and potential alternative contexts or interpretations.

The lenses we look through can become frosted and stuck, and this has consequences in the way we think about leadership, power, strategy, roles, relationships, and a host of other topics.

The machine metaphor, for example, is particularly pervasive. What kind of leadership does the machine narrative invite? What does it imply about personal roles within the machine? If the machine has a driver, what roles are available for the rest of the people? We have often heard senior leadership teams say, 'We've got a great strategy, but we can't get people to buy-in. They just won't step-up. What can we do?' Often, when we dig a bit deeper, we find that the organisation is full of machine language. The machine metaphor finds an expression in machine behaviour. Did you ever find the cogs in a machine throwing their hearts and minds into driving it?

At other times, messages get mixed. Often, we find that an organisation is asking people to be both cogs and humans, accelerator pedals, and passionate human beings serving a purpose.

The lure of the mechanistic arises because of the pervasive nature of the machine metaphor. It is common to find organisations adopting very complicated processes and mechanisms as a way of organising their operations. Once we become attached to machine thinking, it is very easy to turn everything into a linear, mechanical process to control it. Machines are about control. Organisations spend huge amounts of energy building elaborate control systems that govern step by step how the humans in the organisation conduct business. Very often, people experience this as squeezing the very life out of them: the annual planning cycle, the appraisal and performance review, the marketing, and brand planning cycles—these are very often cited as examples of the extension of mechanistic thinking. The urge to exert control over the machine forces humans into creating complicated processes rather than allowing a more emergent complexity of interaction to occur. This codification of interaction into process has implications for both power and for the nature of relationship that exist in the organisation.

The machine metaphor, and the complicated processes that flow from it, tends to lead to a hegemony of a specifically limited view of power, one that features 'power over others' as the dominant view. In one very entrepreneurial organisation we worked with, the dominant story was all about the power of the founder, Bob. 'It's Bob's train set,' people said, 'ultimately it's his call on everything.' When any one story becomes the dominant, or even the only, lens, this can lead to the organisation becoming stuck in one way of seeing things. The people in Bob's business never brought him any idea unless they were sure he'd like it. Challenging Bob's view of the world was impossible.

Bob liked alpha-male leaders who wowed customers to maximise sales. He loved to tell celebration stories about heroic performances, often involving one super-performer he dubbed 'Golden Balls'—a talented young salesman who was allowed to write his own rules, as long as he delivered the sales figures. There was, naturally enough, a shadow side to such narrative. If success only looks like 'Golden Balls,' what are the consequences for diversity? What about other less charismatic but different ways of winning and keeping customers? No one in this business would have actively wanted to block different kinds of leaders, but there was no doubt that the legend of 'Golden Balls' had a dominant effect that led to the company having a very male culture.

The machine metaphor also leads to the development of an instrumental form of relationships in the organisation where people become valued for their performance in delivering the specific part of the machine process that they are engaged with. We are currently seeing some tension arising from this in the world of pandemic home working, where 'people as employees' are sometimes in conflict with the life circumstances of 'people as humans'—the reality of the life-world butting up uncomfortably against the different needs of the system-world of the organisational machine (Habermas). This is not without consequences for the kind of leadership we get.

The consequences flow into all areas of organisational life, leading to particular forms of strategic process, change management, leadership action, and team relationships, and these impact the ability to work in the adaptive and agile ways required to address creatively the systemic shifts we highlighted earlier in this chapter.

Exploration and Curiosity

The challenges we've outlined earlier call for a more curious and exploring approach to leadership and change. It is clear that in any aspect of life, some things are more certain and predictable than others (Stacey, 2011; Boulton et al., 2015). We draw on a simple analogy to help get this thinking clearer. We call it the 'Navigate–Explore' framework (Hardman & Nichols, 2020).

- *The Navigation zone* happens when things are relatively stable and familiar, when you're dealing with technical issues (even demanding ones) and your existing experience and expertise are good guides for action. We call it Navigation because you already have a good enough 'map' to guide the actions you need to take. Navigation tasks may be lengthy and complicated, but they will feel familiar—the tasks of 'business as usual,' project management, resource allocation, all to deliver specified outcomes.
- *The Exploration zone* happens when things are more unfamiliar, for example when you're in times of change, when you're innovating, or when you want different behaviours to get new outcomes. These times will all tend to have some elements of being 'beyond the known map.' In this type of activity, your existing experience and expertise may or may not be quite so useful and may at times be a false friend.

We (Hardman & Nichols, 2020) illustrate the Navigate and Explore spaces in this 'Yin and Yang' form because we like the complementary and flowing form of relationship that it suggests. We also like the two black dots in either section which we take to denote that that each section is to some

Figure 3.1   Navigate and Explore Spaces in Yin and Yang Form

Source: © 2020 Hardman & Nichols

extent affected by what lies in the other. Navigation is never *totally* without Exploration—and vice-versa. This is not a polar relationship of opposites. Very often, you'll face issues that lie more in one zone than the other, but most of our professional lives involve becoming adept and working with both, often at the same time.

Many of the challenges we will face, as organisational leaders and in wider society, will lie in the exploring space—because they will be novel challenges which cannot be fully solved through the application of known expertise. The future requires new knowledge creation, which will arise from rigorous exploration.

What makes for good exploration? In our field work, we noticed a number of positive behaviours that support effectiveness in this working well with the unknown.

Effective exploration rests on some behaviours that benefit from the application of Quiet Ego style of leadership. We now turn to an examination of what QEL is, how it can be developed, and the ways in which it can be applied to exploring systemic shifts creatively and well.

What Is Quiet Ego Leadership?

With the possible exception of some very few saints and sages, all of us have an ego. What is it?

The term has been used variously in contemporary psychology—prototypically by Freud (1923) whose (German) *Ich* stood in his psychodynamic model of the psyche for the self-regulatory, inner conflict-resolving function within the mind, where its tasks include reality testing, impulse control, moral judgment forming, and self-synthesis.

In the second half of the twentieth century, the term took on divergent meanings in psychological and philosophical theory, where its connotations are sometimes described neutrally (simply to refer to 'I' or 'self'), positively (such as the ideas of ego strength or healthy ego), or negatively (ego-centricity or excessive ego-involvement).

We use the term to refer to a state in which people are excessively focused on themselves and their personal concerns, where 'I' and 'me' figure prominently in their thoughts and reactions (Leary et al., 2016). With very few exceptions, all of us are interested in our own well-being and in

outcomes that are favourable to ourselves. It would seem that evolutionary selection has filtered for organisms that focus on themselves and their own interests.

Problems emerge, however, when people focus on and think about themselves and on self-relevant outcomes even when such thoughts are not needed or are counterproductive. We can call that a tendency to egoism, and it often creates emotional and behavioural difficulties (Leary et al., 2016). James (1890, p. 333) observed, "My thinking is first and last and always for the sake of my doing," yet, he noticed, people waste a great deal of their thinking on self-relevant topics that inhibit effective action. From the perspective of this chapter, the tendency to be preoccupied with predominantly self-relevant topics impedes a leader's capacity to move from modes of mind concerned solely with Navigation to those which are open to Exploration.

And when it comes to leadership, there is more to the problem of egoism than that.

Highly self-confident, risk-seeking, and callous leaders, say O'Reilly and Chatman (2020), have profiles matching what the American Psychiatric Association classifies as narcissistic personality disorder. There is a long list of cases, several of which they cite, where excessively egocentric leaders have created organisational cultures that led to the destruction of value amounting to many billions of dollars.

More often, and less visibly, the consequences of egocentric leadership attitudes give rise to bullying cultures (Hoel & Salin, 2002). Where that happens, organisations as a whole can come to manifest a loss of curiosity and consequent creative possibility as contrary views are silenced. As people try to follow, and second-guess, the leader, teams and organisation itself lose their ability to perceive nuance and to be open to differences. Consciously or unconsciously enforced norms of thinking and acting within the tight parameters of a dominant style emerge (Lipman-Blumen, 2006).

To some extent, this issue is exacerbated by a common conception of leadership itself: the idea that leadership confers a peculiar status and that the leader is always in some way special. The attribution of a special status to leaders creates patterns of selection that privilege louder, more overtly confident, leadership styles.

But how or wherever the problem stems from, we can say that noisy egos, at all levels in organisations, often bring chaos or stifled compliance in their wake.

To lead well, we suggest, leaders must learn to quieten their egos. The quiet ego we refer to here is not a fragile, squashed, or unwillingly silenced ego. Rather, it is a sense of self that is resilient, attuned to its own and others' inner dynamics, and has no inherent need to assert itself over others. That contrasts with loud egos, which draw sustenance primarily from the world of external appearances to which they constantly turn for reassurance (Bauer, 2008).

Leaders with quieter egos are not taken in by their own social image. They aren't deceived into believing that the leadership task necessarily confers a special status and that they are somehow special. Instead, they understand the constructed nature of the self and see it as just that—a construction. That lets them see the self simply as a story, one which enables some sense of unity and purpose, but which also throws the shadows of illusions that may sometimes be destructive (Wayment & Bauer, 2008). By contrast, noisier egos spend considerable energy in identifying and defending their constructed selves as if they were somehow real—asserting themselves into the world.

Quiet Ego Leadership, we suggest, is a trainable skill. How do you train it, and what are the consequences for leaders, teams, and organisations?

Training Quiet Ego Leadership

Following Wayment and Bauer (2008), we suggest that there are four attributes of QEL, each of which can be trained. Quiet Ego Leaders are

- Mindful.
- They understand the interdependent nature of living systems.

- They are compassionate.
- They live from a set of values that are congruent with the aforementioned three points.

Quiet Ego Leaders Are Mindful

Mindfulness has been operationally defined in a variety of ways according to context (Kabat-Zinn, 1994; Bishop et al., 2004), but for our own purposes and particularly in the context of Mindful Leadership, we turn to the acronym AIM coined by Chaskalson et al. (2021): AIM stands for Allowing, Inquiry, and Meta-awareness. The authors describe these as meta-capacities that emerge, their research suggests, when leaders practice mindfulness meditation for 10 minutes or more each day in the context of an 8-week Mindful Leader training programme. They consider the combination of these three capacities to describe what it means to be a mindful leader—or, indeed, a mindful person.

People Who Are Mindful Are Allowing

'Allowing' refers to the ability to accept present-moment reality for what it is and to approach the situations one finds oneself in with openness and compassion. Unlike quiescent passivity, the allowing attitude implies a strong reality-orientation. Many of us spend much of our time not allowing what is the case to be the case.

> If only it weren't like this everything would be OK. If I had a . . . bigger house, a different partner, a different job, a different boss . . . If only I hadn't made that decision three-weeks ago—everything would be OK.

Things are as they are, and when, with an allowing, open-hearted attitude, we allow things to be as they are, then choice emerges. 'It's like this. Now what shall I do?' The allowing attitude carries over to the next step in the process. The interesting question is what would be best? Best for me, best for others, best for the situation?

As one participant on Chaskalson and Reitz's Mindful Leader course put it: 'So [I think], "Ooh, this is all a bit uncertain, and I'm quite unsure;" that's actually an okay place to be, and from there you can explore' (Chaskalson et al., 2021, p. 136).

People Who Are Mindful Have an Attitude of Inquiry

'Inquiry' here is a stance of curiosity and open-hearted engagement with what presents in each moment.

As another participant on the Mindful Leader course put it: 'I think that bit of stepping back and just saying, "What actually is the problem here? What is it that's getting at me?" I find really helpful, actually' (Chaskalson et al., 2021, p. 136).

People Who Are Mindful Have Meta-Awareness

'Meta-awareness' here is akin to the more commonly used term metacognition. The broader use of 'awareness' rather than 'cognition' in the term signifies that its target is more than thought, although that is included. Meta-awareness encompasses feelings, sensations, and impulses as well. It is the ability to step slightly aside from the stream of experience and to observe what you are thinking, feeling, and sensing as objects rather than subjects of experience. This allows mindful persons to see that their thoughts, feelings, sensations, and impulses are just that—a combination of thoughts, feelings, sensations, and impulses. 'Thoughts are not facts,' as Teasdale (1999) puts it. Nor are the other components of the experiencing mind.

Taken together, AIM opens up a vital, conscious space in the otherwise often automated and semi-unconscious flow of experience.

Mindfulness training helps leaders turn their attention inwards and observe their own minds at work. They see that they can look *at* their minds, rather than just *through* their minds. That allows them to see their own narrative self-focus for what it is: simply a flow of thoughts, feelings, sensations, and impulses.

As a participant on the Mindful Leader programme put it:

> [I]t gave me a way to take back, to own some of that control if you like, over my own thinking. So, recognizing that I'm choosing my thoughts, and they're not me, they're just the noise of what's going on.
>
> *(Chaskalson et al., 2021, p. 136)*

And: '[The program has] allowed me to just be able to see these things – thoughts, feelings, sensations – separately from me, view them, explore them' (Chaskalson et al., 2021, p. 136).

Participants on mindfulness-based courses often come to the realisation that 'I am not my thoughts' (Kabat-Zinn, 2015). Insights like that let the ego to begin to quieten.

Quiet Ego Leaders Understand the Interdependent Nature of Living Systems

The pandemic of 2020/2021 has afforded us all a powerful lesson in the interdependent nature of living systems. A novel virus emerged in Central China, and within a short time millions of people around the world died and global economies suffered a huge record-breaking recession. We are inextricably a part of an infinitely complex, multi-dimensional, interconnected living system. This is a fundamental property of all phenomena.

That interconnectivity and interdependence have been variously described in popular culture. There is the 'butterfly effect' described by Lorenz (1963) who suggested that factors such as the exact time of formation and path taken by a tornado might be influenced by perturbations as small as the distant flapping of a butterfly's wings several weeks earlier. Or the notion that the elements in the human body were made in distant stars an unimaginably long time ago and may have come to us by way several supernovas (Schrijver & Schrijver, 2015). In these and other ways, we are beginning gradually to recognize that all existence is an unthinkably vast, interdependent, and complex system. A web of life in which we all affect one another all the time, and in this vast process of systemic relatedness the choices we make ramify far beyond ourselves alone.

That understanding naturally leads to the idea that quiet ego leaders are compassionate.

The cognitive recognition of the interconnected, interdependent nature of living systems has the affective counterpart of compassion. A wide variety of studies (Gilbert, 2009; Neff & Germer, 2013; Fredrickson & Seigel, 2017) clearly indicate that compassion is a trainable skill and that compassion meditation trainings are an effective means of increasing compassionate attitudes—compassion to oneself and compassion to others. Quiet ego states are characterised by other-regarding attitudes that both support and emerge from compassion training.

Quiet Ego Leaders Live from a Set of Values That Are Congruent with Mindfulness and a Sense of Interdependence and Compassion

Describing the top five regrets she encountered in her many years working as a palliative care nurse, Ware (2011) says they are

• I wish I'd had the courage to live a life true to myself, not the life others expected of me.
• I wish I hadn't worked so hard.

- I wish I'd had the courage to express my feelings.
- I wish I had stayed in touch with my friends.
- I wish I had let myself be happier.

The last four of these regrets seem in fact to be a subset of the first: 'I wish I'd had the courage to live a life true to myself.' In other words, I wish I had stayed more often true to my deepest values.

Quiet Ego Leaders learn to uncover and express what most deeply matters to them. We suggest that when mindfulness and a sense of interdependence and compassion come together with what leaders most deeply value, the actions that spring from that will be less self-regarding, more other-regarding. This is not to prescribe any particular a set of values or ethics. Rather, we suggest that these emerge naturally from the inner attitudes that accompany mindfulness and a sense of interdependence and compassion.

Quiet Ego Leaders Make Better Explorers

Bezos, Musk, Jobs—no one would suggest that natural explorers such as these—who have shaped so much of the twenty-first century to date—are quiet ego leaders. But leaders with an outstanding genius for exploration such as these are rare, and, if lacking that genius, organisational leaders emulate them at their peril. Especially if their intention is to draw out the creativity and insight of others in exploring and helping make viable futures.

We may be inclined to take a lenient view of Jobs if we are Apple shareholders or use an iPhone, but he was a driven boss who, it is reported (Henriques, 2012), was sometimes seen as bullying. Putting that issue aside, we contend that—apart from rare cases of genuine exploratory genius—a part of the ego's function is that it is a safety-seeking mechanism (Behrendt, 2016), and, as such, it pulls leaders to incline towards leadership behaviours characterised by navigation rather than exploration.

Within all of this, as we have noted before, one of the powerful drivers towards Navigation and away from Exploration is the language and the set of metaphors that come to predominate in organisational cultures.

Mechanical language, which we've already described, that sees people as 'cogs in the machine,' talks about 'pulling the right levers' and 'chains of command'; military language with its 'must-win battles', 'arming the troops', 'taking the high ground'; family language, where 'we are all one family' is often said and rarely the case; and organic language whose 'green shoots', or calls for 'root and branch change', are all fixed ways of seeing that close off options and alternative contexts or interpretations.

Quiet ego leadership—with its emphasis on allowing, inquiry, and meta-awareness and its sense of the web of life; of compassion; and of the values that spring from these—is resolutely humanistic and therefore non-mechanistic in its approach to organisational life. Leaders who have learned to quieten their own egos, we suggest, will find the movement between exploration and navigation much easier to manage. They will be more readily able to function in either mode, as appropriate. More than that—they will find that they are able to spark similar qualities in the teams they lead. Enabling cultures that are psychologically safe (Edmundson, 1999), they will enable a greater capacity for learning and innovation in the teams they lead and inspire more willing and committed working communities.

Conclusion

Our work leads us to believe that the future will be better shaped by leaders, teams, and organisations that have developed the capability to explore well together. The challenges we face, as a society and a species, are systemic, adaptive, and wicked and cannot be adequately addressed from a place of fixed expertise, and something altogether more fluid is called for.

Leading from a position of constant open attention, curiosity and learning offer the best prospect of adapting to challenges and collaborating to create a viable and flourishing future. Working to develop a quieter ego way of leading offers a powerful foundation for stepping well into the work of meeting these challenges. The AIM model provides a practical and pragmatic set of learnable skills and perspectives that enable all of us to be more prepared to play our part in this work.

Chapter Takeaways

- We live in a situation of constant shift, where a capacity to stay attentive, maintain open–heartedness, and be curious and learn are essential to success.
- Leaders need to know how to recognise situations where their existing experience and expertise are good enough guides, and situations where they may be false and constraining dogmas. The ability to use the Navigate–Explore framework and to lead oneself and others in good exploring are core skills for our times. The AIM model is a robust foundation for doing this. It consists in:
- *Allowing*—Letting what is the case to be the case and unflinchingly accepting the reality of each moment. This includes letting people, including yourself, be who they are with an attitude of care and concern.
- *Inquiry*—Maintaining an attitude of active curiosity.
- *Meta-awareness*—noticing that your thoughts are just thoughts, they are not facts. The same applies to feelings, sensations, and impulses.

Reflection Questions

- In your role, how much time do you spend navigating? How much time is spent in exploring?
- Thinking of an apparently intractable situation that repeatedly bothers you, what would change if you could allow it to be as it actually is?
- Which parts of your experience of that situation might you become more actively curious about?
- What do you experience in your body when you call that situation to mind? Does that in any way affect what you are thinking?
- In general and in regards to that situation, to what extent are you held back from exploring by feelings of fear or a need for security?

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4

HOW DOES RESPONSIBLE LEADERSHIP FIT WITH A PARTICIPATORY MANAGEMENT MODEL?

Roberta Sferrazzo

Introduction

Cunliffe and Eriksen (2011) introduced the concept of 'relational leadership,' perceiving leadership as 'character.' They stress that

> character is embedded and expressed within conversations not as traits or constructs, but as a way of being-in-relation-to-others that brings a moral responsibility to treat people as human beings, of having "a heart," appreciating others, and encouraging them to grow and learn from each other'
>
> *(Cunliffe & Eriksen, 2011, p. 1433)*

Furthermore, they claim that 'relational leadership means recognizing the entwined nature of our relationships with others' (p. 1434). In summary, according to these authors, leaders should create new forms of more collaborative and inclusive realities in organisations.

So far, several academics have proposed different applications of a relational leadership style in organisations, especially in the leadership-virtues field. To cite some of them, Hackett and Wang (2012) define leader virtue as a disposition, 'a character trait that a leader acquires and maintains primarily through learning and continuous practice and is expressed through voluntary actions undertaken in context relevant situations' (p. 874). Burns (1978) describes moral leadership as based on special relationships between leaders and followers and on the fulfilment of their mutual needs. Fry (2003) promotes a spiritual leadership style, which includes an altruistic form of love. Moreover, according to Sanders et al. (2003), spiritual leaders are capable of temperance, justice, and fortitude thanks to their strong moral character. Greenleaf (2002) created the model of servant leadership, implying that servant leaders must put people first by serving their followers and listening to their needs and desires (Whetstone, 2002). Post-industrial leadership is defined by Rost (1991, 1993) as that leadership style that enables leaders to improve the relationship with their followers, anchoring the relationship on persuasion rather than on coercion. In this case, it is possible to talk about a 'mutual influence' between leaders and followers (Whetstone, 2002). Then, blending Aristotelian categories, Grandy and Sliwa (2017) illustrated the model of 'contemplative leadership.' This leadership style consists of a 'virtuous activity; reflexive, engaged, relational, and embodied practice that requires knowledge from within context and practical wisdom' (Grandy & Sliwa, 2017, p. 423).

Besides the aforementioned leadership styles, the responsible leadership (RL) style aims, above all, at fostering authentic relationships between leaders and followers (Pless, 2007). This style can be applied not only within organisations but also by considering as 'followers' the members of society as a whole. Some scholars (Miska & Mendenhall, 2018; Pless & Maak, 2011) highlight in their articles the main differences existing between RL and other leadership approaches. Maak and Pless (2006a) underline, in particular, that the uniqueness of RL consists in considering stakeholders both within and outside organisations. This key difference distinguishes RL from other approaches, which frequently tend to focus on followers residing solely within the organisation.

In this chapter, I will prove that companies adopting both an RL style and a participatory model of management are able to create more collaborative and inclusive realities. But what does it mean to be a responsible leader in those companies that adopt a participatory model of management?

To answer this question, I analysed the leadership styles implemented in a French multinational company renowned in Europe for its participative managerial style based on the logic of 'sharing.' In contrast to what has been already done in the literature, this work investigates those processes and practices—fostered by leaders—allowing authentic relationships to emerge within organisations. Moreover, I investigate RL in a participative managerial context. In this way, I would ideally respond to MacTaggart and Lynham's (2018) call to analyse 'the experience of RL by those in various leadership and management contexts' (p. 62).

To reach these goals, I decided to structure the chapter as follows. In the second part, I will briefly describe both the RL style and the participatory model of management as discussed in the literature. Then, I will proceed to illustrate the case study, describing the application of an RL style in a participative managerial context. Finally, I will discuss my findings, presenting both the conclusions and some future research prospects.

Responsible Leadership and the Participatory Management Model

As far as the literature is concerned, I am not aware of studies that connect participative management to an RL style. However, before analysing these two dimensions through an empirical study, I will introduce what has been said about them in the literature.

For many years, there has been a very subtle distinction between management and leadership. Power and force were the two core elements of managerial actions; accordingly, a focus on the character of managers was considered to be inappropriate. Nevertheless, the 'carrot and stick' approach has been shown as ineffective (Frey & Gallus, 2017), and this led scholars to investigate in greater depth the ontological and anthropological roots of management.

In particular, the business ethics field has been considered as the main research arena to explore the role of character and virtues in exercising good leadership. More specifically, blending elements from the virtue ethics field, scholars began to explore leadership virtues in different ways, considering them as character traits (Fry, 2003; Hackett & Wang, 2012; Hanbury, 2004; Smith, 1995), personal values (Murphy & Roberts, 2008; Sama & Shoaf, 2008), personal emotions (Solomon, 1998), or capabilities (Bass, 1990; Bertland, 2009). Although exploring the virtue ethics field's association with leadership styles is far from this chapter's scope, it is important to recognise the strong link between the RL style and the sphere of virtues.

The RL construct found its way into the academic literature in the early 1990s with the work of Dr Julie Bell White-Newman (1993). However, RL began to gain momentum after a decade, in the mid-2000s, especially thanks to Maak and Pless's (2006b) edited book. Prior to 2006, some authors (such as Lynham, 1998 and White-Newman, 1993) developed a model of Responsible Leadership for Performance. More recently, Miska and Mendenhall (2018) described RL as a 'social-relational and ethical phenomenon, which occurs in social processes of interaction in order to achieve societal and environmental targets and objectives of sustainable value creation and positive change on a global

scale' (p. 119). Blending Maak and Pless's (2006a) words, RL differs from other leadership styles, as it concerns a multitude of stakeholders inside and outside the organisation.

In a nutshell, the responsible leader tries to build authentic relationships with different stakeholders by giving due weight to the interests of their followers in their daily decisions (Pless, 2007). This kind of leadership considers as 'followers' not only the members of organisations but also society as a whole. The roles connected with RL include architect, change agent, citizen, coach, networker, servant, storyteller, steward, and visionary (Maak & Pless, 2006a, p. 107; Pless, 2007, p. 439).

RL is often related to accountability and dependability (Bass & Bass, 2008; Meindl & Ehlrlich, 1987). Moreover, Cameron (2011) associates RL with virtuous leadership. This means that RL looks at both the excellence of humankind and the highest aspirations of people rather than instrumentally valuing actions for what they produce. In this sense, RL includes three main assumptions: (a) a eudaemonic assumption, (b) an inherent value assumption, and (c) an amplification assumption (Bright et al., 2006; Cameron & Winn, 2012).

The participatory model of management can be classified among the New Forms of Work Organisation (NFWO) (Longoni et al., 2014) aimed at promoting a more humanist management. These NFWO have been increasing in number, especially to foster employees' well-being and fulfilment at work (Järlströme et al., 2018; Shen, 2011; Shen & Zhu, 2011). They include the works from the Human Relations movement (e.g. Herzberg, 2008; Maslow, 1943; McGregor, 1960) and different managerial models, such as the model of agile management (Denning, 2016), the holacracy model (Robertson, 2015), and the model of 'liberated companies' (Carney & Getz, 2015).

In the literature, several authors have examined participative management (Kim, 2002; Kim et al., 2017; Locke & Schweiger, 1979; Wagner, 1994). Kim (2002) defines participation as 'a process in which influence is shared among individuals who are otherwise hierarchical unequals' (p. 232). According to other scholars (see, e.g. Spreitzer et al., 1997), participative management practices foster employees' performance and work satisfaction. This happens because they balance the participation of managers and their subordinates in information-processing, decision-making, or problem-solving endeavours (Wagner, 1994).

In my view, it is especially for its distinctive feature of involving many stakeholders, both within and outside the organisation, that RL can be found in a participative managerial context. With this in mind, through a case study, I will illustrate how a French multinational company was able to apply an RL style to a participatory model of management.

Data Analysis

The present research reports on a single case study of a French multinational company, LIM,[1] which is known in Europe for its participative managerial style. LIM operates in the large-scale retail trade, and it is specialised in do-it-yourself, construction, gardening, decoration, and bathroom furniture.

The study was conducted using grounded theory and chose, in particular, the Straussian approach (Corbin & Strauss, 2008), which 'allows the appropriate use of the literature at every stage of the study, but not all the literature' (Alammar et al., 2018, pp. 229–230). The grounded theory study was inspired by the lack of theory and knowledge in the area of RL as applied to a participative management context. This justifies the choice to use the grounded theory as a methodology; moreover, the findings contribute to the literature.

I conducted, *in vivo*, several semi-structured in-depth interviews with 21 of LIM's leaders, ensuring a diversity of participants in terms of gender, age, and work experience. Each interview was transcribed by a professional transcriptionist and lasted between 45 and 60 minutes. The interview protocol consisted of eight standard questions (available from the author) aiming to investigate two main dimensions: first, the degree of 'participation' promoted by the interviewees in terms of willingness to both collaborate and cooperate with their followers in making decisions. Second,

Table 4.1 Data Coding Structure

First-Order Concepts	Second-Order Themes	Aggregate Dimensions
• Attending to and training employees in their growth within the company • Desire to meet employees and clients • Willingness to listen to both employees' and clients' ideas	Acting through a relational leadership style Knowing both collaborators and clients better	Putting people first
• Asking for employees' opinions in decision-making processes • Allowing employees to express themselves • Willingness to learn from employees • Deciding collectively rather than individually • Working with the logic of reciprocal feedback • Organising workshops and meetings to discuss ideas • Sharing everything: information, ideas, opinions, criticisms	Activating a participatory model of management Promoting sharing logics	Willingness to build together
• Fostering interdependence with both customers and competitors • Welcoming all types of social and cultural diversity • Solving social problems	Directing attention to market exigencies Involving the community as a whole	Openness towards all types of stakeholders

I investigated the level of 'responsibility' in the leadership style adopted. I ceased data collection when conceptual saturation had been achieved (Guest et al., 2006).

In terms of coding the data, first-order concepts arose directly from the data, that is from the participants' own language (Clark et al., 2010). Then, I conducted a transformation of written concepts into categories, generating the second-order themes. Thus, these latter included an interpretative factor of the data as well as an examination of the existing theory of organisation associated with the research topic of the article. Next, third-order categories (the aggregate dimensions) were created so as to generate, through them, a higher degree of conceptual analysis. Table 4.1 displays how the data have been organised.

Findings

Acting through a Relational Leadership Style

I found the presence of a strong interpersonal relational element in LIM. This concerns the emergence of relationships among people both inside and outside the company, also including the creation of relational bonds with clients and society as a whole. Talking about LIM's organisational values, Anita (HR leader) claimed:

> We are not a company functioning on 'serial numbers.' We are a company that cares for people and bases its values on the daily relationships. Moreover, collaborators and clients constitute the most important focuses of our organisation.

Knowing Both Collaborators and Clients Better

Most leaders, during the interviews, showed their willingness to meet both their collaborators and clients so as to know them better and discover their interests and passions. In reference to this matter, Federico, a sector leader, stressed:

> LIM gives employees the possibility to put their skills at the service of the company. Furthermore, LIM listens to clients' criticisms, especially on social media, and tries to improve itself to better serve its customers.

Activating a Participatory Model of Management

All the leaders interviewed were fond of collaboration mechanisms in action at LIM. They explained to me, in particular, the importance of involving employees in every decision-making process. Some leaders, indeed, highlighted the fact that all workers can give their added value to the organisation, but that, to reach this goal, leaders should behave in a certain manner. Rosanna (the HR manager) summarised this code of behaviour through this statement:

> We must not be holders of any knowledge. We must look for others' solutions and learning from our followers. We must both listen and [be] looking for our collaborators' feedback in order to improve ourselves.

Furthermore, Federica (store leader) stressed:

> Our company is based on the principle that the collective is better than the individual, so, when you work with your group, you have to consider everyone's ideas. I noticed implementing my teachings on collaboration in my followers in some moments of need, for example, when I saw some components of my team changing their working time to help their colleagues in difficulty.

Next, Tommaso, as well as other store leaders like him, underlined the importance of both giving and receiving feedback at LIM:

> Here, the goal is to give lots of feedback to the person, because, through [it], you allow people to grow, and you give them the tools to be able to work well.

Promoting Sharing Logics

A word that every leader constantly repeated to me during the interview process was 'sharing.' In LIM, indeed, all collaborators are invited to share everything: information, know-how, criticisms, opinions, and so on. Considering this, Matteo (store leader) argued:

> Here, all people are engaged in a continuous process of sharing. Recently, I decided to organise— in the store—some workshops with all my collaborators to share knowledge and ideas

And Anna, an HR leader, said:

> For us, everything must be shared. Between us, we do not talk about 'sharing logics,' because we consider them as already established and obvious. Of course, we talk about our sharing principles when we do training, hence, only with the newcomers.

Directing Attention to Market Exigencies

One of the concepts frequently mentioned at LIM is the notion of 'interdependence,' meaning to be open to the external world. With this in mind, Guido, a sector leader, stressed:

> In LIM, we are invited to be open even to our competitors, because from them we can learn something that we do not have as [a] company yet. Moreover, we must be prepared to understand what the market requires [of] us. Even this interview with you could be an occasion of growing for me, both as [a] person and as LIM's worker.

Involving the Community as a Whole

Michela, a CSR leader, talked about specific initiatives taken by LIM:

> In LIM, we address several social issues at different levels. For example, we welcome diversity, both at [the] social and cultural level. Then, we organise some volunteer initiatives that involve both LIM's workers and the local community in order to solve some social problems.

Discussion and Conclusions

The aforementioned findings show some features that are specific to both an RL style and a participatory model of management. Said features can be recognised in the aggregate dimensions column in Table 4.1.

The first element—putting people first—is typical of virtuous leadership, which Cameron (2011) associated even with RL. It also implies some participative managerial approaches, such as when leaders involve their followers in workshops to both know them better and to listen to their ideas.

The second one—willingness to build together—concerns the practice of LIM's leaders to give due weight to the interests of their followers in their daily decisions. This leader disposition is typical of RL as highlighted by Pless (2007); moreover, it fosters a participative managerial approach. In LIM, indeed, all leaders act by involving their followers through collaborative mechanisms, for example allowing employees to actively take part in the decision-making process.

The third one—openness towards all types of stakeholders—relates to the fact that LIM's leaders invest in both internal and external relations, which is a peculiarity of RL (Maak & Pless, 2006a). In doing so, LIM also adopts several participative management logics, that is involving employees in voluntary actions to cope with some social problems of the local community.

LIM has been able to reconcile its management and leadership spheres by involving and taking care of all the stakeholders involved in its business. In particular, through the adoption of a relational factor both in the management arena and in the leadership one, LIM has been able to move from the traditional, technical, and rational managerial approach to the management of a relational style, which found a fertile ground for both management and leadership.

The following poetry that I recently published in *The Manila Times* (2019) clearly highlights the relational leadership and management approach on which LIM is based:

A Sharing Heart

Who am I without you?
It doesn't matter what we do.
Maybe we can build a bridge;

Together is better, don't you think?
Here, I can share whatever I want:
Ideas, projects, what keeps me on.
But, if then something—oops—goes wrong,
It doesn't matter, let's build upon!
Sharing is such a magic word,
As you can say what you really want,
And here your bosses listen to you.
They let you free, being close to you.
Dare, try, throw yourself!
Experiment, propose, do your best!
Propose, ask; let's do it together.
We will find the solution we think is better!
It is so lovely to work here,
And I'm so happy then to hear
Whatever someone wants to express:
Feelings, knowledge . . . and all the rest!
Leaders are such teachers for us;
They explain, explain . . . and go back to explain!
They care about our whole lives,
Always when it's time to cry . . .
A different spirit we breathe in these stores,
A spirit of friendship that seems as love.
Routines and rituals are not boring acts
If lived together with a sharing heart!

As underlined in the poetry, 'leaders' are seen as teachers by their followers; moreover, through a reciprocal learning mechanism, leaders are also ready to be taught within LIM. Furthermore, 'routines' and 'rituals' are not seen as boring acts, as the participative style adopted through RL and the participative managerial approach allow people to improve the sharing spirit between them and to strengthen interpersonal bonds.

Five Takeaways from a Responsible Leadership Style Applied within a Participative Management Context

All things considered, future research prospects could focus on discovering some connections between RL and a participative management style, especially in the NFWO (Longoni et al., 2014), such as liberated companies or agile ones. Indeed, responsibility and participation are two key factors of several alternative forms of organising, such as liberated companies. Accordingly, to launch a future research path, I will try next to extrapolate, from the various authors who have specifically spoken of liberated enterprises, the key elements that, in their opinion, create this type of enterprise. This method of analysis is merited due to the fact that, at the moment, the freedom form (F-form) model is not yet well defined, and, because, at least according to Getz (2009), it depends more on the liberating impulses of leaders and their values than on the organisational models and managerial practices used. In descriptive terms, in fact, there is no general model but rather the adoption of actions, often not usual, that are consistent with the goal of 'freedom.'

As is often the case in the social sciences, theories, or models, even the most innovative ones arise from the systematisation of previous ideas that allow us to notice and systematise phenomena that would otherwise remain in the shadows. Even in the case of liberated enterprises, the various authors

have not invented anything but have systematised previous ideas. In particular, the main references of liberated enterprises have been the most important valorisers of the human side of enterprises, such as Drucker, in particular, with his concept of management by objectives; McGregor (1960), with his valorisation of the idea of decentralisation and trust as a self-fulfilling prophecy in organisations; Townsend (1970), with his critical view of bureaucracy; and Maslow (1943) and Herzberg (2008), with their analyses of the relationship between people and work and the related motivational theories. The theme of motivation then finds further important theoretical references in works by Deci and Ryan (2008) with reference to the 'self-determination theory' and the dynamics of intrinsic motivation. All these authors, some academics, and other businesspersons who were the first to work to build organisations that are less bureaucratic, increasingly decentralised, and able to create engagement in people are fundamental points of reference for all those who pay attention to people before managerial practices. This is also the case of authors who have talked about RL and participative management, who can be inserted within this growing trend of organisations aiming at reducing formal levels of hierarchy, encouraging flexibility, decentralising authority, and substituting control with trust (Hales, 2002; Josserand et al., 2006; Starkey et al., 1991).

Within this 'pantheon' of authors, it is useful to underline the absence of Herbert Simon and James March, who are never mentioned by Getz and Carney or by Tom Peters. These authors, in fact, were not only effective critics of bureaucracy but were also the first to develop a human anthropology alternative to the economistic one with the idea of bounded rationality and theories of decision-making, highlighting the importance of the corporate balance between contributions and rewards and, above all, the learning dynamics of individuals in organisations (March, 1991; Simon, 1991). All these aspects are certainly important to better understand the concepts of freedom, participation, and responsibility within the organisational context, especially those elements that concern the dynamics of learning in organisations. This last element—treated specifically in liberation management but mainly as a logic of knowledge management and less directly by liberated companies as a form of development of the skills of individuals—is fundamental in the positive concept of freedom. If, in fact, people's freedom depends on their skills and ability to critically analyse themselves and the world around them, it is clear that the creation of a context that facilitates people's learning is fundamental to their freedom. On this issue, both Simon (1947), with his analysis of docility as an element of learning, and March (1991), with his idea of management as an exploratory activity, have made contributions that can be important to the ideas of freedom, participation, and responsibility in business and the balances that can be created within them.

However, the theoretical references to participative management styles, such as the one adopted within liberated companies, are still rather weak and unsystematic, something of which the authors of the concept of liberated enterprise themselves are aware. In fact, the different authors identify the characteristics of liberated companies in a way that is not always systematic, on the basis of their narration of the different cases they consider.

Looking at the list of the different conditions of liberation, participation, and responsibility, any person who experiences enterprises and organisations will be able to observe that some of them can be easily implemented, at least under certain conditions, while only with difficulty within enterprises can all these conditions be implemented simultaneously and significantly. Even the technique of narrating examples in the literature, however, does not deal with cases in a structured way but narrates them on single examples and episodes.

Of all these elements, some are more developed than others by the companies that declare themselves liberated. For example some liberation elements were identified through research on the basis of a questionnaire in which typical patterns of liberated companies were reported, which was sent to a sample of 114 companies that were asked whether or not they applied that specific item (Kerloch, 2017). The results of this analysis highlight interesting aspects for the purposes of future research paths.

First, the items most adopted in practice by the liberated organisations (over 75% of the sample) concern aspects related to the elements of organisational culture and image and aspects of the actual organisation. In the first case, these are, in particular:

• I lack of symbolic signs of privilege and power.
• The focus on valueIhe less invasive role of CEOs (74% of cases state that they are out of the office, on average, two days a week).

The second organisational aspect concerns instead:

• The development of autonomous and participatory working methods.
• A decrease in hierarchical control.
• Decision-making processes based on discussion and dissemination of necessary information.
• The use of forms of profit sharing.

Other significantly present aspects concern people-management methods and practices that tend to be more relational and unstructured and that are managed, also, thanks to the help of physical work spaces and their aesthetics that are oriented no longer to production but to relationships.

On closer inspection, however, many of the elements declared to be liberating are also significantly present in many other organisations that are not liberated and do not think they are. In any case, it is possible to recognise some strong associations between the field of new alternative forms of organising, which are oriented to freeing people and making them more responsible, and the development of participative management styles. All these factors, put together, need to be explored in greater depth in future research paths so as to better cope with the challenges of a volatile, uncertain, complex, and ambiguous (VUCA) business environment.

Five Reflection Questions for Practical Implications

In light of the aforementioned, I identify five main questions based on which contemporary organisations can work in order to orient a major level of participative management style and RL in the best possible way, both to increase their performance level and to ameliorate people's well-being.

1. To what extent are leaders ready to be taught within their work setting?
2. To what extent are knowledge and power results shared within the organisational environment?
3. Do people feel free within their work setting?
4. What is leaders' level of openness towards followers?
5. Are companies sufficiently open to external stakeholders?

Note

1 All names of persons and organisations are pseudonyms.

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5

SPEAKING TRUTH TO POWER

The Leader Voice and the Voices They Listen to

Megan Reitz and John Higgins

Introduction—The Cost of Silence

Our work nods towards the compelling business cases for encouraging people to speak up and be listened to at work and employees' capacity to speak up being fundamental to compliance, safety, corporate reputation, innovation, and motivation. However, what drives our research is the moral imperative (Reitz & Higgins, 2019). To deny somebody a meaningful say at work is to strip them of their capacity for agency and to express fully who they are and could be.

Encouraging people to speak up at work for primarily instrumental reasons, such as organisational performance, sustains this denial of the human need to be seen and heard by continuing habits which only value people's voices for their contribution to extrinsic goals. Much taken-for-granted management orthodoxy starts (and ends) with the extrinsic values; however, it is often the intrinsic values that people draw on when choosing whether or not to speak up with their authentic contribution. Alfie Kohn (Kohn, 1993) presents a compelling case for privileging the intrinsic over the extrinsic and how the best performers thrive when the grading and reward system is not allowed to interfere with their desire to learn.

The inadequacy of current managerial instrumentalism can be seen in the Edelman Trust Barometer (Edelmann.com, 2021) and the annual Gallup Engagement Survey (Gallup.com, n.d.), exploring the extent to which people are engaged with their work. Trust and engagement are faring poorly, despite attempts by many organisations encouraging employees to feel 'empowered' and 'bring their whole selves to work.' Our data (Reitz et al., 2019) highlights how little people share ideas at work—and how many stay silent despite knowing something with potential exists to damage the reputation (and bottom line) of the organisation they work for.

Since starting our work into 'speaking truth to power,' our inboxes have been filled with cases of dark secrets being dragged into the light. There were cases of firms doing things many within the organisation knew were not right but were keeping quiet, or when they did raised the issue it was being ignored, or they were made aware of the personal cost of making their knowledge public. Names of organisations who've been publicly caught up in various internal misdemeanours include Volkswagen, Boeing, Wirecard, Goldman Sachs, the Church of England, Olympus, Wells Fargo, the IAAF, and many more.

What stands out from all these cases is that someone always knew. The question is not 'How did this impossible-to-know event happen?' but 'How were managers and leaders so successful in keeping themselves in the dark?' At the time of drafting this chapter, one of the first whistleblowers for

the 2008 financial crash had his obituary published—Paul Moore was the Head of Group Regulatory Risk at HBOS who in 2004 warned the CEO of the unsustainable risks the bank was running. He was promptly run out of the bank despite being proved right on nearly every count in the years to come. Secrets are often to be found hiding in plain sight.

We've also found firms reaping the benefits that come from making it easy and comfortable for people to speak their truth at work, who've embraced the insights, as is documented by Amy Edmondson (Edmondson, 2018). She found that, in health care, better clinical outcomes were associated with settings with higher-than-average formal error reporting, that is workplaces where it is deemed safe to go public with mistakes (which as fallible human beings we are bound to make) have better results.

Rather than believe that speaking up at work is a matter of purely personal courage, we have paid close attention to how organisational systems create contexts where it is more or less difficult for people to be heard, especially when it doesn't fit easily the formal corporate agenda and presents what is in most cases genuinely disturbing 'news of difference' (Bateson, 1972).

Three Perspectives in Search of a Theory of Change

In developing our understanding of how people do and don't get heard, we have identified the following perspectives underpinning our theory of change and how a particular truth–power regime is sustained or changed. It draws on the philosophy of the Hult Ashridge Executive Doctorate in Organisational Change (King & Higgins, 2014) of which Megan is a longstanding faculty member:

1. *Focus on the relational frame.* Much of the understanding of speaking up and listening up in the organisations we work with is framed within an 'entity' (Uhl-Bien & Ospina, 2012) world view that privileges the sovereign individual. It seeks change through attending to individual mindsets, skills, and behaviours. Our framing builds on a social constructionist perspective (Burr, 2003) where meaning is created by people in the specific context of the relationships of which they are part.

Meaning and understanding are fundamentally outside the gift of the individual and arise from the dynamics of a specific set of formal and informal relational contracts. When it comes to speaking up, this means working at the level of the conversational group, rather than focusing solely on developing individual competence. It also means attending to *listening up* at the same time. What is the point of speaking when there is no one to hear?

Conceptually, this relational frame draws on the perspectives of the group analytic tradition (Dalal, 1998) which advocates that human society is best understood by approaching people as interdependent human beings, of which 'I' is its singular expression and 'We' is its plural, where the root unit of analysis is not the sovereign individual but people in connection with one another. Meanwhile, the feminist, relational psychology school (Gilligan, 1993; Robb, 2007) also moves away from the focus on the isolated 'I' and works with the relational give and take within which individual and collective voice happens to exist.

2. *You can't make power disappear.* Since the 1970s and the advocacy of the so-called 'flat organisation' (Ghiselle & Siegel, 1972), the managerial canon has been imagining a world without power and hierarchy where there is some uncontested common good or norm existing outside of time and place. Our perspective is more contextual, seeing the world as emerging in the messy reality of the here and now rather than in some idealised, future state. It draws heavily on the Foucauldian argument (Foucault, 2002) that power is an essential and historically specific

feature of human organising, existing in numerous forms and playing out through differences in status and position.

Power is always present, privileging some perspectives over others and legitimising some forms of truth and knowledge over others. When we deny the presence of power in shaping our speaking and listening, we fall into a rabbit-hole of make believe, what Lars Vollmer (2016) summarises as the theatre of business. In this theatrical performance, we all sign up to a worldview (be that 'flat', 'empowered,' or 'holocratic'), advocated by those in perceived positions of power, which in practice is often at odds with the experience of the less advantaged.

We have found that the disappearance of advantage results in senior leaders living in an 'optimism bubble' (Reitz & Higgins, 2020), where they sincerely believe that more junior people are telling them 'like it is'—while the junior people report that they absolutely are not! They are careful to tell senior people what it is they can bear to hear, as reported in the autobiography of a recent British Chancellor when it came to what could be told to the then British Prime Minister (Darling, 2011). Our data also highlights how senior people in particular deny that their social interactions are influenced by social labels such as ethnicity or gender. Underpinned by an uncomplicated, and self-serving, understanding of the term meritocracy, they are blind to the advantages that their social labels give them (Fuchs et al., 2018).

If senior people deny all forms of positional, personal, and social labelling, they create a fool's paradise, where they cannot see how their power and rank (Fuller, 2004) are silencing those around them. When it comes to trying to influence or change a speak-up culture, this denial of power can result in speak-up initiatives achieving little. The underlying truth–power reality remains untouched, and the latest techniques bend to keep the unspoken status quo in place.

3. *Change is a socio-political process*. Enabling more generative 'speak-up' cultures involves disrupting an organisation's political status quo. It is about finding ways to work with both the open and hidden hands of power and the truth they sustain, the relationship they privilege, and the agendas of voice and silence they allow. The communications academic John Shotter (1993) talks of the manager as a conversational architect, who reveals how important the power-infused conversational space is when it comes to changing and/or sustaining the status quo.

Taking talk seriously, and the power-politics which is expressed through it, does not sit easily with the established leadership discourse which emphasises the need for action. This ignores the role that talk plays as the wellspring for good action. Rushing to action based on poor talk ensures that shared meaning, understanding, and appreciated differences remain unexplored and uncreated. Outcomes are built on infirm foundations. In the case of one retailer from the early 2000s, their outlet arranger was a past master at delivering fast, cheap new stores, in line with the cost-efficiency and speed targets he was set and measured against. The only problem was that cheap, available store opportunities tended to have very poor quality of footfall.

In contrast was a story told by a facilitator working with the Kingdom of Uganda on their strategy, where collective dialogue is part of a deeply socialised tradition. The strategy process took its time, continuing until everybody who needed to be heard was heard—and felt they were heard. Seeing the importance and value of hearing from multiple voices and interest groups did not sit well with much Business School approved thinking—which fixates on speed and quickly establishing a single narrative.

Attempts to establish habits of dialogue as explored by Bill Isaacs and others (Issacs, 1999) have often foundered in the face of disappeared power and an inability to give voice the time and space it needs. At one time, John co-ran a series of workshops at Ashridge to introduce people to the experience of dialogic strategy and leadership—it ran for a week at a time. One large global corporate wanted to distil the experience and have it run in 3 hours, missing the point entirely.

Voices of Influence and Difference in Context

Understanding voices of actual and potential influence and significance, from inside and outside organisations, draws on a wide range of academic and practice-based perspectives, crossing a number of boundaries of knowledge.

Much of our work sits within the 'voice' school, exploring who does and doesn't get heard and what supports and undermines 'news of difference' (Bateson, 1972). The 'voice' tradition in itself spans many schools of thinking as reported in Wilkinson et al. (2019, p. 1054), where they set themselves the challenge of integrating research for employee voice 'across a wide range of disciplines, including industrial and labour relations, human resource management, organizational behaviour, economics and law . . . [each of which] hold[s] vastly different assumptions . . . (Pohler & Luchak, 2014a, 2014b).'

These very different starting points create a world, according to Wilkinson et al. (Ibid), where what should be paid attention to varies enormously, with the

> IR [Industrial Relations] scholars . . . criticis[ing] the OB [Organizational Behaviour] voice literature [for] . . . ignoring mechanisms of employee representation . . . (Kaufman, 2015) and for focusing on just individual-level discretionary voice behaviour . . . [meanwhile] Barry and Wilkinson (2016) argued, IR voice researchers . . . have shown less regard for understanding the relational aspects of voice.

'Activist' voice influence, for example, is bound up not only with the effectiveness of voice and the experience and consequences of being heard, it is also a feature of how much patterns of silence—the absent voice—are part of the organisational experience. Lam and Xu (2019) review how the lived sense of power imbalance silences employees and frames speaking up and listening up as taking place in a context of power. They draw on the work of Morrison and Rothman (2009, p. 112) who 'suggest that the "power imbalance in organizational roles is perhaps the most important factor that makes employee silence such a common experience"' (Lam & Xu, 2019, p. 518). As we summarise it (Reitz & Higgins, 2020), power is in and of itself simply an ever-present feature of human organising, which can be used to good or bad ends, or with malign or benign intention. What can't be done, except as an act of power in its own right, is to ignore or disappear it.

Within the explicit framing of LGBTQi activists, Colgan and McKearney (2012) explore the theoretical underpinning of specific dynamics that result in people speaking up or staying silent, drawing on the work of Noelle-Neumann (1991) and the notion of 'spirals of silence,' which they summarise as 'how a person's willingness to express opinions is influenced not just by their own personal opinions but also by the external environment and what they perceive to be the prevailing "climate of opinion"' (Colgan & McKearney, 2012, p. 360). The personal and the institutional inform and shape each other, and there is a power-mediated dance, which within the specific context of, for example, choices on environmental practices, shapes what action is taken. As Cantor et al. (2013, p. 407) found within the logistics arena: 'high organizational support and high personal commitment by an environmental champion interact to enhance the implementation of environmental practices.'

For managers to be open to hearing disruptive messages, be that disruption positively or negatively framed, an assumption needs to be true, 'that they perceive [they have] sufficient control over their environment to effect change and favour long-term thinking' (Sherf et al., 2019, p. 463). In contexts where managers are held to account for delivering specific/pre-defined outcomes, driven by short-term rewards, and rotated in and out of posts around an organisation, there will be little active support for suggestions and agendas which play out in a more systemic, long-term fashion.

There is also the matter of managers, their egos, and the threat that a new way of seeing and prioritising the world presents to their internal narratives with the challenge it may present to their

sense of competence: 'managers discourage voice . . . because they are seeking to protect their fragile egos from . . . criticism' (ibid, p448), which draws on Morrison and Milliken (2000) and Fast et al. (2014). Those who speak up can upset the rules of the workplace game as managers know how to play them, by introducing considerations that have often been discounted—externalities that can and have been safely ignored.

The climate of opinion within an organisation and its management does not rest solely within the boundaries of the organisation and the psyche of its leaders; it is also a function of the wider society and the dominant political views held by those who both work in and lead an organisation. This is described by Scully and Segal (2002, p. 135): 'Power imbalances based on social identity are imported into the workplace from society.' A society which in practice tolerates racism and sexism, for instance, as many do, will make the popular implementation of 'zero tolerance' programmes problematic as the espoused practice within the workplace is at odds with the lived experience that people have in their lives in the whole.

Which is not to say that organisations cannot create a specific climate of opinion. Gupta and Briscoe (2020, p. 528) summarise the argument of Gupta et al. (2017) 'that entire organizations, even profit-making ones, could acquire liberal or conservative leanings, reflected in aggregate political views of the entire employee population.' Gupta and Briscoe (2020, p. 526) put forward a useful distinction between these two definitions, with 'liberals . . . see[ing] more interdependence [between] individuals and groups' while a 'conservative [tends] to see a given actor . . . as more independent of [their] environment.' In terms of an organisation's openness to activist agendas, their work leads them to suggest

> [T]hat organizational liberalism, in the form of prevailing values and beliefs among organizational members, provides a way to . . . think about why some organizations are inherently closed to activists . . . while others are more willing to . . . engage with . . . demands.
>
> *(ibid, p. 550)*

This difference in collective political values can also be seen in the work of Eilert and Nappier-Cherup (2020) and their assessment of the difference between corporate activism (CA), which they see as a firm taking a proactive and potentially divisive social stand, and corporate social responsibility—which can be framed as more of an act of compliance with mandated standards. They (Ibid, p463) conclude that: 'In general, the more strongly CA deviates from values in the institutional environment, the more likely it will be perceived as risky and, thus, penalized (Bhagwat et al., 2020).'

In terms of the techniques used by groups within organisations to be influential, there has been considerable attention paid to the rise of employee networks. This has come about in large part because a 'decline in trade unions and increasing non-unionisation . . . has meant there is growing interest in whether employee network groups can provide meaningful avenues for '"employee voice"' (Colgan & McKearney, 2012, p. 359). They go on to explore the extent to which the successful establishment of an employee grouping around a social issue comes about through organizational pull or employee push, concluding that:

> Organizations frequently claim that they are making changes . . . primarily on legislative or business case grounds. However, this paper suggests that the initial impetus for sexual orientation equality in many organizations has been the activism of LGBT people and their allies.
>
> *(Ibid, p360)*

The world changes in response to the behavioural dynamics of what George Bernard Shaw spoke about in his play 'Man and Superman' (the gendered nature of the quote reflecting the norms of the age):

'*The reasonable man adapts himself to the world: the unreasonable one persists in trying to adapt the world to himself. Therefore, all progress depends on the unreasonable man.*'

This leads onto a recurring theme around how the work of social activists, and those who would speak up within firms, is justified and becomes seen as acceptable. These internal groups

> [M]ust balance their activist agenda with the need to contribute to the organization. This . . . can be understood through Fenwick's (2004) call for . . . "small wins" within organizations and Meyerson and Scully's (1995) idea of "tempered radicalism.
>
> *(Githens, 2012, p. 488)*

This creates a tension to be held: as groups seek to become more formally recognised, so they need to accommodate the formal agenda of the organisation they belong to. Githens (ibid, p488) writes: 'as employee groups are formed, many need to justify their existence if they seek official organizational recognition. Employer-recognised groups are usually expected to help create competitive advantage or improve organizational effectiveness.'

The backdrop against which the activists inside and outside organisations work is a combination of the old and new, so

> Boycotts against organizations are nothing new. But thanks to technology, it's easier for employees, investors, donors and customers to engage in social movements aimed at companies and non-profits. Those organizations . . . are finding themselves dragged into potential debates they might wish to prefer.
>
> *(Davis, 2014)*

At the same time, this social-media-mediated world can be fickle, turning its attention towards whatever happens to be the flavour of the month. Hebert (2018) concludes, in the case of the current speaking up around sexual harassment: 'It is . . . unclear the degree to which the "MeToo" movement will have an effect on the less public workplaces in which most of us work.' It is striking that Davis (2014), when identifying employees as being the ones best placed to be workplace activists, used the word 'brouhahas' (ibid, p3), where a brouhaha is a noisy but essentially empty or ephemeral argument to describe waves of social and environmental concerns that organisations have to find ways of navigating.

Organisations have always had to choose how to respond to their external environment, as Davis and White (2015, p. 45) note:

> The world changes, and business has to change as well. Companies that fail to reflect the social values and priorities of their workforce and their customers are unlikely to thrive . . . Smart companies will enable their employees to help guide them.

Frameworks, Mnemonics, and Headlines from Our Research

The following frameworks have been developed as part of an ongoing, multi-method research project that began in 2014. The project originally looked to focus on what people meant and practised around the theme of 'speaking truth to power' at work (Reitz & Higgins, 2017, 2019; Reitz et al., 2019). In 2019, we began to explore how activist voices (however defined) did and didn't inform the organisational agenda (Reitz et al., 2021).

The frameworks and mnemonics derived are intended to be stimulations and provocations for organisational specific conversations—not as prescriptive diagnostics but as a support to organisational dialogue (Reitz, 2015). This fits with our world view which seeks a rich mix of inquiry and advocacy (rather than an over-focus on either discipline), prioritises situation-specific action learning

over programmatic instruction, and sees participative inquiry as a form of organisational action in its own right—where to inquire into something is to change it. While programmatic change has a role, we believe it is an overplayed approach to organisational, personal, and inter-personal change. For more on this, refer to the work of Critchley et al., which is based around the principles and practice of the Ashridge Hult Doctorate and Masters in Organizational Change and Organizational Consulting (Critchley et al., 2007; King & Higgins, 2010, 2014).

The four frameworks/mnemonics developed from the work to date are:

- TRUTH in conversations—a way for exploring the dynamics of how people speak and listen to each other (Reitz & Higgins, 2019)
- The Four Truth-Power Cultures—a matrix for assessing how different approaches to what counts as truth and power create a specific organisational context (Reitz & Higgins, 2017)
- The Activist Response Dial—a continuum of responses that organisations have to voices of difference (Reitz et al., 2021)
- ACTIF—a framework for exploring how leaders' and activists' voices can engage with each other in the workplace (Reitz et al., 2021)

1. *TRUTH in conversations*. This is the foundation framework for our work into speaking up and listening up at work. It provides a way for people to explore their 'conversational habits' by paying attention to what is going on from five perspectives.

The first two dimensions, the T and the R, are those which shape whether someone has the motivation to say something or listen to someone:

a) T is for **Trust**—and how much you value your own opinion and the opinion of others. During the preliminary research, our data pointed towards people valuing their own opinion over that of others by a factor of about three. In some teams this was as much as two or threefold. In our larger, more systematic survey, what stood out was how much people at all levels valued their opinion and the experience behind it. This indicates that what is stopping people speaking up is to do with being unable to say things in the way they want to.

b) R is for **Risks**—and the dangers that go along with speaking up, not speaking up, and hearing what has been said. There is always the possibility of catastrophising about the risks, with people leaping to the worst case, moving up the ladder of inference (Dilts, 1990). For the most part, risks are twofold. First, people fear that by speaking up, others will regard them negatively—people do not like to lose face at work. Second, people do not want to shame or upset others, especially senior people—which is why they are oblivious to important information. At the same time, senior people persistently underestimate the risks more junior, or less powerful, people feel when talking to them.

Once someone, or a group, have negotiated their way through trusting their opinion and the risks, the other three aspects of our TRUTH framework concern the execution of speaking or listening up:

c) U is for **Understanding**—specifically this is understanding the politics of who gets to say and be heard about what matters. An unhelpful claim made by some organisations is that they are not political, when politics is simply a fact of life in any social setting. Politics is the process through which people negotiate differences and find enough common ground while also pursuing subtly and not so subtly different agendas and priorities. There are always networks of relationships, some of which fit with the formal communication mechanisms and a lot that don't, which mean some people have the ear of others while others are

trusted to be honest brokers, sharing information across the organisational system. Political acumen is therefore helpful—whether you are about to speak up or listen up.

d) **T is for Titles**—those labels that we put on ourselves, on others, and are in turn put on us. We live in a society which confers different advantages, status, and authority. Gender, ethnicity, age, organisational position, sexual orientation, class, accent, specialism, height, and many other factors shape how we pay attention to each other. We are all socialised into seeing ourselves and others in particular ways, which doesn't mean we are defined by them—but it does mean we have to acknowledge our prejudices—one reason why Megan's work into mindfulness and meta-cognition in the workplace is so important (Chaskalson & Reitz, 2018). Our research points to people, especially at the senior level, being unable or unwilling to own how much of their world view is shaped by unacknowledged social titles.

e) H is for **How–to**—as in how to choose the right words, at the right time and in the right place, or how to find the right time and place for people to speak to you or others. In the workshops we run around this, the invitation is often for us to provide a prescriptive template, which we avoid to minimise the risk of silencing people through being overly directive. When people try to police language at work, what emerges is a formal language which has less and less connection to the ordinary way people speak together. When process is privileged over relationship, you create a culture where honest and authentic communication becomes impossible—people are acting rather than showing up as they easily are. For those in senior positions, the rule to bear in mind when it comes to the how-to of listening up is to ask themselves when and where the person they want to hear from will find it easiest to speak up (not what is most convenient for them).

2. *Four Truth-Power cultures*. As with much in the leadership and organisational discourse, talking about an organisation's culture runs two major risks. Firstl, the conversation collapses into a series of bland statements about the espoused culture, the values the authorised spokespeople for the organisation say should be the truth and because this is how the world should be, there is no need to engage with what is. The second risk concerns speaking about culture as a thing, which can be engaged with and upgraded as easily as a piece of software.

Our perspective is that culture is a living activity, constantly sustained or challenged through how people talk and listen to each other—fitting with Anthony Giddens structuration theory (Giddens, 1993). Our Truth–Power framework draws out the extent to which there are perceived to be one or many organisational truths—combined with whether power is perceived to be about exercising dominion over others (Power Over) or as a collective, social resource which senior leaders exercise in collaboration with the wider organisation (Power With). This distinction is explored in the work of Joyce Fletcher (1999). Using these two dimensions, it is possible to understand conversational and listening cultures as having four types:

a) The *Directive* Culture—This is the organisational world with a single narrative, where it is possible to speak of the organisation having a single voice. For some time now, much management and leadership thinking has privileged this perspective with its focus on alignment—where the leader's goal is to establish the truth about the purpose and principles of the organisation, enforced through hierarchical power.

b) The *Empowering* Culture—As with the Directive culture, empowering cultures have a single narrative or truth. What differs is the extent to which its implementation is a collaborative endeavour—power is a shared resource for operationalising the singular organisational purpose, but the purpose itself is not up for debate.

c) The *Adjudicated* Culture—In this culture, there are competing, distinctive narratives within the organisation. The role of positional authority is to intervene to adjudicate between them when they become too counter-productive for the overall organisational health.

Difference is lived with up until then—and there is no need for competing groups to learn to collaborate as competitive excess is resolved by an external judge, that is the senior leader.

d) The *Dialogic* Culture—This culture is much talked about and little practised. Truth and its implementation are in constant flux—difference is a fact of life, and people are responsible for collectively working with and through differences. Dialogue involves people having the capacity to be curious about others' views, with participants learning to use power collectively rather than pursue personal or sectional agendas.

3. *The Activist response dial*—Activism can be understood as disruptive voices or events that have the potential to impact on how an organisation does its work. These disruptive voices that challenge the status quo can come from inside and outside the organisation and present leaders with choices about how much attention to give them. We have identified six responses organisations can adopt in the face of activist voices:

a) *Non-existent*—Employee activism is not on the leadership agenda. A CEO we interviewed in the retail industry greeted our questions on employee activism with bafflement. It was a subject he and the Board simply had not considered.

b) *Suppression*—Activists are threatened if they raise issues, or employees are told activist issues are only to be pursued 'outside' of the organisation. Cathay Pacific threatened to (and did) sack employees who spoke in favour of Hong Kong freedom (Financial Times, 2019). Coinbase CEO, Brian Armstrong, wished all employees to be 'laser focused on its mission' and not 'engage in broader societal issues when they're unrelated to our core mission.' Employees wishing to be at 'an activism focused' company would be helped to move elsewhere (Armstrong, 2020).

c) *Facadism*—Leaders claim interest in activist issues and to care about them—however, there is little action. Statements appear to be superficial and follow trends. Kroger, the largest chain of grocery stores in the United States, was accused of facadism when publicly professing support for #BLM but asking employees to remove #BLM pins from uniforms claiming customers 'found them offensive' (Democratic Underground, 2020).

d) *Defensive engagement*—Leaders engage with employee activists begrudgingly, driven by the feeling that they must rather than want to. An interviewee in the investment community spoke of the attitude around gender diversity, namely the 'we've already got one' response when appointing from so-called 'minority' groups. In one university, a long running case of misogyny was finally addressed, but went alongside actions to let the person in question leave with their head held high.

e) *Dialogic engagement*—Open dialogue is proactively sought, and there is acceptance that this will surface difficult issues, conflicting perspectives, and the need to share decision-making with employees. Salesforce is reported to have proactively set up a new role overseeing the ethical and humane use of technology, engaging employees in conversation after they petitioned to end the company's contract with the US Customs and Border Protection agency (Salesforce.org, 2020).

f) *Stimulate activism*—Employees are expected to take part in activism inside and outside the organisation. They are supported to do so and recognised favourably for their activism. Patagonia is renowned for providing employees with internships at third-party, environmentally active, organisations of their own choosing (Patagonia.com, 2020).

4. *The ACTIF workplace*—Disruptive voices and perspectives require leaders and those disruptive voices (and sometimes the two overlap) to pay attention to specific aspects of their organisational voice dynamic:

a) **A**uthority—What power does the leader's voice and the disruptive voice have in the context they're in? How prepared are people to use this voice and what are the expectations for them to say something or be listened to? This ties in with the social titles and labelling outlined in the Titles section of the TRUTH mnemonic.

b) **C**oncern—Does a leader or disruptive voice care about the experiences of others? Are they focused on the rightness of their perspective? How interested are they in the wider territory within which their experience lies? Then there's ego and the extent to which willingness to care is connected to someone's sense of importance.

c) **T**heory of Change—We've laid out our philosophy about our construction of social dynamics and how these dynamics change. Not everybody agrees with this, and all of us, implicitly or explicitly, carry a definition of what change is, how it happens, and what our role in it can and should be. Is change personal, inter-personal, and collective action? Is it heroic? Is it plannable and controllable? Does it involve conflict, or is consensus always a possibility?

d) **I**dentity—How we engage with disruptive or conserving voices is not just about ego and social belonging—it is part of our life narrative. Are we someone who sustains or challenges the status quo? Have we grown up as an insider or outsider—or both? When the opportunity to support or challenge someone who is rocking the boat, or upholding norms, comes along—which way do we tend to go? What voices are in our heads telling us what to do?

e) **F**ield—In Gestalt circles, field refers to the figure and ground within which a situation exists (Nevis, 1997). What is standing in the spotlight always exists within a context. The same applies to the challenging or novel voice. Organisational discourse is part of a wider social discourse which it lives with—in whatever way works for it (choosing from the six responses already presented). Knowing you are part of a wider world outside your direct control is an important reality leaders and disruptive voices need to be conscious of.

Chapter Takeaways

We can't tell you the takeaways or lessons from this chapter; we can't make that sort of meaning on your behalf. The knowledge we have explored doesn't fit with the world of the movie The Matrix, where all you have to do to become a Kung-Fu expert is to download the app. And we have to play the game as the world is, which believes in bite-sized learning. With that caveat in mind, the five takeaways from this chapter are:

1. *Hasten slowly*—if a leader wants to create robust, meaningful, collective insight (and the action this makes possible), you can't short cut the talk. And don't think that shared understanding is achieved by making people sit together and read through the strategy document—as one company we came across did to overcome a reported lack of staff understanding.

2. *Own your power and the power culture you're part of*—senior leaders cast a power shadow which cannot be made to disappear. Power differentials of all sorts have to be acknowledged and worked with—they cannot be wished away by holding a workshop and announcing that 'everybody is equal in here today.'

3. *Work with the labels that get put on you and you put on others*—we live in a sea of judgements, loading up ourselves and others with titles that mean we give what we or they say different weight. Labels are part of the power culture but are worth a distinctive consideration; they are something we can use to notice how the power culture is playing out in and around us.

4. *Learn how to listen to difference*—rules get established meaning difference isn't invited. A taken for granted one sits with the cliché: 'Don't bring me problems, bring me solutions'—which results in people simply not raising problems. If this becomes habitual, it has implications for the organisation beyond the immediate issue.

5. *Don't treat culture as a thing*—culture is you and everybody around you in conversation. It is how everyone shows up in conversation that sustains and challenges what passes as the common sense of organisational life.

Reflection Questions

These are five questions we think are of value to all of us who work in organisations, reflecting on:

1. Why do you need to be so busy that you can't spend time getting to know people?
2. Are you willing to embrace your prejudices (your personal peculiarities and socially conditioned ways of knowing) so you can do something about them?
3. What would convince you to listen to people you usually ignore, write–off, or discount?
4. How would you know if people are really hearing what you want them to hear?
5. How would you know if people are really telling you what's going on (rather than what they think you want to hear)?

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6

NEW FORMS OF SELF-ACTUALIZED LEADERSHIP

Leading Organizational Change Back to Human

Kerri Cissna, Charles Gross and Amanda Wickramasinghe

Introduction

(Wo)man's search for meaning has been an enduring feature of the human civilization, but there is a current influx of people who are searching to find meaning in their work positions and have moved to the forefront of the agenda for human capital scholars and researchers. A global pandemic has forced everyone to pause and reflect on the ways to increase the quality of life. Human resource (HR) officers are predicting a turnover tsunami as masses of employees search for positions that align more fully with their personal values where their true potential can be cultivated. Organizations can expect major changes in the workforce because of the Covid-19 global pandemic. McKinsey & Company conducted a study with 71 Chief Human Resource Officers at some of Europe's largest companies and concluded that organizations should expect a shift "back to human" after the pandemic (Kahn et al., 2021). Ninety percent of these CHROs said they want to engage more directly and deeply with employees by moving away from self-service solutions that have emerged because of advances in technology and focus on efficiency (Kahn et al., 2021). Leaders should evaluate which touch points employees should experience face-to-face and how to make automated systems feel more "human." Ninety-eight percent of the CHROs said they want to let employees bring their whole self to work by addressing health and wellness and by prioritizing diversity, equity, and inclusion (Kahn et al., 2021). Eighty-five percent of the CHRO leaders said workplaces should make agility a reality by empowering distributed decision-making. Covid-19 showed that middle managers should be prepared to make decisions quickly (rather than waiting for an answer from headquarters or relying on the results from a pilot study). As a result, people will be empowered to take part in the decision-making process in a more decentralized way. Eighty-one percent of the CHRO leaders reported that HR will expand talent to the entire organizational ecosystem and begin acting as human capitalists (Kahn et al., 2021). They will anticipate more flexibility and less structure around job descriptions and focus more on upskilling the workforce. Upskilling includes working across boundaries and borders and being adaptable.

Gartner (2021) surveyed more than 800 HR leaders across 60 countries and all major industries to identify similar priorities for 2021. This study confirms that progressive organizations are shifting from an "employee-centered value proposition" to a more human-centered or team-centric focus by treating employees as people, not just workers (Gartner, 2021). Findings showed that delivering deeper connections to employees will result in a 28% increase of recommending the organization to others. This study also found that by creating radical flexibility, organizations will see a 40% increase

in high performance (Gartner, 2021). Organizational focus on personal growth can expect to see a 6% increase in retention (Gartner, 2021). When a company prioritizes holistic wellness, employees report a 7% increase in physical, financial, and mental wellness (Gartner, 2021). There is also an anticipated 9% increase in employees who accept the position when they share in the purpose and/or mission of the organization (Gartner, 2021). These predictions require new forms of *Self-Actualized Leadership* to address the spiritual side of human life (as opposed to physical and material needs) to create contexts for human flourishing.

Like the results from the McKinsey & Group study, the findings from Gartner (2021) report that employers should have a new imperative to enable employees to be more responsible and engaged in decision-making. This distributed model for decision-making will require employees to have critical thinking skills and confidence in their ability to contribute to the organizational mission. The Gartner (2021) study revealed that 27% of HR leaders "struggle to develop effective mid-level leaders" and that the succession planning is not yielding the right leaders at the right time (according to 35% of the HR leaders in the study). This chapter seeks to recommend a new model of *Self-Actualized Leadership,* which empowers every individual to utilize their own creative strengths for organizational success (Cissna, 2020).

Another finding is that 49% of HR leaders report that the leadership bench is not diverse enough (Gartner, 2021). Gartner TalentNeuron collected data from US companies that showed that only 10% of senior-level corporate positions were held by women from a racial or ethnic minority and that only 18% were minority men (Gartner, 2021). This could contribute to the lack of trust and confidence employees have toward leaders and managers to navigate crises (44%). The lack of mentors and role models in leadership negatively impacts career advancement of many talented individuals from diverse backgrounds (Gartner, 2021). This further demonstrates a need for a new form of *Self-Actualized Leadership* that intentionally creates a pipeline for diversity at all levels. Being inclusive and receptive to new opinions and perspectives will serve organizations well.

A return to more people-centric policies was predicted by Abraham Maslow (1943) who said organizations will shed the compliance/authoritarian ways of leading organizations so that all humans can reach their full potential. He labeled this as self-actualization. Maslow suggested that people who plan on being anything less than they are capable of being will probably be unhappy all the days of life (Maslow, 1943). His suggestion was that enlightened leaders should find ways for humans to reach their greatest levels of potential, regardless of position at work or social class. A modern call "back to human" requires us to

> [I]magine if you were to build organizations designed to allow the vast majority of people to self-actualize, to discover and draw upon their true talents and creative passions, and then commit to a relentless pursuit of those activities toward a pinnacle of excellence.
>
> *(Collins, 2001, p. 131)*

This book chapter introduces a solution for modern leadership and change theory by exploring Maslow's predictions through his research on *Enlightened Management* and self-actualization. Maslow did not include some of the components of Cultural Intelligence (CQ), which are required by modern leaders who want to create institutional change and focus on DEI. The lack of diversity at the highest levels of leadership is a persistent problem across organizations in almost every industry and country, therefore, *Inclusive Leadership* theory (which prioritizes Cultural Intelligence and acknowledgement of unconscious bias and commitment to DEI) is needed to complement *Enlightened Management* (Maslow, 1943). *Inclusive Leadership* theory by Edwin Hollander also addresses some of the concerns around conformity which can block the inclusion of diverse perspectives and the self-actualization process. This notion of getting "back to human" at work and allowing people to "bring their whole self to work" needs a framework for making this a reality, which this book

chapter seeks to provide through new forms of *Self-Actualized Leadership* by the blending Maslow's *Enlightened Management* and Hollander's *Inclusive Leadership* theory.

Leadership and Change

Change begins from within. Organizations hire change management consultants to slowly align stakeholders with the internal shifts needed to produce external results that are sought after. Therapists work with individuals to create internal changes which lead to healthier outcomes. In the same way, modern leaders can shift values and culture, which is an internal process. This book chapter seeks to blend several leadership and change models that focus on the internal work that needs to be done in the lives of leaders before external shifts can take place throughout an organization, community, or society at large.

The transformation that we see in the external world begins in the mind of a visionary community or leader who commits to bringing their vision to life. A leader has the ability to model the thoughts, emotions, and behaviors which can shift an entire organizational culture and or society at large. A manager is able to make systems more efficient and navigate operational success, but a leader has the ability to transform lives, organizations, and systems that infiltrate macro-level human ecosystems. Before a leader is able to do this, they must have direct experience with personal change, transformation, and growth which stem from practical wisdom and self-realization. The self-actualization process has been described for decades as a template for leadership and change; yet, its potency should be re-examined in a post-Covid context. This book chapter compares and contrasts two leadership theories which can be combined as a change model for the modern context that has placed a sense of urgency on the work of diversity, equity, and inclusion to dismantle systemic oppression. The first leadership theory to be examined for this chapter is called *Enlightened Management* by Abraham Maslow (1970), which focuses on a process of self-actualization, and empowers people to maximize their own human potential. The second leadership theory is called *Inclusive Leadership* by Edwin Hollander (further defined by Deloitte). Together, these theories create a change model which paves the way for new forms of Self-Actualized Leadership that is needed to create a "back to human" workforce.

Enlightened Management Theory

Abraham Maslow introduced the hierarchy of needs theory in his quest to understand what motivates people (1943). Before this, psychologists primarily examined unhealthy people to understand human behavior. This made Maslow's approach to studying peak performance a somewhat revolutionary concept for the times. Currently, our world is saturated with psychologists, career counselors, life coaches, and social media influencers who evangelize the profound impacts of positive psychology, but at that time *he* was introducing something new.

Maslow was interested in studying the sages and saints to identify perspectives and behaviors they shared which could be replicated by others for health and holistic prosperity (Conley, 2017). He described five categories of human needs which motivate/dictate an individual's behavior: physiological (basic survival), security (physical), belonging and social acceptance (emotional), esteem and confidence in self-worth (mental), and self-actualization (spiritual) needs. While there has been some skepticism around the empirical evidence to support this theory, it has been used as a tool for understanding organizational behavior and human psyche across many industries and various enterprises. Maslow professed that "human needs arrange themselves in hierarchies of potency, where one usually rests on the prior satisfaction of the other" (1943, p. 370). Once a person has all their needs met, they are able to reach their potential and create reality (individually and organizationally) from a place of self-actualization. The hierarchy of needs is a framework that is used in justice and

equity work, as generations of systemic oppression have prevented certain socio-economic groups from having their basic needs met, thus preventing them from having the confidence to realize their potential and create their own dreams.

Although this model is still prevalent in the twenty-first century, basic survival needs have evolved greatly since the time Maslow introduced this theory of human potential. It is not just food and shelter that are considered "basic needs." Those who have access to electricity, technology, and the Internet have a greater access to advancement than those who do not. Technology has thus become a basic human need that not all have access to. There are still social groups that are excluded from basic daily safety and security, such as members of the LGBTQ community who are harassed and ostracized from their families or church communities and/or transgender children who are denied the right to a private bathroom at school. Maslow stated the importance in allowing people to live authentically when he said that "If you plan on being anything less than you are capable of being, you will probably be unhappy all the days of your life" (1970, p. 7). The self-actualizing person (who lives authentically) has reached their potential and lives a more enriched life than the average person claims to live (McLeod, 2007). Self-Actualized leaders want to inspire others to maximize their human potential, and they create avenues for others to find self-realization as well.

By reaching self-actualization, people become capable of maximizing their innermost talent, creativity, and personal fulfillment. All humans have a right to reach this apex of self-actualization, but individual progress has been disrupted by systemic oppression and injustice that fail to empower everyone to have their lower-level needs satisfied (McLeod, 2007). Maslow believed that only 1 in a 100 people, or 2% of the total population, will reach the stage of self-actualization (Maslow, 1970). If this is true, humanity is leaving a lot of human potential lying dormant on the table of creativity and innovation (Gross et al., 2021). Maslow called it "self-actualization" because it refers to a human's attempt to find self-fulfillment and to actualize one's potential. The term is often misinterpreted as selfish pursuit for fulfillment and desire, which ruffles the feathers of philosophies in defense of the common good. However, self-actualization is a continuous process of growth, not a perfect state of happiness that one arrives at (Hoffman, 1988). It is a constant state of development and recognizing one's potential which can only be attained in constant habitual practice of virtues that align with the common good. It never becomes stagnant or dormant, as the process includes lifelong learning and the creation of an ever-evolving reality and is always aimed at the unity and connection with others. Those who have found this place understand that "self-actualization" builds momentum in a consistent alignment of true self (both internally and externally).

Traits

With this context, an examination of *Enlightened Management* might help re-introduce Maslow's work of self-actualization into the Diversity, Equity, and Inclusion (DEI) conversation to usher in systematic change. Maslow (1970) interviewed 18 people that he believed were Self-Actualized to find the characteristics that describe *Enlightened Management*. He came up with a list of 15 characteristics, which can be applied to modern leadership and change theory in the post-Covid world. These characteristics guide our theory of the leadership theory that change starts from within and aligns with the predictions from the two studies that were introduced at the start of this chapter on getting "back to human." According to Maslow (1970), Enlightened Manager traits include:

1. Perceive reality efficiently and can tolerate uncertainty.
2. Accept themselves and others for what they are.
3. Spontaneous in thought and action.
4. Problem-center (not self-centered).
5. Unusual sense of humor.

6. Able to look at life differently.
7. Highly creative.
8. Resistant to enculturation, but not purposely unconventional.
9. Concerned for the welfare of humanity.
10. Capable of deep appreciation of basic life experience.
11. Establish deep satisfying personal relationships with a few people.
12. Peak experiences.
13. Need for privacy.
14. Democratic attitudes.
15. Strong moral/ethical standards.

In addition to the characteristics of Enlightened Management, Maslow described the behaviors that he believed would lead to self-actualization (1970). These behaviors are even more relevant for leaders who seek to create change in the digital age of disruption. To be an enlightened leader, Maslow found that leaders must experience life as a child would, being fully present in the moment. This is even more difficult in the VUCA era, described as "volatile, uncertain, complex and ambiguous" (Steihm & Townsend, 2002, pp. 5–6). Volatility refers to the frequency of change; uncertainty refers to the lack of understanding of these changes; complexity refers to the diminished capacity to determine linear causality of changes; and ambiguity refers to constant flux in the "rules of the game" (Bennett & Lemoine, 2014, p. 313). These terms describe the current age of disruptive change where unpredictability and heightened complexity blur decisive decision-making (Bauman, 2007; Bayat, 2018; Scharmer, 2001; Toffler, 1990; Vaill, 1996). Maslow's observation that enlightened leaders must "live fully" in the present moment seems even more advantageous in a world described as VUCA.

This behavioral characteristic is even harder to cultivate because of disruption. Constant distraction has become a default setting as connection to digital devices is now commonplace in most parts of the world (Cissna & Schockman, 2020). In the United States, 95% of teens have access to a smartphone, and 45% are online "almost constantly" (Anderson & Jiang, 2018). Digital devices have also made it possible for teams to work remotely, which has also removed the need for face-to-face interaction and/or one-on-one connection. Although the benefits of these technological advances cannot be measured, an unfortunate biproduct has been a disruption in one's ability to "live fully in the moment" which Maslow describes to be essential for enlightened leadership. The modern age requires leaders to become more committed to this type of "present living" which is also referred to as mindfulness by many researchers who provide evidence of the benefits of mindful living. Ellen Langer, a psychologist at Harvard University, and Dr. Jon Kabat-Zinn, from University of Massachusetts Medical School, both have done a tremendous amount of research on mindfulness versus mindlessness. These studies should be further explored by leaders who want to embody Self-Actualized Leadership in an age of automation that allows us to turn our brains off and get easily swept away by notifications and the "infinite scroll" of social media. Maslow may not have been able to predict how important this notion of living fully present in the moment could be for the age of disruption.

Maslow stated that enlightened leaders are not afraid to try new things. This behavioral trait is also essential for leaders who want to be at the forefront of DEI work, which requires courage to leave one's comfort zone and challenge systems of inequity and a curiosity to learn about other cultures. Cultural Intelligence (CQ) is a modern prerequisite for an enlightened inclusive leader who is brave enough to admit limitation and willing to learn new perspectives about other cultures. This takes time, energy, and an awareness to cultivate. Courage and curiosity are not only Inclusive Leadership traits and behaviors of Enlightened Management, but these are virtues that are to be cultivated in leaders who recognize oneness, are committed to mutuality, and serve the common good of humanity as well.

A Self-Actualized leader listens to their intuition in evaluating experiences, instead of adhering to the voices of the majority. An enlightened manager is not simply thinking about things, they are feeling them. They use intuition to make decisions and know how to connect with emotions (of self and of others). This is more important in an age that craves for leaders who know how to cultivate inclusion in the workplace. These enlightened leaders go against the status quo and do not conform to what society expects. They are honest and avoid pretense. Self-Actualized people will share their views, even if they are not popular with others. They also take responsibility for their own actions and the consequences that follow. Enlightened leaders identify their personal defense mechanisms and have the courage to lay them down, which is not something that typical leaders are accustomed to doing. Marques compares self-actualization to "being awake and challenging or questioning the status quo" (Marques & Dhiman, 2014, p. 13) in contrast to a mindless state of sleepwalking. Wakefulness also describes a state of interconnectedness with all living beings from a holistic point of view (Marques & Dhiman, 2014).

Workplace Enlightenment

Maslow was interested in finding ways for self-actualization to become a priority at large in society. He felt that mass adoption would more likely happen at work than at schools (1965). Schools (and conservative workplace settings) are prone to enculturation, and modern (more innovative) organizations might offer a prime opportunity to embrace this mission to maximize human potential. Maslow believed that if the lessons of psychology were applied to a man's economic life (through work), enlightened leaders could influence more humans and make more of an impact on society at large. His end goal was to design organizational "eupsychia" which he believed could produce "the superior mind and soul" that accompanies self-actualization (Maslow, 1965, p. 12). Enlightened leaders want their followers to create and innovate, which can happen when they have the opportunity to reach their greatest potential. This mental model becomes even more valuable in an age of automation, in which labor workers are being replaced by machines, robots, and artificial intelligence. The need for more knowledge workers could create a demand for more enlightened leaders who know how to create Self-Actualized workforces that produce innovation.

The "Enlightened Management" that he describes assumes that every person in the organization will become a "prime mover" (Maslow, 1965, p. 20) versus a "passive helper" (p. 20). This seems unbelievable in the context of previous generations, but outsourcing and automation have already disrupted modern-day workforces to an extent where something must change. The Covid-19 pandemic has ushered in a turnover tsunami as the current workforce refuses to accept antiquated modalities of work when more flexibility and productivity are experienced by working remotely.

To fully embody Enlightened Management, there are certain assumptions that need to be made. These assumptions (given here) were introduced by Maslow, which can help create a leadership roadmap for change in the modern world. As you read through these assumptions, please ask if you consider yourself to be an enlightened leader who seeks to:

1. Assume everyone is to be trusted (in the group, not the world).
2. Assume everyone is to be informed as completely as possible of as many facts and truths as possible (everything relevant to the situation).
3. Assume the impulse to achieve in all your people.
4. Assume that there is no dominance-subordination hierarchy in the jungle sense or authoritarian sense.
5. Assume everyone will have the same ultimate managerial objectives and will identify with them no matter where they are in the organization or hierarchy.

6. assume good will among all the members of the organization rather than rivalry or jealousy (no sociopaths at the top, etc.), by following "Eupsychian" economics.
6a. Assume the concept of synergy as well (what is beneficial to the individual is also beneficial for everyone else).
7. Assume that the individuals involved are healthy enough.
8. Assume that the organization is healthy enough, whatever this means.
9. Assume the ability to admire.
10. Assume that the people in Eupsychian plants are not fixated at the safety-need level.
11. Assume an active trend to self-actualization—freedom to effectuate one's own ideas, to select one's own friends and one's own kind of people, to "grow," to try things out, to make experiments and mistakes, etc.
12. Assume that everyone can enjoy good teamwork, friendship, good group spirit, good group homonomy, good belongingness, and group love.
13. Assume hostility to be primarily reactive rather than character based.
14. Assume that people can take it, that they are tough and stronger than most people give them credit for.
15. Follow Eupsychian management, which assumes that people are improvable.
16. Assume that everyone prefers to feel important, needed, useful, successful, proud, respected, rather than unimportant, interchangeable, anonymous, wasted, used, expendable, or disrespected.
17. Assume that everyone prefers or even needs to love his boss (rather than to hate him) and that everyone prefers to respect his boss (rather than to disrespect him).
18. Assume that everyone dislikes fearing anyone (more than he likes fearing anyone), but that he prefers fearing the boss to despising the boss.
19. Follow Eupsychian management that assumes everyone prefers to be a prime mover rather than a passive helper, a tool, or a cork tossed about on the waves.
20. Assume a tendency to improve things, to straighten the crooked picture on the wall, to clean up the dirty mess, to put things right, make things better, and to do things better.
21. Assume that growth occurs through delight and through boredom.
22. Assume preference for being a whole person and not a part, not a thing or an implement, or tool, or "hand."
23. Assume the preference for working rather than being idle.
24. All human beings, not only Eupsychian ones, prefer meaningful work to meaningless work.
25. Assume the preference for personhood, uniqueness as a person, identity (in contrast to being anonymous or interchangeable).
26. Assume that the person is courageous enough for Eupsychian processes.
27. Assume specifically of non-psychopathy (a person must have a conscience, must be able to feel shame, embarrassment, sadness, etc.)
28. Assume the wisdom and the efficacy of self-choice.
29. Assume that everyone likes to be justly and fairly appreciated, preferable in public.
30. Assume the defense and growth dialectic for all these positive trends that we have already listed earlier.
31. Assume that everyone but especially the more developed persons prefer responsibility to dependency and passivity most of the time.
32. Follow the general assumption is that people will get more pleasure out of loving than they will out of hating (although the pleasures of hating are real and should not be overlooked).
33. Assume that fairly well-developed people would rather create than destroy.
34. Assume that fairly well-developed people would rather be interested than be bored.
35. Assume ultimately at the highest theoretical levels of Eupsychian theory, a preference or tendency to identify with more and more of the world, moving toward the ultimate of mysticism, a fusion with the world, or peak experience, cosmic consciousness, etc.

36. Assume finally we shall have to work out the assumption of meta–motives and meta–pathologies, of the yearning for the "B-values" i.e. truth, beauty, justice, perfection and so on (Maslow, 1965).

Peters describes self-actualization as a state of mental release and going with the flow, which is also a place for innovation, entrepreneurship, the pursuit of mastery, ability to excel in ambiguity, appreciate technology, and an ability to laugh at failures (2007). It happens through failure, reflection, education, travel, networking, reading, and any other experience that expands your horizons (Marques & Dhiman, 2014). Tischler (1999) shares that as society evolves and more people meet the lower-level physiological needs, they will be able to focus on the higher-order needs (social belonging, esteem, and self-actualization). The same is true for inclusive environments at work, which intentionally nurture self-esteem and create a sense of belonging. It allows for self-actualization to emerge at work. The result is creativity and innovation, happiness, and fulfillment.

Maslow introduced this new style of management that has "deep concern with the problems of human beings, with the problems of ethics, of the future man" (Maslow, 1965, p. 83). He predicted that "the more we immerse ourselves in the human side of the enterprise, the more spiritual we become" (1965, p. 83). A sense of belonging emerges from employees who feel meaning, purpose, and happiness (Maslow, 1943). Maslow's theory aligns nicely with *Inclusive Leadership* theory as we seek to identify ways to get "back to human" for the future of work.

Inclusive Leadership

Professor Edwin Hollander introduced *Inclusive Leadership* at the apex of his 50-year career in academia. Hollander highlighted the essential role of followers in effective leadership (2009). He described a mutually beneficial interpersonal relationship between followers and leaders with shared goals and a common vision for their work together. Hollander placed an emphasis on the role of "followership" more than prior leadership theorists and focused on the leader–follower relationship as a two-way process of influence (Hollander, 2009). Inclusive Leadership is a reciprocal relationship between leader and follower, where there is no power distance and/or power is distributed evenly or according to consensus. Inclusive Leadership enables organizations to leverage diversity and operate more effectively across diverse markets by allowing people to bring unique self-expression to work. A Deloitte study expressed that Inclusive Leadership is about three important things:

1. Treating people and groups fairly—that is, based on their unique characteristics, rather than on stereotypes.
2. Personalizing individuals—that is, understanding and valuing the uniqueness of diverse others while also accepting them as members of the group.
3. Leveraging the thinking of diverse groups for smarter ideation and decision-making, which reduces the risk of being blindsided (Bourke & Dillon, 2016).

Inclusive Leadership by Hollander (2009) presents a concept in social psychology, which describes how leaders will bond with followers over a common destiny and shared purpose for work. "Inclusive leadership is about relationships that can accomplish things for mutual benefit . . . and means doing things with people, rather than to people" (Hollander, 2009, p. 3). Followers and leaders are actively engaged in the four Rs: respect, recognition, responsiveness, and responsibility (Hollander, 2009, p. 3). Hollander looked beyond a leader-centric understanding and focused on followership, because he did not believe a leader's vision could survive on its own. This creates a leadership ability to see the needs of humans to become self-realized with purpose that aligns with the organizational

mission. The goal of Inclusive Leadership is to create processes where followers are truly involved as partners making inputs, with persuasion used over coercion (Hollander, 2009).

Inclusive Leadership relies on relationships that accomplish things for mutual benefit (Hollander, 2009). Leaders at this level influence by working with people to create results, which is the true essence of inclusion (Hollander, 2009). This model cannot rely on one person's decision-making for achieving goals but allows the group to make decisions together. It promotes an environment that allows input/output from everyone. It respects both competition and cooperation as part of a participative process (Hollander, 2009). In the political sphere, *Inclusive Leadership* considers democracy to be literal and considers the consent of the governed to be a point of accountability (Hollander, 2009). While other leader-centric concepts emphasize qualities such as character and charisma, they neglect an essential relationship with followers (Hollander, 2009). Leaders take initiative, but followership is vital to the process. Leadership benefits from unity, in an upward influence on a two-way rather than a one-way street (Hollander, 2009). Morgan suggests that the competencies of Inclusive Leadership are global mindset, self-awareness, empathy, Cultural Intelligence (CQ), and collaborative teamwork (2017).

Hollander (1958) also introduced an idea that leaders receive "idiosyncrasy credits" which are earned each time an individual conforms to group expectations. Hollander (1958) argued that leaders who act in a highly conformist manner will accumulate idiosyncrasy credits over time and use this credibility to climb the organizational ladder. Leaders who arrive at the top are then free to "spend" their idiosyncrasy credits by behaving in an innovative and creative manner. Unfortunately, this implies that people are rewarded for conforming, which counters the desire to allow people to "bring their whole self to work."

While organizations are prioritizing the recruitment of diverse talent, it's important for Inclusive Leadership to create environments where employees can thrive and not conform. Organizations which focus on attracting diverse employees will struggle to retain them if there is not an inclusive culture (Janakiraman, 2011). Highly diverse workforces are more likely to become dysfunctional if they are not inclusive (Janakiraman, 2011). Research suggests that diversity policies and procedures will not be able to create inclusive environments if the mindset of leadership is not inclusive (Janakiraman, 2011). When there is an inclusive environment, employees feel a sense of belonging and psychological safety in the workplace, which leads to self-actualization. Janakiraman (2011) provides strategies for becoming an inclusive leader which are:

- Check assumptions and biases.
- Assume positive intent.
- Slow down your responses.
- Scan social dynamics and interaction patterns for exclusion behaviors.
- Treat everyone as your number 1 priority.
- Deepen self and other awareness.
- Engage and motivate others in learning about differences and experiences non-judgmentally.
- Provide individual feedback and coaching to transform exclusion behaviors.
- Model inclusive behaviors in your sphere of influence.
- Engage in constructive conversations to prevent, reveal, and transform exclusionary patterns and behaviors (p. 132).

Deloitte Human Capital created an Inclusive Leadership model through a comprehensive review of literature which was further refined by qualitative data collected from across Australia, Canada, Hong Kong, New Zealand, Singapore, and the United States (Bourke & Dillon, 2016). This study comes out of experiences that were mined from more than 1,000 leaders, interviews with 15 industry and subject matter experts, and surveys from over 1,500 employees about their perceptions of

Inclusive Leadership (Bourke & Dillon, 2016). Findings conclude that inclusive leaders have six overarching themes which encompass 15 traits of Inclusive Leadership (traits are italicized in the following descriptions). First, Inclusive Leadership demonstrates Commitment which is found in their personal *values* and *belief* in the business case (that diversity, equity, and inclusion can increase the power and profitability of an organizational system) (Bourke & Dillon, 2016). Second, inclusive leaders are Courageous as evidenced by their *humility* and *bravery* to challenge antiquated systems. Third, they have Cognizance of bias and demonstrate means of *self-regulation* and create rules for *fair-play*. Fourth, inclusive leaders have Curiosity, to be found in their *openness*, *perspective taking*, and *coping with ambiguity*. The fifth category of Inclusive Leadership is Cultural Intelligence, which is found in someone's *drive* to understand culture, their *knowledge* about the contexts of culture, and an *adaptability* to different cultures. The final category for Inclusive Leadership is Collaboration, which is accompanied by attributes of *empowerment*, *teaming*, and valuing every person's *voice* (Bourke & Dillon, 2016).

These 15 characteristics of Inclusive Leadership align with many of the traits for Enlightened Management that Abraham Maslow discovered in leaders he considered to be Self-Actualized. Together, they create a model for *Self-Actualized Leadership* that will assist leaders in change management for the modern era. Table 6.1 shows the characteristics of each of the leadership theories and how they align for a new form model of Self-Actualized Leadership.

Table 6.1 Characteristics and Traits of Self-Actualized and Inclusive Leadership

Characteristics of Self-Actualization (Maslow, 1970)	Characteristics of Inclusive Leadership (Bourke & Dillon, 2016)	Traits of Self-Actualized Leadership (Cissna, 2020)
1. Perceive reality efficiently and can tolerate uncertainty.	Coping with ambiguity (Curiosity)	Embrace ambiguity
2. Accept themselves and others for what they are.	Voice (Collaboration)	Value voice
3. Spontaneous in thought and action.	Adaptability (Cultural Intelligence)	Agile
4. Problem-centered (not self-centered).	Drive (Cultural Intelligence)	Visionary
5. Unusual sense of humor.	Humility (Courage)	Ego-transcendence
6. Able to look at life differently.	Openness (Curiosity)	Creative
7. Highly creative.	Perspective taking (Curiosity)	Curious
8. Resistant to enculturation, but not purposely unconventional.	Bravery (Courage)	Courageous
9. Concerned for the welfare of humanity	Fair play (Cognizance of bias)	Compassionate
10. Capable of deep appreciation of basic life-experience.	Knowledge (Cultural Intelligence)	Awake
11. Establish deep satisfying personal relationships with a few people.	Teaming (Collaboration)	Connected
12. Peak experiences.	Belief in Business Case (Commitment)	Innovative
13. Need for privacy.	Self-regulation (Cognizance of bias)	Aligned
14. Democratic attitudes.	Empowerment (collaboration)	Decentralized
15. Strong moral/ethical standards.	Personal values (commitment)	Virtuous

Conclusion

New leadership theories must emerge to create change in our current society that is craving for more evolved forms of leadership. Diversity, equity, and inclusion have become a priority for most organizations; however, it is impossible to change culture without "buy-in" from the leadership at the top. The two leadership theories that have been discussed in detail for this book chapter need to be combined to empower leaders with the exact characteristics that are needed to address diversity, equity, and inclusion in a modern setting. A modern-day Self-Actualized leader must fully embrace the characters of Inclusive Leadership which were not studied as heavily prior to Maslow's work on Enlightened Management.

The characteristics of *Self-Actualized Leadership* (Cissna, 2020) can be cultivated by developing an entrepreneurial mindset. Entrepreneurial leaders are needed for the modern century, as political, educational, and economic systems that have long standing genes of oppression begin to evolve and change. As depicted in the chart given before, Self-Actualized leaders embrace ambiguity, value every voice, are agile, laser focus on a vision for a better future, transcend personal ego, cultivate creativity/curiosity/courage/compassion, are fully present/aware/awake, are connected to others, are innovative, are aligned/integrated, embody decentralization, and habitually practice the virtues of character, which aim toward the common good. These are entrepreneurial leaders who understand how to create environments where each person can maximize their potential for the greatest good of all living creatures. We have now arrived at a point in human evolution where all basic needs can be met, and we can now work collectively toward aligning people with the highest level of the human experience. This is the time for Self-Actualized leaders to ensure self-actualization for all of (wo)mankind.

Chapter Takeaways

1. Major shifts are happening in organizations as HR professionals predict a need to get "back to human" after the Covid-19 pandemic.
2. Organizations need to better understand self-actualization by meeting the basic human needs of survival and belonging.
3. *Self-Actualized Leaders* can reach the highest level of their potential by helping others reach theirs as well.
4. The result of *Self-Actualized Leadership* will be peak experiences and peak performance.
5. *Self-Actualized Leaders* should create spiritually nourishing workplace milieus to create thriving environments.

Reflection Questions

1. What do organizations need to do to make human-centered policies a priority for the future of work?
2. How can you cultivate teams that resist enculturation and stand out to create in a world that encourages conformity?
3. In what ways do you create a psychologically safe environment for your followers to take risks?
4. Once you have ensured that the basic needs of your followers have been met, how are you inviting them into the creative problem-solving process?
5. What does it look like to hire employees who not only align with your organizational mission, vision, and values but also bring diversity of thought which can lead to thriving culture in the workplace?

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7

QĀBUS-NĀMA ON VIRTUOUS LEADERSHIP

A Medieval Model for Modern Business

Sümeyye Kuşakci

1. Introduction

There is no doubt that social life necessitates the emergence of a ruler. Since leadership is such a broad concept, it became one of the most discussed and researched topics in all areas of social sciences. Both myths and legends, and religious texts describing great leaders and writings about concepts and principles of leadership date back to the emergence of early civilizations.

Considering that leadership research has its root in classical texts, these historical manuscripts could be utilized to improve our understanding of leadership. Among many others (Bragues, 2008; Cheng, 2010; Flynn, 2008; Jain & Mukherji, 2009; Klein, 1998; Takala, 1998; Williamson, 2008) relating ancient texts to modern business leadership, Newton (1986) has discussed the relevance of *The Republic* to understand and shape modern corporations. Although the state and business corporation are distinct institutions, obvious similarities exist between them. Plato's search for justice within state administration might lead to our search for profitable and sustainable business management.

The "*Qābus-nāma*," a famous Persian advice book, was authored by Kaykāvus b. Eskandar, the prince of the Ziyarid dynasty in Gurgan and Ṭabaristan. Kaykāvus finished the book in 1083, at the age of 63 years, and addressed it to Gilānšāh, his favorite son and intended successor. What makes the text interesting is that it includes not only kingly advice on statecraft, war, and courtly life, but also ordinary advice on topics like buying slaves or horses, family life, or practice of humdrum professions (*Naṣīḥat al-Mulūk*, 2012).

This work initially attempts to reveal the leadership-related virtues introduced by the *Qābus-nāma* through qualitative content analysis. The framework is then compared with the leadership virtues in the literature to see how required qualifications for leadership have evolved throughout history.

The main research question of the study is how an advice book written in the eleventh century might light the way of leadership theorists and practitioners surrounded by twenty-first-century challenges. The following questions are cascaded accordingly:

1. What leadership-related virtues could be derived from Kaykāvus?
2. How could these virtues be interpreted to discover Kaykāvus's approach to leadership?
3. How are the derived virtues similar to the leadership virtues existing in the literature?

First, the importance of the study lies in its independence from existing Western-centric ethical ideologies, as it strives for an inductive derivation from an Islamic advice book written in the eleventh

century. Second, it has a high potential for applicability, as the *Qābus-nāma* has been read and its advice followed for centuries by many merchants and administrators. Third, the model can enhance our understanding of Islamic administrative philosophy and practice, so it can contribute to developing alternative leadership approaches relevant for contemporary business world.

This study consists of six sections. The first section introduces the problem and research questions. The second section discusses the theoretical background of the study. The third section explains methodology, namely, content analysis, while the fourth one briefly presents the *Qābus-nāma*, the unit of analysis. The fifth section exposes in detail the foundations of *Qābus-nāma*'s leadership account. Finally, the sixth section discusses the findings of the study and compares them with the results of previous relevant studies.

2. Theoretical Background: Leadership and Virtues

The Stanford Encyclopedia of Philosophy defines virtue as "an excellent trait of character." It is a disposition, well entrenched in its possessor—something that, as we say, goes all the way down, unlike a habit such as being a tea-drinker—to notice, expect, value, feel, desire, choose, act, and react in certain characteristic ways.

In the Western world, the fathers of virtue ethics are Aristotle and Plato, while in the East the corresponding references are Confucius and Mencius. According to Aristotle (1893), a virtue is "the mean between extremes." It is a state of human character partially acquired by birth and partially by learning and practice. The Nicomachean Ethics totally introduces 15 virtues. Among them, courage, justice, prudence, and temperance are regarded as cardinal.

Chinese classical texts describe virtues as "qualities or traits that persons could have and that are appropriate objects of aspiration to realize. These virtues go into the conception of an ideal of a kind of person that one aspires to be" (Wong, 2021). While Chinese philosophy discusses more than 50 virtues, it gives five of them prominence as cardinal virtues: Ren (humanity), Yi (righteousness), Li (the rituals), Zhi (wisdom), and Xin (truthfulness) (Hackett & Wang, 2012).

Although less known, ancient Indian scholars also contributed to the discussion on virtues. Kautilya describes an unvirtuous man as someone who is "destitute of learning, penance, knowledge, good disposition, virtue, and benevolence" (Jain & Mukherji, 2009). Consequently, he is a humanoid creature yet inhumane, which brings nothing but harm to the earth.

As stated by Aristotle (2010), "a superior leader is also superior in virtue." The reason is that a leader can influence followers by means of strong arguments and a virtuous character. The world history is filled with texts advising the ruler ethical/virtuous behavior. However, the enlightenment weakened the strength of virtue ethicists' voices. Virtuousness became an awkward term for scholarly discussions on leadership or organization. The rebirth of virtuousness in scientific circles is caused by the discovery of positive organizational studies, an extension of positive psychology (Caldwell et al., 2015; Cameron, 2003), and by the introduction of responsible leadership, a brand-new approach, referring to the combination of virtues (Cameron, 2011).

Scholars have also attempted to list the virtues required for a virtuous leadership: Barker and Coy (2003) developed a virtuous leadership scale involving seven virtues, namely humility, courage, integrity, compassion, humor, passion, and wisdom, whereas Wang and Hackett (2016) identified six moral virtues as the defining elements of virtuous leadership, namely, courage, temperance, justice, prudence, humanity, and truthfulness.

Contemporary leadership theories include value-based leadership among others. It has been acknowledged as an umbrella term including authentic leadership, ethical leadership, servant leadership, spiritual leadership, virtuous leadership etc. and indicates the capacity to lead followers by remaining faithful to some underlying beliefs and values. Pearce et al. (2006) define the virtuous leadership as "distinguishing right from wrong in one's leadership role, taking steps to ensure justice

and honesty, influencing and enabling others to pursue righteous and moral goals for themselves and their organizations and helping others connect to a higher purpose."

In addition, various studies inquire into the efficiency of virtuousness for organizations. Caza et al. (2004) have argued that organizations that achieved high scores on virtuousness perform better than organizations with lower scores. A virtuous leader significantly increases productivity, quality, customer retention, and prevents employee turnover (Cameron, 2011). Virtuousness serves as an unchanging standard guiding the leader to make better decisions in times of ambiguity and rapid change.

However, a virtuous leader never acknowledges profitability, retention, or shareholder value as ultimate ends. As emphasized by Wang and Hackett (2016), "a virtuous leader engages in virtuous leadership because it is virtuous, and by observing and imitating, followers adopt virtuous behaviors for intrinsic reasons on their own as they become seen as virtuous and socially desirable."

3. Methodology: Content Analysis

The methodology of content analysis, a type of archival strategy, has been chosen for this research. Berelson (1952, as cited in Cho & Lee, 2014) defined content analysis as a research technique for the objective, systematic, and quantitative description in the manifested content of communication.

A qualitative content analysis starts with data collection and follows a set of systematic procedures to secure the validity and reliability of findings. Even though a study can be organized differently, a common way of executing a qualitative content analysis is as follows (Wildemuth & Zhang, 2009):

1. Preparing data to transform them into written text.
2. Defining the unit of analysis.
3. Developing categories and a coding scheme.
4. Testing the coding scheme on a sample of text.
5. Coding all the text when sufficient consistency has been achieved.
6. Assessing the coding consistency.
7. Drawing conclusions.
8. Reporting the method and findings.

This work conducts the qualitative content analysis of the *Qābus-nāma*, not only under the management perspective, but also under the historical, philosophical, and political ones. Figure 7.1 displays the research process according to three research questions.

4. The *Qābus-nāma*

Qābus-nāma, the famous Persian *Mirror of princes*, was authored by Kaykāvus b. Eskandar, the fourth prince of the Ziyarid dynasty. The text, written in Persian, consists of a prologue and 44 chapters (Kurtuluş, 2002). It is acknowledged as a prominent example of Persian prose: simple and direct, plentifully interspersed with aphorisms, historical anecdotes, and verse quatrains.
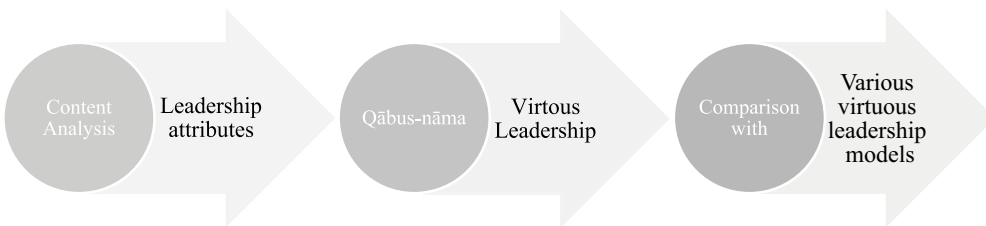
Figure 7.1   The Research Process

The manuscript was published for the first time in 1285 in Tehran. It was then translated into several languages and, in particular, at least three times into Ottoman Turkish. Throughout history, the work has always been a popular mirror. The book clearly advises ethical behavior in both administrative affairs and daily life (Bosworth, 1997). In the *Qābus-nāma*, it is also possible to find traces of various business functions such as marketing, human resources, public relations, and accounting, and that is the reason why the book has been acknowledged for centuries as the handbook of merchants.

5. The Foundations of Qābus-nāma's Leadership Account

Qābus-nāma's leadership account includes various pillars that will be investigated in depth in the following sections. Chapter 42 entitled as "the conduct of Kingship" will be the focus of our study. Among many other pieces of advice addressing the young heir, this chapter presents the author's approach to successful leadership.

5.1 Leadership and Wisdom

In every undertaking let your own opinion be wisdom's servitor, and, in every task, you propose, first consult with wisdom, for wisdom is the king's prime minister.

Wisdom is the highest level of knowledge hierarchy, which includes, from lowest to highest, data, information, knowledge, and wisdom. Wisdom requires knowledge but not necessarily a great accumulation of it. It is critically dependent on ethics, judgment, insight, creativity, and other transcendent forms of human intellect. Wisdom is concerned less with how much we know and more with what we do and how we act (McKenna et al., 2009).

However, wisdom in the sense of differentiating "the good" from "the evil" is not merely a state but rather a process of cognitive ability appearing in gathering, integrating, and interpreting data/information/knowledge soundly, timely, and ethically. This ability also requires intelligence, an inborn gift, essential yet not sufficient for sagacity, with a developable nature. What supplements the intellect for the achievement of wisdom is the learning: it is surely beyond doubt that acquiring the wisdom is not a straightforward process. Pure intelligence may inflict damage to the society in long run, unless it is supported by wisdom. In other words, wisdom represents the ethical aspect of intelligence.

According to Al-Farabi (*Al Fārābī*, 2012), the supreme quality of the ruler of the virtuous city is wisdom. Leaders should have a natural love of wisdom, encouraging them to complete years of training. The best administrators are the ones who are regularly consorting with wise scholars, asking them for advice and spiritedly questioning complicated issues (Kuşakci & Busatlic, 2017).

In the Islamic terminology, wisdom corresponds to the word *hikma*, which connotes science and philosophy at once, and in the Qur'an, it refers to the wisdom including knowledge of high spiritual truths. *Hikma* is the result of a process in which knowledge is enriched to benefit practice (Safi, 1995). The very first verses of Qur'an encourage Muslims to read to learn and to seek knowledge and finally practice *Hikma*. "God is infinite, all-knowing, granting wisdom unto whom He wills, and whoever is granted wisdom has indeed been granted wealth abundant. But none bears this in mind save those who are endowed with insight" (Qur'an, 2:269).

It is acknowledged as a special gift granted to prophets, to Abraham, David, Jesus, and Muhammad. A saying of Prophet Muhammad states: "The word of wisdom is the lost property of the believer. Wherever he finds it, he is most deserving of it."

Greek teaching made no distinction between science and philosophy, and such unity has remained in the writings of Muslim authors such as Ibn Sina, al-Farabi, and al-Ghazali. *Hikma* was described as a "lofty spiritual conception of the world, penetrating all knowledge within the grasp of man, and even attaining to faith in God in revelation. It goes beyond philosophy [. . .]; it transcends science" (Goichon, 1986).

According to al-Ghazali, wisdom is among the four cardinal virtues, and it integrates knowledge, deeds, and virtues: "In a leader, wisdom manifests itself in such virtues as administrative ability, mindfulness, clarity of vision and shrewdness" (Umaruddin, 1988 cited in Kriger & Seng, 2005). Moreover, leadership wisdom necessitates knowing when to stand firm and when to adopt a softer attitude (Garah et al., 2012).

However, the role of wisdom in leadership has changed dramatically over time: while classic teachings primarily based on religions praised wise leaders, modernity shifts the focus of scholarly discussions on leadership from sagacity to effectiveness and efficiency (Yang, 2011).

As discussed by McKenna et al. (2009), scandals caused by intelligent, cognitively highly capable yet immoral leaders, scholars, and practitioners refocused their attention from increasing profits to promoting the common good. Furthermore, the concept of wisdom was carried to organizational level (Bierly et al., 2000; Weick, 2004). Boal and Hooijberg (2000) argued that managerial wisdom, in general, will increase the performance of a leader and that it facilitates recognizing strategic opportunities and threats.

Recently, contemporary value-based approaches to leadership have emphasized wisdom besides justice, prudence, temperance, and love, as an inevitable attribute of successful leadership (Chatterjee, 2006; Cowan, 2005; Dent et al., 2005; Flynn, 2008; Fry et al., 2007; Grandy & Sliwa, 2017; Hunsaker, 2016; Jain & Mukherji, 2009; Kuşakcı & Busatlic, 2021; Meyer & Hühn, 2020; Rozuel & Kakabadse, 2010; Wang & Hackett, 2016; Williamson, 2008).

5.2 Leadership and Virtues

Strive against becoming intoxicated with the wine of kingship and permit no shortcoming in your fostering of these six qualities: awesomeness, justice, generosity, respect for the law, gravity, and truthfulness. If any one of these is lacking in a king, he is near intoxication with kingship, and no king who becomes intoxicated with kingship regains sobriety except with its disappearance.

Kaykāvus lists six qualities that a leader should possess and maintain to avoid being poisoned by power, status, or hubris. The list is very challenging and comprehensive: truthfulness, justice, generosity, respect for the law, awesomeness, and gravity. He clearly associates unsuccessful leadership practice with the negligence of a leader in developing these virtues as an intrinsic part of his characteristics.

5.2.1 Truthfulness

Truthfulness is defined by the Cambridge Dictionary as "the quality of being honest and not containing or telling any lies." Besides, honest as an adjective means truthful or able to be trusted, unlikely to steal, cheat, or lie.

The Islamic equivalent of truthfulness is *siddiq* (Rahman & Shah, 2015) that refers to "being true to yourself, be honest to others and honest to God." The word siddiq that is also used as a noun to refer people endowed with the abstract concept of siddiq is someone who maintains the truth in his thought, speech, and behaviors. God clearly directs Muslims to be with siddiqs: "O You who have attained to faith! Remain conscious of God and be among those who are true to their word!" (Qur'an, 9:119).

Truthfulness is listed among Aristotelian and Confucian virtues. As discovered by Hackett and Wang (2012), the Confucian cardinal virtue of Xin (truthfulness) overlaps with the Aristotelian non-cardinal virtue of truthfulness.

A truthful/honest ruler shows integrity between what he thinks, does, and says. Honesty is accepted as one of the main traits of an effective leader, because a well-founded leader–follower relationship requires implicit trust (Brown & Treviño, 2006; Caldwell et al., 2015; Kouzes & Posner,

2011; Moorman et al., 2013; Palanski & Yammarino, 2009). According to Kirkpatrick and Locke (1991), honesty and integrity are "virtues in all individuals, but have special significance for leaders." If leaders truly practice virtues, they will achieve personal happiness, life satisfaction, and effectiveness.

5.2.2 Justice

The root of the word "justice," *ius*, means "right" or "law." According to the Oxford Dictionary, a just person is someone "doing what is morally right and giving everyone his or her due." Justice is not only a moral but also a political concept, as it connects the community to the leader (Kriger & Seng, 2005).

According to Pomerleau (2013),

> [T]he Western philosophers generally regard justice as the most fundamental of all virtues for ordering interpersonal relations and establishing and maintaining a stable political society. For Plato, justice is a virtue establishing rational order, with each part performing its appropriate role and not interfering with the proper functioning of other parts. Aristotle says that justice consists of what is lawful and fair, with fairness involving equitable distributions and the correction of what is inequitable.

Adl is the Arabic equivalent of "justice" and appears as a focal point of the Islamic ethics and politics. Even though in practice it is mainly associated with the religious law, justice is beyond religion. The original meaning of *adl* is "straightening," "setting in order," and "fixing in the right place." Not only the Qur'ān, the sacred scripture of Islam, but also the Hadith, the collection of sayings attributed to the Prophet, discuss justice as one of the main themes of human interrelations as well as governmental procedures.

Al Fārābī, "the second teacher," Aristotle being "the first one," argues that a virtuous city is united by love, controlled and maintained by justice, which follows upon love (Syed, 2007). According to al-Ghazali (Gazali, 2013), a prominent thinker of the eleventh century, to bring prosperity to their subjects through justice is a government's responsibility of top priority. Ibn Teymiye (1999), a theologian and religious jurist, discusses the importance of justice with these words: "God upholds the just state even if it is unbelieving, but does not uphold the unjust state even if it is believing"; "the world can survive with justice and unbelief, but not with injustice and Islam." The author of the *Qābus-nāma* illustrates his approach to justice using a metaphor of the sun: *For the king resembles the sun in that he can not shine upon one man and not upon another.*

As stated in the definition of justice, a just man is someone who gives everyone his or her due. Carefully considering, this requires a clear understanding of reality and even sagacity. Islamic approaches to leadership practice clearly bring justice forward (Ahmad & Ogunsola, 2011; Ali, 2009; Beekun & Badawi, 2006; Zaman, 2012), including the fulfillment of promises; exactness in weights and measures; truthfulness, sincerity, and honesty; efficiency; selection of merit; and investigation and verification (Abeng, 1997).

Kaykāvus describes the act of justice served by a ruler as the ability to differentiate the truth from the falsehood: "*Never consent to injustice and scrutinize every deed and word with the eye of discrimination, so that you may be able to distinguish the true from the false in all matters.*"

Justice was among cardinal virtues traditionally proposed by various cultures and religions (Jain & Mukherji, 2009; Prilleltensky, 2000). It is still valid as well as essential in practicing most of the contemporary leadership models such as ethical, spiritual, servant, charismatic, and transformational leadership (Hackett & Wang, 2012). Bragues (2006) is inspired by Aristotle and introduces justice as one of the moral virtues relevant for modern business life. Also, justice facilitates the acceptance of a leader by the employees (Conrad, 2018). Under the supervision of a just leader, workforce will

demonstrate higher work commitment, higher job satisfaction, and more organizational citizenship behavior (Moorman et al., 1993 cited in Ahn et al., 2012).

5.2.3 Generosity

Generosity is the virtue regulating the desire for wealth. Generous is someone who is "willing to give money, help, kindness, etc., especially more than is usual or expected." Aristotle introduced the concept of magnificence for higher levels of giving. A magnificent person is ready to spend large amounts of money for meaningful purposes such as building a house of worship, sponsoring an art exhibition, or supporting a health institution (Bragues, 2006).

In Islam, generosity requires a moral background directed to God's sake and humanity.

> For, distant from it shall remain he who is truly conscious of God: he that spends his possessions [on others] so that he might grow in purity not as payment for favors received, but only out of a longing for the countenance of his Sustainer, the All-Highest: and such, indeed, shall in time be well-pleased.
>
> *(Qur'an, 92:17–21)*

The Islamic equivalent of generosity is *karam*, and it is included among the qualifications of Allah (Çağrıcı, 1993).

Prophet Abraham came to be known for his generosity, as he never sat at the table without guests. Besides, the life of Prophet Muhammad exemplifies how to maintain a balance between waste and stinginess.

Solomon (1999) discusses the applicability of generosity in business and rejects the argument that a businessperson should hold onto his wealth and never act charitably with no thought of personal gain. From ancient ages to modern times, obligations of the nobility were transformed to the obligations of wealthy. It is surely beyond doubt that the wealthiest actors of today are business corporations. In a word, generosity could be accepted as a business virtue that is necessary for both financial gain and virtuous life.

Islamic teaching strongly emphasizes the importance of generosity for a leader (Beekun & Badawi, 2006). "Be generous, give gifts, entertain with food and drink" (Yusūf Khāṣṣ Ḥājib, 1983). Kaykāvus also mentions adverse outcomes of parsimony for leadership practice: *you should be lavish with money. In brief, never be petty-spirited; [. . .] if you do not cultivate the habit of openhandedness, the whole world will be hostile to you*.

5.2.4 Respect for the Law

Islam, originated from Mecca in the seventh century, is a major world religion. Prophet Muhammad was not only the religious leader but also the general and governor of the first Islamic community-state in Medina. This means that Islam approached the believer's relations not only with God but also with other believers and fellows in social life. Islam constructed a unique social order stemming from religion (Mahdi et al., 2012).

In Islam, a ruler should enact strict laws, establish necessary regulations, and obey them more than anyone.

> [A]nd all things are restored to their proper order with the result that affair religious and worldly are well arranged and every man has work according to his capability; nothing contrary to this is permitted and all things great and small are regulated by the balance of justice and the sword of governance.
>
> *(Nizam al-Mulk, 1960)*

A study conducted by Bird and Waters (1987) investigated common moral standards of managers. Besides honesty in communication or corporate social responsibility, managers highlighted the respect for law as a sign of moral concern.

5.2.5 Awesomeness

Awesomeness refers to the ability to cause great admiration, respect, or fear. The feeling of awe includes a sense of transcendent connection, which is directed to the nature, beauty, or charisma, and it leads to the growth of spirituality (Fagley & Adler, 2012). For instance, "persons holding positions of great power will be perceived as charismatic because of the awe-inspiring quality of power" (House, 1976).

The response of followers to various leadership practices might be between awe and fear (Hiller et al., 2019). According to Kaykāvus, a king should be aware of his position and act accordingly so that his followers stand in awe of him: *During your kingship, let your actions be habitually on a noble scale. Since the king is greater than other men, his conduct, whether in deed or speech, must be imposing; only so may he acquire wide repute.*

For instance, a leader should talk and laugh rarely. Otherwise, his subjects may become emboldened against him. Only those followers who reverse would obey the rules without demur. *Hence, never permit your command to be treated with indifference.*

5.2.6 Gravity

The dictionary definition of gravity refers to seriousness. The Islamic equivalent of gravity is *hilm*, which is "a complex and delicate notion which includes a certain number of qualities of character or moral attitudes." More precisely, *halim* is someone who is able to manage his feelings and behaviors so that violence or anger never breaks out in his practice (Pellat, 1986). In the Qur'an, it is found only in the form of *halim* and used just for a few prophets: "Abraham was most clement, most tender-hearted, intent upon turning to God again and again" (Qur'an: 75). *Halim* is also among the names of God (The Most Forbearing) and appears in the Qur'an in tandem with the names of the Exceedingly Forgiving, the All-Knowing, the Most Appreciative, and the Self-Sufficient (Çağrıcı, 1998).

As it is understood from the definitions given before, there are various dimensions of gravity, such as mercifulness and circumspection. Kaykāvus clearly differentiates the circumstances in which the ruler should practice forgiveness and the misdeeds to which he should never shut his eyes: *Be merciful toward God's creatures but be merciless against them that exercise no mercy.*

The second dimension of gravity is being even-tempered at decisive moments. A leader never makes shortsighted shortcuts. On the contrary, he carefully considers opportunities and threats and estimates the potential results before initiating an idea. *As long as you see any possibility of leisurely action avoid haste; and, whenever you propose to enter upon an undertaking, first ascertain the way by which you will emerge from it—before you have considered the end, do not consider the beginning. Be circumspect.*

6. Discussion

The content analysis conducted on the relevant chapter of the *Qābus-nāma* reveals a leadership approach, which is nothing but virtuous. Based on a religious pillar and supported by wisdom, that approach includes six qualities that are truthfulness, justice, generosity, respect for the law, awesomeness, and gravity. Virtuousness is visible not only in words but also in deeds of the leader. As Rozuel and Kakabadse (2010) outline, "Virtuousness demands consistency and coherence between our actions and our character."

	Kaykāvus	Plato	Aristotle	Confucius	Hackett & Wang	Barker & Cay
Courage/Fortitude		X	X		X	X
Humility						X
Passion						X
Generosity	X					
Humanity/Love/Benevolence				X	X	
Truthfulness/Integrity	X			X	X	X
Wisdom/Prudence	X	X	X	X	X	X
Humor						X
Temperance/Gravity	X	X	X		X	
Compassion						X
Justice/Righteousness	X	X	X	X	X	
Rituals				X		
Respect for the Law	X					
Awesomeness	X					

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Table 7.1 Comparison of Cardinal Virtues According to the Various Studies

Table 7.1 illustrates cardinal virtues determined by various teachings or studies, including ancient philosophers' cardinal virtue approach, as well as two modern classifications, allowing to compare and contrast them with the virtues highlighted by Kaykāvus:

- It appears that wisdom is common between ancient and modern virtue classifications. While Plato labels that quality as "wisdom," Aristotle prefers the word "prudence." Even though Kaykāvus does not add wisdom to the list of six primary qualifications, he clearly mentions it at the beginning of the chapter as an inevitable characteristic of leadership.
- Ancient and modern approaches show similarity in terms of regarding justice as a cardinal virtue. The only exception is the list of Barker and Cay (2003). Besides, "righteousness" in Chinese tradition corresponds to "justice" in Greek tradition.
- It seems that truthfulness/integrity is missing in the category of cardinal virtues offered by Plato and Aristotle. However, a deeper investigation proves that the notion of justice in ancient usage comprised the notion of honesty as well (Slote, 2010). If so, integrity is also a common cardinal virtue among all the approaches discussed here.
- Gravity in Kaykāvus is very close to temperance in ancient philosophy, which makes temperance another strongly shared virtue throughout history.
- While Plato labeled as "courage" the quality indicating the strength of mind to carry on in spite of danger, Aristotle called it "fortitude." Even though Confucian philosophy and Kaykāvus overlooked that virtue, ancient Greek and contemporary scholars included courage to their lists.
- According to the comparison table, there are virtues mentioned just by one approach: humility, compassion, humor, passion, generosity, etc. Humor could be associated with the virtue of wisdom; compassion is categorized under temperance; humility, passion, and generosity could be qualified as various reflections of courage.
- Finally, the rest of the virtues (rituals, respect for the law, and awesomeness) is not supported by a second virtue approach.

Based on previous evaluations, it could be stated that leadership virtues emphasized by Kaykāvus display a strong similarity with ancient and contemporary virtue approaches. Integrity, Justice, Gravity, and Wisdom are among cardinal virtues of ancient philosophers and contemporary scholars, as well. Interestingly, the *Qābus-nāma* does not mention courage, which would be expected to be a major qualification of an eleventh-century ruler. However, it unsubtly refers to generosity, a sub-virtue of courage, which seems to have a priority over courage in the author's eyes.

Awesomeness, an uncommon virtue, could be acknowledged as peculiar to leadership, while most of the virtues are applicable to any human being. Besides, it is worth noting the emphasis on being respectful of the law, which could be linked to the religious background of the virtue ethics designed by Kaykāvus.

Translated into the field of modern management, a leader in a business corporation should be virtuous:

- Wisdom, classified either as a prerequisite or a primary component of virtuousness, is an indispensable qualification also for a corporate leader. Obviously, it includes intelligence, which is a leader's cognitive ability in gathering, integrating, and interpreting information soundly and timely. While pure intelligence may inflict damage to the organization or society in long run, true wisdom brings multidimensional benefits or, in other words, managerial discretion based on wisdom goes beyond rationality and selfishness. The truth of things orientates a leader on how to approach employees, customers, natural resources, or environment. A leader perceiving himself as a trustee instead of the owner of the world will abstain from wasting natural resources, harming the environment, deceiving the customers, or abusing the employees.
- Corporate leadership is under threat of being poisoned by the power, status, or hubris. The history of modern corporations has witnessed many times the dark side of leadership practice. The only way to avoid such a diseased approach to leadership is to develop a few qualities, namely virtues, as intrinsic qualifications. The list is very challenging and comprehensive: truthfulness, justice, generosity, respect for the law, awesomeness, and gravity.
  - Truthfulness is indisputably vital for a successful leadership, as it creates trust between a leader and his followers.
  - Justice amplifies the cooperation and provides organizational harmony. Only those who trust each other and strive in coherence will survive and live longer. Sustainable organizations can be achieved only through justice.
  - Generosity as a virtuous behavior is necessary for leadership practice, as it reflects the quality of putting organizational or social goals above personal gains. In cash or kind, a leader should offer to followers, as this action attaches them not only to the leader but also to the organization.
  - Enacting strict laws and establishing necessary regulations are among the duties of a leader. In order to lead the business smoothly, ground rules should be set and played accordingly. The role modeling function of a leader emerges once again.
  - In order to be respected, a corporate leader should create a strong impression in minds and hearts of his followers. By the help of various virtues discussed earlier, employees should follow him in awe.
  - A corporate leader should be merciful not only toward his employees but also toward all living beings and objects around him. Unless employees attempt to take one's life or property, they deserve to be forgiven. In addition, opportunities and threats should be carefully considered and potential results estimated before initiating an idea. To achieve this, he should always be well–informed about organizational and environmental circumstances and carefully follow up with customers, employees, and competitors. Hence, he would never take shortsighted shortcuts.

The focus on virtuousness suggests a high need for ethical training in business administration curriculum, as well. If virtuousness is necessary for a responsible leadership and could be developed by practice, business schools should review course contents and aim to create and increase awareness of ethical behavior. Lectures, case studies, and extracurricular activities can enhance future leaders' understanding of moral person and moral behavior.

Starting from ancient ages, so many things dramatically changed. However, human nature with all its strengths and weaknesses is almost the same. We have been looking for the meaning of worldly life for centuries, yet we are still ambitious, greedy, and ruthless. The aspect where we primarily attempt to flourish has considerably changed: during the most of our waking time, we are at work; while once people worked for a living, now we live for work. The increasing importance of work pushed us to tightly associate ourselves with our professions and companies (Michaelson et al., 2014). "Today, our polis is our workplace; our identities are derived from what we do and where we work" (Newstead et al., 2018). Under these harsh circumstances, virtue ethics could root out the problem. Virtuous leaders and followers could change not only the working environment but also our main assumptions about work and the world. Thus, we may have a livable world for everyone.

Chapter Takeaways

1. From an ethical perspective, various factors determine the morality of a behavior, such as the action itself, the principles of action, and its consequences. An alternative approach is to focus on the person performing the behavior. Instead of telling people "what to do," telling them "what to be" would be more fructuous to make them virtuous individuals/leaders.
2. The content analysis of the *Qābus-nāma* reveals a leadership approach, which is nothing but virtuous. Based on a religious pillar and supported by wisdom, this approach includes six qualities, namely truthfulness, justice, generosity, respect for the law, awesomeness, and gravity.
3. The leadership virtues emphasized by Kaykāvus display a strong similarity with ancient and contemporary virtue approaches.

Reflection Questions

1. Discuss concrete steps to be taken by business schools in order to increase moral awareness among future leaders.
2. Make a list of necessary leadership virtues specific to your own culture.
3. Discuss practices to be implemented by corporations to create virtuous organizations.

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8

GETTING TO THE ESSENCE OF LEADERSHIP

Yoga as a Foundational Framework

Rebecca N. Baelen and Tracy F. H. Chang

Introduction

Since the 1980s, there has been a proliferation of leadership "styles" or "types" in the organizational leadership literature. Transformational leadership has been the most researched of these various styles (Northhouse, 2019). In recent years, a broad range of leadership styles have been coined and studied including, systems (Brady et al., 2012), inclusive (Randel et al., 2018; Wuffli, 2016), spiritual (Fry & Cohen, 2009), and mindful (Bunting, 2016; Dickmann & Stanford-Blair, 2009), to name just a few. There are also multiple approaches to the study of leadership styles—skill-based, trait-based, behavioral, and situational. While there are a range of approaches or frameworks for conceptualizing and evaluating leadership styles, the vast majority do so in a dissecting manner—differentiating styles based upon unique qualities and aspects which make them distinct.

As a result, we have a fragmented, siloed, and surface-level understanding of leadership, which has resulted in piece-meal, reformative, and sub-optimal leadership development approaches. Without a unifying framework for understanding the elemental dynamics that undergird all leadership styles, we cannot create foundational, transformative, and optimal leadership development—the type of development necessary for supporting leaders in our VUCA world filled with "wicked" problems (Metcalf & Benn, 2013; Pouw & Gupta, 2017; Rant, 2020). Now more than ever, we need leaders who are equipped with tools to address these problems and bring about inclusive innovation. By inclusive innovation, we are referring to innovation that benefits the disenfranchised by creating "improvements in the social and economic well-being of communities that have structurally been denied access to resources, capabilities, and opportunities" (George et al., 2012). Moreover, we need leaders who have the capacity to work on sustainability, as conceptualized through the Sustainable Development Goals (SDGs) adopted by the United Nations Member States in 2015 (Metcalf & Benn, 2013; Pouw & Gupta, 2017; Rant, 2020).[1]

To fill this void in the literature, we propose a synthesizing approach for understanding the foundational elements of leadership and, subsequently, offer a set of tools designed to support leadership development. We contend that these tools, derived from the ancient eastern science of yoga, can help leaders to consciously determine the expression of their leadership and thereby reach their greatest potential and inclusive nature. Along these lines, yoga can serve as a foundational framework for understanding the essence and underlying elemental dynamics of leadership. It also offers practical methods for developing leaders, so they are equipped with the necessary capabilities for promoting well-being and inclusive innovation in their organizations.

In this chapter, we approach yoga not as scholars of yoga or of the ancient scriptures, but, instead, we draw from the work and methods developed by Sadhguru Jaggi Vasudev, a yogi, mystic, and leader of global inclusive economic, social, and environmental innovations (Rant, 2020; Waghorne, 2013). Our experiential understanding of Sadhguru's methodology as practitioners informs our conception of leadership and the role yoga can play in leadership development. In the following sections, we begin by describing the contemporary approach to classical yoga. Then, we explain the four fundamental systems of human functioning and corresponding yogic paths that can foster an experience of harmonious unity and inclusion and lead to conscious determination and elevation of these systems. Finally, we offer insights and suggestions for how these paths might inform future leadership development to cultivate leaders who promote outcomes like inclusive innovation and the achievement of SDGs.

Contemporary Approach to Classical Yoga

The purpose and methods of ancient eastern yogic sciences have been fundamentally misunderstood and mis-practiced in the West (White, 2012). For most people, Yoga invokes an image of bending the body and twisting the arms and legs—in the West, it is primarily thought of as an exercise for alleviating physical and mental disorders and improving health (Hendriks et al., 2017). This limited understanding and practice of yoga offer it a disservice and undermine its potential for helping one to realize their true nature of "boundless unity" (Sadhguru, 2016, p. 37). In 2017, in his address at the Oxford Union,[2] Sadhguru likened this diluted form of yoga to that of removing the wings of an airplane and trying to use the plane like a car. The plane with no wings will go somewhere, but it will not reach its highest potential.

Classical yoga, in its original form, was intended for a higher purpose—transforming oneself, realizing one's true nature, heightening consciousness, and experiencing oneness within oneself, in relation to others, and in relation to the world writ large (Hendriks et al., 2017; Sadhguru, 2016). Yoga literally means union, and, according to Sadhguru (2016), yoga is "the science of being in perfect alignment, in absolute harmony, in complete sync with existence" (p. 72). The ancient science of yoga offers four paths through which one can realize and experience this union and develop a subsequent orientation of inclusion—*Jñāna* (the path of the intellect; the mind), *Bhakti* (the path of devotion; emotion), *Karma* (the path of action; body), and *Kriya* (the path of heightening life energies; energy) (Pandey & Navare, 2018; Sadhguru, 2016, 2017).

Adopting classical yoga for modern use, Sadhguru (2016, 2021) developed the Inner Engineering methodology to promote inner transformation, heightened self-awareness, and conscious understanding and determination of the four fundamental systems of human functioning. The Inner Engineering methodology integrates all four paths of yoga to optimize inner well-being and human functioning and ultimately bring about an understanding of the harmonious unity of the existence and a sense of inclusivity with others and the natural world. The methodology begins with a phenomenological approach to human functioning and situates human experience as an emerging property from the four foundational operating systems—the physiological, cognitive, emotional, and energetic. When these four systems function at their best and operate harmoniously and pleasantly as a whole, leaders can experience optimal well-being and perform at their highest possibilities (Sadhguru, 2016). In addition, research shows that the well-being of the leader is closely linked with the well-being of their organization (Illes, 2017).

Recent research on the Inner Engineering program shows that the Inner Engineering Online (IEO) training enhanced well-being (mindfulness, joy, vitality, and restfulness) and positive organizational behavior (meaningful work, psychological capital, and work engagement) for employees and leaders (Chang, 2020, 2021; Chang et al., 2022). Additionally, Upadhyay et al. (2022) found that IEO training reduced stress and cynicism among informational technology professionals.

A Phenomenological and Yogic Approach to the Functioning of Leaders

Drawing from the phenomenological and yogic perspectives, we conceptualize leaders' inner experiences in four dimensions—the cognitive (mind), the physical and physiological (body), the emotional (emotions), and the energetic (energy) (Lawler, 2005; Sadhguru, 2016). Leaders can act (body), feel (emotion), and think (mind), which are powered and shaped by the intensity and quality of their energies. The four fundamental operating systems of human functioning function on a continuum from pleasant to unpleasant. When there is pleasantness in the body, mind, emotion, and life energies, one experiences health, peace, love, and bliss, respectively. Conversely, unpleasantness in these four fundamental operating systems can be experienced as disease, angst, anger, and stagnation. These are the four basic areas of human experience that human beings have access to and can work on (Sadhguru, 2016, 2017). We postulate that leadership behaviors, skills, styles, and attributes are expressions of these four operating systems and their interaction with one another.

Leadership development should focus on equipping leaders with the tools for cultivating pleasantness within one's interiority (i.e., all four systems), so they can foster pleasantness among their followers, their organizations, and the world. When a leader's interiority is pleasant, their leadership, whatever the style, manifests as a natural extension of peace, joy, love, and compassion. When a leader's inner ecology is well and inclusive, inclusive innovation and an orientation toward sustainability are natural outcomes. To identify methodologies for developing these types of leaders, it is essential to understand the nature of the four fundamental operating systems that underly the essence of leadership.

The Four Fundamental Operating Systems of Human Functioning

Cognitive System

The first dimension of human functioning is the cognitive system, which functions through the faculty of the mind. The mind is represented and expressed by our thought processes. Attention, thoughts, and perception are all capabilities of the mind. The greater the mind's ability to attend, the more equanimous and pleasant the mind will become, thereby reducing stress and the tendency toward negative thought patterns (e.g., rumination) (Shapiro et al., 2008). This capacity to attend to one's moment-to-moment experience, often referred to as mindfulness (Kabat-Zinn, 1994), is foundational for well-being (Brown & Ryan, 2003) and leadership (Reitz et al., 2020).

The way the mind functions—pleasantly or unpleasantly—impacts a leaders' visions and goals, which has implications for fostering inclusive innovation and sustainability (Rant, 2020). When one lacks the conscious ability to shape the nature of the mind, one is at a greater risk for experiencing unpleasantness in the cognitive system (e.g., anxiousness, self-doubt, fear) and thereby engaging in negative leadership behaviors that undermine inclusivity. Conger (1990) defined the "dark side" of leadership as leadership that leads to destructive and sometimes disastrous organizational, social, and environmental outcomes. The "dark side" of leadership manifests in myriad ways, such as leaders fulfilling personal internal needs rather than those of constituents, distorting perceptions of reality, and failing to respond to change (Conger, 1990).

Emotional System

The second dimension of human functioning is the emotional system (Shuman et al., 2013). Emotions have been defined as, "multicomponent response tendencies—incorporating muscle tension, hormone release, cardiovascular changes, facial expression, attention, and cognition, among other changes—that unfold over a relatively short time span" (Frederickson & Cohn, 2008, p. 778).

Emotion usually manifests from a rapid conscious or unconscious cognitive appraisal of a situation, which triggers an emotional reaction (Lazarus, 1991). As such, emotions are informed by and exist in constant interaction with the other three operating systems of human existence.

Pleasantness in the emotional system shapes the expression of leadership and its impact on followers and the organization. Leaders who display genuine pleasant emotions help followers to better cope with their own negative emotions (Gardner et al., 2009; Humphrey, 2002; Van Kleef et al., 2010). Additionally, a leader who cultivates pleasantness in the emotional system may be better attuned to the emotional needs of their followers and better able to foster an inclusive and emotionally supportive work environment.

Learning how to consciously determine one's cognitive and emotional responses to external situations can promote pleasantness in one's overall functioning. A leader's conscious understanding of and ability to regulate their emotions is foundational to effective leadership (Ensari et al., 2011; Erez et al., 2008). For instance, Haver et al. (2013) conducted a review of emotion regulation in the leadership domain and found leaders' emotion regulation and emotional engagement impacted followers' health.

Physiological System

The physiological system refers to the physical aspect of human functioning, the locus being the body. The body is the basis of behavior and action. The body has restraints (e.g., illness) and resources (e.g., health), which inform the expression and effectiveness of one's leadership. Melina et al. (2013) contend that leadership is an embodied expression. They note that "leadership practice originates in and is informed by bodily experiences—experiences situated in social, cultural, historical, deeply personal context" (p. xiv). This expression is not limited to actions or body language but broadly conceived as "the media through which leadership is created, experienced, and understood" (p. 85).

Building on Melina et al.'s (2013) conception, the body is also a symbolic representation of the leader and a mechanism for inclusive behavior. Ford et al. (2017) insightfully criticize the vast and expanding leadership literature for the dis-embodiment and de-materialization of leadership that reduce "leaders and followers into 'a shapeless, hapless, colorless, lifeless condition'" (p. 1554). Consequently, these authors propose an *endogenous* theory of leadership micro-dynamics, "in which the leader is materialized through practices of working on a corporeal self for presentation to both self and others" (p. 1553). In their interviews with leaders, these authors observed that leaders perceive their physical appearance as a representation of their abilities and qualities. Leaders also noted that working on one's physical appearance can project a desirable image to followers. Along these lines, the body serves as a symbolic representation of the leader and subsequently the organization.

The body element is also foundational to a leader's physical health and fitness, which impacts their actions and behaviors. Physical health and the fitness of a leader are vital to a leader's effectiveness, job performance, and personal excellence in all aspects of life (Neck et al., 2019). If the body is functioning pleasantly, the image that is communicated and the actions that are undertaken by the leader can help to support the aims of health and inclusivity among followers.

Energetic System

The energetic system powers and supports the functioning of the other three systems. Energy can be spent through physical action, emotions, or mental activities, and it is "a factor that influences human activity and decision-making in organizations" (Quinn et al., 2012). Positive organizational scholarship has recognized the importance of energy in organizations (Spreitzer et al., 2012), and other scholars have demonstrated the significance of energy for human flourishing (Green, 2011). Energy also impacts one's ability to revitalize energy within an organization, which has ramifications

for meeting external performance goals and fostering both inclusive innovation and sustainability (Clawson, 2008).

Western psychologists have also begun making connections to eastern conceptions of energy and note the importance of energy for the other systems of human functioning. Ryan and Deci (2001) note that energy or, as they term it, "subjective vitality" is the "positive and phenomenologically accessible state of having energy available to the self" (p. 152)—one that is affected by somatic and psychological factors. Ryan and Frederick (1997) acknowledge the eastern perspective in their conceptualization of vitality, highlighting the linkages with the Chinese concept of *Chi* and the Japanese concept of *Ki*—a vital source of energy that one can draw on to enhance physical, mental, and spiritual health. They also argue that vitality is a foundational aspect of eudaimonic well-being—feeling vital and energetic supports optimal emotional, cognitive, and physical functioning. Building on this discussion, we introduce another eastern perspective on energy, "*prana*," the life force or vital energy that enables life. In the yogic sciences, "*pranayama*" is a practice of manipulating the life energies to bring balance to and activate this vital energy (Feuerstein, 1972; Sadhguru, 2016). The eastern approaches to understanding and working with one's energy are more existential and physical rather than social or psychological and provide practical methods for enhancing one's life energies.

Yoga: A Foundational and Comprehensive Methodology for Developing Leaders

Now, we consider how these four systems can be heightened and consciously leveraged through the four paths of yoga and their corresponding tools for cultivating harmonious unity both within and without.

Four Paths of Yoga

Jñāna Yoga—Conscious Determination of Thought

The corresponding yogic path for leveraging the sharpness and effectiveness of the mind or intellect is referred to as *Jñāna Yoga*. *Jñāna* means to "know" and is a process for sharpening the intellect to a point that it "penetrate(s) through the process of life and show(s) you what is true and what is not true" (Sadhguru, 2012). Ultimately, the path of *Jñāna* helps to develop a clarity of perception (vision) through transcendence of thoughts, which are conditioned by memory and social processes.

Jñāna Yoga offers tools for conducting critical self-inquiry and self-reflection, thereby helping one to gain greater self-awareness and self-knowledge to determine what is true and untrue about the nature of self from within (Pandey & Navare, 2018). To engage in self-inquiry, one begins by critically examining aspects of self (e.g., thoughts) through concentration (*Dhāraṇā*) and meditation (*Dhyāna*). One then cultivates a conscious observation of thoughts and can learn to create distance from the mind. As a result, one realizes their ability to consciously shape the nature of their mind and can achieve union through the cessation of reactive and self-reinforcing thought patterns.

Jñāna Yoga is also an exploration of personal identity in relationship to others, the physical body, societal roles, as well as thoughts, attitudes, and personal values. Upon further examination, one can come to realize the active role they play in the construction of their personality, ideology, and social identity, as well as their ownership over social relations and societal roles. This realization enables the recognition of the true inclusive nature of the self and the connection with the earth and all sentient beings (Google Talks, 2016).

For leaders, the practices of self-inquiry and exploring the nature of the mind help to promote clarity of vision and reality, self-knowledge, and conscious determination of thought, which support optimal functioning of the cognitive system and inclusive well-being for oneself and subsequently

for one's followers and the world. Clarity of vision involves "continually focusing and refocusing on what one truly wants . . . on one's vision" (Senge, 2006, p. 139) and why one wants it. The clarity of current reality involves seeing reality for what it is without preconceptions or biases and telling the truth about the current reality. Senge (2006) argues that this juxtaposition of vision (what we want) and reality (where we are now) creates "creative tension"—an impetus for seeking solutions and innovation. The path of *Jñāna* provides tools for helping leaders navigate and seek out these "creative tensions."

Karma Yoga—Conscious Determination of Action

Karma Yoga is the gateway to union through the body and action. *Karma* means "action," or it can be thought of as the imprint of action that remains within us (Sadhguru, 2014). *Karma Yoga* is a process of engaging in any activity with total involvement and joy—it is a way of undoing the imprint of previous actions that have become engrained over time in the body's memory and lead to unhealthy behaviors and tendencies (Sadhguru, 2021). It can also be thought of as a path for disentangling oneself from situations, actions, or people who might have a negative impact on their life or vision.

The focus of *Karma Yoga* is on shifting away from an outcomes-orientation (e.g., external rewards) to a process-orientation outlook. One begins to let go of attachment to outcomes, and in so doing, one remains "anchored in the present action," leading to a process-oriented way of being (Bhave, 1946). One consciously engages in action without concern for the how the outcome will be for them, personally, and in so doing, one involves themselves fully and is transformed. As such, the action becomes liberating (Sadhguru, 2014). Simply performing an action with total involvement and joy, beyond one's own fulfillment and preferences, breaks the karmic structure. Furthermore, by renouncing the attachment to outcomes, a person can begin to appreciate the interconnectedness that is involved in the process, facilitating a greater sense of responsibility and understanding that action is collective and universal (Pandey & Navare, 2018).

Studies have found that *Karma Yoga* practices can support leadership and has beneficial outcomes for followers. For instance, *Karma Yoga* has been shown to bolster transformational leadership, as well as followers' organizational citizenship behavior (Agarwalla et al., 2015; Madhu & Krishnana, 2005; Mulla & Krishnan, 2009, 2012). Practical yogic tools of *Karma Yoga* involve engaging in postural yoga or *asana* (e.g., postures or physical movement), volunteering, and involving oneself absolutely and indiscriminately in everything that one does (Sadhguru, 2021). A simple system of Upa Yoga ("pre" or "sub" yoga) practices for beginners is freely available online and can serve as a foundation for *asana* practice.[3]

Bhakti Yoga—Conscious Determination of Emotion

Bhakti Yoga is the yogic path intended to support and leverage the emotional system to reach optimal human functioning. *Bhakti* means devotion (Pandey & Navare, 2018, p. 6). The path of *Bhakti* involves a process of intense emotion to shift one's perspective of their place in the existence, thereby melting the ego and enabling one to reach a state of harmonious unity and inclusivity (Sadhguru, 2015). Only with this perspective, the vision of working toward inclusive innovation and sustainability is possible.

On this path, one cultivates an orientation of compassion, loving-kindness, and openness toward others, characterized by both altruism and humility. Dhiman (2019) noted that "*Bhakti Yoga* is a concomitant to both *Jñāna Yoga* and *Karma Yoga*, for without loving devotion to the ideal of action or knowledge, it is not possible to succeed in either the pursuit of action or Self-knowledge" (p. 157). In other words, it is only with love and compassion that an inclusive vision and process-orientation can bear fruit. More practically, when a leader walks the path of *Bhakti*, they gain a willingness to

adapt, listen, and collaborate—surrendering to the larger needs of the organization. Following the path of *Bhakti* may manifest in the form of the leader providing increased emotional supports, emotion regulation, and listening and devotion to followers.

The path of *Bhakti* provides tools for leaders to see the divine in all things and all beings (Dhiman, 2019; Simpson, 2020). *Bhakti Yoga* practices are characterized by acts of faith, commitment, and other centeredness. Practices include devotional acts, offerings, as well as processes to cultivate love for others (Pandey & Navare, 2018, p. 7). Also, engaging in service-oriented projects and devotional acts for others and the local community can foster pleasantness in the emotional system, as one comes to embody love and compassion. In addition, compassion and loving-kindness meditation practices can serve as a meaningful launchpad for a *Bhakti* practice and promote a range of salutary effects including heightened psychological well-being (Shonin et al., 2015).

Kriya Yoga—Transforming Energies

Kriya Yoga has been said to be a process of "transforming one's inner energy to reach one's ultimate nature" (Sadhguru, 2016, p. 267). *Kriya* literally means internal action. The yogic tool used to transform one's life energy is the breath (*Prāṇāyāma*). With yogic practices designed to manipulate the breath, one learns non-identification with the physiological and psychological and reaches a state of inclusiveness. Transforming and heightening one's energy system can allow for optimal functioning of the other three human systems, equipping a leader with the ability to empower, influence, and motivate followers in a manner that allows for optimal organizational functioning, inclusive innovation, and attainment of SDGs (see Table 8.1 for a visual representation of the four yogic paths).

Substantial research has examined the effects of breath regulation on cognitive, emotional, and behavioral outcomes. For example, Isha Kriya,[9] a beginner's *Kriya Yoga* that involves methods for working with thoughts, breath, and sound, has been found to stabilize mood disturbances among healthcare professionals (Rangasamy et al., 2019) and regulate stress associated with the current Covid-19 pandemic (Rain et al., 2021). Another example is Yoga for Peace (*Nadi Shuddhi*), which involves alternate nostril breathing. Yoga for Peace has been shown to reduce stress and anxiety (Dhanvijay & Chandan, 2018) and improve cardiovascular, pulmonary, and cognitive health (Ghiya, 2017). Other *Kriya Yoga* practices embedded in the Inner Engineering Online (IEO) program and the *Shambhavi Mahamudra Kriya* practice also reduce stress and increase well-being (Peterson et al., 2017; Upadhyay et al., 2022) as well as enhance positive organizational behavior (Chang, 2020, 2021).

The Painter's Pallet: An All-Inclusive BEME Framework for Leadership by Conscious Determination

We propose an all-inclusive BEME (Body, Emotion, Mind, Energy) framework of leadership. This framework enables a conceptualization of leadership and leadership styles in terms of their essence. The framework highlights the four fundamental operating systems of human existence and conceptualizes them as building blocks for understanding leadership and for developing leaders who consciously determine the expression of their leadership. To understand the orientation of this framework, it can be helpful to think of the painter's pallet that begins with the three primary paint colors (red, yellow, blue), as well as white and black. The painter mixes these colors with one another to varying degrees. We can think of mind, body, and emotions as analogous to the primary colors, while energy functions like white and black (i.e., on a continuum from pleasant to unpleasant). The expression of leadership, like a work of art, is a mixture of these fundamental operating systems, their functioning, and their interaction with one another.

For most leaders, the integration of these four systems and therefore their expression happens unconsciously by chance or by memory (i.e., self-reinforcement of learned behavioral patterns or habits) rather

Table 8.1 Four Dimensions of Human Functioning, Corresponding Paths of Yoga, and Application to Leadership

	Yoga (Experiencing Union)—A Methodology for Optimizing Well-being and Promoting Leadership by Conscious Determination			
Dimension	**Mind**	**Emotion**	**Body**	**Energy**
Yogic Pathway	*Jñāna Yoga*	*Bhakti Yoga*	*Karma Yoga*	*Kriya Yoga*
Essence	Intellectual Knowledge	Devotion and Love	Process-Oriented Action	Activation of Energy
Process and Method	Understanding the nature of existence and self through self-inquiry and stillness	Holding one's perspective of self in relation to the universe; cultivating compassion and love toward others	Deprogramming the imprint of past actions (e.g., memory); aligning physical body with the physicality of existence to become one	Activating life energies to highest intensity; balancing masculine and feminine energies
Practices for Leadership Development	Focused attention meditation (e.g., mantra meditation); open-monitoring meditation; Inner Engineering Online (IEO)[4]	Yoga for Love[5]; Loving-kindness, compassion, and self-compassion meditations; acts of devotion, faith, and service to others; IEO	*Asana* practice (e.g., Hatha Yoga; Upa Yoga)[6]; volunteering; IEO	Yoga for Peace[7]; Isha Kriya[8]; IEO
Impacts on Leader Well-Being	Improves self-awareness; attention, mental sharpness, clarity	Heightens empathy, compassion for others, emotion regulation and awareness	Bolsters physical health and fitness; generates a greater sense of purpose and sense of responsibility to oneself and others; alignment with others	Improves positive organizational behavior; relationships; inclusiveness; balance and harmony of energies
Leadership Application—Cultivating Personal Mastery Over the Four Operating Systems and Promoting Inclusive Innovation and SDGs				
The Fifth Discipline: Personal Mastery (Senge, 2006)	Clarifying vision; seeing reality objectively; fostering "creative tension"	Harnessing "creative tension" as a source of inspiration; building shared vision	Engaging in actions without expecting results; leading as an embodied artistic expression	Focusing of energies; finding balance when approaching "creative tension"

than consciously by determination or by design. For example, one engages in behaviors on the basis of their thoughts and perceptions of reality; however, if one mistakes those thoughts and perceptions as reality and fails to recognize their own role in interpreting reality, they operate unconsciously based on their established biases, thoughts, and behavioral patterns. We refer to this as "leadership by unconscious expression" as opposed to "leadership by conscious determination." Sigmund Freud likened the conscious to the tip of the iceberg just above the surface and the unconscious to the bulk below the surface (Scherer, 2005). Much of what happens within the four systems happens out of one's conscious awareness. Yoga provides tools for bringing that which is unconscious into conscious awareness and supports the development of these unconscious aspects, particularly the subtle energy system.

When a leader consciously designs their expression of leadership, they are like a painter who, with trained techniques, chooses to apply or mix colors in a manner that achieves a desired effect—ideally an effect that resonates with their artistic vision and allows their strengths to be expressed. Similarly, every leader and leadership style hinge upon the integration and expression of these four fundamental operating systems. However, the expression varies on the basis of the extent to which certain elements are consciously or unconsciously emphasized, integrated with one another, and ultimately functioning (i.e., pleasantly to unpleasantly).

Leadership expression is a function of the nature, emphasis, and integration of these foundational systems and is informed by individual proclivities or dispositions—an individual's traits, characteristics, skills, and behaviors. The more one cultivates awareness of these proclivities and dispositions and consciously determines the nature of the four fundamental operating systems, the more likely it is that leadership by conscious determination results. Leadership by conscious determination requires tools for a leader to gain mastery over the functioning of the body, emotions, mind, and energy, as well as their interactions. In gaining this mastery, a leader can function at their highest potential and achieve a specific desired effect, depending upon what is needed for their followers and the situation.

The Painter's Brushes: Yogic Paths to Develop Leaders

The four paths of yoga serve as brushes or tools that leaders can use to determine their leadership expression according to what is needed for their vision, followers, diverse stakeholders, and complex situations. With these yogic tools, a leader can consciously shape the nature and functioning of the four operating systems. Just as the brush is needed to collect and mix different paint colors, yogic practices can help leaders consciously integrate and express their interiority to promote inclusive innovation, well-being, and a focus on sustainability (Burn & Houston, 2015). Along these lines, one can determine the valence (pleasant versus unpleasant) with which these systems function and how these systems influence one another. If insights from ancient eastern yogic science are integrated into leadership development, leaders will learn how to consciously determine the expression of their leadership, thereby promoting more conscious and masterful leadership.

Implications and Conclusion

As leadership styles have proliferated in the leadership literature, our understanding of leadership has become fragmented. We draw on the ancient eastern yogic sciences to offer a comprehensive BEME (body, emotion, mind, and energy) framework to conceptualize the essence of leadership and thereby support future leadership development. We propose that body, emotion, mind, and energy are the four basic operating systems of human functioning. A leader can consciously determine the quality of these systems with tools offered through the four yogic paths (i.e., *Jñāna Yoga*, *Bhakti Yoga*, *Karma Yoga*, and *Kriya Yoga*)—tools that can be integrated into leadership development. Using these tools, leadership by conscious determination emerges, and one comes to experience harmonious unity within themselves and a sense of inclusivity with others that facilitates heightened well-being, inclusive innovation, and the attainment of SDGs.

Chapter Takeaways

1. Yoga is an experience of union and inclusivity, which helps leaders to develop the capacity to consciously work toward inclusive innovation and SDGs.
2. Yoga, as a science, builds upon the four fundamental operating systems of human functioning. These four systems ground our BEME framework, which gets at the essence of leadership and unifies our understanding of various leadership styles.
3. Yoga offers practical methods in the form of paths that correspond to the four operating systems (i.e., *Jñāna*, *Bhakti*, *Karma*, and *Kriya Yoga*).
4. The four paths equip leaders with mental, emotional, physical, and energetic tools to consciously determine the nature of their thoughts, emotions, actions, and energies—allowing for leadership by conscious determination to address complex problems.

Reflection Questions

1. How else can yoga support or influence our understanding of leadership and leadership development?
2. How does yoga differ from other approaches to support leadership development, well-being, and inclusivity?
3. How might yoga support leaders in attaining outcomes like inclusive innovation and SDGs?
4. Reflect on a recent leadership experience or role. Describe any thoughts, emotions, and/or physical sensations that arose for you. On a continuum of pleasant to unpleasant, how were your four operating systems functioning? What did you notice about how you led or responded to situations when you felt pleasant versus unpleasant? How did others respond to you?
5. If you could construct a leadership training for emerging leaders, how might you integrate the science of yoga into the training?

Notes

1   The Sustainable Development Goals (SDGs) were designed with the aim of reducing poverty, protecting natural resources and the atmosphere, fostering gender equality and human rights, as well as improving the quality of living, peace, and other indicators of humanistic and planetary well-being (Rant, 2020).
2   www.youtube.com/watch?v=KlITeRcTZsc
3   https://isha.sadhguru.org/yoga/yoga-for-beginners–yoga-videos/
4   www.innerengineering.com/online
5   https://isha.sadhguru.org/yoga/video/yoga-for-love/
6   https://isha.sadhguru.org/sg/en/yoga-meditation/yoga-program-for-beginners/upa-yoga?city=United%20States%20of%20America
7   https://isha.sadhguru.org/sg/en/yoga-meditation/yoga-program-for-beginners/yoga-videos/peace
8   https://isha.sadhguru.org/sg/en/yoga-meditation/yoga-program-for-beginners/isha-kriya-meditation
9   Isha Kriya—www.youtube.com/watch?v=EwQkfoKxRvo

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9

HOW CULTURE INFLUENCES LEADERSHIP STYLES IN AFRICA

Henry O. Onukwuba and Okechukwu E. Amah

Introduction

Globalisation has aroused the desire to understand the role of national culture, organisational culture, individual cultural orientation, and cultural diversity on human behaviour within organisations (Hofstede & Hofstede, 2005; Kagono et al., 1985; Schneider & De Meyer, 1991; Trompenaars & Williams, 2004). In a multi-cultural business environment, the understanding of how these variables either individually or jointly interact to affect human behaviour is especially important. What leaders do in a globalised world may be the same, but how they do it will differ due to differences in cultural orientation (Drucker, 2002). The willingness and effectiveness of multi-national organisations to understand the national culture, and individual cultural orientation, and incorporate the same into their processes and procedures will affect the success of the organisations in a multi-cultural setting (Ashton, 1984).

Despite this realisation, not all organisations take positive and active steps to understand and manage cultural diversity. While some organisations adopt a synergistic approach to managing cultural diversity (Matijevic et al., 2018), others ignore or minimise cultural diversity (Hofstede, 2001). The former strategically review and analyse the individual and national cultural orientation and manage the same to enhance both individual and organisational performance. The latter, however, act as if individuals will painlessly adopt whatever culture they found themselves in. Organisations who behave in this way do not try to understand the cultural orientation of individuals and their national culture and how these would affect their behaviour in the organisation.

This chapter would seek to understand these cultural inclinations, their evolution, and how they have defined the African leadership style. We would also discuss the evolution of African culture, during the pre-and post-colonialism era, and African national cultural dimensions and organisational culture. Subsequently, we would highlight the concept of culture and acculturation in the organisation and discuss the impact of culture on leadership styles.

Culture Defined

Culture is understood from the anthropology perspective to mean "collective ways of acting, thinking, and feeling" (Hofstede et al., 2010), and these cognitive actions programme the minds of individuals and ultimately affect their behaviours. The definition of culture applies to the various categories of culture captured as national and organisational culture. However, what is emphasised in

each category is different and can even be conflicting. Thus, the complexity of analysing the effect of culture on behaviour arises from the interaction of national and organisational culture and the existence of levels of culture within each category. Furthermore, there is the need to watch out for the error of ecological fallacy (Robinson, 1950), which is applying the characteristics of culture to an individual without recognising the characteristics of the individual. To avoid the fallacy, studies must consider measuring individuals' cultural orientation and using it as a basis for establishing the effect of culture on human behaviour.

Another way to look at culture is that it consists of "explicit and implicit patterns and behaviours acquired and transmitted, which forms the characteristics of the culture" (Matijevic et al., 2018). Culture is learned, common, generational, and filled with symbols. It is not universal, and so the existence of cultural diversity, coupled with the effects of culture on human behaviour, makes the understanding and analysis of culture critical for organisations working across the globe. There are many models representing the dimensions of culture such as Hofstede, Trompenaars, and Globe models.

Africa: Pre- and Post-Colonisation

Pre-Colonial Africa

Africa is regarded as the cradle of humanity and civilisation. The first human beings on earth, the Australopithecus to the current Homo sapiens, were said to have come from Africa (Onukwuba, 2018). Long before the Europeans' dealings with Africa, the continent existed well within its geographical coordinates and sustained itself with the civilisation tailored for her. Bovill et al. (2009) narrates the enormous wealth, organised judicial systems, trade and commerce, knowledge base, large armies, and the cultural-leadership structure that underpinned the operation of these kingdoms, sparsely scattered across Africa during the pre-colonial era. With chieftaincy and kingship being key drivers for mobilisation and stability, communities existed as either centralised or decentralised. Falola and Fleming (n.d.) posit that there were more than 10,000 districts and kingdoms scattered across the continent with civilisations which varied greatly in size and structure. In centralised societies, monarchs, rulers, or a few elites were the loci of power. The extent of authoritarianism wielded by these monarchs—like the Mansa of Mali kingdom, the Emirs in sub-Saharan Africa, the Mais of Kanem-Bornu—varied from region to region. These African leaders at the time played important roles that stretched from being social, economic, to moral development. Hence, in their stead, they catered for the welfare of the people by providing land for agriculture and grazing and enabled inter-societal trades for their arts. These actions aided the lives of the people economically (Dodo, 2013).

While some societies bequeathed decision-making responsibilities to their monarchs, others were more egalitarian than they were autocratic. In decentralised societies, the communities were often broken up into age group systems, and power was dispersed throughout the entire community with local elders providing leadership but with input from the population at large. Case-in-point is the Igbo people of Nigeria. As in many other African societies that used similar methods, everyone was taught rules and responsibilities according to age and groupings—men or women together in age sets—that cut across family or village loyalty Onukwuba, 2018).

Contrary to the West's widely held belief, it is safe to assume that African societies thrived in their context before the intrusion of Europe. When the Portuguese first visited the Gambia, they found it well developed—towns and villages had fortified walls, and people were skilled in many crafts; some were smiths, others worked on leather, and others were skilled in pottery. They were also impressed with their method of farming, hence the Portuguese's interest in Gambia (Raji, 2019).

Art and Culture

Artworks in any society are windows onto the cultural life of that society, and substantial indicators that foster a better understanding of the artistic ideas, expressions, and philosophical concerns of the society (Essel & Acquah, 2016). Pre-African societies and groups had their style of art and culture, languages, medicine, and religion within the ambits of their ideologies. Reputed to be unique, African culture ties into its style of art. Africa prides itself as the continent with the most diverse cultural groups, hence the diversity of art.

The view that culture is the collective programming of the mind which distinguishes the members of one human group from another (Hofstede, 1980) also holds for the style of art in pre-colonial Africa. These indigenous art styles that were functional prior to colonisation in the late nineteenth century reflected the cultural nuances of the people. From sculptures, music, dance, folklore, literature, textile, to beadwork, it is almost impossible to separate the style of art from the culture. Regions, societies, and civilisations had unique styles and pieces proprietary to them. In pre-colonial Africa, their art had an aura of an untainted, timeless past when artists only made artworks for their communities unaffected by the outside world (Klemm, 2021).

Religion

In pre-colonial Africa, the word "religion" is problematic for many Africans, because it suggests that religion is separate from the other aspects of one's culture, society, or environment. But on the contrary, like art, the African religion is a way of life for the people. Religion informs everything in traditional African society, including political art, marriage, health, diet, dress, economics, and death (Chiorazzi, 2015). The practice of African indigenous religion predates the Christian and Islamic colonisation of Africa. This religion was by nature plural, varied, and was usually informed by one's ethnic identity. The rulers played a significant role over their subjects, which included the formulation of religious beliefs. They also led religious ceremonies and rituals and told proverbs and myths which carried religious meanings (Mbiti, 1977). Professor Jacob Olupona in an interview with Chiorazzi (2015) alludes to this position, where he said that "African spirituality simply acknowledges that beliefs and practices touch on and inform every facet of human life, and therefore African religion cannot be separated from the everyday or mundane."

Medicine

Long before the colonial lords docked on the shores of the Atlantic coast, pre-colonial Africans had always found natural ways to live. The "healers" of Africa during these times were deeply knowledgeable about herbs, trees, roots, and their medicinal purposes. One case which well demonstrates the viability of African medicine in pre-colonial Africa is that of childbirth. Africans were experts in the delivery processes as far back as 1897, as recorded by Davies (1959) in *The Development of Scientific Medicine in the African Kingdom of Bunyoro Kitara*. It is noteworthy that banana wine was used as an anesthetic; reeds were used to perform episiotomies; and bleeding was stopped by cauterising with hot irons. The patient was stitched up with iron spikes (removed after six days), root paste applied, and bark used to bandage the wound (Nyoni, 2015).

Language

Unlike most Euro-Asian civilisations, in most African societies, oral tradition was the most prevalent form of communication. Just a minimal-few possessed written language skills like the civilisations far up-North. Hence, stories, folklores, art pieces, and oral histories gave a clue to the past and were

handed down from generation to generation. Falola and Fleming (n.d.) reveals that the oral-based linguistic past of Africa remains promising and problematic in documenting Africa's pre-colonial past, as many of these oral histories have either been forgotten or distorted after being retold by each passing generation.

Post-Colonial Africa and a New Political Orientation

The intrusion of the Europeans into Africa irrevocably ushered in a new dispensation, altering the core values that underpin the African society. From arts to culture, religion, and even language, none was spared. It should be noted that the leadership system that erstwhile held their community together dealt with a ruthless blow during these times—traditional rulers were stripped of their highfalutin robes and ousted from their Olympian heights. For paltry kickbacks, several traditional leaders in Africa soon became subservient to the Europeans. Through various treaties and agreements, the colonialists soon subtly turned the traditional leaders into puppets (Ribot, 1999). With their social, economic, and political powers being confiscated, they were at the mercy of these Western officers. The colonialists used several methods and strategies to compel Africans to submit to colonialism and colonial administration. These included the use of conquest, forced labour, taxation, monetisation of the economy, and payment of low wages (Ocheni & Nwankwo, 2012). In some colonised territories like Cameroon and Northern Ghana, colonialists randomly selected individuals as conduits of communication before they were gradually called chiefs. Elsewhere in Congo (Beke, 1999), Belgians were on record to have imposed chiefs on a nation that had no tradition of chieftaincy. Those who resisted were either dethroned or punished.

While the leadership style that predates the invasion of the colonial masters was largely community-centric, the intrusion of the European lords with their cultural nuances and conducts had far-reaching consequences on Africanism, and the attendant effect was the westernisation of our cultural disposition. This anomaly soon spread into the fabric of the African society, across the major drivers of society: politicians, business leaders, and the intellectual elites (Igué, 2010). A distinct characteristic of the Western culture as exemplified in their democracy is the 'winner takes all' system which may be repressive in communities with minority groups. In pre-colonial African societies like Igbo, Yoruba, and Ashanti Ghana, decision-making was mostly based on consensus, which ensures that every interest is represented, thereby reducing disputes (Adejumo-Ayibiowu, 2019). Consequently, the African leadership system founded on the African philosophy of communalism and morality has now been subjugated by the Western-style democracy, founded on liberalism.

Another important impact of colonialism in Africa was the emergence and institutionalisation of classes and class struggle in the socio-economic and political lives of the people. The rampant and complex nature of political instability and socio-economic malaise being experienced in most African states today have recourse to the nature and character of classes introduced in Africa by colonialism (Ocheni & Nwankwo, 2021, p. 53).

As earlier stated, pre-colonial Africa was largely communal until the Europeans came and enforced social class disparities. These classes included the comprador bourgeoisie, petty bourgeoisie, proletariat, and the peasant. The development of these classes drew dividing lines across societies. Most of the African leaders or petty bourgeoisie maintain a strong link with their erstwhile colonial masters. Ocheni and Nwankwo (2012) further reveals that the economic and other resources of Africa are shared between the petty bourgeoisie and the European/colonial counterparts, even in this contemporary time. The nature of political power struggle and distribution of wealth, as well as economic resources in the contemporary African state, reflect the understanding and harmony of interest between the African petty bourgeoisie and their colonial partners/friends. The severe impoverishment of most Africans by their petty-bourgeois leaders, and the marginalisation, as well as oppression of the masses by those who have access to state power are offshoots of colonialism or colonial hangover among African states.

While the Africanness of African art and sculpture is now a thing of the past, the indigenous religion of Africa has given way to Western and Arabic influence. The polity and leadership of pre-colonial Africa are also victims of this Westernisation. Former colonies have inherited the language and lingo of their colonial masters, hence relegating theirs.

African National Cultural Dimensions and Organisational Culture

National culture has its foundation on values and norms passed from one generation to the other (Hofstede et al., 2010), while organisational culture has its foundation on the values and norms instituted by founding leaders. Both the national and organisational cultures can be altered but from different sources. The former can be changed by the outside influence, while the latter can be changed by the action of leaders within the organisation. Individuals are exposed to both national and organisational cultures, and individual cultural orientation is different in both national and organisational contexts (Nazarian et al., 2013).

National culture affects every aspect of the organisation, including management practices, organisational culture (Alvesson, 2002; Au, 1999; Nicholas et al., 1999), and human resources management (Nistor et al., 2010; Toyeb, 1995). Organisational culture has been established to affect leadership behaviour (Hoseini-Safa, 1999; Moradi, 1998; Tojari et al., 2011). National culture has been described as providing the context which affects "perceptions, dispositions, and behaviours" (Steenkamp, 2001). Past studies have also found a relationship between some dimensions of national culture and organisational culture. For example, Nazarian et al. (2013) and Gholamzaden and Yazdanfar (2012) found a relationship between some national cultural dimensions of Hofstede (2001) and organisational culture, and such relationships were found to be moderated by company size, education, and position in the organisation. However, despite the information given before, the nature of the interaction involving organisational culture, national culture, and individuals' specific cultural orientation to predict leadership behaviour is still a black box yet to be opened (Nazarian et al., 2013).

Acculturation in the Organisation

Acculturation plays a key role in the achievement of the congruency between the three values that a leader faces (national, organisational, and individual). Merriam-Webster dictionary defines acculturation as "cultural modification of an individual, group, or people by adapting to, or borrowing traits from another culture," while Cole (2019) defines it as "process through which a person or group from one culture comes to adopt the practices and values of another culture while retaining their own distinct cultures." While the first definition was silent on what happened to the two cultures, the second specified that the current culture of the individual was retained after acculturation. There is no general agreement as to how an individual who moved from one cultural environment to another manages the expected cultural shock. Some researchers have suggested a linear model in which the individual fully integrates into the new culture (Gordon, 1964), while others suggested an inverted "U"-shaped movement where integration may occur in the short term, but the individual may move back to the culture of former environment if issues are not properly resolved to avoid consonant dissonance (Wallendorf & Reilly, 1983).

When Culture Meets Leadership

"Leadership is the ability to influence others to believe in your vision and dreams, so much so as to internalise them and help you achieve those dreams" (Onukwuba, 2018). Veldman (2012), quoted in Mtimkulu et al. (2014), further posits that leadership pertains to an act(s) of influencing exercises by an individual(s), engaging a set of people ("stakeholders") regarding the joint course of action, influenced by bringing about a collective outcome, aimed at the desired effect within a specific context.

Leadership behaviour plays a critical role in any successful organisation (Larsson & Vinberg, 2010). The Contingency Theory of leadership states that leadership styles vary, and each can be applied effectively to a satisfactory outcome depending on the situation and environment.

To understand the behaviour of individuals including leadership behaviour, human psychology has recognised the importance of an individual's environment, context, and cultural orientation (Smith & Bond, 2019). The challenge arising from this is that individuals pass through many environments and contexts and could have various cultural orientations in their developmental stages. In the early developmental stage, the individual may initially be compelled to behave in alignment with the local cultural values. However, over time the same person is less dependent on others and begins to form behaviours on the basis of self-evaluation of the micro and macro cultural demands. Three approaches have been used in studying the behaviour of a person in the aforementioned stages. The first is to study behaviour in a highly restricted national culture (Henrich et al., 2010). For example, Hofstede (1980) developed dimensions of national culture which categorised nations and not individuals. Every individual within the nation was expected to exhibit the national cultural ranking developed by the study. Going by this, every Nigerian, for instance, is expected to have a high-power distance ranking because Nigeria is ranked as such. The second is to allow individuals to possess their cultural orientation which may be different from that of their nation. Because this aspect is very demanding and may pose challenges in analysis, most studies avoid it. The third is a suggestion to consider culture along with a "series of inter-related dimensions reflecting different aspects of social context" (Smith & Bond, 2019, p. 3). This means that as individuals pass through various social contexts, the cultural dimensions emphasised will change. This is because context is important in understanding how culture affects individual behaviour (Brady et al., 2018). The fact that there are individual cultural orientations, different from the national culture, points to the need to analyse behaviour considering the second and third aforementioned options.

Variations of cultural ranking have been observed across nations and ethnic groups within nations (Hoppe, 1990; Schwartz, 1994; Smith et al., 1996; Steenkamp, 2001). Studies in the developed world are dominated by the assumption that there is a national cultural ranking that represents the cultural orientation of every individual (Alden et al., 1993; Steenkamp et al., 1999; Smith & Bond, 1993). However, researchers in the developing world such as Africa recognise the existence of cultural variation across ethnic groups in the nation and the possibility of individual cultural orientation different from either the national or ethnic cultural ranking (Smith & Schwartz, 1997). This calls for the recognition of levels of culture within ethnic, national, and geographical boundaries (Smith & Schwartz, 1997; Ronen & Shenkar, 1985). Meta level of culture is an assumption of cultural similarity across regions, for example, the assumption of a similar dimension of power distance across West African region. The micro cultural level is where important aspects of national culture are preserved by ethnic groups, but the group still maintains its own unique culture. Understanding and factoring in multiple levels of culture will give a better appreciation of the effect of culture on behaviours (Steenkamp et al., 1999).

How has the African environment and culture, pre- and post-colonial, influenced the leadership style of the typical African leader? What is the level of acculturation arising from the meeting of the European and African cultures in post-colonial Africa? This book chapter does not claim to have answers to these questions. We would, however, interrogate the cultural underpinning of a typical African leadership style. About 200 African corporate senior leaders were asked about their opinions on the leadership style and orientation of the Indigenous African leader (Onukwuba, 2018). The question was: "African leaders are usually . . ." Five options were given, namely, Democratic, Paternalistic, Autocratic, Participatory, and Situational. More than half of the respondents (57%) believed that African leaders are autocratic. Seventy percent of these who thought so believed this could be because followers in Africa do not hold their leaders accountable. When

asked if culture plays a key role in shaping the African leadership style, 90 percent answered in the affirmative. However, to the question of why African followers do not hold their leaders account-able, 40 percent ascribed this to intimidation of the followers by the leaders, while 55 percent thought it was either because of ethnic considerations or the protection of the followers' self-interest. In other words, most Africans would tolerate the autocratic tendencies and incompetence of their leader just because they shared the same ethnic identity, or because they felt their parochial interests were being protected by the leader. Interestingly, only 5 percent thought that the lack of responsible followership was reflective of the African cultural orientation. In other words, while culture significantly shapes the Indigenous African leadership style, it is not the African culture to condone bad leadership.

Conclusion

There seems to be a strong nexus between African culture and leadership style in Africa. What remains to be established is the extent to which this national culture permeates the organisational and individual cultural orientations of the African. We have noted that the pre-colonial African leadership style was more egalitarian than autocratic. Though there were a few monarchies with centralised authority, there was a preponderance of decentralised communities with local elders providing leadership but with input from the entire population grouped into age grades and support groups. We have also seen that many African societies had a developed range of political systems before the intrusion of Europe. These political systems were rooted in their culture, which could be seen through the lenses of art, religion, and language. We have posited that this political philosophy and orientation were distorted and displaced by the European colonial masters. Also altered were the core cultural values that defined the traditional African society. The extent of the impact of colonialism on the traditional African culture and political orientation remains a subject of interest for scholars.

Limitations and Implications for Future Research

This chapter only reviewed existing literature on how culture influences leadership styles in Africa. Quantitative studies can be conducted on the impact of several cultures in sub-Saharan Africa on political leadership performance and organisational leadership effectiveness. Another study can seek to ascertain the effect of selected sub-Saharan African cultures on leadership styles in public and private sector organisations. Such studies could provide insights on the impact of diverse cultures on leadership formation, personality, and styles in different countries in the sub-Saharan African public and private sector.

Chapter Takeaways

1. Culture is the "collective ways of acting, thinking, and feeling." It consists of "explicit and implicit patterns and behaviours acquired and transmitted." It is learned, common, generational, and filled with symbols. However, it is not universal and so differs from nation to nation, con-tinent to continent.
2. Leadership is all about influence and the ability of the leader to craft a desirable future that both the leader and the led willingly aspire to. Contrary to the West's widely held belief, African societies had some developed leadership orientation and philosophies before the intrusion of Europe. Communities existed as either centralised or decentralised.
3. The intrusion of the Europeans into Africa irrevocably altered the core values that underpinned the African society.

4. African senior corporate leaders believe that culture plays a role in shaping the African Indigenous leadership style. However, it is not the African culture to condone bad leadership.
5. There is a strong connection between leadership style in Africa and the culture. How much of this culture was indigenous or transmuted from the colonial experience remains a subject of investigation.

Reflection Questions

1. Considering how much the contemporary African culture has been infiltrated by colonial contact, is there still hope of returning to the "Africanness" of the African culture?
2. How much acculturation has occurred from the confluence of the African and European cultures?
3. What is the fate of the younger generation of African leaders who seem to be a hybrid of Westernisation and Africanism? Would they be leading subsequent generations of Africans farther away from their identity and corporate essence?
4. Within the context of value-based leadership, what values define the authentic African leadership style?
5. How can cultural congruence be achieved in an organisation since there is a likelihood of conflict among national, organisational, and individual cultural orientations?

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10

EXPLORING THE DARK SIDE OF LEADERSHIP

Anoosha Makka

Introduction

The prominent scholar and business theorist Barbara Kellerman from Harvard University's John F. Kennedy School of Government claims that "leadership education is big business" (Kellerman, 2004, p. 3). For instance, universities and other organizations worldwide offer numerous online and face-to-face training courses, lessons, workshops, seminars, programs, retreats, boot camps, and activities to develop an individual's leadership skills (Kellerman, 2004). As Kiliç and Günsel (2019) observe, for over 100 years, the topic of leadership has captured the interest of countless scholars globally, and business schools in particular. To illustrate, elite and expensive business schools often emphasize the unique ways in which their MBA programs and other business qualifications differ from those of their competitors. These business schools also proclaim how well their qualifications and programs develop successful, effective, and ethical leaders who play a heroic role in corporations, organizations, governments, and society.

The vast majority of the literature on leadership has concentrated on the positive aspects of leadership (Boddy et al., 2010; Henriques et al., 2019; Kelloway et al., 2005), portraying leaders as being blemish-free (Pelletier, 2010). Interestingly, as highlighted by Kiliç and Günsel (2019) and Naseer et al. (2016), research on the dark side of leaders is scant. Kurtulmus (2019) confirms that at the beginning of the twentieth century, academic research centered on the traits and behaviors of successful leaders. This view is supported by Kellerman (2004), who elaborates: "If you look through the academic literature on leadership, you might conclude that every leader is good, or at least well intentioned" (p. 40). A limitation in the current leadership literature is highlighted by Jean Lipman-Blumen (2005a), a well-known leadership scholar. He writes that there is an imbalance in leadership research because the lion's share of books on leadership focuses predominantly on leaders themselves and much less on followers (Lipman-Blumen, 2005a).

Two core assumptions made in leadership literature are that 1) leaders, for the most part, bring good fortune to their followers and organizations and 2) leaders always conduct themselves ethically and morally and therefore have a favorable impact on their followers and organizations (Kurtulmus, 2019). However, as Kellerman (2004) reminds us, bad corporate and political leaders do exist, and "flawed leaders are everywhere" (p. 41). Additionally, Kellerman (2004) recommends that "we must come to grips with leadership as two contradictory things: good and bad" (p. 14). Kearns (2021) acknowledges that many bad leaders are harming their followers.

Another perspective regarding leadership, as attested by Johnson (2020), is that it is a misconception to view all leaders as having positional power and authority. Thus, individuals who are considered leaders in their organizations often have little influence and impact in their sphere (Johnson, 2020). By contrast, many individuals without a leadership title can exert a strong influence and sway in their organization (Johnson, 2020). Thoroughgood et al. (2018) acknowledge that over the last few decades, there has been an increased interest among leadership scholars and the leadership industry in investigating the dark side of leadership. Despite this, scholars still have fragmented knowledge of dark leadership (Mackey et al., 2021). Due to the rise in unethical, toxic, and ruinous behavior of leaders and the devastating consequences this has for followers and organizations, a comprehensive understanding of dark leadership is imperative.

The purpose of this chapter is to define dark leadership, highlight the destructive behaviors of dark leaders, examine the impact of dark leadership on organizations, and propose strategies to address dark leadership.

Defining Dark Leadership

Although there is a wide array of definitions of leadership, there seems to be no consensus on a single, universally accepted definition. Even the renowned Chinese philosopher Confucius did not define leadership, although he did believe that leaders should be moral and ethical individuals who nurture their followers (Silva, 2016). Similarly, the acclaimed Greek philosopher Plato indicated that a leader should "be wise" (Silva, 2016, p. 2). Johnson (2020) offers a succinct and straightforward definition of leadership: "Leadership is the exercise of influence in a group context" (p. xxii).

Likewise, there is no generally accepted and explicit definition of dark leadership (Milosevic et al., 2020; Padilla et al., 2007). Thoroughgood et al. (2018) explain that dark leadership refers to different types of "bad leader behaviors" and practices, which have "negative consequences on followers and organizations" (p. 627). There is a plethora of definitions describing various characteristics of dark leaders. Wood et al. (2021) simply assert that the difference between "good" and "bad" leaders is that "good leaders" achieve their performance and group–related goals whereas "bad leaders" do not (p. 49).

Tepper (2000) identifies an aspect of dark leadership, which he terms "abusive leadership." He describes this as "subordinates' perceptions of the extent to which supervisors engage in the sustained display of hostile verbal and nonverbal behaviors, excluding physical contact" (p. 178). This definition implies that abusive leaders create an unhealthy organizational climate, and their abusive behavior has a strong psychological impact on their subordinates. Similarly, Kearns (2021) mentions that the impact of abusive leaders is detrimental because their behavior increases stress levels, unsatisfactory work performance, and an overall decline in well-being in the workplace. Pelletier (2010) elaborates that abusive leaders engage in damaging behavior such as deception, harassment, and bullying; they are also emotionally unstable, have uncontrollable outbursts, are disrespectful, mock others in public, and give preferential treatment.

Lipman–Blumen (2005b) developed the concept of "toxic leadership," formally defining toxic leaders as "individuals who by dint of their *destructive behaviors* and *dysfunctional personal qualities* generate a serious and poisonous effect on the individuals, families, organizations, communities, and even entire societies they lead" (p. 309). This description of toxic leadership paints a picture of leaders exerting a destabilizing effect on the physical and psychological well-being of their subordinates and the performance of their organizations. Another description of toxic leadership is provided by Armitage (2015), who views toxic leaders as those "who, by virtue of their dysfunctional personal characteristics and destructive behaviors, inflict reasonably serious and enduring harm not only on their own followers and organizations but also on others outside of their immediate circle of victims and subordinates" (p. 378).

According to Pelletier (2010), bullying is a type of toxic behavior that involves using physical or mental force against followers to intimidate them. Bullying is a typical destructive behavior that is widespread in the workplace. For instance, Namie (as cited in Pelletier, 2010) reports that 20% of American employees have indicated that they have experienced verbal abuse in the workplace. Pelletier (2010) notes that workplace bullying has a negative impact on employees' dignity, enthusiasm, and self-worth.

Rosenthal and Pittinsky (2006) explain that narcissistic leaders are "principally motivated by their own egomaniacal needs and beliefs, superseding the needs and interests of the constituents and institutions they lead" (p. 631). This description suggests that narcissistic leaders are self-absorbed, individualistic, and driven by self-interest. As stated by O'Reilly and Chatman (2020, p. 7), the American Psychiatric Association defines a person with "narcissistic personality disorder" as follows:

1. Individuals who have an over-inflated "sense of self-importance." Such individuals "exaggerate [their] achievements and talents" and want to be regarded as being better than everyone else.
2. Individuals who are obsessed and have illusions "of unlimited success, power, brilliance, beauty, or ideal love."
3. Individuals who view themselves as "special and unique."
4. Individuals who have a need to be admired all the time.
5. Individuals who believe that they are entitled and have "unreasonable expectations of favorable treatment or automatic compliance with [their] expectations."
6. Individuals who are "interpersonally exploitative" and use and manipulate others for their own personal gain.
7. Individuals who "lack empathy" and are "unwilling to recognize or identify with the feelings" of others.
8. Individuals who exhibit envy toward others and "believe that others are envious of [them]."
9. Individuals who display egotistical and condescending behavior.

As reported by Bligh et al. (2007), aversive leadership entails terrorizing, badgering, and cracking down on followers. Einarsen et al. (2007) state that derailed leadership is another dark leadership style. Derailed leadership occurs when "leaders . . . display anti-subordinate behaviors like bullying, humiliation, manipulation, deception or harassment, while simultaneously performing anti-organizational behaviors like absenteeism, shirking, fraud, or theft" (Einarsen et al., 2007, pp. 212–213).

Padilla et al. (2007) classify destructive leadership into two types. The first involves "personal destruction" by a leader, which has an impact on the leader themselves. The second is "organizational destruction," and this affects firms and even countries (Padilla et al., 2007, p. 178). When a leader practices "personal destruction" by acting criminally, immorally, and unethically, their reputation is discredited, and they could be imprisoned (Padilla et al., 2007, p. 178). "Organizational destruction" takes place when destructive leaders have a negative influence on their followers in the organization. At a micro level, this manifests itself in toxic workplaces, while at a macro level, entire countries are stripped of their monetary and other resources (Padilla et al., 2007, p. 178).

Pelletier (2010) characterizes destructive leadership as the "systematic and repeated behavior by a leader, supervisor, or manager that violates the legitimate interest of the organization by undermining and/or sabotaging the organization's goals, tasks, resources, and effectiveness and/or motivation, well-being or job satisfaction of subordinates" (p. 375). The interpretation of destructive leader behavior proposed by Padilla et al. (2007) and Pelletier (2010) suggests that such leaders place their own interests above those of subordinates and organizations. Krasikova et al. (2013) concur with this assessment, stating that destructive leadership involves "volitional behavior by a leader that can harm or intends to harm a leader's organization and/or followers" (p. 1310).

Schilling (2009) confirms that exploitative leaders use coercion and intimidation to pressurize followers. Schmid et al. (2019) report that exploitative leaders are self-absorbed and focus on pursuing their own interests ahead of everything and everyone else. Such leaders think that they are better than everyone around them; they bulldoze and take advantage of their followers whenever they can; they overload them with work; and constantly undermine them by withholding opportunities for professional development (Schmid et al., 2019, p. 1404).

The aforementioned discussion on the definition of dark leadership indicates that destructive leaders engage in bad and harmful behavior that damages the physical and mental well-being of their subordinates. At the organizational level, their behavior can result in bankruptcy, financial losses, mismanagement, harm to stakeholders, and criminal and unethical practices.

Causes of Dark Leadership

In a study on negative leadership conducted with 42 managers, Schilling (2009) found that the environment in which such leaders function has a strong influence on perpetuating negative leadership behavior.

Based on his work undertaken in organizations, Kearns (2021, pp. 223–226) advances the view that there are five main causes of bad leadership:

1. Policymakers focus their attention exclusively on the financial and economic performance of a firm, while ignoring wellness issues and the conduct of leaders.
2. Overly ambitious and unrealistic performance expectations by organizations cause tension and anxiety in leaders, and they in turn place pressure on their subordinates. This saps morale and causes friction in workplace relationships.
3. There are too few tools and systems available to leaders to assist them in creating a link between being effective as a leader and achieving the necessary performance output.
4. When it comes to the recruitment and selection of leaders, organizations pay insufficient attention to whether there is a "fit" between the leader and the organization in terms of the organizational culture and environment and the leader's personality traits. This means that it is often easy for an organization to hire a bad leader because they have unintentionally overlooked red flags, which may have emerged during the recruitment process.
5. Although there are huge amounts of money allocated to leadership development, bad leadership continues to occur. Sometimes, when trainers are teaching leadership development programs, they may lack real-world experience in leadership. Leaders regularly participate in training programs to improve their knowledge and skills in particular areas in which they feel that improvement is necessary. However, this can create considerable strain because "no one is good in all areas of leadership."

Destructive Behaviors and Styles of Dark Leaders

Kellerman (2012) expresses concern that public confidence and faith in leaders is at rock bottom. Lipman-Blumen (2005a) points to ongoing challenges related to bad leadership in the corporate sector, such as a lack of integrity, increased greed, insatiable desire for power and control, and myths about a leader's longevity. Examples of bad leader characteristics include toxic, destructive, "egotistic, incompetent, ignorant, reckless, cruel or even evil" (Burns, 2017, p. 33).

There are various descriptions of dark leaders, who are "flawed, toxic or ineffective" (Thoroughgood et al., 2018, p. 633) and whose leadership involves "derailment, narcissism, and Machiavellianism" (McCleskey, 2013, p. 35). Paulhus (2014, p. 421) refers to a "Dark Tetrad" of leadership types, comprising "narcissism, Machiavellianism, and psychopathy" (p. 421). He adds "sadism" as another trait of dark leaders (Paulhus, 2014, p. 421). In a similar vein, Kurtulmus (2019) asserts that dark leadership

involves destructive, toxic, narcissistic, sadistic, psychopathic, and Machiavellian behavior by leaders. Johnson (2020) states that dark leaders can also exploit others through their power and authority; they can withhold, falsify, and spread misinformation; they lack loyalty to followers and organizations; and indulge in reckless and erratic behavior. In his study, Paulhus (2014) established that the attributes of Machiavellianism in leaders are "callousness, manipulation and only white-collar criminality" (p. 422). He describes psychopathic leadership traits as "callousness, impulsivity, manipulation, criminality and grandiosity" while sadistic leadership traits involve "enjoyment of cruelty" (p. 422).

In their influential book entitled *Leaders Who Lust: Power, Money, Sex, Success, Legitimacy, Legacy*, Barbara Kellerman and Todd Pittinsky (2020) outline the different types of "lust" (p. 3) correlated with dark leaders: 1) the constant and unending desire for authority and dominance is associated with the "Lust for Power"; 2) the desire to accumulate massive material wealth is related to the "Lust for Money"; 3) the regular and ongoing pursuit of sexual fulfillment is linked to the "Lust for Sex"; 4) the continuous need for accomplishment is connected to the "Lust for Success"; and 5) the relentless demand for status and fairness is allied with the "Lust for Legitimacy."

Weaver and Yancey (2010) maintain that narcissists' tendency to brag, captivate others, and believe that they are entitled to certain privileges can propel them into attaining leadership positions. Kurtulmus (2019) reports that narcissistic leaders overemphasize their achievements and point fingers at others when things go wrong. Interestingly, as observed by Kurtulmus (2019), narcissistic leaders are great orators and conversationalists, and they use these gifts to influence and control others. In their study on transformational leaders and narcissism, O'Reilly and Chatman (2020) shared a few examples of transformational leaders who were previously admired and venerated but who displayed strong narcissistic traits. Elizabeth Holmes, former US businesswoman and founder of Theranos (a health care company), was admired for her revolutionary approach to blood testing. However, she defrauded her firm's investors of $US700 million; was charged for several counts of fraud; and her company closed down (O'Reilly & Chatman, 2020).

Another illustration is that of Adam Neuman, the previous chief executive officer (CEO) and co-founder of We Work (real estate company) in the United States who was regarded as a visionary leader. Nonetheless, Neuman's business decisions almost bankrupted his company while he walked away as a billionaire (O'Reilly & Chatman, 2020). Steve Jobs, the former CEO and chairman of Apple, was admired as a visionary and transformational leader, heading up one of the world's most powerful multinational corporations. However, both his biographer and his girlfriend disclosed that Jobs "humiliated others, was impulsive, took credit for other's work, lied, and believed that the rules did not apply to him" (O'Reilly & Chatman, 2020, p. 8). The behavior of former US president Donald Trump was analyzed by 27 American mental health care doctors. They concluded that Trump was a "malignant narcissist" and exhibited strong behaviors of "grandiosity, sense of entitlement, impulsiveness, willingness to exploit others, lack of empathy, hostility and willingness to ignore embarrassing facts" (O'Reilly & Chatman, 2020, p. 8). Furthermore, the well-known American newspaper, the *Washington Post*, reported that "Trump made more than 15,000 false or misleading claims" (O'Reilly & Chatman, 2020, p. 9).

In her mixed methods study on toxic leadership, Pelletier (2010, p. 380) cited the following behaviors of toxic leaders:

- Toxic leaders affect their followers negatively because they constantly demoralize, devalue, and debase their followers. Such behavior undermines followers' self-image.
- Toxic leaders have little integrity and are untruthful.
- Toxic leaders have an overly relaxed attitude; they often pay no attention to followers, ignoring their suggestions, ideas, and input.
- Toxic leaders constantly threaten their followers with violence, dismissal, and punishment. Often, their followers work under difficult conditions.

Toxic leadership results in unfavorable outcomes for both followers and organizations. For example, Kiliç and Günsel (2019) remark that toxic leadership results in subordinates' mediocre work performance and ineffectiveness, an unhealthy organizational culture, and lackluster organizational performance.

Lipman–Blumen (2005a, pp. 45–46) identifies the following behaviors associated with toxic leaders:

- Followers are subjected to disempowering and abusive treatment by the toxic leader, which places them in a more disadvantageous position than they were in before they interacted with the toxic leader.
- Toxic leaders have no regard or respect for the human rights and dignity of their followers and non-followers.
- Toxic leaders deliberately state half-truths to their followers regarding how great they are and portray themselves as being the only savior of an organization.
- Toxic leaders prey on the vulnerabilities and desires of their followers.
- Toxic leaders have strong authoritarian tendencies and do not want to be confronted by their followers. Instead, they expect unwavering loyalty and submission.
- Toxic leaders deliberately spread misinformation, fake news, and lies and misconstrue situations when communicating with followers.
- Toxic leaders undermine and question the role and effectiveness of institutions aimed at preserving law and order and upholding human values.
- Toxic leaders are unscrupulous and unprincipled.
- Toxic leaders promote authoritarianism and totalitarianism and challenge the legitimacy of the judicial and electoral system.
- Toxic leaders are determined to hold onto power and engage in nepotism, sidelining their potential successors and other leaders.
- Toxic leaders intentionally create tension and disharmony between different groups in society.
- Toxic leaders can be considerate toward their followers, but they encourage their followers to show contempt and antagonism to others.
- Toxic leaders target certain individuals and provoke others to criticize and punish them.
- Toxic leaders incite their followers to act against a regime; however, by doing so, they place their followers and others in a perilous situation.
- Toxic leaders disregard and are unconcerned with inefficient management, and they encourage dishonest conduct, favoritism, and nepotism.

Impact of Dark Leadership on Followers and Organizations

Although there are both positive and negative effects of dark leadership, the adverse consequences of leadership outweigh the favorable ones (Kurtulmus, 2019). However, the positive effects of dark leadership fall outside the scope of this chapter.

As stated previously, dark leadership behaviors have many disastrous repercussions on followers and organizations. As highlighted by Kellerman (2004) and Soltani (2014), in recent times, many influential corporate leaders have been involved in scandals involving shady behavior and prosecution for unethical and illegal acts. According to Behery et al. (2018), dark leadership can result in substantial financial losses and even bankruptcy for an organization. However, it should be noted that not all dark leaders intentionally cause misfortune to their followers and organizations (Kurtulmus, 2019). As pointed out by Kurtulmus (2019), executive managers and high-level leaders are more likely to be narcissistic than middle managers and supervisors. This means that many narcissistic leaders exert a great deal of power, and they have strong input when decisions are made (Kurtulmus, 2019).

Several studies on dark leadership have emphasized the damage caused by destructive leaders. By way of illustration, in his study, Ashford (1994) found that the effect of tyrannical management on subordinates is pernicious, with subordinates suffering the following: low self-image, stress, dissatisfaction, disinterest, low productivity, and poor teamwork. In a study conducted by Schaubroeck et al. (2007) on the physical and psychological effects of destructive leaders on their subordinates, it was found that malicious leadership undermined subordinates' mental health (by causing anxiety and depression) and increased their job dissatisfaction (by decreasing commitment to their organization and lowering output).

In their study on how the effects of abusive leadership at a high level filter down to lower-level employees, Liu et al. (2012) determined that when senior leaders are abusive toward mid-level management, the middle managers are more likely to be abusive toward their employees. This chain reaction of abusive behavior has a negative effect on employee creativity. Webster et al. (2014) examined how subordinates were influenced by their leaders' destructive behavior. The findings revealed that the subordinates were affected psychologically (feeling lonely, apprehensive, confused, depressed, and sick), emotionally (feelings of suspicion, antagonism, frustration, and distress), and physically (ill-health, compromised immune systems, dental, and stomach infections) (Webster et al., 2014).

A survey on Machiavellian leadership was carried out by Stradovnik and Stare (2018) with 463 staff members in the public sector in Slovenia. It was found that Machiavellian leadership contributed to employees being emotionally fatigued and experiencing feelings of disillusionment regarding their organization. In their research on the link between dark leadership and organizational innovation, Henriques et al. (2019) concluded that destructive leadership hampers innovation in employees by creating an organizational culture where this quality is overlooked. In a study entitled *Defeating the Toxic Boss*, Milosevic et al. (2020) suggest that toxic leaders are incompetent and incapable of optimally performing their current jobs. Therefore, they try to hide their incompetence so that they can continue to be in charge and retain their positional power. Toxic leaders often micro-manage, intervene, and hinder their followers' work, which results in followers feeling frustrated, helpless, and incapable of confronting the toxic boss; as a result, their performance declines, and they avoid working with the toxic boss wherever possible (Milosevic et al., 2020).

O'Reilly and Chatman (2020, p. 11) assert that there are several impacts of narcissistic leaders on their subordinates and organizations. First, due to their aggressive and cruel behavior toward their subordinates, subordinates are agitated and overwrought, and they experience fatigue and poor health, resulting in a high staff turnover rate. Second, they harm their subordinates and organizations because they carry out criminal and unethical acts such as falsifying financial information, misrepresenting, defrauding, and swindling stakeholders. This narcissistic behavior results in expensive lawsuits and fines for the organization, creates an unethical organizational culture, and undermines teamwork. Third, narcissistic leaders do not respect or value facts, they make decisions on "impulse," and they point fingers at other people when things go wrong.

Strategies for Addressing Dark Leadership

Whicker (1996, (as cited in Tavanti, 2011, p. 132) provides some suggestions assisting followers and organizations to cope with toxic leaders:

- Both followers and the organization must be mindful of the fact that toxic leaders are detrimental to the sustainability of an organization.
- Interacting and communicating with toxic leaders should be done in a non-confrontational manner, but it should be made clear that the organization is aware of their bad behavior.
- Organizational processes and hierarchical structures should be used to convey any uneasiness about workplace upheavals caused by toxic leaders.

- Followers must ensure that all interactions are recorded in writing and that there is a paper trail and evidence for everything.
- Followers should build alliances and networks with "good" leaders.
- Followers should avoid being tempted to participate in negative behaviors.
- Followers should refrain from taking part in clandestine meetings and "hush–hush" contracts.
- Followers should focus on maintaining and achieving the required level of organizational performance and output irrespective of attempts made to demoralize them.

Lipman–Blumen (2005a) suggests that to avoid the influence of toxic leaders, their tenure should be restricted.

Conclusion

Leadership scholars and business schools still have a long way to go for them to fully comprehend the dangers and harmful effects of dark leadership. Leadership education will remain incomplete unless universities, business schools, training organizations, and leadership institutes do much more to create an awareness of dark leaders and educate students about the various aspects of dark leadership, how to identify toxic leaders, and how to cope when dealing with a toxic leader. Furthermore, organizations need to start taking the threat of dark leaders more seriously and adopt a more holistic view of employee and organizational well-being. This approach should go beyond leaders only being required to achieve financial objectives, profits, and goals for companies. It is necessary for leaders in the twenty-first century to be mind-centered, heart-centered, and humane.

Chapter Takeaways

1. Not all leaders are good, positive, and moral. Leaders are human beings, and human beings have both a dark and a light side. Leadership scholars should not deny or minimize the fact that destructive and dark behaviors exist in many leaders today.
2. Acknowledging that there is a dark side of leadership should not imply that dark leadership behaviors are acceptable and tolerated.
3. Organizations and followers need to learn how to recognize dark leaders at the outset, before such leaders can cause irreparable damage to both followers and their organizations.
4. Organizations should be more thorough in their recruitment and selection processes when it comes to senior leadership positions, such as that of CEO.
5. Leadership scholars need to place a stronger emphasis on research involving followers because it is equally important to understand the role that followers play in supporting or rejecting dark leadership.
6. Literature focusing narrowly on whether a leader can achieve the desired financial results for a company needs to extend to cover destructive behaviors toward followers.

Reflection Questions

1. Why do leaders engage in dark and destructive behaviors?
2. Why do some followers continue to support dark leaders even though they know that such leaders are immoral, destructive, and unethical?
3. What strategies can organizations put in place to minimize the harm caused by dark leaders?
4. What actions can followers and organizations take to hold dark leaders accountable for their behavior?
5. What lessons can leadership scholars learn from dark and flawed leaders?

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11

LEADING SUCCESSFUL TRANSITIONING

Back to Basics of Elizabeth Kubler-Ross' Contribution

Mias de Klerk

Introduction

Many pressurized organizations find their only recourse in pervasive change interventions, such as downsizing, mergers and acquisitions, and restructuring (Wilson, 2019). Notwithstanding the popularity of these interventions and an abundance of literature offering solutions to improve the success of change interventions, change success is notoriously absent (Heracleous & Bartunek, 2021). Change interventions not only lead to disappointing results, but also disrupt business processes and shatter the trust of employees (De Klerk, 2019), making it crucial to advance understanding of how to improve the probability of change success.

Kübler-Ross (1969) described emotional states that people go through when confronted with a terminal illness. Organizational change interventions can sometimes be experienced as traumatic (Zell, 2003), and the Kübler-Ross grief cycle became the foundation for many models that describe emotions that employees experience during organizational change interventions (Castillo et al., 2018; Elrod & Tippett, 2002; Friedrich & Wüstenhagen, 2017; Jiří, 2018; Leybourne, 2016). These models tend to focus on defining the stages of change—denial, anger, bargaining, depression, and acceptance (Jiří, 2018). However, some of Kübler-Ross's most crucial observations were not about describing the stages of grief, but about humanizing the grieving process and emphasizing the importance of allowing individuals to grieve their loss as a natural process toward acceptance. She observed that the remaining days of patients improved when caregivers invited them to share their thoughts and concern and listened emphatically to these (Kuczewski, 2010). These responses were crucial to facilitating the journey of terminally ill patients through the emotional turmoil of approaching death (Corr, 2015). It thus seems reasonable that employees' need to talk about their experiences should be considered when applying the grief cycle to organizational change.

Bridges (2003) made a conceptual distinction between the change event (the different practice or structure that the leader is trying to bring about) and the psychological reorientation required from individuals to fully accept the change. Successful transitioning is closely related to Kübler-Ross's observations about the necessity of grieving to completion and is a precursor of change success (De Klerk, 2019). Although not all organizational changes are experienced as traumatic, the regular experience of emotional trauma and grief after organizational change events has been confirmed (Dubois et al., 2013; Vickers & Parris, 2010). There is a growing consensus that employees' emotional acceptance of change is a key factor to reduce change reluctance and promote change success (De Klerk, 2019; Smollan, 2014). The purpose of this chapter is to reflect on transitioning as

a precursor of change success by revisiting some of Kübler-Ross's contributions on loss and grief beyond the grief cycle and how to use these in facilitating successful transitioning.

Kübler-Ross's Contributions and Transitioning During Organizational Change

Elisabeth Kübler-Ross was a psychiatrist who worked with terminally ill patients. Her dialogic communication sessions with more than 200 patients provided insights into their intensive personal experiences and emotional needs. From these observations, she wrote the seminal book, *On Death and Dying* in 1969, in which she introduced the five-stage model of grief, namely denial, anger, bargaining, depression, and acceptance. The five grief stages described typical psychosocial states that terminally ill patients experience as they approach death (Corr, 2019). Although Kübler-Ross's work is not without controversy (Corr, 2020), it remains one of the most frequently used conceptualizations in medical, nursing, and psychology textbooks about dealing with loss, change, and grief (Corr & Corr, 2020; Smith & Delgado, 2020). The Kübler-Ross (1969) grief cycle also became popular in the discourse on organizational change emotions. Although not always the case, organizational change can be experienced as traumatically as death (Zell, 2003), rendering the grief cycle an appropriate heuristic for the emotions that accompany traumatically experienced organizational change (Friedrich & Wüstenhagen, 2017; Leybourne, 2016; Scheck Mcalearney et al., 2015).

The Kübler-Ross Grief Cycle

Denial

Denial is the first stage of grief after receiving the news of a terminal illness, typically referring to the reaction of "this cannot be true." Denial does not refer to a pathological state, but a state that is psychologically useful in that it protects the person from becoming completely overwhelmed with grief from the start (Kübler-Ross, 1969). Denial slows down the emotional experience so that all the turmoil does not have to be handled at once. In the organizational context, individuals may enter a state of denial, such as rationalizing that announced changes will not be implemented or that the impact will not be as severe as generally purported.

Anger

"When the first stage of denial cannot be maintained any longer, it is replaced by feelings of anger, rage, envy, and resentment" (Kübler-Ross, 1969, p. 44). The state of anger is essential to connect with the reality of what is happening and one's intense experience of loss, making it a healthy step in the emotional healing process. During organizational change, anger can be expressed through rage or attempts to sabotage the change intervention. Conversely, anger can be expressed covertly by psychologically withdrawing from the actions associated with the change.

Bargaining

Bargaining typically follows the failure of anger to bring resolution, representing an attempt to enter "into some sort of an agreement which may postpone the inevitable happening" (Kübler-Ross, 1969, p. 72). Psychologically, bargaining serves the aggrieved in that it provides another defense mechanism to cope with the acute emotions evoked by the impending loss of life. Bargaining typi-cally takes place during organizational change through employees trying to redirect problem-solving

and solutions away from the change. Some may try to improve their performance or work harder to prove themselves to be invaluable to avoid retrenchment.

Depression

"When the terminally ill patient can no longer deny his illness, . . . his anger and rage will soon be replaced with a sense of great loss," resulting in the stage of depression (Kübler-Ross, 1969, p. 75). In the depression stage, individuals feel overwhelmed to the point that they might attempt to withdraw emotionally. Depression is psychologically useful as it assists the individual to connect with the reality of loss and its emotions more deeply. Depression slows one down, providing the space and time to mourn one's loss (Kübler-Ross & Kessler, 2005). Depression typically manifests in overwhelmed employees as being psychologically absent and indifferent.

Acceptance

Eventually, individuals' emotions may stabilize, and they may come to terms with the inevitable reality of death. Acceptance is about making peace with the reality that something is gone forever and learning to live with it. However, acceptance is not about liking a situation (Kübler-Ross & Kessler, 2005); it is about acknowledging what has been lost and making peace with it (Kübler-Ross, 1969). Similarly, acceptance is not a state of happiness but is about a kind of quiet surrender to what cannot be avoided.

Loss and Grief in Relation to Organizational Change and Transitioning

Loss, Grief, and Organizational Change

Grief is "the intense emotional response to the pain of a loss . . . an emotional, spiritual, and psychological journey to healing" (Kübler-Ross & Kessler, 2005, p. 227). Grief does not only take place in association with death but can also be induced by other events in the face of loss (Hasha, 2015; Smith & Delgado, 2020; Vaterlaus, 2014). Indeed, "all changes involve loss, just as all losses require change" (Goldsworthy, 2005, p. 167), and grief is one of the strongest emotions in response to loss (Friedrich & Wüstenhagen, 2017). The "defining feature of a loss is the realized experience that something is no longer present in the way that it has been in the past" (Smith & Delgado, 2020, p. 120). When a loss is perceived as significant, ensuing emotional trauma can activate grief (Goldsworthy, 2005), potentially impairing emotional and cognitive functioning (Altmaier, 2011). Any change involves some sort of loss as it requires a departure from the known (Papa & Maitoza, 2013). A heartfelt loss can induce feelings of alienation, disillusionment, anxiety, despair, anger and hostility, and social isolation and grief (Smith & Delgado, 2020). As Kübler-Ross and Kessler (2005) noted, "[A]ll losses are painful . . . . Losses are very personal and comparisons never apply. No loss counts more than another . . . it is your loss that counts for you."

Emotional trauma can be triggered by any event that creates a sense of emotional emergency. The disrupting effects of loss from organizational change often evoke trauma similar to that caused by natural catastrophes (De Klerk, 2007) or emotional trauma as experienced when facing a psychological threat (Gallego, 2017). The harsh demands of emotional trauma have sufficient power to overwhelm people (De Klerk, 2007), distort feelings of control, and dissipate one's ability to cope (Horowitz, 2015). Job loss is a well-known source of emotional trauma (Bailey & Raelin, 2015; Zell, 2003), typically evoking grief, comparable to those experienced when loved ones die (Papa & Maitoza, 2013; Vickers & Parris, 2010; Zell, 2003). Even after finding a new job, retrenches experience continued feelings of loss, anger, sadness, fear, and embarrassment (Parris & Vickers, 2010;

Vickers & Parris, 2010). However, many work-related changes can activate intense experiences of loss and grief. Work-related losses are not mundane, everyday work adversities, but are rooted in the social significance of work (De Klerk et al., 2009; Van der Walt & De Klerk, 2014). Even abstract losses, such as loss of comfort, control, or stability; loss of job security and power; loss of potential opportunities or loss of face (Zell, 2003); loss of status (Bailey & Raelin, 2015); and loss of identity and self-worth (Papa & Maitoza, 2013) can generate deep emotional disturbances (Greenhalgh & Rosenblatt, 2010). Abstract losses are often overlooked although they can potentially cripple the transition journey and thus also the change event itself (Scheck McAlearney et al., 2015).

The traumatic experience of change can be exacerbated when the loss is ambiguous (Boss, 2010). When the change intervention does not include job losses, the losses are difficult to define, seemingly illogical, or regarded as not warranting suffering. There may even be doubt as to whether a loss has actually occurred or whether the loss is worthy of pain. As result, resolution is put on hold, and individuals remain traumatized (Boss, 2010). This can produce an emotional upheaval and impede the goals of the change initiative (Baruch & Hind, 2000).

Organizational change has the potential to generate apprehension and anxiety—to the extent that it has been equated to the experience of impending death or the loss of a family member (Scheck McAlearney et al., 2015), the loss of a limb, and darkness of mood and loneliness (De Klerk, 2007). Victims and survivors of change often suffer from low esteem, self-doubt, excessive caution and apprehension, and risk-averse behavior (Baruch & Hind, 2000), with highly involved employees being the most severely affected (Snorradóttir et al., 2015). Ironically, these employees are the ones expected to make the organization function productively after the change intervention.

Grief and Psychological Transitioning

Bridges (2003) contrasted change and transition. Change involves an intervention such as reorganization or downsizing, whereas transitioning is about the emotional healing process that people go through as they internalize the change and come to terms with their experiences (Bridges, 2003). The internal psychological processes of transitioning cannot be managed by the same rational method through which the change is implemented. The transitioning process is different for each individual and relates to each individual's lived experience (Clarke et al., 2007). Transitioning requires individuals to let go of the old situation to embrace the loss and its resulting emotional turmoil, to the point that they make a new beginning (Bridges, 2003). Making a successful psychological transition can be a difficult process as it requires an attitudinal shift, but is critical to change success. Inability to transition through the stages of the grief cycle has been linked to change resistance (Jiří, 2018). When transitioning is impeded, the lack of change progress is often blamed on change resistance (Dubois et al., 2013). However, if the emotions accompanying change (Bailey & Raelin, 2015; Gallego, 2017) are not dealt with appropriately, they tend to fester and increasingly inflict negative results to promote resistance (Dubois et al., 2013; Shin et al., 2012).

Challenges Relating to Kübler-Ross's Contributions to Change Transitioning

There Is an Over-Focus on the Grief Cycle

Although the Kübler-Ross grief cycle has proved to be useful in understanding change emotions (Smollan, 2014), it is a common mistake to over-focus on the five stages of the grief cycle (Corr, 2018). Indeed, few organizational change models pay attention to Kübler-Ross's contributions beyond focusing on the five stages of grief (Elrod & Tippett, 2002). However, individuals do not necessarily experience all the stages in the grief cycle, but may experience other emotions, and not

necessarily in a nonlinear way. Kübler-Ross and Kessler (2005) noted that "grief is not just a series of events, stages, or timelines." They explained that the five stages of grief are primarily contained in the introductory chapter of *On death and dying*. Elsewhere, the five stages are mostly mentioned individually, as different potential reactions to loss and coping mechanisms against the pain of loss (Corr, 2015). As such, the value of Kübler-Ross's contributions beyond the grief cycle, such as the importance of humanizing the experiences of loss and the need to allow employees to grieve openly without being judged, is often circumvented (Corr, 2015).

Progression through the Grief Cycle Is Not Smooth, Linear, or Automatic

Progression through the grief cycle is not as linear as is often assumed, and there is no clear division between the different stages (Corr, 2019; Kübler-Ross, 1969). Indeed, Kübler-Ross (1969, p. 263) emphasized that: "[S]tages do not replace each other but can exist next to each other and overlap at times." Not every person goes through all the stages or goes through them in a prescribed order (Corr, 2015; Kübler-Ross & Kessler, 2005). Progression can be irregular and iterative, easily trapping the individual in the early part of the cycle (Castillo et al., 2018; Elrod & Tippett, 2002). Neither do all people go through all the stages of grief, nor can they be pressed through the different stages. Kübler-Ross (1969) did not claim that all terminally ill patients went through all the stages of the grief cycle (Corr, 2018). Indeed, she did not provide one example of a journey through all five stages. Stroebe et al. (2017) concluded that some individuals may not experience any of the stages, whereas others might only undergo two or three stages, rather than all five. It might thus be inappropriate to assess where individuals are or where they should be in the grief cycle or to attempt to manipulate them through the stages of grief (Stroebe et al., 2017).

There is an obvious, yet significant difference between terminally ill patients and employees subjected to change interventions—employees do not face the finality of death, and there is no urgency to progress through the grief cycle. Even in the face of inescapable death, many terminally ill patients do not progress automatically through the grief to reach acceptance. Rather, they often require support and opportunities to discuss their concerns and express emotions such as fear and loss openly, without sugar-coating and judgment (Kübler-Ross, 1969). Patients need to be encouraged to mourn their impending loss of life and need assistance to "break through their unconscious defenses in order to progress through the cycle" (Kübler-Ross, 1969, p. 234). If a change event is not life-threatening, people tend to get stuck in anger or depression (De Klerk, 2007; Leybourne, 2016). Leaders thus cannot assume that the stages will automatically manifest in a neatly packaged order that one can focus on. Yet, when the grief cycle is applied to organizational change, there is a pervasive assumption that employees will automatically progress to acceptance (Jiří, 2018).

Acceptance Is Not the Desired End State

In organizational change, acceptance is often equated to an idealistic end state with employees becoming enthusiastic advocates of the change (Jiří, 2018). However, Kübler-Ross (1969, p. 100) cautioned that acceptance "should not be mistaken for a happy stage. It is almost void of feelings. The pain is gone, . . . and there comes a time for the final rest." This surrender-like state does not signal the upward trajectory that would be indicative of full transitioning (Giæver & Smollan, 2015). Indeed, employees often resort to passive acceptance as some kind of closure, rather than becoming enthusiastic advocates of the change (Giæver & Smollan, 2015). Passive resignation is hardly what organizations need after a change intervention to realize the potential of the changes. Moreover, many change recipients leave the organization to remove themselves from the change (Castillo et al., 2018). Rooted in the idea that acceptance means happy contentment is the ubiquitous assumption that change victims will recover easily and will psychologically bounce back, unchanged, and get on

with their lives as before. However, Vickers and Parris (2007) demonstrated that retrenched victims do not bounce back even after finding a new job and that survivors struggle with lasting troublesome emotions.

Essential Basics of Kübler-Ross's Contributions Beyond the Grief Cycle

Rather than applying Kübler-Ross's grief cycle indiscriminately to employees' emotional reactions to organizational change, one should draw lessons from the fundamentals underlying her conceptualizations.

It Is Not About the Stages of Grief, but About Humanizing the Grieving Process

Kübler-Ross and Kessler (2005) cautioned that stages of grief responses were never meant to place emotions into a defined package, but to provide a summarized responses to loss that many individuals may experience when facing unavoidable loss (Corr, 2015, 2019). As there is no typical loss, there cannot be a typical response to loss. Kübler-Ross explained the meaning of the stages as "coping mechanisms . . . to deal with extremely difficult situations" (Kübler-Ross, 1969, p. 122). By concentrating on the stages of grief, it is easy to miss the essential message from Kübler-Ross about humanizing the painful experiences in the dying process. She called for the normalizing of the experiences of grieving; explained the support patients require; and clarified the role that this approach has in their transition process to reconciliation with the inevitable (Corr, 2015).

The main focus of Kübler-Ross was on providing emotional care for those who are grieving. Kübler-Ross (1969, p. xi) pointed out that: "[the book] is simply . . . to refocus on the patient as a human being, to include him in dialogues, to learn from him." She emphasized the importance of focusing on the patients' humanity, emotional needs, and supporting efforts to find closure through engaging in deep, non-judgmental conversations with patients, letting them tell their stories, being a good listener, and acknowledging their heavy burden being.

A significant insight from Kübler-Ross was the benefits of engaging in conversation with dying patients (Kuczewski, 2019, p. 13). Indeed, the mere act of listening enabled patients to reveal their needs and fears and helped them to be in a better psychological space. Making heartfelt connections, without shying away from the pain, assisted dying patients to grieve to completion and accept their fate (Kübler-Ross, 1969). To reach the acceptance stage, a terminally ill person had to be able to express emotions such as anger and mourn their impending loss of life. Underlying Kübler-Ross's conceptualizations were her observations that "simply prompting patients to express these many thoughts, feelings, and concerns would be helpful to them. The patient would feel better" (Kuczewski, 2010, p. 18). In contrast, the inhibition of emotional expression and suppression of grief tended to worsen the intensity of the emotions and led to emotional exhaustion (Kübler-Ross, 1969). The same humanization focus is required in the transition process of individuals subjected to traumatic workplace change. The principles of humanizing grief and engaging in dialogic conversations with the aggrieved apply similarly to employees during change. Ignoring these processes is likely to impede transitioning.

The Importance of Enfranchising Grief

Disenfranchised grief describes the "grief that a person experiences when they incur a loss that is not, or cannot, be openly acknowledged, publicly mourned, or socially supported" (Doka, 1989, p. 4). When grief is disenfranchised, experiences of grief are discouraged or invalidated (Attig, 2004). Any loss—no matter how legitimate or illegitimate the loss appears to be—becomes disenfranchised if

individuals are not allowed to express their grief (Bento, 1994). When grief is disenfranchised, acute emotions overpower the ability to comprehend logic, and enduring emotional trauma becomes proverbially frozen in individuals and the organizational system (Doka, 1989). Because emotions such as fear, uncertainty, anxiety, and doubt are difficult to acknowledge, managers routinely deny, suppress, or rationalize their existence and powerful effects (Vince, 2006).

Grief is natural and a necessary part of the healing process to bring comfort (Kübler-Ross & Kessler, 2005). If people do not grieve, they get stuck in anger, pain, and resentment. Similarly, when employees are not able to mourn their losses, the intensity of the pain does not reduce, and contentment is blocked (Arizmendi & O'Connor, 2015). Mourning to completion enables employees to work through the pain to adjust to the reality of the loss (Hasha, 2015). Mourning is not about finding an answer, but about learning how to live without one (Worden, 1991).

Grief is routinely disenfranchised in organizations. A hierarchy exists in society's unconscious about who has the right to grief. The death of a child or a spouse is generally accepted to be worthy of grief, whereas losses resulting from organizational change, especially abstract or ambiguous losses, feature much lower in this hierarchy. In the minds of many, grief from organizational change is associated with weakness or even hysterical exaggeration, and grief becomes disenfranchised (De Klerk, 2007). The need to grieve is downplayed or denied in an "unconscious conspiracy of silence about the feelings of sadness, anger, denial, and fear that employees experience" during and after the change (Iacovini, 1993, p. 66). As such, employees going through the change feel the need to display "appropriate" emotions and hide "inappropriate" ones (Clarke et al., 2007). In a culture of silence, employees dare not speak the truth about their experiences—which promotes the destruction of trust, leading to poor morale, negative emotions, and rejection of the change, ultimately resulting in transition and change failure (Nikolaou et al., 2011).

When change becomes emotionally taxing, leaders tend to disengage emotionally and distance themselves psychologically from their actions and their emotional disturbance (De Klerk, 2019). Emotional distancing (De Klerk, 2017) facilitates and neutralizes feelings of guilt and anxiety in the leaders but may have an adverse effect on employees. When grief is disenfranchised, employees become afraid that if they show their hurt and pain, they will be branded as weaklings or unsupportive (Neimeyer et al., 2014). As a result, they are ashamed of their thoughts and feelings and try to suppress and hide them (Vickers & Parris, 2010). When leaders do not understand the emotional transitioning required to adjust to change and do not establish a compassionate environment where employees can grieve to completion, time spent in the "death valley" of change increases, preventing transitioning (Elrod & Tippett, 2002). Disenfranchised grief presents a predicament to emotional transitioning because it stops the grieving process (Doka, 1989) and thwarts employees' efforts to come to terms with the paralyzing aspects of loss and grief (Attig, 2004).

Enfranchising grief means acknowledging the loss and grief and encouraging mourning to completion. Enfranchising grief is consistent with Kübler-Ross's (1969, p. xi) plea: "to include [the patient] in dialogues, to learn from . . . in other words, to listen actively . . . and identify with them." If patients could share their rage with someone who listened compassionately, patients became able to deal with their emotions (Kübler-Ross et al., 1972). Simply prompting patients to express these thoughts, feelings, and concerns was helpful and made them feel better (Kuczewski, 2019). Emotional healing does not lie in finding or providing answers to patients but in patients getting in touch with their emotions to separate themselves from what has been lost (Kübler-Ross et al., 1972).

There is a considerable healing power in enfranchising grief (Doka, 1989). Enfranchisement diffuses the acuteness of loss so that it becomes just another part of individuals' history, and pain no longer overwhelms their ability to function. When people engage with their intense feelings of pain, it facilitates the integration of loss into their lives while finding a way forward (Vaterlaus, 2014). Grief loses its burden when individuals are allowed to immerse themselves in their experiences of loss and grief (Berzoff, 2011). This immersion helps people to concede to the finality of

the loss and emotionally admit this reality into their lives (Arizmendi & O'Connor, 2015). The probability of successful transitioning could substantially increase if managers accept grief as a healthy transient reaction rather than an unbearable psychological state that must be fixed (Bailey & Raelin, 2015).

Enfranchising Grief Requires Symbolizing the Pain and Grief

The intimate nature of loss can promote the idea that mourning is a private matter. However, disclosing one's losses and emotions publicly has remarkable potential to alleviate emotional upheavals and to normalize grief (De Klerk, 2007; Worden, 1991). Kübler-Ross' (1969) patients often shared their emotional stories in front of an audience, making their dying less lonely and impersonal. Similarly, emotional release is enhanced when employees can narrate their experiences to their colleagues and leaders in a safe space, without being offered logical explanations, platitudes, or superficial suggestions (De Klerk, 2019). Fadzil et al. (2019) and De Klerk (2007) confirmed that applying Kübler-Ross's dialogic communication to change victims amplified the likelihood of organizational change success by easing resistance and nurturing vulnerable emotions. Sharing normalizes and destigmatizes loss and grief through validation from peers and managers (Neimeyer et al., 2014), and creative energy is released when the barriers of denial and suppression are lifted (Worden, 1991). Narratives of pain and grief are shared anyway, but mostly in a destructive manner in the passages, around the watercooler, or in the bathroom.

Becoming advocates of the change requires a full emotional transition to embrace the change. Bringing the conversation into a safe and constructive space enables transitioning to happen (Horowitz, 2015). Reliving traumatic experiences in safe constructive spaces enables employees to distinguish the past from the present, lifting the burden of traumatic memories (Harvard Mental Health, 2006). The anomaly is that although it may appear as if nothing changes psychologically, employees have the opportunity to offload their emotional baggage and achieve emotional distance from the change event (De Klerk, 2007).

> [T]elling the story helps to dissipate the pain. Telling your story often and in detail is primal to the grieving process. You must get it out. Grief must be witnessed to be healed. Grief shared is grief abated . . . Tell your tale, because it reinforces that your loss mattered.
>
> *(Kübler-Ross & Kessler, 2005)*

Grieving employees need to tell their stories of loss and express their thoughts and feelings openly in a safe space, without judgment (Harvard Mental Health, 2006). Through expression, people normalize their experiences and find the energy for transitioning (Vivian & Hormann, 2015). When thoughts are transformed into narratives, people attempt to deliver a coherent message and therefore structure their experiences to make them understandable to themselves (Neimeyer et al., 2014), bringing order to the chaos of their recollections and emotions (Worden, 1991). If the overt expression of stories and emotions is suppressed, discontent festers and transitioning becomes limited. Successful change is only likely if the healing of painful emotions of victims and survivors is awarded an active focus (Leybourne, 2016).

The world of grief tends to be a lonely place and is frequently misunderstood by those who implement the change. Kübler-Ross' patients often mistook the professional distance of physicians for a lack of caring or even condescension toward their experience (Kuczewski, 2010). Similarly, when employees are suffering, leadership aloofness is likely to worsen the situation (De Klerk, 2019). However, when leaders are sensitive to the traumatic effects of change, have sincere compassion, can listen empathetically, and encourage employees to express themselves emotionally, then transitioning is promoted (De Klerk, 2019). Emotional compassion is a leadership responsibility that cannot be

delegated. Whereas employee assistance programs may assist individuals therapeutically to deal with complicated grief, employees generally look at their leaders as symbols of hope (Kouzes & Posner, 1999). Employees do not require support in the form of therapeutic interventions from a leader but compassion and an emotional presence in a safe environment where they feel empowered to grieve their losses and symbolize their pain. Change recipients who experience leaders being supportive tend to be more receptive to change.

As Hemingway (1929, p. 267) noted: "The world breaks everyone and afterwards many are strong at the broken places. But those that will not break it kills." Similarly, through an appropriate transitioning process, some may become stronger, whereas others may remain broken by the trauma experience (Westphal & Bonanno, 2007). Psychological growth following traumatic events (Altmaier, 2011; Horowitz, 2015) ensues after a healthy transition (Bonanno, 2004). In the face of adverse experiences, resilience develops from overcoming emotional turmoil and grief. Psychological progression may seem to belie the adversities, but is, in fact, about reconciling with them (De Klerk, 2007). Contentment leads to improved emotional wellness and more resilience, reduced transitioning failure, and enhanced change success (Leybourne, 2016).

Conclusion

Kübler-Ross (1969) challenged our thinking on change emotions beyond simplistic applications of the grief cycle. The assumption that employees will automatically transition through the emotions of change, or bounce back after the change, is mistaken. Blaming change failures on resistance to change may provide a convenient excuse for the lack of change success, but this is often unfounded. It is not cognitive knowledge of the grief cycle, but onerous emotional work that is likely to facilitate employees to make successful transitionings. Leaders cannot "ask people to check their emotions at the door" (Dutton et al., 2002, p. 61) but need to bring a human face to change.

Disenfranchising grief impedes transitioning and change success, whereas enfranchising grief promotes wellness and transitioning. Leaders need to become comfortable with the emotional features of loss and grief as normal healthy processes and develop their capacity to assist employees to work through their troublesome change emotions and grief (De Klerk, 2019). Organizations need to develop leaders' capacity to engage with the traumatic experiences of the employees, without judgment or offering superficial suggestions or platitudes. Creative transition energy is released when the barriers of denial and suppression are lifted (Kübler-Ross, 1969; Worden, 1991). However, it requires humility, humanity, and compassion from leaders to courageously provide the required safe spaces where transitioning is likely to happen.

By drawing on the fundamental insights from Kübler-Ross, the need for leaders to engage with the disturbing emotions that employees may experience, openly and humanely, was explicated. Although the contributions of Kübler-Ross are more than 50 years old, many of the basic conceptualizations remain fresh. Indeed, change leaders and practitioners will benefit from an in-depth understanding of her work and contributions.

Chapter Takeaways

1. Employees may experience change interventions as emotionally disruptive, and not all employees will bounce back psychologically, impeding the probability of change success.
2. It is essential that victims and even apparent survivors of disruptive organizational change are cared for, long after the changes have been implemented.
3. When a change is experienced as being traumatic, employees need to grieve their losses. Grief must be enfranchised through a process of engagement with employees' experiences, fears, and anxieties to facilitate psychological transitioning.

4. When leaders enfranchise employees' acute emotions and intense grief and their need to mourn to completion, progression to successful psychological transitioning can be enhanced significantly.

5. Allowing employees to symbolize their grief and pain, by expressing their thoughts and feelings—without judgment and in a safe and constructive environment—will promote the likelihood of psychological transitioning.

Reflection Questions

1. What are the personal losses that employees might experience or perceive as a result of the change? Consider both obvious losses and those that are more abstract, ambiguous, or seemingly less rational.

2. What are the acute emotions prompted by the loss that employees might experience during the change, and how can I find out what these are?

3. How can I create a safe environment for employees to feel empowered to mourn their losses and connect with their emotions?

4. How can I create a constructive environment where employees feel safe to express their pain and grief?

5. How can I ensure my team experiences true compassion and emotional support during the change process?

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PART II

Motivation, Mindfulness, and the Changing Landscape of Leadership

12

MOTIVATIONAL STRATEGIES OF CIRCULAR ECONOMY COMPANIES

Five Case Studies from Finland

Mira Valkjärvi, Katariina Koistinen and Satu Teerikangas

1. Introduction

Since the industrial revolution, the world has witnessed an unprecedented speed in development, in terms of technology, economic growth, and prosperity. Yet, this development has not come without its negative impacts, from economic recessions to environmental crises to the related mass migrations. While the situation may seem dire, all hope is not lost as academics and practitioners alike are pushing for a paradigm change by changing the economic logic from a linear economy to a circular economy. Many companies are pushing this change by utilizing their frontrunner role within their sectors and leading others to follow in their footsteps toward a new paradigm.

Circular Economy (hereinafter CE) is an economic system that bases its logic on nature and natural processes. Just like natural processes, CE aims for a model in which everything has a purpose, and no waste or emissions are created; everything has its place and time (Pearce & Turner, 1990). While being an economic system, CE is often described as a regenerative system (Geissdoerfer et al., 2017), which calls for an improved design to reduce both waste and pollution as well as focus on keeping materials and products in use longer (Ellen MacArthur Foundation, 2017a). Research suggests that this is achieved by adhering to the nine Rs of CE, which include: 1) rethink/refuse, 2) reduce, 3) reuse, 4) repair, 5) refurbish, 6) remanufacture, 7) repurpose, 8) recycle, and 9) recover (van Buren et al., 2016; Kirchherr et al., 2017), detailed next. To begin with, rethink/refuse (1) refers to how we design and plan our products as well as operations to be as sustainable as possible and to refuse such behavior that creates pollution (Ellen MacArthur Foundation, 2017a). This category also calls for conscious consumption and business, to question formed norms, needs of consumption, and to be creative. While appropriate planning will eliminate the possible drawbacks of conducting business, reduce (2) refers to existing processes and products and the attempt to enhance these in such a way that reduces resources and energy usage as well as waste creation (Potting et al., 2017). Thus, moving beyond the current manufacturing purposes, reuse (3) emphasizes the need to reuse existing materials, resources, and products as long as their life cycle allows (Van Buren et al., 2016; Potting et al., 2017). To extend the phase of reusing, repairs (4) then aid to extend life cycles further and also create a culture of service orientation as repairs are an after-sales service (Kirchherr et al., 2017). After-sales services can also include upgrading existing hardware by refurbishing (5) by using either old or new parts to extend the life cycle of the products or machines (Potting et al., 2017). This is similar to

remanufacturing (6) but with the difference that remanufacturing aims to create new products from old resources, while refurbishing aims to maintain old products with new/old resources. In a similar manner, repurposing (7) aims to utilize the existing materials to new uses, without downgrading the quality of the materials. Recycling (8), which of all the Rs is possibly the best known, aims for materials and resources to be efficiently recycled so that no waste is created and that the materials maintain or increase their quality. Recycling though is often a process where the customer or user is in control of ensuring that the unneeded products enter the correct recycling process, recovering (9) focuses on the manufacturer reclaiming their own products and ensuring that it is recycled correctly (Potting et al., 2017; Kirchherr et al., 2017).

Furthermore, an analogy of scavengers and decomposers has been provided for companies to consider their role within the market as a means to ease the transition to CE. The aim of this analogy is to bring the logic of nature back to the discussion of manufacturing (Geng & Côté, 2002). Now while the research often focuses on the practical aspects of improved planning (Manninen et al., 2018), business models (Bocken et al., 2016), implementation (Sarja et al., 2020), and digitalization (Ranta et al., 2021), it is important to note that CE also aims to achieve the sustainable development goals of preservation of the environment, economic prosperity, and social equity (Kirchherr et al., 2017). Some even state that to achieve these sustainable development goals, companies should adapt to a CE strategy (Ghisellini et al., 2016; Murray et al., 2017), though it is important to note that there are many ways to utilize CE and that it is not one strategy but many. Therefore, it has been suggested that governments play a key role in supporting the transition toward CE (Gong et al., 2020).

In general, CE has gained a lot of interest worldwide. In particular, there is a multitude of research being conducted in China (Andersen, 2007, p. 133; Liu & Bai, 2014; Shao, 2019; Zhu et al., 2019). In turn, Finland has often been credited as leading the way (The Guardian, 2017), and within the field of CE research conducted in Finland, CE has emerged as a trending topic in recent years (Hosseinian et al., 2021). Research within the Finnish context is often field specific, studying, for example, the forest industry (Husgafvel et al., 2018; Näyhä, 2019); technology specific (Levänen et al., 2018); or looking at the transition through barriers, catalysts, and agents (Ranta et al., 2021). A review found that while research into CE has had a highly material (forest and mining) focus in the past, recent years have witnessed an increase in research topics such as plastics, sharing economy, and eco-design (Hosseinian et al., 2021). As an environment for CE, Finland is a fruitful context, as there are several public entities supporting the transition either in the form of political strategy (Ministry of the Environment, 2021; Finnish Government, 2019) or via practical tools and training (Sitra, 2019). As such, this chapter will utilize this country context and the pioneering companies that are leading the way within it as a means to discuss the challenges that companies have faced in implementing CE strategies and the transition in general.

The aim of this chapter is to shed light onto the different types of CE strategies that companies can adopt and how they help to solve some of the environmental problems within their own fields, the economy as a whole, and the environment. The perspective of strategies is a crucial one to understand when discussing the transition toward CE from the company and leadership perspective. Strategies provide the guiding values and objectives that any given organization aims to achieve as well as act as guiding lines for leaders to push forward the transition and changes needed. Therefore, understanding how these strategies are formed and what challenges organizations and leaders may face is crucial to the successful transition toward CE. An organization's strategy not only guides what they do, but also how the individuals within the organization view their own role and help the organization to achieve the said goals. In addition, Urbinati et al. (2017) called for more research within the domain of strategic management domain to help justify the transition toward CE. In order to start addressing this gap in understanding, the guiding question of our inquiry is:

RQ: What challenges can the different types of company CE strategies solve?

To answer this research question, the researchers conducted a multiple interview-based case study. Five cases were selected based on their frontrunner status in their respective sectors, and leaders within the organization were interviewed. The cases had distinctly different CE strategies, as suggested by literature and empirical data, and were at different stages of transitioning to CE. A single representative case of each strategy was selected for this chapter. Data was collected in the form of five semi-structured interviews, which were recorded and transcribed for data analysis. Data analysis followed a thematic analysis approach, with both data and theory-driven coding strategies in use to find recurring themes (Saunders et al., 2009). The cases were first analyzed within-case to highlight the special features of each case and later cross-case to discover the key differences and similarities (Eisenhardt, 1989). This chapter is divided into three sections. It begins by introducing CE strategies via a look at prior literature, moving thereafter to presenting the empirical cases. The chapter closes with a discussion section that includes the key lessons of this chapter and reflective questions.

2. Circular Economy Strategies

Literature into CE strategies often discusses the business models of companies. This perspective goes even as far as to claim that business models act as an important step in the change transition to CE from a strategic management view (Centobelli et al., 2020). All the while, in some cases, studies also discuss CE as a single strategy (Fleischmann, 2019). In a way, the transition to CE is a single path; yet, the strategies and business models built upon this larger change vary greatly.

One way of classifying CE business model strategies is by dividing them into strategies that slow down resource use and those that close loops of resources becoming waste. These strategies include: slowing down by access and performance models, extending product value, classic long-life models, encouraging sufficiency, and closing loops by extending resource value and industrial symbiosis (Bocken et al., 2016). Others have made a clearer distinction between a CE business model and a CE strategy, where business models focus on sustainable product design, reuse, recycling, repair, and collaborative consumption (Svensson & Funck, 2019). Yet, they have defined and visualized CE strategies as those within a CE supply chain, which include: circular suppliers, resource recovery, product life extension, sharing, and products as services (Svensson & Funck, 2019). Thus far, they have been aligned with the literature and research of CE no matter if the topic has been in relation to CE strategies or business models. In addition, some research has found that studies into CE strategies and business models center around the concepts of 3/5/9 Rs (Kirchherr et al., 2017; Henry et al., 2020), ReSOLVE (Lewandowski, 2016), and the butterfly model (Ellen MacArthur Foundation, 2017b) from Ellen MacArthur foundation (Tserng et al., 2021). Some have utilized the existing R-strategies mentioned to develop their own view of CE strategies and business models (Henry et al., 2020). From the perspective of manufacturing companies, their strategies are outlined as circular design, remanufacture, disassembly, reuse, recycle, resource efficiency, cleaner production, servitization-based business models, industrial symbiosis, and closed-loop supply chain (Acerbi & Taisch, 2020).

The discussion of CE and the strategies companies adopt also pull forth concepts from other streams of literature. Some discuss the possibilities of utilizing block chain technology in the CE supply chains as a means of creating value and enabling cooperation in the transition toward CE (Narayan & Tidström, 2020). In addition, researchers have also touched upon how strategic planning and strategic partnerships enable microfoundations to implement CE strategies (Khan et al., 2020). Thus, the literature of value creation, innovations, sharing economy, and service dominant-logic is indeed a key aspect when considering the strategies used and how transitions toward CE are accomplished (Lahti et al., 2018). The more traditional approaches to CE strategies focus on the linear economy measurement tools, often utilized by leaders to assess CE business strategies. Such measurements include cost leadership, differentiations, operational performance and efficiency, innovation
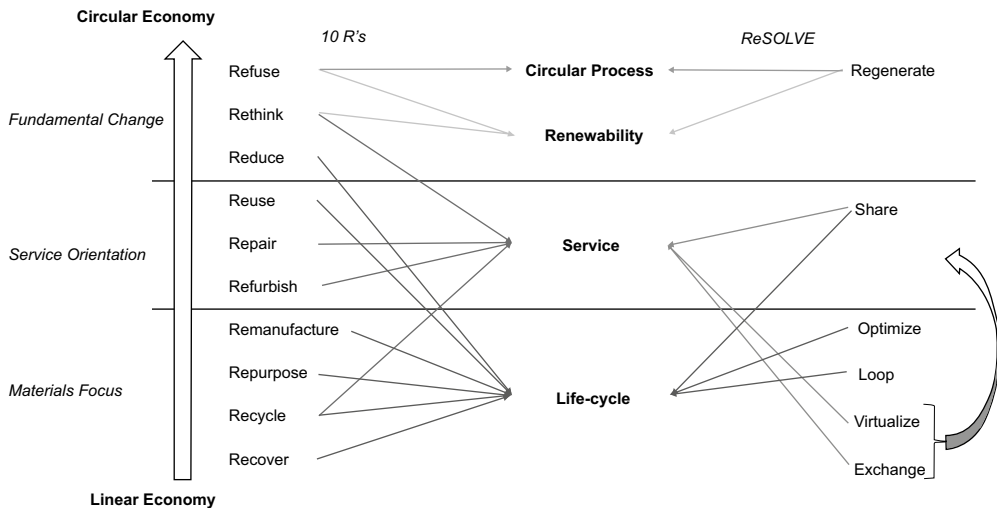
Figure 12.1   Circular Economy Strategies Within the Change Paradigm

performance, and overall performance of a company (Mura et al., 2020). To illustrate the benefits of adapting to CE strategies, some academics have used modeling methods to provide quantitative data as evidence that such strategies are competitive. In one study, they found that a manufacture led-case, utilizing the manufacturer Stackelberg game, was the most profit-yielding option within the parameters of the study (Alizadeh-Basban & Taleizadeh, 2020).

In closing, most prior studies focus on strategies of resource and waste management. Even the most commonly adapted strategies focus on waste management, resource usage and efficiency, product life-extensions, and technology. Yet, these strategies are often still in line with the linear economy or the first steps that companies take toward CE in the transition. Figure 12.1 illustrates how the two most common models of CE strategies are in line with the transition from a linear economy to a CE and how the process flows from a material focus, to a service orientation, and finally toward a fundamental change.

Based on the literature and empirical data, this study has developed and adapted a division of CE strategies as follows:

1. Life cycle
2. Service
3. Renewability
4. Circular process
5. Hybrid

The first strategy, life cycle strategy, focuses on extending the life of existing and new products. This is achieved by enhancing the materials and products to last longer, retrofitting old machinery with new or old parts to extend the life of the product, and by facilitating the resale of materials, parts, and products. The second strategy, the service strategy, encompasses what are considered as traditional services as well as new avenues of service provision. These traditional services include recycling services, human capital services, software services, and resell service providers such as flea markets to mention a few. The new service logics include products asservices, commodities as services, sharing platforms, and other service platforms. Third, the renewability strategy focuses on materials and energy production that is designed from the start to be renewable, so that the materials can return

either to the original process or to a new process of production. It also includes strategies of using renewable materials and energy not only within the production, but also in basic operational activities. The fourth strategy focuses on creating a fully circular process or by utilizing natural processes just as the fundamental logic of CE. Now the chapter moves onto presenting the five cases and the challenges related to CE implementation. Finally, the last strategy is the one that is referred to as a hybrid strategy. This may refer to the company having several different CE strategies at the same time or that their operations aim to support the transition to CE but are not fully within the scope of CE.

3. Case Studies

This section outlines five frontrunner cases, each representative of a different CE strategy from the perspective of the people in leadership positions, who were interviewed. The cases will discuss the sector the case company operates in, the challenges they face in implementing their CE strategy, and CE transition in general as well as the tactics they have chosen to overcome these challenges.

3.1 Case A—Life-Cycle Strategy

Case A operates in a B2B market in which they produce large machinery for their customers both locally and internationally. The sector itself brings forth the problems of funds, as most of the machinery the company produces are large investments for their customers, which are located worldwide and as such have very different levels of funds at their disposal. In addition to the size of the machinery, they also use fossil fuels and have a high rate of use. Thus, the machinery may be prone to wear and tear especially when considering that the customers also operate across a variety of environments, thus affecting the machinery. The challenges thus relate to the machinery themselves, as these are large investments they also need to last a long time. In addition, their challenges include having a reliable maintenance plan, access to spare parts, and designing machinery that is not harmful to those operating them and the environment. The issues of investments, time, and costs are all important when considering leadership and how to view change as a positive leadership move.

To answer these challenges, the organization and its leaders focused on what was the most important factor of doing business. The case company has always had a high focus toward answering the needs of their customers. Being a customer-oriented company, they chose to adapt the life-cycle strategy. A key component of this strategy is not only in the extension of a life span of a product, but also in the planning and design phase of the products to ensure that they are indeed long-lasting and then later recyclable in an efficient way. To achieve this goal, the company has focused on designing machinery that not only will last long, in many cases up to 20 years, but also that, through appropriate maintenance and retrofitting options, the machinery life can be extended even further. In addition, the company has planned their production to be as efficient as possible so that they create as little waste. This is an important part of the operations as it also saves costs for the company, and they get the most out of the materials they use. To best answer the needs of their customers, the company has also considered the different ways they can improve old machinery, from hardware and software updates, acknowledging that it is not always the best solution to sell a new machine but to repair and retrofit an existing machine. Additionally, taking back their old machinery has also been on the mind of Case A as they realized that way they can utilize the raw materials and parts that are still intact in their new machinery.

3.2 Case B—Service Strategy

Case B offers products to B2B and B2C customers in the transportation industry. The products are heavily regulated, particularly as regards product quality and the disposal of materials. Thus,

the company has taken steps to ensure that materials flow back to their use, through collaborations and by developing their supply chain. Given the nature of their sector, the amount of waste the products create is high. Thus, the company has struggled with the appropriate ways of disposing the waste streams created. The main focus has been to solve the issue via collaboration. They have also taken part in different research opportunities to find new innovations and means of utilizing the materials and waste streams created. Yet, one of the major challenges the company has faced is in their ability to recover their products or materials back from their B2C customers. Fields that are heavily regulated are also one of the key components leaders must consider when in any sort of change situation.

Making a change is often a daunting task to overcome and difficult to persuade others as a leader. To answer this challenge, the company has tested out a new approach to their business via services. The initial test was conducted on their B2B side; yet, they consider that this model could be adapted to their B2C customers as well. The logic behind this strategy is to retain the ownership of the products, so that the customers gain the utility the product provides but return it to the company after use. This makes sense, as the company's products are seasonal and require changing twice a year. Thus, a service model eases the return of the materials. Moreover, as product ownership is retained within the supplying company, it inspires to ensure high product quality. This model not only motivates customers to return the products after the service period is over but also benefits them as they do not need to store the products when the season is over. This is a crucial aspect when considering that more and more individuals live in smaller homes that are often located in urban areas. It is important to note that this case company started off with a life-cycle strategy and moved on to solve some of the issues they faced with the service strategy. This is a quite common development within the adaption of the different CE strategies, and the earlier processes are still in place.

3.3 Case C—Renewability Strategy

Case C operates in a traditional sector related to fossil fuels, one that is a major cause of the current environmental problems. Yet, the sector prides itself of being material efficient. Indeed, the knowledge that their raw materials are finite has sparked them to develop their technology to be as efficient as possible and not to waste any of their raw materials. In addition to utilizing their materials efficiently, they also focus on creating as little deficit products and waste as possible. This logic has also sparked the company to invest in the research and development of new materials, as they are not only aware of the environmental problems of their traditional business but also want to ensure their company's continuity in the future. The case company's challenges have thus been related to their own industry regarding environmental issues, the slowness of R&D processes, and commercializing of their research results to products. While being a leader within one's own field has its advantages, especially when a paradigm change is underway, it also can be hindering as changes may happen slowly.

Leadership and changing one's operations are often a leap of faith, but without a competitive advantage, a company may face extinction. The company has chosen to adopt a renewability strategy to their operations to ensure their place in the market amid the dwindling sources of raw materials. They have utilized their size and position in the market to facilitate the necessary R&D to develop new and renewable materials that can be adapted to existing facilities as well as those that require new technology. Their focus was on developing processes and products that also made financial sense, as you can recycle anything and make a variety of things, but if the costs are too high and the profits to be made are low, it does not make sense to utilize the said processes. The process to create the renewable materials has been a long one. Presently, the company is seeing the profits from the renewable materials' business increase steadily.

3.4 Case D—Circular Process Strategy

Case D operates in the traditional sector of producing wood products, namely paper, which is often credited as a traditional circular economy model of operation. This is due to the nature of the sector, with longstanding history of utilizing wood and developing processes that are biomimicking in nature. On the surface, the sector and the case company appear as the idyllic CE company, yet, they too face challenges. The major challenges that case company D faces relate to the scope of their operations and the large quantity of waste streams they create while manufacturing their products. In addition, they face challenges of geography and the large distances between locations, and how can they utilize the different waste and energy streams they create. In some instances, knowing your limitations and what can be done is the best form of change management as leading the company toward the right direction that adds to longevity is crucial.

Research and development play key roles in change and transitions, as by knowing what can and cannot be done lead toward strategies that support the transition. To tackle these issues, the company has enlarged their circular processes to also include their waste streams by actively looking for possible collaborators as well as utilizing symbiotic partnerships and research projects. This is especially important as to achieve an effective circular process and to tackle the issue of remote locations, most of the solutions need to be located close to their own factories. Yet, the circular process for the company is not only a recycling plan but, rather, it is visible in the ways that they make products and how their life cycle is planned and executed. As the company operates in several countries, they have been able to achieve a system in some countries in which they do not use any virgin materials but only use recycled materials.

3.5 Case E—Hybrid Strategy

Case E operates in the technological sector, both in offering solutions, services, and products to B2B and to B2C clients. Their goal has been to be an enabler of other companies to be able to do CE as well as other business ventures. The company has a long-standing history within their sector and have changed their strategy and products along the line. They have gone through the first steps of CE from materials, recycling, and return policies. Now, they focus on the service aspects of their products and retrofitting the tangible products they have. As such, they have combined the life-cycle strategy with the service strategy. The challenges the company has faced in this hybrid strategy have centered around customers, specifically as regards how to recover products and materials. In addition, they have also faced issues in transferring their CE activities to other parts of the world. Taking change to different parties within the supply chain is often a challenging but an important part.

Change and how to deliver it to different parties are at the heart of leadership and, specifically, change leadership. To solve this issue, the company has focused on creating a strong brand image and communication with their customers, be it companies and consumers. In addition, they have ensured that there is an efficient means of returning recovered products and materials. Yet, the more important move was to create awareness of such a system. To this end, they focused on creating campaigns to increase knowledge not only toward their customers, companies, and consumers, but also within their supply chain. To tackle the issues of adapting CE practices globally, the company has shared knowledge and enhanced awareness across their supply chain. While recycling in itself is not difficult to understand, cultural norms are challenging, while countries do not share the same recycling infrastructure.

3.6 Summary of Cases

Table 12.1 brings together the different challenges the case companies have in implementing their CE strategy. It highlights not only the industry-specific challenges, but also those that are related

Table 12.1 Challenges of Implementing CE Strategies

Case	Strategy	Challenges	CE Concepts
A	Life cycle	Large machinery—big investments Reliable maintenance and service Machinery that does not harm nature	Reduce, repair, refurbish, repurpose share, optimize, loop, exchange
B	Service	Recovery of products and materials Implementation of services	Reuse, recover share, exchange
C	Renewability	Industry-related—traditional Slow R&D processes Commercialization of innovations	Rethink, reduce, repurpose, recycle optimize, loop, exchange
D	Circular Process	Scope of operations—large waste streams Waste: resources and energy Location-related issues	Reduce, reuse, repurpose, recycle, recover share, optimize, loop, exchange
E	Hybrid	Recovery of products and materials Awareness of CE and recovery Global implementation	Reuse, refurbish, recycle, recover share, optimize, virtualize, exchange

to the CE transition itself. Industry-specific challenges often relate to the sector, the resistance to change within the sector as well as within large corporations studied. CE challenges often relate to the resources themselves, what to do with the waste streams created, and how to recover materials from one's customers.

If we consider the case companies on the basis of their chosen strategy and where these fall along the transition toward CE, we find that the chosen strategy may not respond to the different challenges the companies face. To begin with, Case A that adopts a product life-cycle strategy faces challenges related to technology, services, and the environment. This in turn shows that their challenges center around the materials' focus of the product life-cycle strategy, which is in line with the path of transitioning to CE. Yet, they are strengthening their service orientation. In addition, the company has considered the reduce aspects of their business and their impact on nature. In turn, Case B, while adapting the service strategy, faces challenges of recovery and services. This is surprising as they should be a step closer toward a CE as the strategy suggests, but their challenges are far more linear. Moving onto Case C, it adapted a renewability strategy and faced challenges due to the traditional sector they operate in and the difficulty to change. These included the slowness of technological development and how to commercialize those outcomes. This shows that they are pushing toward a fundamental change, but face not only external challenges from the sector but also technology-related challenges. While Case D is in a traditional sector, it is one that should be the most aligned with CE and the circular process strategy. The challenges they faced focused solely on the materials and waste management. This focus highlights that while they should be further along in the transition to CE, their challenges are focused on the beginning stages of CE. This could be due to the fact that their sector is quite traditional and resistant to change. Finally, Case E illustrates the complexity of CE strategies, in that one company may in fact naturally have several strategies they follow. Their strategy combines the life-cycle and service strategies, while also aiming to support others, both competitors, customers and partners in CE as an enabler. They face the typical challenges related to both of these strategies, but differ with challenges of awareness. Creating awareness seems to be in the center of their operations, enabling that consumers and companies to act upon CE. In addition, the perspective of difficulties in the international market sets apart this final case, and these challenges seem to be on a far higher level than others.

4. Discussion

The aim of this chapter was to review what is known of CE strategies in literature and what is being done within the field. To this end, this chapter reviewed the literature on CE strategies, and how it aligns with the basic principles of CE. The chapter found that the literature into CE strategies and the basic principles of CE did not always go hand in hand, and improvement is needed. With the support of five case studies, this chapter identified five distinct CE strategies, also pointing out to the challenges in implementing them as well as the challenges within the larger paradigm change. With both factors in mind, this section discusses the main findings and their relevance. Finally, the paragraph will discuss the limitations and future research avenues.

This chapter seeks to contribute to the field of CE strategies by highlighting the difference between CE strategies and traditional strategy literature supported by empirical case studies. This goal lies in hopes to support leadership studies specifically in topics regarding changes. Some of the academic literature discussing CE strategies is theoretically based on the traditional field of strategic management. While on the surface, this appears an appropriate starting point, it deserves recognition that traditional strategies are based on a linear economy model with linear performance indicators. These indicators do not consider that CE strategies must be valued from a different perspective. In essence, CE strategies aim not only to secure profitable business, but also to regenerate the environment and aim for long-term operations and create prosperity and social equality. Thus, CE strategies are fundamentally different than those based on a linear economy and should be approached with the key principles that CE was built upon. This shows that while there is a call for a change within the paradigm, more is needed also within the academic field to answer the needs of the change taking place and the appropriate means of approaching the situation. This in turn will guide leadership studies and leaders in companies to take appropriate steps toward the change.

Our empirical data suggests that current literature into CE strategies has its limits. To this end, while the literature attempts to illustrate the different types of strategic options to implementing CE, it does not represent the variety of the actual strategies in use. This research suggests that a key component of a successful CE strategy was a comprehensive understanding of one's own sector. This includes the appreciation of customer needs and bringing together different combos of CE frameworks to form a coherent strategy. Our empirical data also confirms the limitations of the different CE frameworks and strategies. Upon a closer look, the CE frameworks fail to capture the entire picture, thus leaving out key components of CE in regard to design, long-term orientation, the variety of service solutions, regenerative strategies, and renewability from natural processes and materials. Our case studies also highlight that while the companies we studied were at different stages of maturity in terms of achieving CE, the transition as a whole within the country is still in the beginning. This is implied by the high focus on materials-related issues, despite the companies representing different sectors. Further, this focus on materials may be due to the roots of CE being tied to industrial ecology research (Stahel, 2007). This finding aligns with the identified research streams from Finland, which also focus on materials (Hosseinian et al., 2021). Finally, the fifth case posits the importance of hybrid strategies. These strategies not only combine elements of the other distinct strategies but also act as bridges so that others within the supply chain may achieve CE. The hybrid strategies can be considered as enablers; though their solutions may appear CE-oriented, their actions via their supply chains can be regarded as important building blocks of CE. The factor of enablers is also found within literature, not as a strategy, but as a factor in data analysis (Kirchherr et al., 2017). Yet, the role of the enabler of CE has not been consistently highlighted in prior academic and managerial literatures, thus, leaving out a key aspect of CE strategies, as it is found to be an important factor yet not included in the CE frameworks. From a managerial perspective, this chapter provides insight into the different types of CE strategies that there are. Further, the chapter

uncovers how they are connected and complementary as a process toward CE. This chapter also provides a view of how to approach the CE transition from a leadership perspective and gives concrete examples of how different challenges are faced.

Going forward, numerous opportunities for future research can be identified. To begin with, we observed that current CE strategy literature is still majorly in line with the linear economy and its measurement tools. Thus, we call for more research to investigate the CE strategies of the firms and how they could be measured according to CE principles. These tools will also benefit leaders in organizations, and they can support the transition to CE on a larger scale. In addition, we found that CE strategies can be considered as a process of taking steps from linear strategies toward circular strategies. The small sample of case companies showed a slight trend toward this; yet, further research is needed. Our small case sample parallels our theory-building research design, as cases were selected to represent different CE strategies, across sectors. This research also took a look at organizations and their CE strategies; yet, CE is not the only strategy a company may follow, and further research to examine how CE strategies and other strategies are connected and support/hinder each other is needed. Going forward, studies focusing on leadership in the CE context, for example, as regards who builds and implements the CE strategies and how change is managed, are needed. An organization's strategy not only guides what they do, but also guides how the individuals within the organization view their own role and help the organization to achieve the said goals. Thus, the role of leaders is key in the transition to CE strategies. While strategies push toward a transition, leaders facilitate and manage the change. Research has shown that resistance to strategic change from managers will result in failed strategies (Agyemang et al., 2019). Therefore, further studies on leadership practices in the CE transition are needed.

To sum up, this chapter introduced the field of CE and how CE strategies have been viewed in the literature. Based on the literature review, we identified five distinct strategies, which we illustrated via case studies. In addition, the possible challenges and solutions related to these strategies were discussed. We summarize the chapter's key takeaways and provide reflection questions to support further learning and changing mindsets:

Chapter Takeaways

1. Waste as a resource—one man's trash is another's treasure
2. Natural processes do not have redundant parts, why should companies?
3. Design products for their life cycle—consider especially what happens after the life cycle
4. Question ownership—retaining product ownership improves quality
5. Service solutions support the return of materials into the circular process model

Reflection Questions

1. Think about the waste you create, and suggest what could you do with it?
2. What materials do you use most often? Do you know how long it takes for them to degrade back into nature?
3. How can we extend the life cycle of common place materials found in everyone's homes, such as textiles?
4. Consider your surroundings; what are the products that you could acquire as a service instead of buying, owning, and trashing them?
5. Acting as a role model is an efficient way of enabling change; what kind of a role model you are now? What kind of a role model could you be? Remember that small acts matter and make a difference.

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13

WHY LEADERS IN THE UNITED STATES BUILD BUSINESSES WITH PURPOSE

Denise Berger

Introduction

During the summer of 2019, Business Roundtable (BRT)—a pre-eminent association of America's leading chief executive officers (CEOs) —did something radical: it officially redefined the role of business in society, pivoting away from long-held economic drivers that centered exclusively on shareholder value and bringing into focus a broader stakeholder ethos. The entrenched shareholder orientation emanated from Friedman's "business has one responsibility—to maximize the profits of its owners or shareholders" (Carroll & Buchholtz, 2012, "Classical Economics," para. 1). BRT's shift to a stakeholder orientation broadened the commitments in and among the business community to ensure more inclusive prosperity; members pledged to generate long-term shareholder value by delivering value to customers, investing in employees, dealing ethically with suppliers, and supporting the communities in which they work.

This pivotal moment in America's private sector to reorient businesses toward stakeholder capitalism, sustainable capitalism, or capitalism with a conscience (Horovitz, 2013) has amplified discussions within the business community, and among scholars and practitioners of organizational behavior, about how and why businesses would integrate organizational purpose as a driver of stakeholder engagement and organizational success. The conversation has been bolstered by current wide-scale socio–political and economic global events over the past 5 years and external pressure on businesses to step into the broader stakeholder model centered around purpose.

Problem Statement

The shift to stakeholder value does not come easy for US businesses operating in a deep-seated cultural backdrop of individualism, which historically aligned with Friedman shareholder economics. However, increasingly humankind is aware that Earth is a finite ecosystem, with an ever-increasing population and over-burdened, limited resources (Visser, 2011). The United Nations (UN) reported in 2020 that demographics are changing rapidly with larger numbers of the global population moving far from their place of origin to seek urban areas of employment. In fact, the number of people migrating has increased by almost half in the past 20 years. Furthermore, the global population is expected to increase by two billion people in the next 30 years, and 70% of them are expected to be living in towns and cities, as against rural areas. Energy consumption is approaching unsustainable levels, with urban areas generating 80% of the world's gross domestic product (GDP) and 70%

of its carbon emissions (United Nations, 2020). In the public sector, governments as well as people in non-government agencies (NGOs) have historically shouldered the burdens of societal and environmental issues. However, their capabilities are limited by a myriad of complications, such as (a) limitations on their scope and jurisdictional authority, (b) inaccessibility of cross-border resources, (c) economic recession, (d) corruption, (e) nationalist agendas, (f) tension between legislation and free market access, (g) inconsistent business skills and lack of outcomes-driven strategies, and/or (h) budgetary constraints (Berger, 2013).

On the other hand, the private sector has a great deal to offer. Of the world's 100 largest economies, only 31 are countries and 69 are global corporations (Myers, 2016). As large-scale consumers of earth's resources, as beneficiaries of people's talent and output (Googins et al., 2007), and given the global footprint of large companies, businesses can contribute assets, innovative thinking, business acumen, and multi-stakeholder clout to participate as agents of change. The reality is, if the society does not thrive, then business will have no place to prosper (Berger, 2013). Similarly, if business does not prosper, and "if the company ceases to create and protect wealth, no matter how socially responsible it is, it ceases to be a company and will eventually go out of business" (McElhaney, 2008, p. 42). As a result, society will not thrive. Society and business are inextricably intertwined (Berger, 2013).

Despite mounting evidence for businesses to adopt a stakeholder approach and the BRT call to action, the US business marketplace has yet to hit the critical tipping point in creating necessary shared value. And, the companies that are delivering a *collective impact*—"the commitment of a group of important [leaders] from different sectors to a common agenda for solving a specific social problem" (Kania & Kramer, 2011, p. 36)—are few and far between. Part of the problem is the nature of stakeholder complexity. The other piece of the puzzle is organizational purpose.

Purpose Defined

John F. Kennedy once stated that efforts and courage are not enough without purpose and direction. The word *purpose*, as a noun, has many synonyms, such as intent, reason, focus, goal, determination, aim, aspiration, desire, direction, an end, and/or a hope (Thesaurus, n.d.). Honing the definition further, it is often used interchangeably with *higher purpose* as in an aspiration to tap into one's innate wisdom in order to contribute to humanity. "It is the gateway to engagement and motivation and the overarching driver for action" (Rosen, 2018, para. 2). Simon Sinek (2009) defines purpose as the *why* one does what they do, and George et al. (2007) speak about purpose as a *true north*, or one's *north star*. In its purest form, purpose is the deep connection to one's authentic meaning for living and is tied to one's character, core values, and spiritual goals. It represents a higher consciousness of being and the coming together of heart, mind, and soul. Purpose has a symbiotic relationship with higher consciousness, conscientiousness, accountability, and intentionality. The Greater Good Science Center at UC Berkeley (Greater Good Magazine, n.d.) notes that, "to psychologists, purpose is an abiding intention to achieve a long-term goal that is both personally meaningful and makes a positive mark on the world" (para. 1).

For an organization, it is a powerful accelerator of culture, values, strategic direction, and the ethos in everything it produces.

> Purpose . . . is something that is so deeply embedded into our experience with a brand that it becomes a feeling. We can't see it, and sometimes we can't even articulate it, but we know it's there. Purpose is complex and deep, and it's emotional over rational.
>
> *(Porter Novelli, 2021, para. 2)*

To have organizational purpose means to have articulated the *why*, to be passionate about this focus, and to be principled in the delivery of the core values as drivers of the *why*. According to bountiXP

Team (2020), a consulting firm that helps organizations align strategy with culture, purpose is distinguished from vision, mission, and values as follows: purpose "refers to the emotive reasons behind its existence. It's [the] business' philosophical heartbeat and [it] tells . . . employees and customers why they should care [and why they should support this organization above others]" ("Your Company Purpose" Section). Harvard Business Review Analytic Services (HBRAS) defines purpose as "an aspirational reason for being which inspires and provides a call to action for an organization and its partners and stakeholders and provides benefit to local and global society" (Harvard Business Review Analytic Services, 2015, p. 1).

CSR and Purpose

From an organizational perspective, if purpose is the GPS—the direction, then *sophisticated CSR* represents the plan of action and the necessary tools to get there. *Sophisticated CSR* "represents a contemporary, *balanced scorecard* approach to measuring corporate success rather than the traditional one-dimensional approach of exclusively evaluating financial results" (Berger, 2013, p. 259). The Regenerative Engaged Learning Model (RELM) is a visual representation of *sophisticated CSR* principles (Berger, 2021), whereby purpose is the driver to move an organization from merely *doing the right thing* to *doing "it" the right way* (see Figure 13.1: RELM). Underlying the strategies and approaches to *doing CSR the right way* is a hyper vigilant focus on purpose and the 4Ps—people, planet, profits, and purpose (Mootee, 2009).
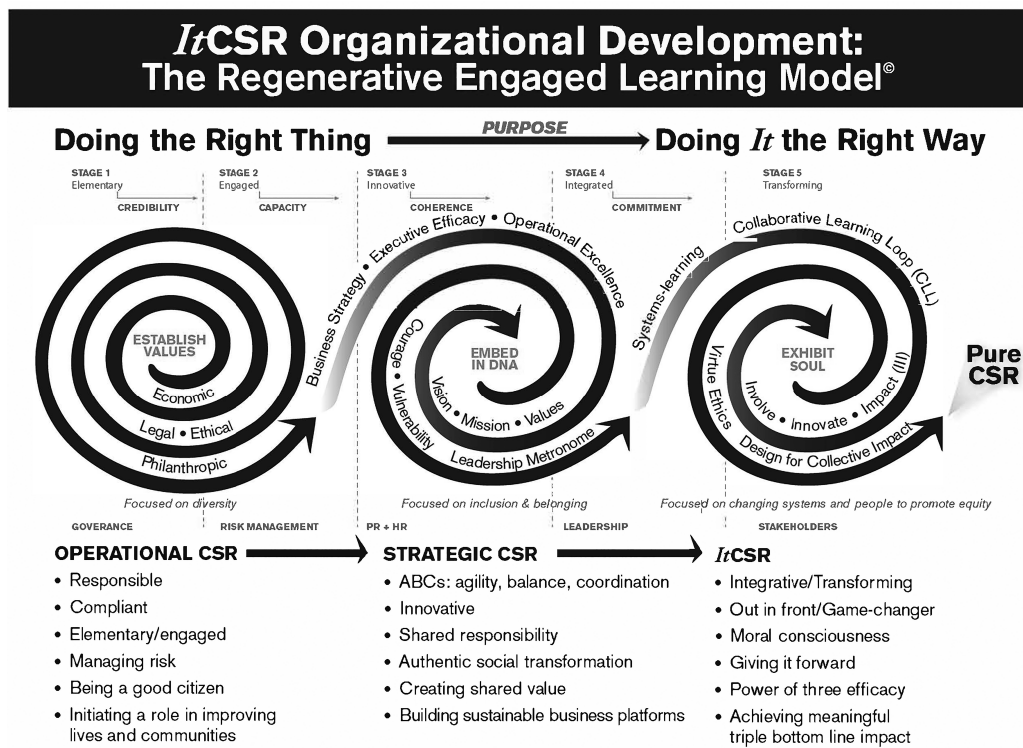
Figure 13.1 RELM Framework

Source: Berger, 2021

The Business Case

What prompts leaders to center purpose, especially if an organization was previously only concerned about profits and shareholders? The answer is Demand. In 2021, the Edelman Trust Barometer—a survey of about 17,000 people across 14 countries—found a resurgence of trust in the global business sector after the 2008 plummet and rising demand for businesses to fill the void left by governments. The survey showed that 68% believed that CEOs need to step in to solve societal problems; 66% believed that CEOs should not wait to take the lead on change; 65% of people believed that CEOs should hold themselves accountable to the public, not just their board and shareholders; 86% expected CEOs to publicly speak out about societal challenges; and over 60% of employees, workers, and consumers expect to voice objections and be able to force corporate change (Edelman, 2021).

While business leaders acknowledge this shift in power and that a strong, shared sense of purpose can help them transform their organizations and role in society, HBRAS findings showed that less than 50% of companies were run in a purpose-driven way, and the problem originates with leadership. Not enough CEOs recognize the mounting evidence for the advantages of being purpose-driven, where leaders can look toward the possibilities for improved financial performance, brand image, customer loyalty, and talent security (Berger, 2013) to become "a force for good" (Aziz, 2020).

Financial Performance

In recent decades, researchers have been studying the effects of purpose-driven practices on financial results and the long-term viability of businesses. While some scholars historically have cited inconclusive results, an increasing number of practitioners have evidence that leading with shared purpose directly benefits "the bottom line"—long-term profitability. Purpose-focused organizations produce superior results, outperform the competition, create the environment to sustain and mitigate unforeseen risks, see an increase in productivity, innovate quicker, and secure their longevity (bountiXP Team, 2020). Hubert Joly, the former Chairman and CEO of Best Buy, wrote about "firms of endearment"—companies driven by purpose—that have outperformed the S&P 500 over a 15-year period (Joly, 2021). Global consulting firm, Korn Ferry, also confirmed from a 4-year study that the annual sales of purpose-driven consumer products grew at a 6.5% higher rate than their peers. BountiXP Team (2020) cited 2018 research by DDI World that found purposeful companies financially outperformed the market by 42%.

Most recently, Goleman (2021) discussed evidence that purpose-driven companies hard hit by the pandemic were coming out ahead of their counterparts. Part of this stability and financial success among purpose-driven organizations comes from a more vigilant commitment to ethical conduct and strong fiduciary and legal governance, which translates to less volatility and risk exposure, reduction in waste, more effective spending, maximization of efficient resources, and a holistic analysis of the supply chain that affects a balance sheet (Berger, 2013). Furthermore, purpose-centered organizations are better able to meet the global requirements for transparency and accountability, such as the Global Reporting Initiative (GRI) standards and the UN's Sustainable Development Goals (SDGs), which are upheld by over 13,000 companies across 161 countries (United Nations Global Compact, 2021, para. 3). Even the US investment community is raising the bar for companies. Funds comprising of highly sustainable companies are becoming popular, and purpose plays an integral role in the evaluation. Large-scale investors, like Larry Fink, who runs Blackrock, publicly and officially have supported the idea that purpose and profit are not in conflict but rather are inextricably linked (FSG, Shared Value Initiative, 2020).

Being purpose-driven also aligns with taking responsibility for and being able to pivot from missteps. Porter Novelli (2021), a public relations firm, reports that 70% of respondents surveyed were willing to defend a purpose-driven business, and 72% were willing to forgive one for its mistakes.

When an organization is practicing sophisticated CSR, it is better positioned to respond during a crisis and financially weather a decline. Joly (2021) confirms,

> [P]utting purpose and people at the center is not a luxury reserved for good times. It is even more crucial for leaders to stay the course during challenging crises like the pandemic, which test the spirit and humanity of purposeful organizations.
>
> *(Purpose and People Section, para. 1)*

Market Reputation

In 2011, the Edelman Trust barometer found that "transparency and honest practices" and "a company I can trust" were the two factors in determining a company's reputation. "Financial returns" were last (as cited in Mainwaring, 2011, p. 16). This was no more apparent than in 2020. "The corporations that will thrive coming out of the pandemic are those that will treat customers as human beings with needs, not walking wallets . . . They will contribute to their communities in a way that aligns with their noble purpose" (Joly, 2021, p. 10).

In 2018, a study by Porter Novelli/Cone Communications (Novelli/Cone) highlighted purpose as one of three critical dimensions to brand reputation. They coined "the purpose premium," noting a 5.6 times higher growth rate for products marked as sustainable than their counterparts. BBMG/Globe Scan's research on GenZ—the most influential market segment today—found that over 90% of those surveyed become more motivated and loyal to a company as it becomes more socially and environmentally responsible (as cited in Sustainable Brands, 2021). Seventy-two percent of GenZ respondents in the United States take a company's purpose into consideration when shopping, 75% will do the research to learn if the company is "walking its talk," and 85% will say they will share a positive opinion if the company is doing good (Porter Novelli/Cone, 2019). Finally, GenZ is three times more likely to believe that businesses have an obligation to society (BBMG & Globe Scan, 2019, as cited in Business of Purpose, 2020).

Porter Novelli's (2021) report in 2021 again makes a case for purpose: a) purpose creates mental connections that inspire broader good will; b) purpose brands trigger beneficial actions that have a positive effect on brand reputation; and c) purpose connects with customers on an emotional level that drives impulse and purchasing (Porter Novelli, 2021). Purpose also guides an organization to identify its target audience; this in turn fuels customer loyalty and on-going synergy with a solid customer base (Taylor, 2020). Deloitte's findings also revealed 30% higher levels of innovation among purpose-driven organizations (Deloitte UK Consulting, 2020). Nearly all 474 executives surveyed by HBRAS believed that a strong sense of shared purpose strengthened decision-making and strategy and led to the delivery of higher quality goods and services (Harvard Business Review Analytic Services, 2015). Last, the Kantar Purpose Study found that brands with a highly perceived positive impact have a brand value growth of 175% over a 12-year period, more than twice the rate of other brands (Kantar, 2020). Porter Novelli (2021) posits that purpose connects to brand attributes of responsibility, compassion, inclusion, ethics, and eco-friendliness, in contrast to functional attributes like high quality, affordability, practicality, reliability, and convenience. The statement made by Saatchi and Saatchi's CEO describes the difference and is still true today, "the brands of the future will each have a purpose and that priceless competitive advantage which comes from doing the right thing *when no one is looking*" (as cited in Werbach, 2009, p. 74).

Winning the Best Talent

Barsade and O'Neill (2014) discovered something extraordinary from a survey of 3,200 people working in a wide range of industries. They found that people universally experienced greater job

satisfaction and held themselves more accountable in their work when they experienced "compan-ionate love" (versus romantic love). The study revealed that a work culture where employees felt free to express themselves, collaborate with one another, and show compassion and care toward each other resulted in improved moods, better client outcomes, and feelings of joy and pride (Bar-sade & O'Neil, 2014). The results connecting employee satisfaction with purpose are profound. In the HBRAS study, 89% of respondents reported that companies with a shared sense of purpose have greater employee satisfaction, and 84% believed that businesses with shared purpose would be more successful in transformation efforts (Harvard Business Review Analytic Services, 2015, p. 8). In 2015, Bain & Company reported that employees were four times more likely to put effort into purposeful work and determined that if the productivity level was 100% for a satisfied employee, then it was 144% for an engaged employee, and 225% for a purpose-inspired employee (as cited in Business of Purpose, 2020). Still further, Achor et al. (2018) found that 90% of over 2,200 American professionals surveyed across 26 industries, at varying pay levels, company sizes, and demographics, would trade a percentage of their earnings for greater meaning at work.

When profits are the priority above all else, leaders erode the very essence of human motivation (McLeod, 2016). Joly (2021) continues:

> The link between personal and collective purpose and how much people are willing and able to invest themselves at work is well-documented . . . and, when coupled with a sound strategy anchored in a noble purpose, results in extraordinary performance. This is human magic.
>
> *(p. 8)*

The evidence that employees prefer purposeful work is only growing as a generational shift in the ranks of business takes place. Within the next 5 years, the Millennial generation will make up 75% of the workforce globally (Porter Novelli/Cone, 2019) and will move into leadership positions. Smith and Turner (2017) reported that two out of three millennials were drawn to the company for which they work because of the organization's purpose, and four out of five millennials were dissatisfied with a work culture that lacked purpose.

HBRAS found that more than 80% of 470 executives agree that businesses with integral purpose will have both greater employee satisfaction and have greater success with change initiatives (Harvard Business Review Analytic Services, 2015). Yet, again, less than half have substantially integrated purpose throughout their organizations (FSG, Shared Value Initiative, 2020), creating a marketplace disconnect between intent and practice that could make or break a company's efforts to recruit the best talent. In today's job market, hiring managers have to cater to potential hires (Kelly, 2021), and if applicants are not inspired by an organization, they feel empowered to look elsewhere. While there are always barriers and excuses to building purpose-directed organizations that include short-term shareholder pressure, system infrastructure limitations, misaligned performance incentives, and a culture that allows middle managers to "opt-out," leaders who prioritize purpose will be market leaders (Harvard Business Review Analytic Services, 2015).

The Moral Case

While the evidence in the *business case* for purpose is mounting, especially among business leaders who want or even need to have justification (for board members and shareholders) for building strategies defined by purpose, obviously something is still missing to create the disconnect between intent and practice. To bring this point home, according to Mercer's 2018 global survey of over 7,000 respondents, only 13% of employees believe their organizations are purpose-driven. The business case, alone, should be enough. However, arguably, the missing ingredient is the *moral case*,

otherwise known as the "case for corporate soul." The moral case comprises elusive, complex, and qualitatively focused arguments. Skeptics argue that a central (higher) purpose is impossible for an organization to capture, and concepts of corporate soul and morality are ridiculous for inanimate objects (Berger, 2013). Additionally, as an individual concept, morality is not absolute and therefore should be left only to intellectual investigations among philosophers. Furthermore, there are no metrics to capture a return on investment for exceptional morality.

However, is it not curious that people tend to universally know when an organization's moral compass is missing? This question serves as the basis of the concept of corporate soul. Bolman and Deal (2003) link corporate soul to "a bedrock sense of identity, a deep confidence about [what the company is], what [the organization] cares about, and what [the organization] deeply believes in" (p. 396). While people sense its presence or its absence, it is a construct that is contextualized by the norms within a culture. Technically, it might be accurate to say that corporations are inanimate and therefore do not have consciences. Nonetheless, it is important to consider that people have consciences, and organizations comprise a collection of people. Core ideologies brought forth by individual members, such as virtuous responsibility, social ambition, and regenerative legacy, can permeate structures, systems, and the DNA of an organization for generations, forming a collective corporate soul (Bolman & Deal, 2003).

Virtuous Responsibility

Fans of corporate soul posit that organizations are the collection of every soul coming together under a common set of values and aspirations and "whose products, processes, business models, and management philosophies are based on the idea of a future in which business operates more and more like other living systems of nature" (Senge et al., 2008; Business With A Mission Section, para. 2). Wheatley and Kellner-Rogers (1998) and de Geus (2002) have studied organizations as living systems and cite that all living systems function with a sense of shared significance and the strength of the spirit to be free and create and develop organically and iteratively (as cited in Berger, 2013). The construct of an organization being a living system is particularly relevant now as the value of a business moves away from the Industrial Age's understanding of business that was tied to physical assets (Senge et al., 2008 as cited in Berger, 2013) and toward a more expansive definition that brings together intellectual property created by the organization's members (Handy, 2002), drastic changes in fluidity of work, and heightened digital connectivity that have forced organizations into having an iterative people-centric mindset.

The essence of a living system is continuous change. When it is tied to virtue, it is grounded in Aristotle's notion of eudaemonia—the idea of a flourishing society, "wherein the basic needs of autonomy, competence and relatedness are necessary to create a state of well-being" (Berger, 2013, p. 68). Birch (2008) contextualizes eudaemonia at work and "[encourages] us all to engage in 'reinventing the corporate spirit,' recognizing that 'the key to sustainable success in the world today . . . is provided by some of our most ancient wisdom" (p. 26). Cameron et al.'s (2003) seminal work on positive organizational scholarship (POS) is instrumental in applying the principles of eudaemonia at an organizational level; these principles are driven by responsible leadership and dependent upon moral excellence and virtue, not as "a product of social convention but a basic element of the human condition" (Cameron, 2011, p. 27). Furthermore, responsible leadership draws upon Aristotle's beliefs in praxis of virtue—that one develops practical wisdom for sound decision-making, not through studies about virtue, but by doing virtuous things.

Indeed, the lure of corporate soul is noble, maybe aspirational, and unable to be quantified. However, a purpose-driven leader is, in fact, in the space of practicing virtuous responsibility and striving for a state of eudaemonia. Furthermore, the person who exercises virtuous decision-making becomes wiser and more discerning, which in turn fuels the efficacy of their virtues. Garland

et al. (2010) affirm Fredrickson's broaden and build theory that positive actions broaden cognitive and behavioral responses to create an upward positive spiral. Furthermore, as one leader flourishes, they prompt other leaders to improve their knowledge, create opportunities for others to flourish alongside them, elevate human consciousness, and build the space and momentum for innovation to develop into collective wellness in society and the economy. The result is a virtuous cycle that, as Graham et al. (2011) notes, creates "moral systems [that] are interlocking sets of values, virtues, norms, practices, identities, institutions, technologies, and evolved psychological mechanisms that work together to suppress or regulate selfishness" (Broadening Section, para. 2). This virtuous cycle extends well into the future. The principle of *circularity*, otherwise known as *circular wisdom*, is the idea that what one puts into the system today pays off exponentially in the future in good ways for others, as well as for the original source, and that energy builds on itself (Visser, 2011).

Social Ambition

Leaders who ascribe to the moral case for purpose exhibit a personal ambition to apply their individual and organizational resources to solve social and environmental problems. What is social ambition? Traditionally, ambition has been associated with a drive for power, prestige, influence, and/or money, while social ambition is often misconstrued as the desire to acquire a certain social status higher than the one held presently. In today's digital economy, it is associated with likes, followers, shares, reposts, and status. Thus, social ambition can be linked to superficial goals and materialistic gain (Gazelle Advisors, 2021). While this type of climb involves the search for proximity to refinement and nobility, it often comes with less-than-noble tactics of acquisition. In fact, it may come at the expense of the person's values or virtues and the superficial and performative pursuits to ascribe to the social norms of the desired class at all costs (Bezzina, 2008).

Instead, social ambition in the context of leadership and purpose is something else entirely. Gazelle Advisors (2021) define it as, "as a leader's inner, intentional drive to create positive meaningful impact in the world, born from an intentionality to merge the external business landscape with the internal moral draw toward higher purpose" (n.p.). Opposite of hypocrisy, which comes from the Greek word to "mimic," social ambition is a deep-seated, genuine, heart-felt, soul-based drive (Gazelle Advisors, 2021). A socially ambitious leader is highly skilled in collaboration and authentically humble. They do not carry any airs of a hero-complex but rather understand the necessity of a collective will toward betterment.

Socially ambitious leaders ascribe to management consultant Mary Parker Follett's 1924 principles of organizational reciprocity. They lead with her seminal concept of "power with" versus "power over" (Caramela, 2018). They follow a shared leadership, distributive power, approach, described as a "simultaneous, ongoing, mutual influence process within a team that is characterized by 'serial emergence' of official as well as unofficial leaders" (Ensley et al., 2006, p. 218). This shared leadership approach is paired with two other ideas: Cashman's (1998) inside out leadership which relies on the essence of a person's character and the authenticity of the whole person in all actions and decisions and Hollander's (2008) Inclusive Leadership framework of balancing competition and cooperation using the *Four Rs* of respect, recognition, responsiveness, and responsibility. Socially ambitious leaders care about the dignity of all people, and creating opportunities for people and communities to reach their full potential (Gazelle Advisors, 2021).

Generatively, social ambition originates in the combination of extrinsic and intrinsic motivators. The extrinsic motivators arise from a desire to meet the growing external demand for organizations to step up and build profitable businesses that also center concern for overall well-being (Deloitte, 2019). Intrinsic motivators are derived from one's strong internal moral compass to do the right thing, one's commitment to a set of virtuous core values, and one's desire to be a part of creating shared value between the different pillars of society. When a leader is in a position of influence—through

authority, prestige, and power—social ambition is the differentiator between someone leading with one's heart, nurturing one's soul, and creating a collective will toward a future that looks better than the present, versus someone who only acts in performative ways or has a grandiose belief in themselves to be some kind of savior of humanity. The discipline of increasing one's social ambition moves one past the default settings of decision-making that are driven by fear, anger, and frustration and are largely focused on one's own frame that positions oneself as the center of the world (Wallace, 2005). Socially ambitious leaders are "resilient, learn from each changing landscape, and know that the objective is not to win, but rather to keep playing" (Thomas, 2019, para. 5) long-term.

Regenerative Legacy

Regenerative legacy is grounded in the principles of humility, kindness, self-awareness, and common courtesy. Leaders who believe in regenerative legacy care about leaving the world better than how they entered it; they ascribe to the ancient Greek proverb: a society grows great when old people plant trees whose shade they know they shall never sit under (Berger, 2013). Leaders who are motivated by regenerative legacy rarely are egomaniacs who pursue fame or personal gain as a priority; quite often, these leaders do higher-level purpose-driven work quietly. The trees are possibly planted with no inscription to them; nevertheless, their roots grow, the system develops, and the ethos of the environment is changed for the collective good. Their legacy may or may not be captured in the annals of history, and it may or may not be widely known, but it is the kind of legacy that is ever-present and somehow inspiring others around them to build their own legacies that influence generations to come. Even when a leader's legacy is highly visible, game-changing, and a force of disruptive change which propels the entire marketplace into an entirely new behavior, purpose-driven leaders have a high moral code and emotional and social intelligence. That the fundamental foundation on which a leader builds an organization is to do no harm, moral regenerative leaders have the proclivity to create something eudaemonic and enduring, intentionally built by these leaders to outlast any one person.

Conclusion

Today, leaders are being given a rare opportunity—with permission as well as by pressure—to reframe the way business is conducted. Dov Seidman, founder of LRN, a company that provides advice and education on ethics, regulatory compliance, and corporate culture, recently commented,

> Political, social, environmental, biological, human, ethical and moral issues that were once considered tangential to the business agenda are now every day considered inescapably at the center of the business agenda. I think it is fair to say that the pandemic has only accelerated the fusion of all the things that we kept apart from business in our personal lives.
>
> *(as cited in Murray & Dunn, 2021, para. 7)*

The business case—tactical, quantitative, and arguably substantial enough to be irrefutable—will not do the job of firing up the collective corporate soul to do the right thing toward collective impact. As Michelle Alexander posits, "without a moral or spiritual awakening, we will remain forever trapped in . . . games fueled by fear, greed, and the hunger for power" (as cited in Livingston, 2021, p. 176). When it comes to society, humankind, and a business landscape that can and should respect, protect, and preserve our awe-inspiring ecosystem, the moral case to lead with purpose is a compellingly vital partner to the business case.

Society is at an inflection point; the pandemic has blurred the lines between work and life as well as among employees, consumers, and stakeholders. In May 2021, Edelman's Trust Barometer

revealed that the majority of people in every country surveyed believe that today's complex societal and environmental issues will not be surmountable without businesses' involvement, and a 30% increase in this point of view is a direct result of the pandemic (Edelman, 2021). By 2025, there will be five generations of people working together (Parker as cited in Brown, 2021). The Millennial and GenZ generations of consumers and employees alike demand a better corporate ethos, one that reflects culturally intelligent, purpose-centered, mindful, and yes, moral behaviors. By 2045, the population that identifies as being White will move into a minority position in the United States, making the demand for ethnic and racial equity crucial to the nation's growth (Frey, 2018). Artificial Intelligence (AI) will dominate all modes of design. Dramatic environmental effects from climate change are arguably their own kind of global pandemic. As such, climate change has far-reaching implications on the sustainability and viability of future generations; the damage to the planet is at the risk of being irreversible. Arguably, these leadership challenges are fraught with intractable complexity. The leadership opportunities lie in the centering of purpose. Purpose is the driving force behind the efficacy of multi-stakeholder collaborative and innovative endeavors that yield collective impact toward solving these complexities (Kania & Kramer, 2011). On the path toward mutual prosperity, organizational purpose is not only the inspiration, but also the proverbial rudder.

Some argue that there should be no need for *the business case* for purpose; the *moral* case should be enough for anyone to engage altruistically in preserving Earth and humankind. The business case for leading with purpose is rich with explanations, evidence, research, and justification and provides ample external motivation for leaders to build purpose-driven businesses. Yet, relative to the possibilities, purpose-driven organizations are too few, and the adoption of a purpose mindset is slow. It is apparent that relying *only* on the business case and its external drivers limits the reach, scope, and impact of how organizations can influence the shape of tomorrow. To be fair, relying *only* on the moral case might not yield optimal 4P results either. Instead, it is the combination of the moral case and the business case that yields optimal possibilities for organizational and societal success. To bring the two cases into multi-dimensional focus means to balance the US cultural values of achievement and competition with their opposite values of collective good. For every organization, it will mean a unique journey of complexity, continuous transformation, addressing imperfection, and adopting an agile learning mindset. What we can predict with fair certainty is that purpose is an empowering differentiator in the success, longevity, and virtue of an organization. What we know is that leadership plays the most crucial role in the purpose-driven business model and in the lives of tomorrow. Believing in something is the noble accelerator that fosters stakeholder commitment, activates passion and loyalty, rallies people to build a better tomorrow together, and yields regenerative mutuality of outcomes.

Chapter Takeaways

1) Mounting evidence that businesses with purpose outperform their peers is accumulating almost daily, increasing the business imperative for purpose.
2) *Sophisticated CSR* is an essential organizational development framework for embedding purpose throughout all aspects of a business in ways that lead to stakeholder outcomes.
3) There are three main points that comprise the business case for purpose: sustainability of financial performance and longevity of the organization, marketplace and brand reputation, and winning the best talent.
4) The business case, alone, will not lead organizations to succeed in fully embracing a noble purpose; this necessitates the application of the moral case, despite it being more elusive and complex. Similarly, the moral case is not fully effective without activating the business case. It is necessary for leaders to lean into both cases, in tandem.
5) There are three main points that comprise the moral case for purpose: virtuous responsibility, social ambition, and regenerative legacy.

Reflection Questions

1) If you were presenting the arguments for purpose to a boss, which angle do you believe makes the most sense—the business case or the moral case, and which point would be the most compelling to them?
2) What do you think about the author's argument about the generational differences in consumer expectations of business?
3) Can you name a company that is purpose-driven and applies the principles of *sophisticated CSR* especially well?
4) Give an example of a company that needs to center purpose as a matter of urgency.
5) What aspects of the moral case you may find problematic for businesses that are multinational?

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14

MINDFUL CHANGE MANAGEMENT FOR DISRUPTIVE ARTIFICIAL INTELLIGENCE

Wenli Wang and Larraine Brandt

1. Introduction to AI

Decades after Alan Turing (Turing, 1950) famously raised the question—"Can machines think?," increasing computer power combined with voluminous data has enabled Artificial Intelligence (AI) applications to spread like wildfire around the globe and across industries, such as digital marketing, transportation, healthcare, and others. The *Encyclopedia Britannica* defines AI as "the ability of a digital computer or computer-controlled robot to perform tasks commonly associated with intelligent beings" (Britannica, n.d.), whereas, the intelligent beings are those who can adapt to changing circumstances. Amazon, named by Gartner as one of the top leaders in cloud-based AI (Bala et al., 2021), not only runs its own internal operations with AI, but also offers a suite of AI products to business clients. Amazon defines AI as "the field of computer science dedicated to solving cognitive problems commonly associated with human intelligence, such as learning, problem solving, and pattern recognition" (Amazon, 2022). Under these practical definitions, businesses are finding new ways to apply AI in their own domains, enabled by readily available AI platforms, advances in AI algorithms, increased networked computing power (e.g., cloud-based CPUs and GPUs), and massive real-time data access.

Artificial Intelligence represents a transformational technology (Chui et al., 2018), enabling machines to accomplish many of the tasks which formerly required humans. These tasks utilize different types of AI algorithms to solve increasingly sophisticated problems. There are four types of AI: "reactive machine," "limited memory," "theory of the mind," and "self-aware" (Hintze, 2016). The "reactive machine" can respond to stimuli but does not have the ability to "learn" due to a lack of memory. IBM Deep Blue in the late 1990s is one example of a reactive machine. The "limited memory" AI can "learn" from historical data stored in memory and infer insights to support future decision-making. *Machine learning* (ML) belongs to this type of AI and is applied throughout the industry. The "theory of mind" AI can interact with intelligent entities, either humans or robots. Artificial emotional intelligence reads and reacts to complex emotions; this is one example and is still under development. The last type of AI is "self-aware," where there is self-awareness of emotions, beliefs, and desires, like human emotion. In the movie, "A.I. Artificial Intelligence" (directed by Steven Spielberg in 2001), the robot son, David, desired love and developed his own abilities, pursuing a pathway to love and becoming an apparent real son to his human mother, Monica. This is one example of "self-aware" AI and represents the pinnacle of AI objectives, that is, passing the

Turing test for general artificial intelligence by successfully imitating humans, whereby a person cannot discern the artificial intelligence from human intelligence.

Machine Learning, as a "limited memory" AI, has three subsets: *Supervised Learning* (SL), *Unsupervised Learning* (UL), and *Reinforcement Learning* (RL) (Machado, 2016). SL requires human intelligence to label the dataset. *Classification* is a typical SL problem. For example, with SL, utilizing labeled cats in training images, machines may be trained to recognize cats in images; machines are then able to categorize cats in additional images. Similar classification applications range from the simple recognition of individuals in family photos, traveler verification, policing uses of facial recognition, identification of medical abnormalities, to self-driving vehicles.

Clustering, somewhat like classification, sorts the data into clusters. The algorithm sorts according to patterns typically hidden from humans examining the same dataset. Clustering is a form of UL. However, unlike classification (where the user has determined the classification groups by labeling), with clustering, the algorithm sorts the data but provides no indication of why it was sorted as it was—leaving the user to determine the meaningfulness of each cluster. *Recommendation* systems can be based on classification systems, clustering systems, or both. After identifying customer segments, preferences, behaviors, or patterns for information retrieval, a recommendation can be made based on purchases by customers with similar sales and interest profiles.

RL uses environmental feedback to iteratively modify the parameters of the algorithm to optimize the objective. It is currently being evaluated in autonomous vehicles and drones. For example, drones are being assessed for home delivery of medications, snacks, and gifts (Zhongming et al., 2021). Another example is the Google's DeepMind AI algorithm, which is being used to optimize cooling and conserve energy at their data centers, resulting in a 40% reduction of energy spending (Nanalyze, 2018).

Continuous estimation algorithm belongs to regression methods and is used in forecasting scenarios such as weather, pricing, demand, sales, or public health. It may be used either as a supervised method, an unsupervised method, or reinforcement learning.

2. Disruptive AI Calls for Mindful Change Management

The combination of AI algorithms with real-time big data enables the accomplishment of tasks not possible by humans, simply because the real-time big data is too large for a human being to process within an available period of time. Several examples will be discussed next. For example, in the transportation field, current road data is collected in real time by sensors on the roads and analyzed by AI algorithms so that traffic can be rerouted immediately, speeding the transport of people and goods (Yang et al., 2020). In the medical field, cough data can be analyzed by a smart phone app in real time, providing each user with diagnostic information—without a visit to a lab or a diagnosis by a doctor (Mukhtar et al., 2021). In China, United Aram Emirates, and several other countries, smart helmets have been deployed by police to scan temperatures of up to 200 people in a minute and identify people with high temperatures up to 5 meters (16 ft) away as potential carriers of the Coronavirus (Reuters, 2020).

Human intelligence and artificial intelligence serve to reinforce one another. As AI algorithms uncover hidden information and knowledge, the human mind is able to absorb, discern, and grow from that knowledge and utilize it in the development of more intelligent systems that produce improved results.

AI is a disruptive technology that has created new products, markets, business processes, and value systems. It has challenged human intelligence to a degree unmatched in history. For the first time in history, machines have beaten the human experts, such as a world–class chess master and a Go grandmaster (Koch, 2016). Medical diagnostic AI algorithms are proving more accurate than human radiologists. The mRNA vaccination development proved to be the fastest-developed vaccination

in history. AI was utilized to examine millions of data points during the vaccine clinical trial, which accelerated its development and could not have been accomplished through strict human examination (Park, 2021; Reader, 2021; Castellanos, 2021).

New intelligence is being continually created and requires changes for businesses and individuals. These changes affect all levels of society and business. Executives, managers, and employees are impacted. Will they accept and adapt to these changes or resist them? For example, how will the experts (such as chess masters) and knowledge workers (such as radiologists) face the challenges brought about by AI? Will they embrace and adapt the new technology and improve their skills and abilities? Or, will they reject it and turn from its promise of greater insight and ability? If knowledge workers feel challenged by the new technologies, how will the blue-collar laborers feel when their jobs are replaceable by robotics? When employees are fearful, how will change management be implemented by executives and managers?

When a technology is disruptive to an industry, as AI is proving to be, how can executives, managers, employees, and society members at large overcome their initial reticence and develop its usefulness to its full potential, thereby benefiting themselves, their shareholders, and society? Mindfulness applied throughout the organization aids in change management and in both the organization and the individual becoming more resilient. Practicing mindfulness in the workplace enhances an individual's ability to interact with others, maintain perspective, and attune oneself to the emotions of themselves and others. Mindful change leaders need to focus on building capacity regarding AI, both in their technologies and their people, not expecting the perfect instant implementation of AI, but developing a suite of AI applications that can combine to provide unparalleled insights and intelligence.

Technology changes should include accessibility to external and/or internal AI platforms and algorithms, fast computing resources (such as GPUs and large-capacity memories), and relevant big data that are easily processable and properly labeled. The skills of employees require augmentation, either by hiring or educating employees with data science and analytics skills. Not only mindful change leaders, but also knowledge workers and blue-collar laborers need to practice more self-awareness and self-care to increase the resilience facing the ambiguities often encountered in AI change.

Mindfulness also involves acceptance and non-judgment of the present-moment experience (Schuman-Olivier et al., 2020). AI is challenging, and projects require agility. Everyone involved needs to be accepting of present obstacles and be ready to adapt as required. High future expectations may lead to high levels of disappointment and frustration for all stakeholders involved.

While AI is promising, it is not ready to be productionalized immediately. There are many obstacles yet to be overcome. It is not as simple as switching from a gas-powered car to an electric vehicle or switching from on-premises storage to cloud-based storage. It is far more complex and involves multi-domain expertise. It requires time for the labelling and analysis of big data. It takes time to build and fine-tune AI models. Time is required for an understanding of the AI outputs necessary for business decision-making. It also needs multiple perspectives of human wisdom to avoid the pitfalls of AI, such as building in hidden bias.

The increased reluctance of domain experts and blue-collar employees to share their knowledge out of fear of employment loss is a common reaction to the development efforts of AI. Outside of the organizational environment where systems are being deployed around the general public, there is fear about the uses of AI disproportionately targeting some groups over others for negative impacts, such as finance, policing, and jobs sectors (Eubanks, 2018). Third World Nations are concerned about the impact of American corporate cultural values on AI systems, as the big American companies hold a preponderance of the data that enables AI systems to function. Will the cultural values of societal systems around the world crumble from pressures generated by systems which do not embody those values?

While there is no guarantee about what future events will or will not occur, one thing is certain: the human element is critical in the initial development and the delivery of ongoing benefits as AI systems are placed into service. As societies adjust to the opportunities afforded by AI and the related accelerating pace of change, new skills are required at all levels of organizations. Executives must quickly identify emergent market opportunities and adapt entire businesses to the new challenges. Managers must improvise to accommodate the realities inherent in the change. Employees must develop new skills, abilities, and talents to ensure their marketability going forward. A mindful approach to change enables the individual at any organizational level to perceive and examine the opportunities of the present moment.

Questions are being asked at all organizational levels regarding the implementation of AI systems. Is AI accountable, fair, and transparent? Is there a right of redress for those who feel summarily disenfranchised by the black box of an AI algorithm? Are robotics and autonomous systems to be considered as electronic persons? What are the legal rights of an AI system embodied in a robotic worker, and how do those contrast with the protections for live human workers? Who is responsible for the damages which may be inflicted by an autonomous intelligent system? How can executives establish an environment which embraces the benefits of new technologies while increasing shareholder value? How can managers facilitate the transition from old, reliable methods to newer capabilities, while recognizing the value and limitations of each? How can domain experts and other employees prepare for the certainty of change? These questions do not have definitive answers at this time since AI is still an emergent field. Mindful change management at all three organizational levels is discussed next through examples to demonstrate some of the perspectives leading to more intriguing thoughts.

3. Mindful AI Change Management at the Executive Level

Mindful change management for AI systems is a challenge for executive leadership. It is important to maintain multiple perspectives of the company mission, vision, and strategy, while recognizing and working with the existence of ambiguity inherent in complicated AI projects. Because of the complexity and the uncertainty involved, AI projects also require unwavering commitment and continual resources, while being attuned to employees and stakeholders. Self-care and self-awareness are particularly consequential at the executive level because executive presence and demeanor have a far-reaching effect on employees and shareholders.

Executive Commitment

Executive commitment to the implementation of systems incorporating AI in the transportation industry is well illustrated in the research and development of autonomous vehicles. Despite well-published casualties related to autonomous vehicles operation, autonomous vehicles appear unstoppable. Utilizing big data and several forms of AI, autonomous vehicles offer the promise of more "free time" to passengers, freeing them from the necessity of maintaining a constant state of alertness while driving. Autonomous vehicles promise to provide new mobility and independence options to differently abled individuals (Favarò et al., 2017). Fleets of autonomous vehicles may provide taxi service, freeing drivers from the expense and hassle of owning and maintaining a vehicle, while offering all of the benefits of traveling wherever and whenever they so desire. With round-the-clock availability, autonomous vehicles provide additional options for passengers: easing road congestion, reducing emissions and energy requirements, and reducing the necessity for parking spaces (Othman, 2021).

However, the business and technical implications of autonomous vehicles are still being developed. No new technology marches to the forefront of the market without overcoming obstacles,

and its implementation is where executive commitment is required and demonstrated. In the case of autonomous vehicles, the technical details of the algorithms used are being both developed and refined. The safety implications are being explored by companies developing the technology and lawmakers. Government representatives are struggling with regulating a new industry (NCSL, 2021). And public perception wavers with every new report of an accident involving an autonomous vehicle. For instance, Uber's Chief Executive Officer, Dara Khosrowshahi, confirmed his commitment to the autonomous vehicle program to the public when an Uber vehicle participating in the company's self-driving pilot program inadvertently struck and killed a pedestrian (Clifford, 2021). He accepted the setback and confirmed the incident as one misstep on the path to the eventual safety and ubiquity of autonomous vehicles (Clifford, 2021).

A mindful executive accepts that each of these setbacks is a waypoint on the road to a successful implementation. In spite of setbacks, executives clearly communicate their vision to the Board of Directors, their leadership team, and their employees. They establish a dialog with lawmakers, not presenting a one-sided version of the technology, but truthfully acknowledging its shortcomings and failures and efforts to overcome these—not only through efforts by their own company, but that by other companies within the industry as well. Whenever possible, they speak out regarding public concerns about the implications of the new technology. And they are committed to accommodate the bumps, potholes, and detours in the road to acceptance, maintaining sight of the eventual destination: the implementation and acceptance of a groundbreaking new technology that will alter the current path of transportation. Their vision remains fixed on their destination. Their strategy from the beginning includes multiple perspectives involved with complex social–technical challenges. As they begin such a project, they are self-aware of the challenges to be faced. Expressed through an executive presence, they ensure the public and other related stakeholders are aware of these challenges as well, and they provide pathways to address them in a timely and positive manner, leading toward the eventual destination—the adoption of autonomous vehicles industry and world–wide.

Executive Vision and Strategy

Executive vision and strategy are being demonstrated in the healthcare field throughout the Covid-19 pandemic of 2020–2021. AI offers many opportunities, including diagnostic abilities and robotic surgeries, even prior to the pandemic, because healthcare is a field rich in data and in AI research. AI has been brought to the forefront of solutions tackling new issues brought up by the recent pandemic. One such solution was an application which evaluated the cough of users to diagnose Covid-19 (Imran et al., 2020). This application was not a clinical–grade testing tool. Rather, it represented an application that could be utilized by people anywhere, at any time, without the intervention of a medical professional, allowing for widespread diagnosis of Covid-19. In this way, large swaths of the population could be tested.

Executives may have challenges in technology. Users would provide three 3-second samples of their cough, which the app would analyze for the presence of Covid, rather than 30 other types of medical problems related to coughs (Alqudaihi et al., 2021). Such a diagnosis on the Covid cough is enabled by AI algorithms, which were used to analyze the electronic signature for multiple coughs. Human ears were incapable of discerning the subtleties of cough differences, but machines were able to identify the nuanced differences. The possibility of alerting individuals of their Coronavirus status prior to being formally tested represents a significant advancement for curtailing the spread of the disease. Knowing their status, users could voluntarily self-isolate and/or seek professional medical treatment, aiding in both the management and tracking of the disease.

Executives at companies developing this or similar apps have the potential to develop tremendous goodwill with government officials, overworked medical professionals, and the general public by providing such an app. The app enables screening for anyone, anytime, and anywhere. It addresses

the shortage of testing facilities and protects health care professionals from unnecessary exposure. It minimizes the covert spread of the disease. If desired, it could complement temperature testing at airports and borders. While protecting the individual's privacy, the samples may be tagged with space and time characteristics so that the geographic spread of the disease may be tracked over time. Those samples would represent a rich source of audio data that could be mined for additional product development. In addition, apps are relatively inexpensive to install and utilize.

A mindful Executive would keep the potential for new products and new markets at the forefront of communications with Board Members while controlling existing development costs. Executive communications would focus on the social good available through such a product while protecting individual privacy. A mindful Executive would utilize the opportunity to seek new partners for the development of new products, new markets, and new customers. At the same time, the Executive must be mindful of the potentials of such an app and work with related stakeholders, such as the CDC and/or the FDA. AI is a powerful tool, offering solutions in a challenging time of ambiguity. A mindful Executive's vision recognizes that AI power is the cornerstone for timely solutions during a time of societal turmoil. This has ignited the research and development of AI solutions during the global pandemic.

4. Mindful AI Change Management at the Managerial Level

Mindful change management for AI systems requires managers to adapt to expanded diverse team-work and dynamic challenging processes. The management needs to plan, organize, delicate, guide, and oversee the teamwork throughout the processes involved. The Manager should understand the full range of capability for the existing AI technologies (Li et al., 2021) as well as the human element of AI development. The Manager not only needs to communicate that effectively to executives and employees but also needs to organize and oversee hybrid human and machine teams and business processes. And, the human element, in the form of lateral managerial relationships, may provide a fertile ground for the discussion of novel team composition and processes, as well as the identification of original opportunities. Establishing and managing diverse new teams may extend these opportunities, but they require additional management skills.

Management of Diverse Teams

Managerial multi-perspectives are reflected in how a Manager builds and maintains talented teams of diverse individuals and even machines for AI systems development. The greatest advances with AI methods occur not in siloed groups of individuals where everyone is an expert in the same domain but will occur rather in cross-functional groups of individuals with diverse backgrounds and knowledge (Fountaine et al., 2019). The global marketplace means that teams need to capitalize on the diverse cultures, beliefs, and backgrounds of their members within multifunctional teams (Green et al., 2002) to enhance their productivity and competitive advantage, including the addition of non-human team members. Expertise diversity must be managed by having moderate levels of knowledge diversity, fostering high levels of team identification, creating the right mix of task and goal interdependence among team members, allowing teams to develop a shared history, and increasing contact between members of the team (Van Der Vegt & Bunderson, 2005).

The Manager must exhibit flexibility in communications with team members, creating a work environment where individuals from different workgroups are recognized as having important contributions to make, and the diversity of the individual is appreciated, rather than focusing on their cultural, religious, or other group affiliation. Team diversity requires new skills for the manager to ensure that the diversity of perspective is appreciated and taken into account in the design. Heterogeneity is associated with less informal communication between team members and greater conflict.

Management of Agile Development

Because of the complexity and ambiguity involved with AI systems, the course to AI system development should take an agile approach, rather than using waterfall methods. A try-as-you-go agile approach to AI allows teams to develop a minimal product, uncover problems, revise the design, and keep going on a path to develop a suite of AI applications. Such an approach is seen to reduce the development time and produce a higher-quality product. Yet, Managers unfamiliar with an agile approach must adapt and learn to apply new methods.

In addition, with the increasing rate of change brought about by AI, the Manager must be poised to shift direction, preparing for new work by eliminating uncertainties. Because AI systems are unproven, the models may require changes throughout the development cycle. Hyperparameter tuning is a critical step in AI model building. The tuning itself is iteratively refined on the basis of the feedback of model performance. Model design is oftentimes tied to the data. Hence, changes in the data over time will also require changes to the model parameters and, even potentially, entire changes to different models. AI modeling provides insights from the data and supports decision-making. But AI model performance is also constrained by business requirements and resource availability such as data, time, and computing resources. These contextual factors interact and influence AI model performance. The increasing rate of change of these factors dynamically affects AI development, which hence requires an iterative agile approach.

Note that the use of AI methods does not negate the necessity of management decision-making by humans. Data-driven decisions have their limitations. The importance of proper decision-making resides squarely on the shoulders of the Manager. Armed with the analysis of massive amounts of data, the Manager must sufficiently understand the problems being analyzed, understand the built-in biases, identify the edge cases where the data cannot provide a "better" recommendation, and overrule the machine-generated result when appropriate. The Manager needs to be mindful of AI inputs and outputs and AI applications in real-world business scenarios.

Overall, the Manager, the team, and the AI systems all need to be adaptive. Seldom will all of the initiatives be identified at the commencement of an AI system. The Manager must be attuned to developing a suite of AI initiatives that proceed over different time frames with different diverse teams, if necessary, to eventually manage a portfolio of AI systems that optimize AI value to the business. This requires the Manager to adopt the posture of a learning member of the team, exposing present knowledge and willing to learn from other team members in areas new to the Manager. The adoption of an AI portfolio is a dynamic process; a mindful Manager can start small but with incremental, value-added AI components that are well-crafted for optimized eventual AI performance.

5. Mindful AI Change Management at the Individual Level

Mindful change management of AI systems requires individual employees to maintain a state of awareness and to be ready for change through one's own active learning and adoption of AI. With self-initiated learning and adoption, a mindful Employee improves the perception of control and one's own belief in capability for a successful change (Gärtner, 2013). Only with proactive learning and adoption of new technology can the Employee transform from being the servant of AI to being its master. By understanding and mastering the AI technology, the Employee can control one's own destiny—maintaining a sustainable level of well-being and reduced stress and uncertainty (Roemer et al., 2021).

Indicators of employee readiness to change are their reactions, beliefs, and attitude toward the change (Roemer et al., 2021). The Employee who is able to proactively respond to AI change rather than reactively resist and can survive and thrive. In so doing, the Employee is better able to regulate and adapt behaviors for more advantageous outcomes. Mindfulness promotes this self-regulatory behavior for being better prepared for AI adoption. Mindfulness enhances work performance and creativity and is associated with greater work satisfaction and engagement (Roemer et al., 2021).

Individual Learning

Long-time Employees have an understanding of the existing markets and capabilities of the organization. But their own capabilities may not yet align with the goals of an AI-agile organization, which will require employees to have a Computer Science, Engineering, or Mathematics background (Li et al., 2019). Whether an Employee is new to an organization or a long-standing employee, to ensure their own market viability for the long term, the Employee will need to focus on new skills and knowledge acquisition for both short term and long term and seek ways to apply newly acquired skills and knowledge to the business.

For instance, hardware and software are becoming inextricably entwined, and it behooves the engineer to develop a thorough understanding of how software can be utilized to control and manipulate the hardware. The computer scientist will require an appreciation of mathematical modeling, while the mathematician will need to develop programming skills, preferably in the Python programming language. And each of these will need to develop an understanding of how intelligence comes to bear as larger datasets are analyzed, and more comprehensive models are implemented. Overlaid on these skills are the needs of the business, the markets in which the organization is competing, and the possibilities inherent with the newer methods and applications of technology.

Mindfulness for the Employee becomes a matter of paying close attention to Customers, Colleagues, Managers, Executives, technologies, and data, looking and listening for the needs that will present an opportunity for the application of new skills and knowledge required by AI methods. It could be an environment which is perfectly suited for learning, exploration, and experimentation if there is sufficient executive and managerial support. The Employee needs to be mindful of the available support and resources to make a sound decision about appropriate AI adoption.

Individual Adoption

The Employee should explore existing use cases from other companies in the same industry to understand the type of technology method implemented and the benefits obtained. An alert Employee will soon find opportunities to map the appropriate techniques to one's own work environment. However, it is not appropriate to design and implement a considerable and intricate AI model on the first go-round without team and managerial approval. It is rather preferable that an Employee start with smaller prototypes, understanding the methods and complexities associated with various methods, while learning how to pull intelligence from those models. As an Employee builds and tests smaller models, experience is gained, knowledge is derived, and confidence blossoms. All of this requires mindfulness in the present moment and a long-term vision of the systems.

As an example of individual AI adoption within the workplace, network troubleshooting required adoption by multiple individuals, and it managed to free them from repetitive, mind-numbing work, while increasing customer satisfaction and decreasing complaint resolution time. Within the telecommunications industry, cellular network traffic grew 18 fold from 2013 to 2018 (Converge!, 2014), with complexity increases by five to ten times, involving cell sites, technologies, and frequency bands. Troubleshooting customer complaints was a lengthy process that could involve hundreds of engineers over several days. While not requiring a significant investment for the automation of network processes, the savings were not great for single-ticket items, but cumulative savings were substantial when AI was utilized for automating a multitude of use cases (Tapia et al., 2018). The Tier1 mobile-operator was able to respond to customer issues almost 100 times faster (Tapia et al., 2018, p. 9). The number of "undetermined" root causes was reduced by a factor of 4. In addition, almost 90% of the customer care tasks were able to be automated, freeing engineers for higher-value work (Tapia et al., 2018, p. 9).

Even if the Employee cannot explore or experiment with AI techniques in one's own work environment, the Employee can apply AI in one's own life scenarios. There are plenty of opportunities

as AI has already penetrated the consumer market. For instance, there are AI early adopters in for-profit, 100% online educational institutions. But for the majority of traditional educational institutions, AI has not become an active technology; however, it is on the horizon for fast adoption. Unlike fast-moving AI adopters like the transportation or healthcare industries, education (and other highly regulated industries) are still lagging behind in AI applications for teaching. However, an alert Employee in a slow-moving industry or company needs to be prepared for the change. For example, AI algorithms such as neural networks could be applied for curriculum development to determine the optimal learning path for each topic. It will take some time for such AI-enabled technology to bloom due to the challenges to the typically static accreditation practices. The Employee can foresee the future adoption and prepare for the future changes by learning and adopting AI technologies, such as the Alexa Digital Assistant, Siri, or even AI-enabled dash cameras.

6. Conclusion

Mindfulness, as a practice, is effective and useful at all levels of the organization in dealing with the disruptions caused by AI. The Executive practices mindfulness to maintain an expanded awareness of the broad AI landscape, including one's and others' industries, stakeholders, markets, and businesses. This awareness positions the Executive's vision and strategy and provides rationale and confidence in AI commitment. The Manager practices mindfulness to respond to AI needs of diversity in teams and dynamics in AI systems development and business processes. And the Employee utilizes mindful practices to prepare for the AI opportunities ahead and to become the master of one's own destiny. Mindfulness is invaluable in change management of AI.

Chapter Takeaways

1. AI is a disruptive technology which adds novel challenges to change management.
2. Mindful change management of AI efforts requires multi-perspectives, working with self-awareness while adapting to ambiguity.
3. A mindful executive is aware of the AI landscape and challenges and provides reflective vision, strategy, and commitment.
4. A mindful manager builds a diverse team and supports agile AI development.
5. A mindful employee proactively learns and adopts AI.

Reflection Questions

1. What is AI, and why is AI a disruptive technology?
2. Why is change management of AI challenging, and how can mindfulness help?
3. How should a mindful executive support AI initiatives?
4. What are the challenges of managing the development of AI systems, and what should a mindful manager do to face these challenges?
5. How should an employee proactively prepare for AI-related changes?

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15

SHOCK LEADER MINDFULNESS

An Essential Element for Leading Organizations through Crises

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Introduction

Today's world is one of rapid and continuous change (Shufutinsky et al., 2020b). Despite becoming accustomed to it, adaptation and response to highly disruptive events that can jolt entire organizational and societal systems, such as natural disasters, terrorism, and pandemics, have proven to be more challenging, requiring a different type of response (Shufutinsky et al., 2021). Many corporate, nonprofit, and community organizations have learned just how complex these crises are, and the states of complexity, volatility, uncertainty, and ambiguity (VUCA) are not solely endemic to governments, having similarly serious implications across all sectors, industries, and populations through long periods (Dayton, 2018; Hwang & Hollerer, 2020; Worley & Jules, 2020; Shufutinsky et al., 2020a). Leadership and management during the Covid-19 pandemic have been significantly criticized (Walker, 2020), This chapter explores leadership challenges associated with chaotic environments and positions a research-based advanced crisis leadership style, *Shock Leadership*, as a framework for similarly unstable and complex environments of nonlinear disruption in the future. Shock Leadership embodies the needed comprehensive, developed capacity for increased awareness, agility, sense-making, and decision-making for effectively responding to whole system shock (Shufutinsky et al., 2020a). Mindfulness plays a pivotal role in leadership and, particularly, in leading through crises. This chapter explores the role of mindfulness throughout the Shock Leadership framework, introducing and supporting the concept of *Shock Mindfulness*.

Leadership Needs in Times of Crisis

Among skills of highest importance in crises, leadership stands out (Stankiewicz-Losty & Bailey, 2021). Crisis leadership has been given numerous definitions, but the common thread among them is the idea that effective crisis leaders are able to lead under extreme pressure in times of change. The need for these types of leaders has become more acute over the past decade as the frequency of organizational crises and disasters has increased. The recognition of this need culminated in early 2020 upon the arrival of the global pandemic and subsequent variants wreaking economic, social, and health havoc on the global scale (Shufutinsky et al., 2021). Leading already-complex organizations through crises using off-the-shelf or traditional governance and leadership methods is difficult to impossible (Chinoperekweyi et al., 2021).

Effective leadership is critical during crises because it is the single factor that can create the potential for the enterprise to exit a crisis being no worse or even better off than it was beforehand (James & Wooten, 2010; James et al., 2011). However, there are numerous challenges to effective crisis leadership, spanning from human resources, materiel, knowledge management, lack of experience and preparedness, to ineffective crisis communication (Shufutinsky et al., 2014; Ulmer et al., 2017). Leaders who are effective in day-to-day leadership routines may not be during crises because of a lack of (a) resource planning and allocation for crises, (b) disaster preparedness, (c) crisis education and training, (d) experience in dealing with mass-disruption, and (e) integrated leadership (Shufutinsky et al., 2020a, 2021).

Effective leadership is vital to ensure organizational resilience, "the intrinsic ability of a system to adjust its functioning prior to, during, or following changes and disturbances, so that it can sustain required operations under both expected and unexpected conditions" (Chuang et al., 2020; Hollnagel, 2011). For an organization to be resilient in a scenario of disruption, such as a pandemic, it must begin the adjustment prior to the crisis. But how can an organization do so if crises are, as believed by many, unpredictable? Predictability is debated (Hwang & Lichtenthal, 2000; Millar & Irvine, 2004), but even unpredictable crises can be adjusted to prior to occurrence because crisis response is, at least partially, predicated on preparedness (Shufutinsky et al., 2020a; Stern, 2013).

When organizations operate in a general state of reactivity with a lack of preparedness and training for crises, their leaders inappropriately focus resources on ineffective mitigation strategies and prioritizing public appearances and media cycles rather than on tangible response and consequence management (Bowers et al., 2017; Shufutinsky et al., 2020a). For these reasons, typical definitions and measures of leader effectiveness, such as degrees attaining corporate objectives (Northouse, 2022) are not applicable in highly disruptive situations. Organizations cannot rely on standard measures, such as leadership practice inventory statistics (Kouzes & Posner, 1995), to get them through crises.

Prior to Covid-19, organizations and nations have been confronted with highly disruptive events, including terrorist attacks in the United States, the United Kingdom, Israel, Japan, Kenya, and other countries, as well as major economic recessions, natural disasters, and cyber attacks, among numerous others. These, including Covid-19, which put the entire world on notice regarding the critical need for competent leadership planning and management in times of highly disruptive disasters, are examples of crises that seriously affect organizations, all requiring capable leadership (Brumfield, 2012; Shufutinsky et al., 2020a). There is a direct correlation between crisis preparedness and survival, but even with extensive effort, plans are likely to fall short of expectations without effective leadership. Leaders who are able to acknowledge and embrace discomfort, conflict, and the necessity for unlearning, and who are able to lead continual inquiry and knowledge development in VUCA situations, through mindful processes, (Carney & Jorden, 1993; Malhotra, 1997; Nadler & Shaw, 1995), are better able to support continuity across organizational systems (Sutton, 1999). Thus, it has become evident that pandemics and similar crises require leaders to understand and employ a host of leadership styles, attributes, and characteristics (Cavanaugh, 2006; Doe & Puplampu, 2019; Mariner et al., 2009), as applicable to the situation at hand.

Some common traits of leaders that successfully manage crises have been identified, and they include the ability to (a) detect early signals of an impending crisis; (b) plan and prepare; (c) take actions to mitigate scope and reduce the severity of impact; (d) manage post-crisis recovery; (e) communicate effectively; and (f) learn, reflect, and act during and post-crisis to prevent or mitigate future crises (Baldoni, 2003). As such, an effective leadership style in disasters should be highly responsive, adaptive to change, transparent, reflective, engaged, compassionate, collaborative, culturally sensitive, intuitive, open to learning, and have a systems-thinking mindset (Shufutinsky et al., 2020a). Though dispersed, these vital attributes are present in numerous leadership styles, including situational, adaptive, authentic, communicative, mindful, transformational, servant, strategic, and

systems leadership (Hunt et al., 2009; Johannson et al., 2014; Maitlis & Sonenshein, 2010; Weick, 1993; Wise, 2006), among others. Crisis leaders who have the ability to merge and employ these styles do not simply emerge from the ashes of disaster. They must be developed through advanced capacity- and capability-building to assure they are prepared to deal with nonlinear, disruptive environments (Shufutinsky et al., 2020a).

Amidst these levels of chaos, leadership must transcend the edge of chaos and be taken to a more complex level that can handle a continual state of chaotic, discontinuous change, with the ability to move organizations back toward the boundary of order and equilibrium (Figure 15.1). Preparedness is essential for doing so, and, thus, crisis leadership is at least partially predicated on level of preparedness. Such abilities are developed, requiring the capacity to actionably employ numerous aforementioned leadership attributes, styles, and behaviors, moving between them or combining them, and adjusting to environmental shifts to deal with the jolts that shock entire systems (Baum, 2005; Bass & Riggio, 2006; Blanchard et al., 1993; Hersey et al., 1979; Houser et al., 2014; Shufutinsky et al., 2020a; Stern, 2013). This advanced style is called *Shock Leadership*.
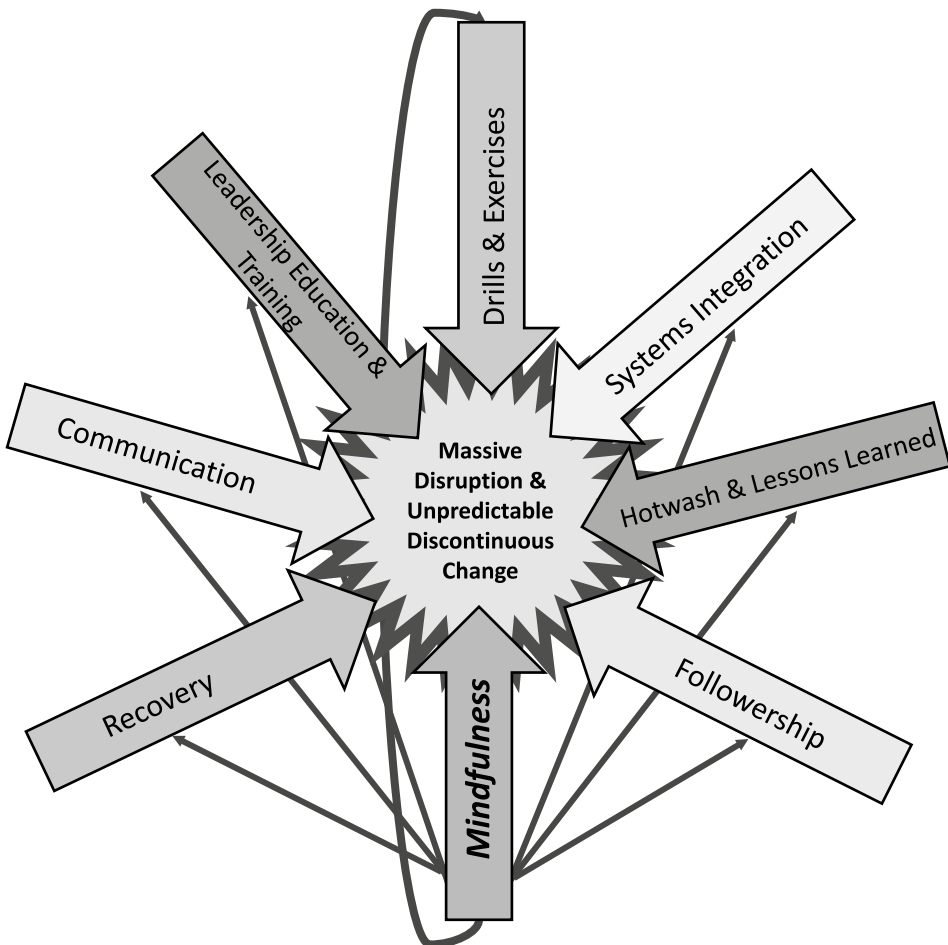
Figure 15.1   The Shock Leadership Framework Model

Source: (Shufutinsky et al., 2021)

Shock Leadership

S*hock leaders* must be capable of assessing imminent situations, leaning into discomfort, listening attentively to the affected and professional counterparts, and communicating transparently regarding the scenario. They must also be able and ready to observe, assess, and analyze situational data from multiple perspectives for increased awareness, understanding, responsiveness, sensemaking, and decision-making (Katz & Miller, 2013; Shufutinsky et al., 2020a). Leaders in crises have the essential duty of adaptation to the disruptive, non-linear changes that occur in situations like the Covid-19 pandemic, and they must have some level of fluency with integrating multiple leadership styles. However, Shock Leadership cannot simply be embraced by any individual. Becoming a *shock leader* requires a combination of leadership knowledge and experience gained through a particular style of development called *Shock Leadership Development*, which includes mindfulness.

Shock leaders are mindful leaders, having heightened awareness and understanding of the chaotic conditions in which they find themselves having to function and manage (Shufutinsky et al., 2020a, 2021). Shock Leadership Development can help produce leaders who are able to respond more effectively, improving organizational capacity and capability needed for crisis management and providing increased self- and situational-awareness, improved team collaboration and cohesion, faster and more informed sense-making, decision-making, and response times, and better cross-team and cross-organizational interoperability (Shufutinsky et al., 2021).

Crisis Preparedness and Shock Leadership

Among the vital elements to an effective crisis leadership is preparedness. The best outcomes are those managed by highly experienced and trained leaders with a consciously executed contingency planning approach explicitly designed for crisis situations (Shufutinsky et al., 2020a, 2021; Timmis & Brüssow, 2020). Unfortunately, federal statistics in the United States indicate that the ratio of recovery spending is about seven times that of spending on preparedness, which indicates that the response to future hazards and crises is potentially relegated to failure (Frank et al., 2021). Although many of these hazard mitigation figures come from analysis of structures, building materials, and engineering, they indicate a cyclical trend, as seen repeatedly regarding preparedness in the wake of 9/11, SARS, Avian Influenza, and others. In the aftermath of terrorism on the World Trade Center in 2001, nearly half of US corporations failed to develop or revise their emergency preparedness and response plans within 5 years of the attack (Lockwood, 2005). This pervasive attitude that dismisses preparedness from corporate responsibility and avoids preparedness work leads to pathways of failure in future crisis responses and potentiates serious consequences (Ha, 2019; McMenamin, 2009; Shrivastava, 1995), as experienced during the Covid-19 pandemic.

Three Critical Elements for Crisis Preparedness

The actions leaders take prior to crises can be crucial for determining the effectiveness of responses (James & Wooten, 2010), which is why preparedness is crucial. Three main aspects of preparedness for crisis situations are the development of knowledge, real-time exercises, and the development and use of mindfulness.

LEADERSHIP KNOWLEDGE

Organizational leaders often lack comprehensive leadership education and development when they move into leadership positions. Often, new leaders are onboarded and begin their roles without the appropriate learning and development to be able to perform the job, and it becomes a trial-by-fire

experience. On-the-job-training can be effective for many roles, but leaders should have considerable experience and education in the subject matter when they step in to lead organizations. Technical expertise in the profession is not enough, and this limitation can create significant problems in the organization, including relationships with followers and degradation of organizational culture (Shufutinsky, 2019). This is exacerbated in crises, where even those who are successful leading organizations in routines may struggle.

If they are to be able to make agile, in-the-moment decisions in real scenarios, leaders must be able to rapidly and calmly evaluate their situations, assess various perspectives, embrace discomfort, listen carefully to others (Katz & Miller, 2013), and communicate transparently (Shufutinsky et al., 2020a). To do so requires fluency with differing leadership styles and attributes and the ability to evaluate leadership needs and switch between or integrate styles for particular situations (Hunt et al., 2009; Shufutinsky et al., 2020a; Stringham, 2012). This ability and capacity come with education, and with continual practice in real-time, scenario-based training, providing leaders opportunities to test, adapt, and learn to employ different leadership styles for differing scenarios (Shufutinsky et al., 2020a).

REAL-TIME EXPERIENTIAL TRAINING

Real-time training means regularly conducting exercises in which planned crisis scenarios are simulated to test the response, allowing leaders to identify weaknesses and gaps in their response and management plans, and to work and train to correct them so the organization and leaders are best prepared when disaster strikes.

Those serving in the US Armed Forces are not unfamiliar with a leadership style developed through consistent lived scenarios in complex, hazardous, resource-poor, and quickly changing environments. This style is focused on the ability to make quick, informed decisions to increase surge capacity (Shufutinsky et al., 2020a). Surge Leadership, as it has been unofficially called, includes regular and repeated real-time drills, creating a continuous operational wartime posture and pushing increased capability regarding force protection, joint interoperability, and flexible strategic capacity. This is not an abnormal scenario for military personnel and leaders, even when they are not deployed. Armed forces organizations achieve this through regular deployments and live drills including, but not limited to, fire, chemical warfare response, terrorist attack simulations, and active shooter drills, among other real-time scenarios (Shufutinsky et al., 2020a).

Other organizations can learn from these practices so their leaders and staffs are prepared for the potentiality of disasters. As displayed in Figure 15.1, organizations can use a combination of leadership education and training, real-time drills and simulations, and long-term mindfulness training and practice to prepare and enable their leaders to increase knowledge, adaptability, flexibility, awareness, focus, and decision-making in order to deal with disruption and change in calamitous situations (Shufutinsky et al., 2021). A critical piece that stands out in this combination is mindfulness.

MINDFULNESS

Mindfulness has exhibited benefits for leader effectiveness in a number of ways, including increasing attentional focus and analytical skills and potentially improving both situational sense-making and decision-making (Good et al., 2016; Long, 2019; Shufutinsky et al., 2020a). When leaders are not adequately trained, experienced, and lack the ability of functional mindfulness, they can become myopic, and cognition can become linear and static. This can result in being insufficiently mindful and unaware of situational changes and the potential for incoherent and non-sensible actions happening (Bohm, 1992). Even highly experienced leaders can feel vulnerable and susceptible to error during chaotic times, and all can experience anxiety and stress. Internalization of these feelings can

affect judgment, sense-making, decision-making, and cause inability to work through the discomfort of chaos. This withdrawal from chaos can incite the loss of effective employment of varying leadership styles and behaviors (Shufutinsky et al., 2021). Thus, presence and mindfulness are pivotal for crisis leadership. Without it, the unconscious mental processes are seized and pushed into a defensive state, filtering reality into preconceived notions regarding the environment, affecting response.

Mindfulness: The Principal Element

Self-awareness is important in leading (Gallagher & Costal, 2012). Requiring a level of self-leadership, it necessitates considerable cognitive focus (Dhiman, 2009). However, the rapid change, distress, and high flux that occur in crises can affect cognitive focus by shifting the brain toward primitive, emotional reactivity. Such environments can overwhelm unprepared leaders, creating panic and sending the brain into survival mode during which primitive neuroprocessing makes the decisions, which are inadequate in crises (Shufutinsky et al., 2021). Leading effectively in mass disruption requires focus; learning; and bold, informed decision-making in the face of discomfort (Scharmer, 2009; Shufutinsky et al., 2020a, 2021). Leaders who are experienced with mindfulness have usually acclimated and focused their view and attentions and are thus better able to perform real-time assessment and sensemaking of their environments. Mindfulness has positive outcomes on behavior, cognition, emotion, and physiological function (Good et al., 2016; Shufutinsky et al., 2020a, 2021). Work on contingency theory has exhibited that mindfulness-driven attentional focus and stability altogether result in better synergy when it comes to fostering relationships, well-being, and overall performance (Brewer et al., 2011; Dane, 2011). Thus, in disruptive change environments, the capacity of leaders to maintain the consistency of focus and attention with minimal mind-wandering is critical, and the positive, effective in-the-moment presence is achieved and improved through mindfulness (Long, 2019; Lykins & Baer, 2009; MacLean et al., 2012).

All components of the Shock Leadership framework are critical to leading in crises, but the center of it all is bound to self-awareness, presence, situational awareness, visual intelligence, and use-of-self (Jamieson & Cheung-Judge, 2020; Shufutinsky et al., 2020a, 2021), all of which are embedded in mindfulness and, in the case of crises, *Shock Mindfulness*.

Mindfulness Theory

Since the 1970s, the convergence of eastern and western ways of thinking and knowing happened with the realization of Buddhist meditative and consciousness practices across western fields and professions, moving from faith, spirituality, and philosophy into the secular, contemporary practices in medicine and modern psychology, and further into the fabrics of therapy, art, and even management (Williams & Kabat-Zinn, 2013). With roots in Buddhist contemplation, mindfulness foci are based on attention and awareness, balancing shifting and stable consciousness (Rapgay & Bystrisky, 2009). These consciousness disciplines appeared to offer promise with regard to deepening insights and understandings of human interactions in pairs, groups, and populations, including in workplaces, giving rise to contemporary mindfulness practice.

Today, practical theory defines mindfulness as the continuous monitoring of in-the-present experience with an orientation of experiential acceptance (Lindsay & Creswell, 2017), and its practice has been incorporated in all manner of work and life because it can aid in breaking "through the legends, the myths, the habits, the biases and the lies that can be woven around our lives," allowing us to remove distortion and disruption for a deeper and clearer understanding of ourselves and our surroundings (Williams & Kabat-Zinn, 2013). Mindfulness research has shown us that the cognitive states of being and doing can fluctuate and can be simultaneously active and dynamic (Lyddy & Good, 2017).

Leaders who are certain and overconfident about their abilities because of successes in routine operations are less likely to continue to develop. Peirce et al. (2017) posited that inquiry and investigation only occur when there is a healthy level of doubt, requiring testing and verification. Those who are 100% rooted in their beliefs forego doubt and do not hold a critical and inquiring perspective and are often unaware of the situations at hand and potential results. Lacking critical mindfulness, they are stagnant. However, change is inherent and unavoidable. Even in Lewin's theory of change, the frozen aspect of the freeze–unfreeze–refreeze model is in pseudo-equilibrium, suggesting that there are constant, continual adjustments in the environment (Lewin, 1946, 1951; Wheeler, 2008), thus requiring adaptations in behavior. Awareness of this is gained through mindfulness and is key to effective tweaking of humans and human systems to balance with shifting environments.

Conceptual processing (Langer, 1989; Walsh, 1999) is a core component of thinking and reasoning and central to organizational life. In the workplace, acquiring and communicating conceptual knowledge are fundamental to managerial and organizational cognition (MOC), and the modes of both doing and being enable the tactical and strategic actions necessary for productivity and performance. Mindfulness allows for internal and external attention on stimuli without automatic meaning-making surrounding each stimuli. Broader mindfulness allows for processing of information in contexts of both awareness of existence to some stimuli and deep understanding and meaning-making for others, depending on the need for focus (Long, 2019).

Research continues to show the advantages of mindfulness practice for leadership not only because it provides in-the-moment clarity, ensuring a cultivation of awareness and presence because thoughts are not consumed by peripheral information (Dhiman, 2009; Long, 2019), but also because it improves psychological well-being (Brown & Ryan, 2003) and positively affects awareness for creative responses. These factors can increase employee engagement while reducing workplace stress and burnout (Pascoe et al., 2017). Further, mindfulness can sharpen emotional intelligence and resilience and can expand cognitive capacity such as memory and analytical processing (Seppälä, 2017; Wolever et al., 2012). These factors can have a considerable impact on organizational performance. Langer (2005) noted that mindlessness can prevent efficacy and innovation in leadership practices and can prompt over-reliance on routines (Ray et al., 2011) and concrete boundaries, potentially influencing the organization's function.

Although mindfulness is innate to all humans, it may be haphazard to be mindful without the cultivation of practice in attention and awareness, two of the critical cores of mindfulness. Attention is the ability to focus in a direct, concentrative way, but with the potential for concentration to be in an open and broad manner (Goleman, 1988; Hyland et al., 2015; Long, 2019). When attention is focused and includes a stable consciousness on witnessing the present, internally (thoughts and sensations) or externally (stimuli), also known as witnessing awareness, it becomes mindfulness (Brown & Ryan, 2003; Dane, 2011; Dreyfus, 2011; Glomb et al., 2011). The effects of mindfulness on human function primarily deal with attention, and research shows that the areas of attentional control and stability are the highly beneficial ones. Mindfulness research finds that it can minimize mind-wandering, therefore stabilizing and focusing attention on task at hand (Brewer et al., 2011). Being able to mindfully control one's attention provides the ability to choose where it should be directed despite simultaneously competing demands. This has the effect of increased length of vigilance (Lykins & Baer, 2009; MacLean et al., 2012), minimization of distractions (Tang et al., 2007), increased capacity to see situations from multiple perspectives, and longer and more targeted focus on heightened awareness, contributing to improved efficacy in managing change (Dane, 2011; Langer, 1989).

Addressing Change With a Mindful Leader Approach

Leaders find themselves having to operate in their environments with competing demands (Uhl-Bien & Arena, 2017). Leading organization in crises with habituated, routine practices, untrained

minds, and a wanton preparedness can be problematic, as experienced with the Covid-19 pandemic. There is a need for an advanced, prepared leadership style to be able to deal with the challenges in these environments. Capacities of calm, clarity, emotional intelligence, and compassion are needed to respond effectively (Lavine, 2014; Long, 2019)—enter mindfulness.

Mindfulness in the Elements of Shock Leadership

Theory explains that the unique way of using attention in mindfulness practice is the source of its positive impact on human function and that the impact on the human domains of cognition, emotion, behavior, and physiology then cascades into the workplace in the areas of performance, relationships, and well-being (Good et al., 2016; Long, 2019). It makes sense then that mindfulness is significant in fostering relational and emotional intelligence and increasing cognitive performance (Boyatzis & McKee, 2005; Goleman et al., 2013; Lippincott, 2016), all necessary in Shock Leadership.

Mindfulness in Shock Leadership Practice and Development

Earlier in the chapter, we discussed Shock Leadership, Shock Leadership Development, and the core elements of their frameworks. In Shock Leadership, we posit that mindfulness is not only one of the three core elements, but also is the central element that is pivotal for the other two, as well as for all other important factors in crisis leadership and responding to shock. Thus, it is vital for developing crisis leaders. Too often, leadership development is discussed from the context of education, coaching, and consulting, with a main focus on succession planning. However, there is no one-size-fits-all magic toolbox for effective leader development, and development program effectiveness varies tremendously. This is partially because leadership development can have multiple purposes in different organizations and professions (Shufutinsky et al., 2020a, 2020b). Our research shows that mindfulness, including mindfulness training, is useful in crisis leadership development to aid in leadership capacity-, capability-, and skill-building, especially when combined with experience-building through education, training, and real-time drilling, all vital to Shock Leadership.

MINDFULNESS TRAINING

Neuroscience substantiates that the control of one's attention is imperative for focus, and mindfulness praxis allows one to direct attention toward impending tasks, thus limiting distractions brought about by competing demands and dampening unnecessary emotional reactivity (Brown et al., 2003; Cahn et al., 2013; Desbordes et al., 2012; Kozasa et al., 2012; Lutz et al., 2008). Therefore, there is potential for expanded cognitive resources, which are needed in mass disruption. Thus, mindfulness training can help prepare individuals for practices that foster reduced inattention and more rapid recovery from emotional threats (Bishop et al., 2004; Good et al., 2016; Kabat-Zinn, 2013; Weick & Putnam, 2006), permitting attention and mental presence instead to be focused in VUCA and rapidly shifting environments. Mindfulness skill development can be accomplished through numerous paths, including training activities that vary from person-to-person. But they can include formal, repetitive practice multiple times daily; retreats; coaching; meditative practice including Tai Chi, Hatha Yoga, or Tantric Meditation, among others (Barbezat & Bush, 2013; Han & Zhang, 2011; Siegel, 2009; Stanley & Jha, 2009; Long, 2019). All can affect mind function.

MINDFULNESS IN SENSEMAKING AND DECISION-MAKING

For leaders, mindfulness has had significantly positive effects on cognitive, emotional, physiological, and behavioral function. As aforementioned, this creates the potential for improved control and

maintenance of attention and focus on the task-at-hand and increased awareness of surroundings (Dane, 2011; Good et al., 2016). Thus, more attention is paid toward analytical processing and sensemaking of the situation, aiding in decision-making.

In organizational routines, leaders and managers are often the decision-makers for the directions of their groups, and their ideas tend to dominate action and organizational learning. Before organizations attempt and implement new and innovative ideas, some level of unlearning of old ones is necessary (Nystrom & Starbuck, 1984). Paradoxically, this dominance is also responsible for the prevention of unlearning, because, intentionally or subconsciously, the learning becomes encased in an established foundation for behavior and operations. This encasement fosters a rigidity and produces unintentional blindness that may contribute to inadequate sense-making, decision-making, and inappropriate responses in the face of unpredictable crises (Nystrom & Starbuck, 1984). This is because past and rigid learning can prevent unlearning. This dominance, therefore, by preventing unlearning also inhibits new learning and thus re-creation, both often necessary for disaster response and leadership (Shufutinsky et al., 2020a). Mindfulness is a critical element in this, and its effective practice can prevent these organizational learning roadblocks and open leaders' minds to necessary change.

Mindfulness in Real-Time Drill Development, Deployment, and Lessons-Learned

In environments of discontinuous change, staying on task, avoiding distractions, maintaining work relationships, communicating effectively, and remaining calm enough to make sound decisions are highly valuable (Shufutinsky et al., 2020a). Mindfulness is influential in these environments, aiding leaders in building their abilities to stay on task by minimizing mind-wandering and emotional reactivity (Brewer et al., 2011; Cahn et al., 2013; Lykins & Baer, 2009; MacLean et al., 2012; Tang et al., 2007). Thus, it is critical not just to train on mindfulness practice, but also to engage in all trainings with mindfulness for potential responses to austere conditions, such as in real-time scenarios. Practicing mindfulness to understand the environment, global markets, geopolitical uncertainties, and the potential for different types of crises is important. Being mindful of the level of need for realism in live training to mimic real events while simultaneously ensuring safety and learning is pivotal for successful drill planning and execution. Likewise, being attuned to the environment during the drills, being aware of conditions and behaviors, and being focused on realistic training while ignoring distractions can aid in the development of the best opportunities for preparedness.

Also, use-of-self provides the ability to reflect thoughtfully and honestly on training scenarios, providing awareness of what went well or poorly and what needs improvement. In the after-action lessons-learned briefings, practice and display of mindfulness can be pivotal because, without clear understanding and mindful assessment of all aspects of the drills, good, bad, or ugly errors and flaws may never be corrected and continue to persist (Shufutinsky et al., 2020a), even into real response environments. Likewise, this mindful attention affords focused reflection on the planning of future exercises, depending on results of previous ones, and needs to train for diverse situations. Therefore, the attention to detail and awareness of drill successes and failures are pivotal for preparedness.

Mindfulness and Social, Psychological, Emotional Recovery

A lesser focus in crisis leadership has been placed on dealing with personal psychological and social aspects of crises and the recovery from them (Dückers et al., 2017). Crises, although often shown as mass community, system, and organization disruptors, also have personal effects, including the

disruption of business relationships, home dynamics, and trauma (Coldwell et al., 2012; Kahn et al., 2013). Leaders should include a focus on dealing with these in their organizations.

Although burnout, stress, and trauma often cannot be overcome with mindfulness alone, and some studies and experts even argue that mindfulness in situations of abuse and victimization can be akin to victim blaming, leaving the affected to have to find a way to take care of themselves or resolve their own problems, there still exists considerable research showing that varieties of mindfulness practices are effective for trauma, stress, and anxiety (Behan, 2020; Kearney et al., 2012; Sünbül & Güneri, 2019; Williston et al., 2021). Social workers, psychologists, and other therapists have researched and continue to teach and use mindfulness for therapy and coaching of patients and clients, as it has shown to be effective in building resilience; helping people face their trauma; and overcome their stress, post-traumatic stress, depression, and avoidant behaviors (Antonova et al., 2021; Chiesa & Serretti, 2009; Fisher, 2017; Kaurin et al., 2018; Kearney et al., 2012; Shapiro & Carlson, 2009; Sünbül & Güneri, 2019; Watanabe et al., 2019; Yang et al., 2018), and make significant cognitive shifts in order to affect neuroplasticity and change thinking (Vujanovic et al., 2020). When in states of improved or high level well-being, people are more capable of clear thinking and response to stressful situations (Bostock et al., 2019), which is why mindfulness is embedded in numerous organizational and personal well-being and wellness programs (Meeks et al., 2019; Morrow et al., 2018).

Organizations and leaders need to understand and acknowledge that people experience crises differently, and organizational crises can have differing personal effects on commitment, behavior, absenteeism, psychological safety, relationships, and organizational staffing. These are often hidden costs that can affect productivity, performance, employee wellness, and overall organizational well-being. Because workers may experience trauma responses and other psychological or social sequalae due to injury, loss, mass layoffs, isolation, and other issues, it is pivotal for leaders to be mindful about mindfulness. Leaders should have a clear focus on the inclusion of mindfulness practice approaches, tools, and programs in their preparedness designs for crisis response and recovery. This can take the forms of staffing mental health professionals or consultants, EAP benefits, and numerous other readily available supportive services (Kahaleh & Truong, 2020).

Bringing It All Together: Shock Mindfulness

Recent journalism and research shows that leading in times of disruption and chaotic change is a complex subject. Many reports have been made in the past 2 years regarding the manner with which organizations should treat the Covid-19 experience, and some call for preparation, but only a few address a systematic approach for disaster preparedness in order to deal with highly complex crises. Shock Leadership is such an approach, and Shock Leadership Development formulates a plan for aiding organizations in creating shock leaders. Research performed on the components of Shock Leadership and the development model (Shufutinsky et al., 2022) have indicated that the preparedness elements are pivotal for organizational success and resilience and that there is a common element necessary for the employment of this leadership style. The models identify mindfulness and mindfulness training as being critical elements in the trifecta of key components that develop shock leaders—leaders that can rapidly adapt, communicate, and undergo wise and timely sensemaking and decision-making in order to lead an organization through turmoil. This chapter defined mindfulness as a necessary component in this trifecta, and also as the cohesive element necessary not only in all aspects of Shock Leadership Development but also a critical medium necessary for every aspect of leading through turmoil (Figure 15.2). Mindfulness is the ecliptic factor that is distributed among and interconnects all of the other factors necessary for leading in shock environments. Thus, it is appropriately termed *Shock Mindfulness*.
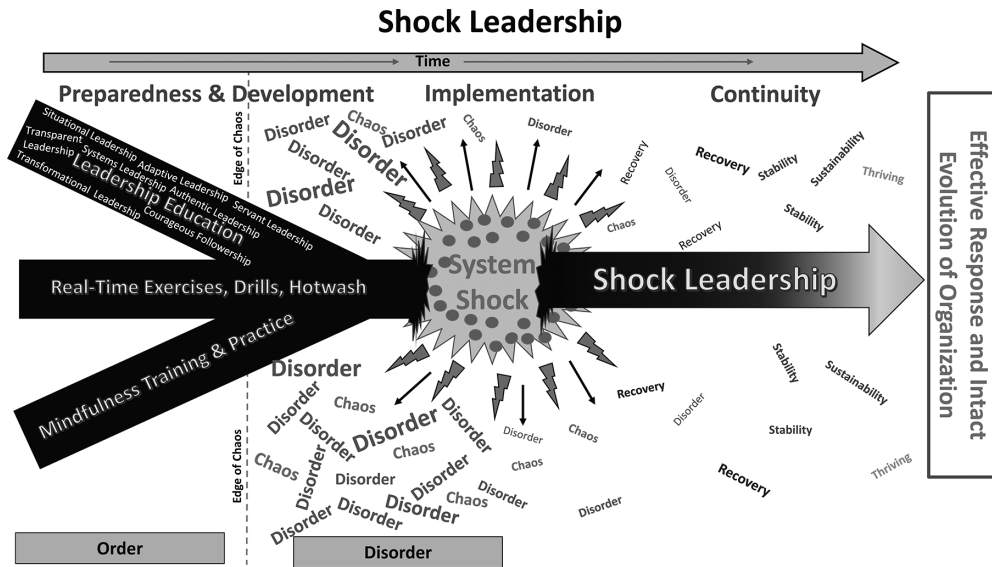
Shock Leadership

Figure 15.2   Shock Mindfulness: Distribution of Mindfulness Practice in Shock Leadership

Conclusions

Leading organizations through turbulent times rich in disruptions and chaos is not simple and cannot be managed through the same methods as everyday leadership. Shufutinsky et al. (2020a, 2021) have shown us that leaders in VUCA scenarios must be able to withstand and be resilient through system-wide shock, and they submit that this can be achieved through research-derived leadership called Shock Leadership and Shock Leadership Development. Although complex, Shock Leadership requires three major components that can afford organizations the capability to survive, withstand, and be resilient through mass-disruptive events. These components are (1) leadership education, training, and knowledge; (2) real-time drills for diverse scenarios; and (3) mindfulness training and employment, and despite these components all being pivotal, mindfulness is ecliptic, being necessary in all steps of shock leadership (Figure 15.2).

Chapter Takeaways

1. Crises require effective leadership, which requires adequate and appropriate crisis leader development.
2. Shock Leadership and Shock Leadership Development are frameworks that can be employed to prepare for and respond to crises.
3. Shock Leadership includes mindfulness training as a key attribute and element of developing crisis leaders.
4. Mindfulness training, although one of the trifecta, is not the only element, but is important and applicable to every component of Shock Leadership Development.
5. Mindfulness is critical to organizational function, including resilience, especially in highly disruptive environments that require an advanced leadership model.

Reflection Questions

1.   Do you use mindfulness in your routine practices of leadership and management?
2.   How can you incorporate mindfulness practice and training into your personal and organizational business routines?
3.   Are you mindful of the necessity for crisis preparedness in your role in the organizations you work in?
4.   Was your organization prepared, actively and actionably, to deal with the Covid-19 crisis? What should or could have been done to better prepare?
5.   How can you implement Shock Mindfulness into your organization's crisis preparedness plan?

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16

CHANGE MANAGEMENT AND NIKE'S SUSTAINABLE PRODUCT INNOVATION

Younsung Kim

Introduction

Sustainability has emerged as a significant force defining and reshaping the world's twenty-first century. In the face of environmental and climate challenges, including biodiversity loss, wildfires, sea-level rise, ocean acidification, water scarcity, and mineral mining, to name a few, firms experience tremendous pressures to manage the transition to sustainability. Understanding the significant value of natural resources for business operation, the business community, particularly large multinational companies, has responded to those environmental and climate challenges. Their commitments have often yielded fruitful innovations toward low or zero-carbon materials, processes, products, and services (Kim, 2022).

Some leading firms' green performance in the apparel industry is particularly noticeable, responding to immense environmental impacts and increasing consumer pressures demanding corporate social responsibility (Forum of Future, 2007; Kozar & Connell, 2015). Nike, Inc. is one of the companies with transformative sustainability transition, successfully disrupting the traditional industrial production practices and systems that didn't factor natural resources scarcity and pollution into financial performance. Since 2014, Nike has set a vision for a low-carbon, closed-loop future as part of its growth strategy and has shown substantial progress toward environmental and social targets. Noteworthy is its sustainability-driven ambition to double its business while halving its environmental impact. To support this goal, Nike, Inc. has established three strategic aims to minimize environmental footprints, transform manufacturing, and unleash human potential (Nike, 2016).

The company's sustainability transition makes one wonder about what motivates its strategic shift toward sustainability and operational changes coupled with growth strategy. This article intends to explore the organizational change process for sustainability (Heijden et al., 2012; Higgs & Rowland, 2005; Kotter, 1995; Strebel, 1996; Newman, 2007) using the change management framework. Change management is a discipline that enables businesses and individuals to prepare for and undertake changes in organizational structures, processes, technologies, and goals. There are soft and hard dimensions of factors that may lead to change management, and in this article, soft factors, such as strategic visioning and culture, are emphasized (Sirkin et al., 2005). This study also analyzes the sustainability transition process at the intersection of sustainable product design principles (Vachon et al., 2001; Unruh & Ettenson, 2010). In doing so, it presents organizational change across the supply chain as a vital element for product design for sustainability.

The article is structured as follows. First, it introduces the change management framework with a focus on evolutionary progress from awakening and piloting to transitioning phases. The concept and practices for sustainable product development are then followed. Drawing on Nike's Corporate Impact Reports and other documents regarding corporate responsibility since 2001, this article then outlines the company's journey toward sustainability. It provides an insight into the roles of culture and strategic visioning that have been instrumental in the company's sustainability adoption and implementation. As the private sector is assumed to solve global climate and environmental issues (Kim, 2022), Nike's successful shift from a company criticized for child labor abuse to a leading firm for sustainable product innovation would stimulate more firms to seriously consider market opportunities embedded in sustainability in the midst of resource scarcity and climate crises.

Understanding Change Management Framework

Change management is the process of guiding organizational change to fruition, from the earliest stages of conception and preparation, through implementation, and, finally, to resolution. It helps businesses and individuals to prepare for, enact, and reinforce changes in organizational structure, processes, technologies, or goals. It enables companies to tackle many problems simultaneously, spreading resources and skills effectively. Different approaches in different parts of the organization are utilized to accompany change, but change management mostly involves serial procedures for developing stakeholders, forming communication and training programs, and ensuring leadership, which all contribute to dynamic, procedure-based organizational change (Errida & Lofti, 2021; Sirkin et al., 2005).

Scholars in management sciences have explored the factors successfully driving organizational changes, and soft and hard dimensional characteristics were introduced (Burnes, 2011; Errida & Lofti, 2021; Jones, 2018). The hard element includes project management tools, the time necessary to complete transformative initiatives and organizational change, the number of people required to execute it, and the financial results that intended actions are expected to achieve. Soft factors involve culture, leadership, motivation, and organizational learning. Organizations can undertake course correction, set goals for changes, and identify new solutions to address problems, relying on hard and soft factors. Soft factors seem not to influence the outcomes of change programs squarely and are hard to be measured as compared to hard factors, and they are deeply ingrained in organizations and people that drive successful changes (Sirkin et al., 2005).

Scholars in change management have attempted to develop change management models, including processual and descriptive models. A processual model determines the steps for conducting and managing planned change (Robbins, 2009; Schein, 2010) and mostly aligns with and extends Lewin's classical change model of unfreezing, transition, and refreezing (Lewin, 1947; Garvin, 2000; Robbins, 2009; Schein, 2010). Different models similarly report the last stage of reinforcing and integrating changes into organizational culture. For instance, Garvin (2000) developed the seven-step change acceleration process model, focusing on the role of the change leader in creating a shared need for change, forming a vision for change, mobilizing the commitment, enduring change by developing longer-term plans, monitoring and measuring the progress of change, and reinforcing and integrating change into the organization's culture.

In a similar vein, Newman (2012) conceptualized change management with a three-step change model, from awakening and pioneering to transformation, and applied it to the context of organizational change for environmental sustainability. The awakening phase is the first step to position the issue of sustainability as a point of central importance for the organization. In that phase, a structural unit is created for sustainability, including sustainability committees and task force teams. Project-level sustainability tasks could be listed and selectively proceeded. The pioneering phase demonstrates a new level of institutional leadership, vision, direction, and problem definition. Organizations are
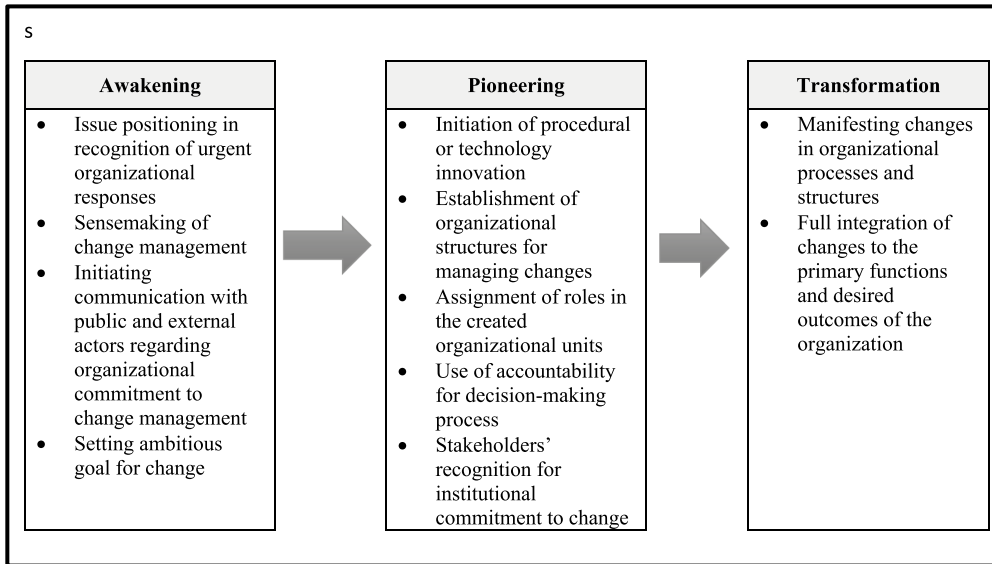
Figure 16.1   The Three Phases of Change Management Framework

more motivated to strive toward a different and potentially better future in this stage. Innovation for processes and technologies and accountability become a fundamental aspect of the decision process. Stakeholders may not be identified as pioneers, but they acknowledge the need to advance the institutional commitment and work toward it. Last, the transformation phase manifests in new organizational processes and structures driven by sustainability principles that are now integrated into the organization's primary functions and desired outcomes.

Transformation is especially significant since many organizations fail to show the shift from piloting to transformation. At the transformation stage, the fundamental nature of an organization is changed. Also, the organization at this stage has demonstrated the ability to adapt the organizational systems to sustainability attributes if sustainability principles and practices are undoubtedly integrated into the organizational fabric. The pace, which is a rate of change for complex systems, the volume, the number of people involved and the amount and impact of projects, and now diversity, the increase in interaction between systems) all increase.

Each step is linked with a transitional phase. In the transitional phase, the process shifts from a pilot phase or singular focus to becoming the responsibility of targeted stakeholders across the institution (Figure 16.1).

Product Stewardship for Sustainability Transition in the Apparel Industry

One of the corporate environmental strategies adopted by companies has been to internalize environmental costs during product manufacturing, use, and post-consumption. This strategy is called product stewardship, and firms adopting product stewardship can create a sustainable competitive advantage (Hart, 1995). Product stewardship leads firms to reduce the environmental impacts, including reductions in pollution emissions and energy consumption. Product stewardship also considers cutting off raw material consumption and promotes resource efficiency (Vachon et al., 2001).

To achieve product stewardship, changes in product design and processes are essential (Karaosman et al., 2016). In the apparel industry, product design strategies have focused on reducing colorants
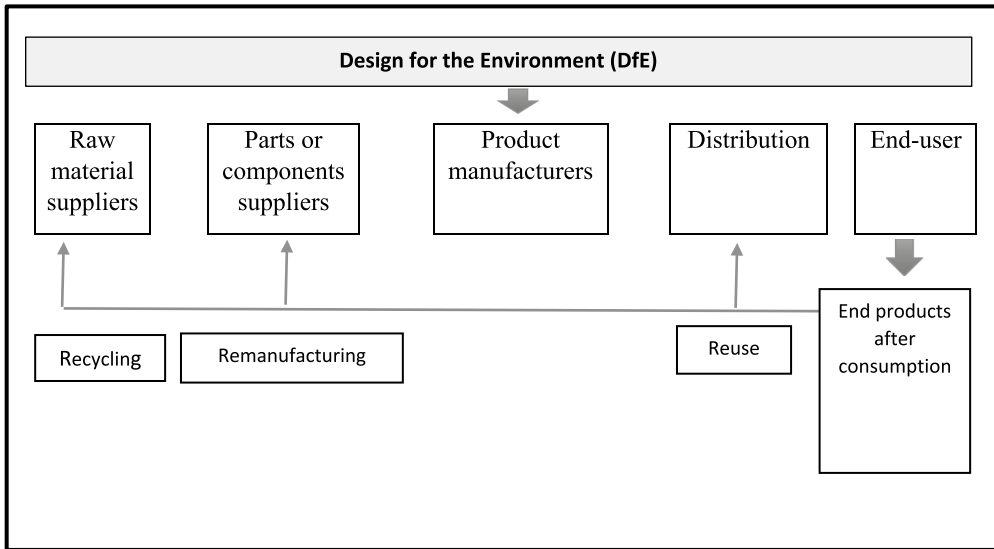
Figure 16.2   Product Stewardship by Product Recovery and Design for the Environment[1]

and chemical components, use of life cycle assessment, pursuing cradle-to-cradle design principles to minimize environmental impacts, and developing new materials like organic cotton and biological textile materials (De Brito et al., 2008; Dissanayake & Sinha, 2015). Moreover, the industry has sought new technological advancements to reduce environmental impacts during production processes. For instance, more vegetable tanning processes observed in leather companies, waterless dyeing, harvesting rainwater and reusing treated wastewater, carbon capture, and storage in production processes are featured (Resta et al., 2014)

Designing the supply chain for sustainability is also critical to product stewardship. In particular, various intermediaries are involved in the apparel industry, and product change for sustainability would not be complete without partnerships with companies across the supply chain. Logistic optimization, environmental management systems, traceability, energy efficiency, and hazardous chemical elimination are the means to lead to sustainability accommodation to companies wishing contracts with multinational apparel companies (Oh & Jeong, 2014).

Figure 16.2 presents a product-based supply chain model that incorporates product recovery and the design for sustainability concept. Product recovery includes recycling by raw material suppliers and remanufacturing by parts or components suppliers. Design for the Environment (DfE) is an approach to reducing a product's overall human health and environmental impact across its life cycle (Joachim et al., 2010). It emphasizes the importance of reverse logistics and partnerships with intermediary firms for sustainability in resource efficiency and dematerialization.

Product stewardship relies on firms' resources and dynamic capability for designing and managing supply chain reversely and catalyzing sustainability from supply chain members and partners (Unruch & Ettenson, 2010; Vachon et al., 2001). It also relies on greater co-operation between functional areas of the firm, encouraging closer functional integration for product innovation and forming a multifunctional team for the product development project.

The apparel industry is one of the most complicated businesses involving long and varied supply chains (EcoWatch, 2015), and each step of the chain requires tremendous consumption. The fashion industry produces between 2 to 8 percent of global carbon emissions. Textile dyeing is also the second-largest polluter of water globally, and it takes around 2,000 gallons of water to make a typical

pair of jeans. Textiles are also estimated to account for approximately 9% of annual microplastic losses to the ocean (UNEP, 2021). As one of the largest apparel brands, Nike has a significant role in showcasing the possibility of transformative sustainability changes that seemed not to be conceived as possible.

Nike's Sustainability

The First Phase: Awakening

Nike's sustainability transition management started from the strong public scrutiny for the company's child labor abroad. In the 1990s, Nike had contracted factories in poor Asian countries for its product manufacturing. The unsafe working conditions and child labor in those factories were known to the public, and Nike faced public criticism against the company's social responsibility. The global public outrage has led to consumer boycotts for Nike's products. This brought the company's realization of the need to address social issues beyond the company's bottom-line-based social responsibility, as promoted by Friedman (1970). The company's global reputation became endangered, and Nike reckoned that without managing supply chain responsibilities, its competitive advantage would be imperiled (Paine et al., 2016).

In recognition of such challenges, Nike adopted its first Corporate Environmental Policy in 1998, a rudimentary step toward a formal commitment to sustainability. The company also endorsed the United Nations Global Compact in 2000 and issued the first Corporate Responsibility Report to assess and communicate the impact of business operations on society and the natural ecosystem.

On the preface of the company's first report, Philp, H. Knight, the co-founder and former CEO of Nike, noted:

> As a sports brand, "Nike exists to bring inspiration and innovation to every athlete in the world." As a global corporation, we have somewhat broader goals; "Nike exists to pursue opportunity and enhance human potential." As a citizen of the world, Nike must Do the Right Thing—try to be transparent about what we are doing right and about what we are doing wrong; embrace diversity; drive sustainability.
>
> *(Nike, 2001a, p. 1)*

The report was significantly valued since the company, for the first time, had assembled a comprehensive public review of corporate responsibility practices and openly disclosed accomplishments as well as challenges in the two major areas, the natural environment and labor compliance. Some of the environmental achievements included eliminating waste and potentially harmful substances from materials. Also, the company determined to manufacture and design products that can either be collected and remanufactured or safely returned to nature. To help monitor the company's progress in achieving its environmental goals, Nike is one of few companies that joined the World Wildlife Fund's Climate Savers program, a voluntary initiative to reduce greenhouse gas emissions (GHSs) in 2001. The agreement covered GHGs in Nike-owned operations, as well as contracted manufacturing, shipping, and travel. Those tasks were indicative of the company's commitment to enter a new era of commerce that considers resource scarcity and the depletion of living systems when business needs are overlaid (Nike, 2001a)

During this awakening phase, the company also admitted the need for adopting social accounting principles and a means of monitoring performance against those principles. As part of the UN Global Compact endorsement, the company publicly announced its intent to build some Key Performance Indicators for corporate responsibility that can help the company gauge how it is doing and seek input from its stakeholders on the development of these indicators (Nike, 2001b).

While the company was channelized to address social issues, the company's sustainability efforts and tasks were not systematically structured during the 1990s. However, at the awakening stage, Nike was successful in analyzing the leverage points for future success and recruiting sense-makers with knowledge and expertise so that they can engage the hierarchy and overcome some of the early obstacles for clarifying organization's agendas to sustainability transition (van der Heijden et al., 2012; Paine, 2014).

The Second Phase: Pioneering

Nike's sustainability transition had been broadened and attempted to be institutionalized during the stage of pioneering. The pioneering phase demonstrates a new level of sustainability leadership, integrates a system of accountability and ownership of responsibility, and has a clear vision and direction. In this stage, projects and programs for changes are increased, and new capacities are developed. Attitudinal shifts and confidence in organizations also grow in organizations and people (Newman, 2012).

After Nike publicly announced its corporate environmental policy and ambitious goals for reducing factory waste, increasing recycling efforts, and developing sustainable products, it formed a board-level corporate responsibility committee (Nike, 2004; Paine et al., 2016). The committees' roles were assigned to oversee and advise labor compliance, environmental issues, and philanthropy (Paine, 2014). The sustainability transition support from the boardroom and executive leadership team is unique, reflecting a clear movement beyond the single point of instigation, which is marked at the awakening stage, and a push for integration sustainability beyond greenwashing (Kim, 2022).

The board-level committee's role seemed to be recognized at the pioneering stage since it became a source of knowledge and expertise for public-scrutinized environmental issues in Nike and stimulated accountability and innovation. Also, it functioned as a resource to the full board to have the strategic vision of sustainability goal to be diffused to operational units, further institutionalizing responsible performance in and across the supply chain (Paine, 2014).

Nike also had created multiple layers of governance teams to aid the Corporate Responsibility, Sustainability and Governance (CRS&G) Committee of the Board of Directors. Nike's Executive Leadership Team provided direction and oversight of the end-to-end integration of NIKE's work in diversity and inclusion, community, labor, and environmental impact. They challenged the company to better understand social and sustainability impacts and developed systems to ensure the progress toward sustainability goals is measured, tracked, and reported publicly (Nike, 2022a).

Nike framed corporate responsibility as a catalyst for growth and innovation during the pioneering stage. In the 2005–2006 Corporate Responsibility Report, the company acknowledged its expanded mindset and vision after an intense review of how corporate responsibility operated at its leadership, teams, accountabilities, and skillsets. The 2-year-long in-depth investigation bought two pieces of facts. First, due to the organizational and strategic changes made during the fiscal year of 2005–2006, corporate responsibility at Nike has grown beyond its role as a tool to define, discover, and address compliance issues or manage risk and reputation. Nike admitted that corporate responsibility no longer exists on the periphery as a check on business but is assuming its rightful role as a source of innovation within business. Corporate responsibility was also viewed as a design function, sourcing function, and consumer experience and not a staff function in environmental units. Second, the company started to understand the difference between incremental and disruptive progress, and gradual process and technology changes for sustainability do not suffice.

Nike's culture of innovation pushed a more aggressive set of strategic business targets from 2007 to 2011 to win, not to get better. Nike's belief was that if real change occurs in supply chain and contract factories, in the communities in which we operate, and in the broader world the company influences, then small steps will always fall short of the company's potential. As such, the company

established big goals to realize big achievements with the four specific aims of promoting efficiency, labor compliance, more rigorous supply chain management for labor and environmental issues, and transition to 90 percent of footwear lines to lean manufacturing process (Nike, 2006). With respect to the environment, the company aimed to make Nike brand facilities climate-neutral and reduce wastes in product design and packaging, reducing hazardous volatile organic compounds and increasing the use of environmentally preferred materials (Nike, 2006).

A notable production change for sustainability that occurred at the pioneering stage is eliminating Sulfur Fluoride (SF_6), a potent GHG used in manufacturing Air Sole. This technology needed to change under the increasing concern over climate change (Kim, 2022), but, still, it was incredibly difficult to engineer a solution that replaced SF_6 with a benign gas without sacrificing the performance of products. The R&D team devised a way to replace SF_6 with nitrogen, which virtually eliminated the release of CO_2 equivalent and actually improved the performance of Air Soles. The success came after numerous trials and errors over several years, illustrating that the company's risk-taking experimental spirit and entrepreneurial mind led to an innovation (Nike, 2009).

As regards another approach, Nike embarked on changes in product designs in collaboration with the company's design community. Applying the reverse logistics concept of Design for the Environment, the company backed upstream from the finished product to the earlier stages of design and development. The company tried to understand and consider environmental impacts from raw material sourcing to transportation to bring a shoe to market from the product concept stage. This life-cycle assessment methods beget Considered Index that measured the effective use and management of resources. The focus on design as a key enabler of system change illustrated that prototyping the future with reductions in environmental impacts can unleash disruptive and scalable innovation. The company had to gain more clarity about retrofitting the past or the present for sustainability adoption, and implementation can yield significant benefits, and decided to promote sustainability transition more aggressively when the performance target goals end in 2011 (Nike, 2009).

The Third Phase: Transformation

With more than 900 factories, 1,050 retail stores, and hundreds of thousands of customers the world over, Nike's changes for sustainability undoubtedly raise global consciousness and improve ecological footprints. In recognition of green consumer demands and worsened climate challenges, Nike determined to differentiate itself from its competitor with a more inclusive, performance-driven sustainability strategy. The company's strategic visioning in 2012 acknowledged the need for the company's engagement in addressing climate change, conserving natural resources, and enhancing global economic opportunity. The visioning brought Nike to transition from pioneering to transformation phase of change management, enabling it to emerge as one of the strongest global sustainable brands with innovative products.

Nike's sustainability-oriented business growth strategy was tied directly to the company's culture of innovation. Moreover, the company created purpose leadership teams and spurred cross-functional integration to launch and scale up sustainability projects and programs to foster more dynamic sustainable innovation. At this transformation stage, functional leadership and execution were believed to manage social and environmental issues, including diversity and inclusion, and create value by achieving resource efficiency and sustainable innovation. Indeed, the company started to successfully reduce carbon emissions amidst more sales that were translated into increased product manufacturing and freight activity since the fiscal year of 2012 (Nike, 2020).

In 2014, when the world prepared for the Paris climate deal, Nike had set a vision for a low-carbon, closed-loop future as part of the company's growth strategy. With the nearly two-decade-long commitment to and efforts for sustainability, the company seemed to gain clarity of sustainability as a future growth engine. It then announced the ambitious goal of doubling its business while

halving environmental impact, establishing three strategic aims: minimizing environmental foot-prints, transforming manufacturing, and unleashing human potential. The strategy of minimizing environmental impacts took a holistic approach throughout the product lifecycle, looking upstream to materials' vendors, contract factories, and product transport for lean manufacturing and better shipping option. It also looked downstream to retail partners and consumers for better reuse and recycling opportunities. Environmental impacts were measured with reduced emissions in carbon dioxide equivalent, and Nike set the target of a 10 percent reduction in the average ecological foot-print of all products. To transform manufacturing, Nike targeted sourcing 100 percent from factories that meet the company's own developed Sustainable Manufacturing and Sourcing Index (SMSI). In recognition of the fast-paced, competitive industry, Nike aimed to create growth opportunities for Nike employees and enhance community impacts with the increasing investment in the company's community impact programs and set specific targets by 2020 (Nike, 2015).

Many accomplishments were seen in material innovations to minimize environmental impacts. The company's complete integration of the product design approach led the company to develop eco-friendly technologies. Flyknit technology is an exemplary innovation of production processes in the product design cycle. The technology uses a single thread to knit the upper part of the shoe, helping prepare more custom-fit and lighter shoes while generating less waste during the upper production process. Another example is the waterless dyeing technology for textiles that uses CO_2 instead of water (Nike, 2013). The technology also uses no auxiliary chemicals and reduces energy compared to conventional processes (Eren et al., 2020). Nike opened a fabric-dyeing factory in Tai-wan to commercialize the technology and recycled 95% of the utilized CO_2 in the factory.

The company actively sought collaboration and unconventional partnerships to drive systemic change for materials divesting polyester. The company launched a partnership with NASA, the US Agency for International Development, and the US Department of State to develop sustainable materials. Its collaboration also included the contractors that hold sustainably innovative technologies in the developing world (Sharma, 2013; Nike, 2013).

With the ever-increasing climate impacts and the sheer volume of plastics unrecycled, Nike developed the comprehensive "Move to Zero" sustainability plan for zero carbon and zero waste in 2019. The initiative reflects the company's longstanding but relatively silent commitment toward sustainability, going beyond reducing environmental impacts of a single product, forging a couple of partnerships, or setting up corporate targets for sustainability (Mariotti, 2022). Rather, it creates a culture of sports preserving nature, articulating doing the company's part to protect the plant and take climate action through Move to Zero is to protect the future of sport (Mariotti, 2022; Nike, 2022b). As one of the key initiatives, Nike committed to power owned and operated-facilities with 100 percent renewable energy by 2025. It also determined to reduce carbon emissions across its global supply chain by 30 percent by 2030, in line with the Paris Agreement of 2015 (Nike, 2019).

In 2020, Nike also set 2025 targets that are ambitious but contested that they are attainable due to the goals achieved during the former 5 years from 2015 to 2019 (Nike, 2020). The targets are aligned with science-based targets and Sustainable Development Goals and extend accountability of targets deeper into the supply chain, leading the industry standards for sustainability targets in waste, carbon, water, and chemistry. In terms of waste, the company focuses on reducing the impact of packaging. Packaging is needed to protect manufacturing input materials/components and finished products across the extensive supply chain. Still, it should identify ways to use less materials via lighter weight packaging or reusable packaging or create alternative structures for waste minimization. As such, the footwear unit of the company planned to switch from single-use to reusable cartons and bags for shipping input materials and components to factories and opt for lightweight boxes that ship multiple shoeboxes from factories to distribution centers. Also, the company is determined to remanufacture specialty shoe packaging leveraging the best materials to ensure the recycling of shoe boxes. Doing so will ensure that the company identifies the balancing way to protect the product

and reduce waste. The apparel and accessories unit considered optimizing the hangtag system, using more sustainable materials and optimizing size, and exploring ways to redesign the various packaging elements used in products such as gym bags, gloves, and shin guards in light of the zero-waste initiative (Nike, 2020).

Nike's Collaboration for Sustainable Innovation

In addition, the company has participated in the Fashion Pact 117, a global coalition of companies in the fashion and textile industry committed to a common set of environmental goals, making progress in eliminating plastic bags in retail stores by the end of 2021 (Fashion Pact, 2020). It has also launched an initiative to explore alternative materials or solutions to current plastic polybags.

Nike also plans to innovate the recycling ecosystem, relying on the company's culture of innovation. The company is building a circular supply chain to recover and transform manufacturing scraps into valuable materials. The company's innovation teams are also working with industry experts to identify new and emerging recycling technologies and processors to transform what would be waste into feedstocks for manufacturing new materials and products.

As an example, Nike has already identified and contracted with a third party to recycle a particularly challenging waste type, post-tannery leather since 2016. This waste is used in Flyleather, an engineered leather made with at least 50% recycled leather scraps, combined with synthetic materials, thereby redirecting leather waste from energy recovery and enabling recycling options that did not previously exist. By investing in research and development and expanding relationships, the company attempted to stimulate the use of Nike Grind materials and recycle more materials into Nike products and other goods (Nike, 2020)

Likewise, with the Move to Zero initiative and the 2025 sustainability targets, Nike has demonstrated the ability to adapt to sustainable waste treatment, leading sustainability practices and principles to be integrated into the organizational fabric, collaborating with external stakeholders and creating cross-unit, multi-functional teams to minimize wastes.

From Culture of Innovation to Culture of Preserving Nature

Nike's 2025 targets are indicative of sustainability institutionalized in the firm and its stage at the transformation in change management. The company's top management leadership teams' attention to a social issue in the 1990s paved the way to pioneer labor and environmental programs beyond compliance. It led to the company's conviction in sustainable innovation until now.

Nike's culture of innovation, along with leadership teams' commitment to corporate responsibility, has been at the epicenter of sustainability transition. At the awakening stage, it started from managing reputation by reacting to criticism about the supply chain, but when sustainability changes continued, the company recognized that sustainability could build real opportunities for change by creating an environment of industry collaboration, partnership, and transparency (Kim & Darnall, 2016) and divested itself from the compliance-oriented, reactive response toward sustainability (Nike, 2016).

Organizational learning also plays a critical role in leading the company's fundamental shift for sustainability (Bianchi et al., 2022). Through multiple learning cycles of handling unanticipated barriers for sustainability transition, Nike has built knowledge, capacities, and skillsets within organization and in its employees for continuous improvement and much scaled-up, fast-rated sustainable innovation (Nike, 2020, 2022b). The company's sustainable product innovation has shaped the toxic, carbon-intensive apparel industry toward a circular-based, low-carbon economy. Furthermore, it created a culture of preserving nature and challenged society to consider the value of nature for people's daily lives, including sports (Nike, 2022b).

Conclusion

While business sustainability has been going mainstream, the next phase of business sustainability calls for a transformation of products and services and the pressing need to incorporate sustainable principles for product development and business operation (Hoffman, 2018). Nike's change management in sustainability transition demonstrated a company's potential to create win-win rhetoric between business and environmental performance. It further illustrated change management as a tool to continually refine its sustainability course and lift its targets more ambitiously in partnerships with external stakeholders and cross-functional teams inside the firm. Soft dimensions of change management need to be cultivated to foster and sustain the disruptive changes beyond adaptive management. Change is hard, but managing organizational change for sustainability provides much hope for continuing business growth while minimizing and eventually negating environmental impacts.

Chapter Takeaways

1. Change management is a robust framework that helps understand change management for organizational management.
2. Organizational Change Management for sustainability shows a processual development from awakening, pioneering, and transformation.
3. Reducing environmental impacts of products requires product redesign and the consideration of reverse supply chain to enhance reuse, remanufacturing, and recycling.
4. Cross-functional teams will facilitate a fundamental shift of organizational change during the transformation stage of change management.
5. Organizational culture and learning play a critical role in leading change management and need to be cultivated in designing organizational change for sustainability.

Reflection Questions

1. How does an organization's change start during the awakening phase in change management?
2. What is the concept of product stewardship, and how can it be achieved?
3. What are the roles of organizational culture and learning in the context of organizational change for sustainability? Are there other examples illustrating a company's successful transition to sustainability relying on those factors?
4. What are the means of cultivating a culture of innovation that can drive and sustain transformative sustainable change in an organization?
5. Are there any indexes that measure the soft dimension of change management? Is it important to measure them? Why or why not?

Note

1 Figure 16.2 has been adapted from Vachon et al. (2001).

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17

SELF-DEVELOPMENT

Mapping the Enablers of Personal Growth within Changing Organizations

Kemi Ogunyemi and Yetunde Anibaba

Introduction

Self-development has been described as "*seeking and using feedback, setting development goals, engaging in developmental activities, and tracking progress on one's own*" (London & Smither, 1999). This implies that self-development is, to a large extent, the responsibility of the individual. In the workplace, therefore, one would expect an individual interested in self-development to take on the responsibility of developing without waiting to be prompted by the employer, supervisor, or peers at work. This would be expected to lead to personal development and career progression and therefore to professional growth. In the end, self-development does not benefit only the individual employee but also the organization. This makes the quest to understand what enhances or constrains self-development an interesting and relevant undertaking, especially in an increasingly dynamic world. As a preliminary to deeper research into self-development, this chapter seeks to paint a picture of the self-development terrain. This will provide organizations greater insight into how to facilitate the self-development efforts of their employees. It will also generate a more complete framework on which self-development scholars can build.

Research has identified several benefits of employee self-development to organizations. These include facilitating interaction within the organization; improving employee and organizational productivity; meeting the global and technological demands of the business environment; improving the financial performance of the organization; increasing opportunities for feedback and trust within teams; enhancing employee self-confidence as a result of updated knowledge and skills; placing the organization at a competitive advantage; allowing employees make career moves, amassing relevant experiences and competencies; and building a strong career and assuring job security for the employees (London & Smither, 1999; Antonacopoulou, 2000; Hall & Moss, 1998; Raemdonck et al., 2014; Van der Heijden, 2006).

An acknowledgment of the benefits of self-development to both parties answers the question as to why there has been scholarly interest in achieving a deeper understanding of self-development and its antecedents. In this chapter, our aim is to contribute to further clarifying the concept of self-development at work by mapping the known terrain of the construct. We do this by presenting and discussing the situational (organizational and contextual) factors and individual traits that relate to self-development either as its predictors or its outcomes. After these introductory notes and Table 17.1 displaying the definitions of self-development, we proceed to discuss the literature on the

Table 17.1 Definitions for Self-Development

Author(s)	Definitions
Pedler et al. (2007)	[P]ersonal development, with the person taking primary responsibility for their own learning and for choosing the means to achieve this. Ultimately, it is about increasing your capacity and willingness to take control over, and be responsible for, events. It is a continuous process.
London and Smither (1999)	
Blau et al. (2008)	
McCauley and Hezlett (2001)	
Williams et al. (1991)	[S]eeking and using feedback, setting development goals, engaging in developmental activities, and tracking progress on one's own.
	[I]t enhances the commitment and satisfaction of employees.
	[T]he expansion of an individual's capacity to function effectively in his or her present or future job and work organization.
	[I]t sets long-term beneficial goals.

Source: Developed by the authors (2020)

organizational- and individual-level antecedents of self-development; go on to draw some insights from discussing them; and then conclude by pointing out possible research directions for the future.

Antecedents of Self-Development at Work

From extant research, antecedents of self-development at work can be broadly categorized into two classes: (1) Situational features and (2) individual characteristics or traits. They are discussed next and are then summarized in Table 17.2.

Situational features

These are the environmental or contextual factors which cause an employee to make efforts toward self-development (London & Smither, 1999). Deci and Ryan (1985) opine that the work environment can either facilitate employees' progress and effectiveness at work or impede them. Thus, creating a work context that is involving and enabling can lead employees to self-develop. Situational features connected to the organization include the following three:

Job characteristics: According to the Job Demand Control model (Karasek, 1979), there are different types of jobs, defined by the combination of how much control employees have on work processes, and how demanding such jobs are. The argument is that jobs that demand low effort and on which the employee has little control (passive jobs) are unlikely to motivate learning behaviour from them. On the other hand, jobs that are demanding but give the employee room to determine how the job should be done (active jobs) could elicit learning behaviour. However, jobs that are very demanding but leave the employee little room to determine work processes (high-strain jobs) are thought to increase the risk of psychological and physical stress on the job. Raemdonck et al. (2014) also found that job demand and self-directed learning orientation are significant predictors of workplace learning behaviour.

Organizational culture: Employees are more open to self-development when the organization promotes self-development and continuous learning as an important part of its organizational culture. Organizations can do this by entrenching self-development and continuous learning as a core value and by empowering employees through encouraging them to seek feedback, set goals and track their own progress, as well as by instituting a reward system that acknowledges acquired and applied skills (London & Smither, 1999).

Managerial support: This includes allowing employees to make behavioural choices, providing nonthreatening but informational feedback to them, and showing empathy toward them

Table 17.2 Antecedents of Self-Development at Work

	Classifications	*Authors*
Situational features (London & Smither, 1999; Antonacopoulou, 2000; Gilbert & Sutherland, 2013; Spreitzer et al., 2013).	Organizational change	London and Smither (1999); Raemdonck et al. (2014).
	Organizational culture	London and Smither (1999); Spreitzer et al. (2013); Crant (2000); Hall and Moss (1998); Tracey et al. (1995)
	Managerial support	Deci and Ryan (1985); Deci et al. (1989); London and Smither (1999); Hackman (1986); Manz and Sims (1991).
	Empowering work environments Feedback and insight assessments High job demand	London and Smither (1999); Shipper and Manz (1992); Bowen and Lawler (1992); Ford and Fottler (1995); Simons (1995); Manz and Sims (1991); Maurer (2001); Gilbert and Sutherland (2013).
	The political state of a nation	London and Smither (1999); Crant (2000).
		Raemdonck et al. (2014)
		Steyn and Kotzé (2004); Van der Heijden (2006); Williams et al. (1991, 1995).
Individual characteristics London and Smither (1999); Crant (2000); Fay and Frese (2001); Raemodonck et al. (2014); and Seibert et al. (2001)	Self-management	London and Smither (1999); Quigley and Tymon (2006); Crant (2000); Drucker (2008); Walsh (2006).
	Personal initiative and proactivity	Frese et al. (1996, 1997); Crant (2000); Parker and Collins (2010); Sonnetang and Spychala (2012); Fay and Frese (2001); Seibert et al. (2001); Ohly and Fritz (2007); Seibert et al. (2001).
	Self-directed learning orientation	Borghans et al. (2006); Raemodonck Gijbels and Van Groen (2014); Raemdonck et al. (2008); Seibert et al. (2001) (Raemdonck et al., 2014).
	Protean career attitude	Enache et al. (2012); Hall (1996); Crowley–Henry (2007); Baruch (2004); Hall (1996); Hall and Moss (1998); Gubler et al. (2014); Hall and Mirvis (1994).
	Self-determination	London and Smither (1999); Kanat-Maymon et al. (2020).
	Self-assessments	London and Smither (1999).
	Age	Van Dalen et al. (2010); Maurer (2001); Maurer et al. (2003).
		Raemdonck et al. (2014).

Source: Developed by authors (2020)

(Deci & Ryan, 1985). When they sense such support from the organization, employees feel a sense of control and self-competence at their job and are therefore motivated to make decisions that have positive consequences for their job roles.

There are other contextual factors that could foster or impede self–development outside the organization. In a research carried out by Steyn and Kotzé (2004) comparing preferences in work values between 1995 and 2001 in South Africa, they posited that due to a shift in the work value from a

traditional and secular system to a more individualistic system, employees would be more motivated by opportunities for self-management, feelings of accomplishment at work, self-development, and growth and less motivated by material rewards, status, and achievement. The result of their research, however, showed that there was in fact a slight decrease in support of self-management and a feeling of accomplishment at work between these years mainly due to the political struggle and an increase in the rate of unemployment within the country (Steyn & Kotzé, 2004).

As important as it is for companies to support the growth of their employees by investing in their development and fostering an environment with the aforementioned elements that boost self-development, recent literature suggests that changes in the world of work are moving the focus on responsibility for employee development away from organization-driven interventions to employee-driven ones. Dachner et al. (2019) argue that these changes have been occurring for a while and that it is time for research to embrace a more holistic conceptualization of self-development that prioritizes employee self-directed learning behaviors as the focal area of study. Thus, in the next section, we explore insights from literature on employee self-driven behavior regarding what individual characteristics make some employees engage in it and not others.

Individual Characteristics

These are factors identified in research as individual characteristics and personality traits that influence an employee to undergo self-development at work. They are explained here.

Self-management: Self-management is the attribute of the individual who solves his or her career issues and takes decisions with careful planning and proactive information (Quigley & Tymon, 2006). It entails personally defining goals and then strategizing to accomplish them (London & Smither, 1999). The person self-motivates, changes behavior as needed to achieve those goals, and tracks his or her own progress (Crant, 2000). Additionally, a self-managed employee is both resilient and flexible in the face of an unpredictable business environment (Walsh, 2006).

Personal Initiative (PI) and proactivity: Although these two terms have different meanings, they are discussed here under the same heading since they are overlapping concepts. PI can be defined as "*a behavior syndrome that results in an individual taking an active and self-starting approach to work goals and tasks and persisting in overcoming barriers and setbacks*" (Frese et al., 1996, 1997; cited in Fay & Frese, 2001). According to Crant (2000), PI is characterized by five components: a) alignment with organizational mission; b) long-term focus; c) action- and goal-orientation; d) persistence despite obstacles; and e) self-starting and proactivity. Thus, proactivity is embedded in the fifth component of PI. Crant (2000) also clarifies that proactive behavior means actively challenging the status quo and improving the current situation. Others have seen it as the employee's behavior, based on personal discretion to change the work environment (Parker & Collins, 2010 cited in Sonnetang & Spychala, 2012). In all cases, initiative and action are involved.

Fay and Frese (2001) carried out research to develop measures of PI and crafted a questionnaire scale for the construct. They attempted to measure education initiative as an aspect of PI, where education initiative means taking proactive action to undergo work-related education both in the present and for the future. Their results indicated that certain employees are indeed more proactive than others about acquiring the knowledge and skills they need for their work and that individuals with high levels of PI are more self-reliant in their work-related training than individuals who have low levels of PI (Fay & Frese, 2001).

Researchers (Crant, 2000; Seibert et al., 2001; Ohly & Fritz, 2007; Sonnentag & Spychala, 2012) also studied proactive behaviour at work. Actions such as proactively seeking feedback, taking proactive steps to obtain organizational skills needed to cope with stress, (Crant, 2000; Seibert et al., 2001), and incorporating the responsibility of self-improvement at work into one's

work–role (Ohly & Fritz, 2007) were found to be proactive actions which an employee would undergo to self-develop. Proactively seeking feedback occurred mostly in individuals who had the orientation to learn and to develop new skills and competencies. This orientation is known as learning-goal orientation. Similarly, Seibert et al. (2001) further found that proactive people take the initiative for their own career development by planning it and developing skills ahead and seeking constructive feedback from their supervisors, which ultimately contributes to career success. In addition, such people also exhibit proactive stress coping (Crant, 2000) which means that the employee can see a stressful job situation ahead and act in advance of it. In the context of self-development, proactive stress coping would mean acquiring skills ahead of the period in which they would be useful. A third antecedent is learning orientation.

Self-directed learning orientation: This has been described as a steady disposition to self-start learning and actively overcome challenges to learning (Seibert et al., 2001 cited in Raemdonck et al., 2014). In the typical workplace, one would find some individuals who take the initiative to learn. They see learning as part of their work schedule as well as a necessary activity to keep abreast of the required skills and knowledge for their job descriptions. Additionally, when employees who have high levels of self-directed learning orientation are placed in a work environment which has high job demands, high job control (degree of control which the worker enjoys over his or her tasks), and high social support (support from colleagues and managers), such employees take the initiative to learn, that is they self-develop in their workplaces (Raemdonck et al., 2014).

Protean career attitude: According to Enache et al. (2012) and Gubler et al. (2014), a protean employee determines his or her own career path and self-develops as the need arises through goal development and achievement, decision-making, seeking feedback, and individualistic values. The protean life is ruled by personal choices and a search for self-fulfillment so that his or her criterion for career success comes from within and not from outside (Hall, 1976 cited in Crowley-Henry, 2007). Again, Baruch (2004) cited in Enache et al. (2012) described the protean as the one who makes a contract with self and therefore takes responsibility for fulfilling that contract to transform his or her career path.

Self-determination: Self-determined employees assume responsibility for their own learning by observing their environment to determine what knowledge is required, actively seeking feedback on their performance, finding out what available opportunities exist for developing set goals, and evaluating and adjusting learning behaviors to meet up with knowledge requirements (London & Smither, 1999).

Self-assessment: Employees who self-assess are more likely to self-develop since self-assessment predisposes the individual to correct errors and realign their performance with the organization's goals and needs (London & Smither, 1999). Such employees observe and evaluate self periodically and see areas in which they can initiate development for themselves. They also tend to be more open to feedback that can contribute to their self-assessment efforts.

Discussion of the Self-Development Landscape and Proactive Employee Development

The Self-Development Landscape

By layering near-synonymous concepts from the literature, we present the antecedents and outcomes at the three levels—macro, meso, and micro—as shown in Table 17.3. For example, at the level of the organization, work support for development in the study by Maurer et al. (2003) and persuasion in form of support and encouragement in the study by Maurer (2001) are both like managerial support in the study by London and Smither (1999) and provide a gentle push for the employee to develop himself. Thus, we have:

Table 17.3 Multi-Level Factors (Mostly within the Workplace), Their Impact on the Individual's Self-Development Engagement/Activity, and Their Outcomes

Macro—The Country/ Larger Organization	Meso—The Team	Micro—Person	Meso—The Team	Macro— The Larger Organization/The Country
Political environment	Work support for development Persuasion (support and encouragement) Managerial support	Encouragement to take initiative in own career development	Increased expertise Improvement at work	Productivity
Organizational culture	Training and upskilling opportunities Learning resources	Push to learn more and develop own capacity to cope	Energy and drive High-competence levels	Performance and innovation
Organizational changes	Change implementation Communication of skill gaps Managerial support	Pressure to seek new skills to keep up and remain relevant	Preparedness for other tasks—laterally and vertically	Flexibility and adaptability
Empowering environment	Feedback and assessments Participation in decision-making	Nudge to find ways to bridge gaps and to take personal responsibility	Coworker inspiration	Growth

Source: Developed by the author (2020).

Table 17.3 above reflects the fact that organizational factors have been researched comprehensively. Nevertheless, as already mentioned before and as illustrated over time, a noted instance being the global pandemic of 2019/2020, when the organization experiences an upheaval, the capacity for speedy self-development on the part of the employees can determine whether the business weathers the storm or collapses under the strain. In such moments, none of the four contextual aspects (political environment, empowering environment, organizational change, or organizational culture) will suffice—employees must rise to the demands of the new situation. In the next phase of this discussion, we explore the individual characteristics that drive self-development at work, according to extant studies, summarized in Table 17.4.

For the individual characteristics, career initiative (Van der Heijden, 2006) is the factor most similar to PI and proactivity (Crant, 2000; Fay & Frese, 2001) when a comparison of the studies on the antecedents to self-development at work is made. Yet, self-management, self-directed learning orientation, and self-determination are also likely to co-occur in the same individuals who have PI and are proactive since their manifestations of taking responsibility and charting one's own growth overlap. Going by these observations, it could be important to determine the actual relationships between age and the other individual characteristics, apart from proactivity and PI which have been found as antecedents of self-development at work. We have ended up with more questions

Table 17.4 Articles in the Self-Development Terrain According to Individual Characteristics

Individual Characteristic	Articles
Self-management	Crant (2000); Drucker (2008); London and Smither (1999); Quigley and Tymon (2006); Walsh (2006)
Personal initiative and proactivity	
Self-directed learning orientation	Crant (2000); Fay and Frese (2001); Frese et al. (1996, 1997); Ohly and Fritz (2007); Parker and Collins (2010); Seibert et al. (2001); Seibert et al. (2001); Sonnetang and Spychala (2012)
Protean career attitude	
Self-determination	
Self-assessments	Borghans et al. (2006); Raemdonck et al. (2008, 2014); Raemodonck Gijbels and Van Groen (2014); Seibert et al. (2001)
Age	Baruch (2004); Crowley-Henry (2007); Enache et al. (2012); Gubler et al. (2014); Hall (1996, 1996); Hall and Mirvis (1994); Hall and Moss (1998)
	London and Smither (1999); Kanat-Maymon et al. (2020)
	London and Smither (1999).
	Maurer (2001); Maurer et al. (2003); Raemdonck et al. (2014); Van Dalen et al. (2010)

Source: Developed by the authors (2020).
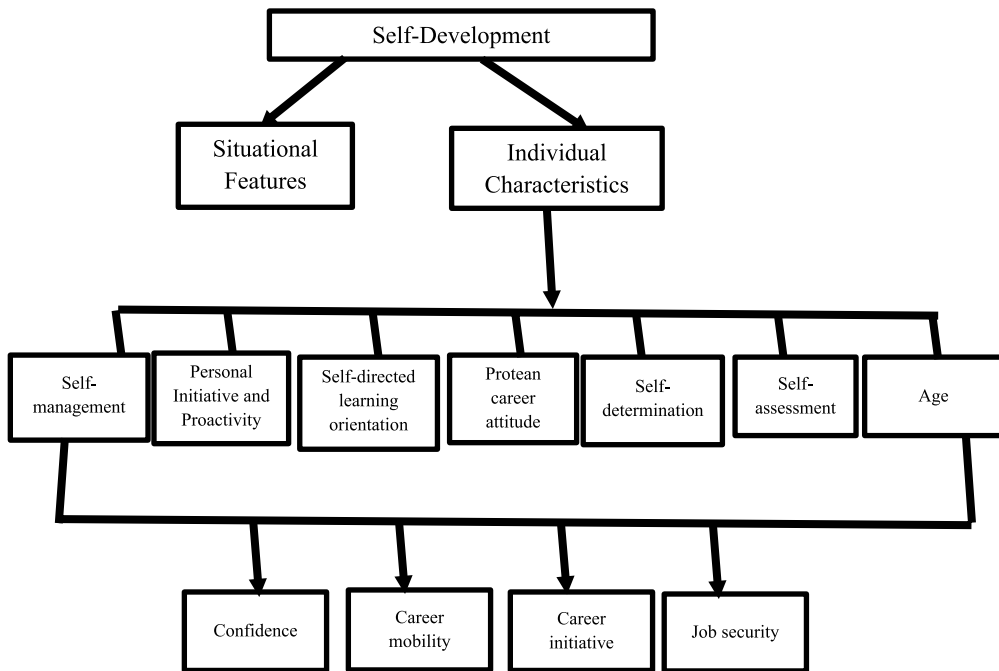
Figure 17.1   Individual Characteristics in the Self-Development Terrain

Source: Author (2020)

than answers. Are employees more inclined or less inclined to manage themselves as they grow in age or as the worker generation grows younger? What can an organization do to foster proactivity in employee self-development since the more critical antecedents are the internally driven ones? What kind of inter-relationships can we discover among individual characteristics that foster self-development (Figure 17.1)?

Unique Opportunities Exist for Optimizing Proactive Employee Development

In recent times, the trend has been that employee development is taken to be a major responsibility of the employee. They can find out the skills they need, leverage on opportunities to develop those skills, and thus advance their career (Fugate et al., 2004). Proactiveness in employee development also involves the anticipation of skill needs driven by dynamic global demands and discovering learning platforms to meet the need and engage the self-leadership and accountability needed to learn (Dachner et al., 2019).

Also, in the last few years, the methods used by organizations to address human capital needs of their employees have changed (Campbell et al., 2012). It used to be that organizations would create programs to fill the knowledge and skill lag of employees in line with the organizational need (Dachner et al., 2019). Such programs were tied to promotions and upward mobility within the firm (Cappelli, 1999). Today, the success of an employee's career is more dependent on that employee (Gowan, 2012). Hence, employees need to develop firm-specific knowledge and go beyond it to enable them to use the knowledge they have for the benefit of their employer even after they change the organization (Morris et al., 2017).

Using the four-dimension taxonomy of Noe et al. (1997), general employee development can be categorized into four groups. These include:

- Formal learning programs: This is further spurred nowadays by the existence of online courses and webinars that employees can leverage on to develop new skills and knowledge. MOOCs and webinars are flexible, they are characterized by ease of entry, and employees can pay for their courses independently (Dachner et al., 2019).
- Certifications and feedback: Certifications are validations of knowledge and skills in a profession. Feedback entails asking questions about one's work performance or comparing others' strengths and weaknesses to ones' (Ashford & Cummings, 1983). Feedback complements self-assessment and empowers employees to work on their strengths and weaknesses (Dachner et al., 2019).
- Professional relationship through networking and community of practice: A proactive employee invests time and resources into building relationships with other professionals. People do not grow solitarily but together with others (Dutton and Heaphy, 2016); in the community of practice, employees are able to leverage on the diverse experiences of all members for personal career development (Ardichvili et al., 2003) as well as for solving problems related to current work (Kirkman et al., 2011).
- Hands-on-experience (on the job experience) through job crafting and sabbaticals: Job crafting is employed by proactive employees to modify their work to have a best match between their desires and job expectations (Wrzesniewski & Dutton, 2001). They mold the experiences of their work by effecting change to their job boundaries (Wrzesniewski & Dutton, 2001) with the aim of having control over their job and building good relationships with fellow employees (Grant & Parker, 2009). In addition, by leveraging sabbaticals which used to be solely for faculty in higher education (Wildman, 2012) and now granted by companies (Baruch & Hall, 2004) as a long leave from work to enable employees to pursue individual professional expertise (Zahorski, 1994), proactive employees can better develop themselves and advance their career (Dachner et al., 2019).

Conclusion and Future Research Directions

In this chapter, we have attempted to understand self-development and its antecedents and presented them as two types according to their sources—personal and situational (organizational and contextual); and we have also discussed the opportunities available for the individual who self-develops.

The individual/personal antecedents are more critical than the organizational because the individual is likely to thrive and self-develop even in an organization that does not encourage him or her, whereas even in the most conducive organization, persons who are not self-motivated to self-develop remain stagnant and lethargic when it comes to taking charge of their own growth. Therefore, after mapping the self-development terrain, we have concluded by ascribing primacy to individual over organizational factors.

Previous research on employee development has presented it from two perspectives. One side posits that the development of an employee is the responsibility of the employer. The other side asserts that the responsibility for development rests on the employee. In the end, it is a partnership between the employer and the employee. However, due to increasingly complex and rapidly changing nature of tasks as work environments change, especially due to technology and, more recently, due to the Covid-19 pandemic, the demands of acquiring the knowledge required to cope and to compete in the marketplace have given rise to increased work strains and intra- and inter-organizational pressures that in turn require personal development. Proactive employees are more challenged than ever to use the regular opportunities described earlier as well as find alternative ways to self-develop in their careers, and this has been greatly facilitated by using technology to learn.

On the other hand, the employer organization cannot wash its hands of the responsibility to develop its employees. While employees are largely responsible for their own growth, the organization has the obligation to provide essential learning resources to sustain a competitive edge. Investment in human capital is invaluable for firms to support the specific needs of their employees, ordinarily through the four categories of Noe et al. (1997) discussed previously.

Future research points toward the investigation of new types of proactive employee development and the role of employers in incentivizing employees to make firm-specific investments. It is also important to note that much of the knowledge about employee development is based on research conducted with traditional full-time employees. Some research gaps are indicated in the spaces and in the intersections of flexible work and the future of work. Wherever there is a space, there is an antecedent or outcome that has yet to be studied. Wherever there is an intersection, there is a high probability of a relationship that could be explored and better understood.

Specifically, four of the research questions arising from what we deem to be spaces are: How and to what extent does self-development sustain the energy and drive of employees under pressure and in difficult times? How does self-development impact career mobility in the new fluidity of workspaces? And how does self-development prepare employees for horizontal and vertical responsibilities in a globally networked world? Does self-development inspire or dispirit coworkers?

Three research questions arising from our perceived intersections are: What enables a self-directed learner to cope in a non-supportive environment? How does self-determination moderate the tendency to resist change in older workers? How do cultural factors moderate protean attitudes and self-development?

We recommend multilevel studies for work around self-development since the interaction of both organizational factors and individual characteristics affects it. Also, context is important to understand self-development. Even though, as shown before, a lot has been studied around the construct, it would be useful to carry out a deep qualitative study that uses multilevel and contextual data to understand how and why an individual may or may not self-develop. Finally, contextual and cultural differences could be explored using comparative studies. For example, most of the extant literature on age and self-development is from research carried out in European (Dutch and UK) organizations (e.g. Van Dalen et al., 2010; Van der Heijde et al. (2006) and Van der Heijden (2015a, 2015b)—it could be interesting to ascertain how age interacts with self-development in other cultures such as Asia and Africa where age is an important cultural construct. Beliefs and practices in different climes may well turn out to nullify, moderate, or mediate the effect of age, and or of other antecedents, on self-development.

Chapter Takeaways

1. People who self-develop accept responsibility for their own learning and for choosing the means to achieve this.
2. People who self-develop can adapt quicker to the changing needs of their organizations.
3. This includes seeking and using feedback, goal setting, and tracking and learning.
4. Enhancers to self-development include self-directed learning orientation, a protean attitude, and an interest in self-assessment.
5. Constraints to self-development include age, the lack of managerial support, or lack of an organizational culture that promotes self-development.

Reflection Questions

1. What would happen to people who do not accept responsibility for their own learning or for choosing the means to achieve this?
2. To what extent has the need to adapt quickly to the changing needs of organizations been increased by the Covid-19 pandemic?
3. How can self-developing employees help an organization to stay relevant, given the speed at which technology evolves?
4. What is the relationship between self-development and the following: a) taking responsibility for one's own career, b) seeking and using feedback, c) goal setting and tracking, and d) learnability?
5. Which are the most important enhancers and constraints for self-development—the individual or the contextual?

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18

THE ROLE OF LEADERSHIP IN DELIVERING ORGANIZATIONAL VALUE THROUGH INNOVATION AND CHANGE MANAGEMENT

William T. Craddock

Introduction

This chapter reviews the relationships among the different methods and resources that leaders can apply to produce organizational value. The general leadership approach is agile leadership (e.g., Horney et al., 2010), within the general construct of the Full Range of Leadership Model (Bass & Avolio, 1994). The lessons from the Covid-19 Pandemic highlight the importance of leadership agility to manage both innovation and change. The innovation construct is based on *The Framework for Innovation* (Voehl et al., 2019) and *ISO 56000: Innovation Management—Fundamentals and Vocabulary* (2019). The change constructs used are Lewin's three-phase model (1947/2009) and Kotter's eight-step model (1996).

Using the Pandemic as the dividing line between the normal and new normal ways of creating organizational value is a key element of this chapter. There is no convenient before-and-after delineation because the Pandemic global impacts were initially felt at different times, depending on one's location, and they are still active globally. This made comparisons of the conceptual frameworks for before and after the Pandemic difficult. The solution was to use a 2021 journal article that summarized several relevant research articles from the past decade. More specifically, Bailey and Breslin (2021) selected eight articles from an array of perspectives that described the situation when they were published and projected key findings applicable to navigating a future major event such as the Pandemic. One article selected by the editors was about business and management resilience (Linnenluecke, 2017). In summarizing Linnenluecke's article, the editors used the term "new normal" (Bailey & Breslin, p. 4).

The Pandemic is an appropriate point in time for a pre- and post-comparison of frameworks to create organizational value. The post-Pandemic will likely result in a new normal for organizations. Multiple authors have identified changes in the way organizations operate due to the Pandemic that are likely to remain. Examples include the need for adaptive business models (Linnenluecke, 2017), a sense of urgency (Lee & Trimi, 2021), and consumer options like e-grocery and telemedicine (McKinsey, 2021). The impacts of the Pandemic remain a major theme in this chapter.

The connection (or pathway) between leadership and organizational value for most organizations has changed because of the Pandemic. The pre-Pandemic framework, referred to in this chapter as

the normal pathway, reflected the usual way of creating organizational value. In contrast, the post-Pandemic framework, referred to as the new normal pathway, has created a greater imperative for agility, innovation, and change management. Some organizations were already using the new normal pathway prior to the Pandemic, and anecdotally these organizations were able to endure the rigors and constraints of the Pandemic in ways easier than those that did not. The retail sector provides a good example. Retailers who already had a functional e-shopping capability were able to pivot and leverage that capability as a primary channel to reach customers. Retailers, who did not, suffered. Similarly, organizations who had already invested in innovative technology were able to shift to a work-from-home model quickly and effectively.

Finally, Lee and Trimi (2021) noted that although there is always turbulence and constant change in the business environment, the difference now is "that changes are occurring at unprecedented rates of velocity and scale" (p. 14).

Conceptual Frameworks

Figure 18.1 shows the conceptual framework of the normal pathway to organizational value. It requires the organization's leadership to use the methods and resources available in a way that produces outputs to create organizational value. Methods can include overarching statements such as a mission statement as well as the organization's internal processes. Resources include human and financial resources—people and money. Organizational value can be tangible and intangible, quantified and qualitative.

This normal framework was generally based on the value chain described by Porter (1985). Porter's view was that a value chain perspective "provides a systematic way to divide a firm into its discrete activities" (p. 59). The normal framework, in essence, is a very high-level value chain that shows the relationships among its five high-level components: leadership, methods, resources, outputs, and organizational value. Normal has been defined as "the usual state, amount, level, etc." (from Dictionary.com). In contrast, the term "new normal" is used periodically to denote a significant change or disruption has occurred. This term has been defined as "a current situation, social custom, etc., that is different from what has been experienced or done before but is expected to become usual or typical" (from Dictionary.com). Wikipedia.com identified several crises that led to a new normal, most recently the Covid-19 Pandemic (Wikipedia.org).

The Covid-19 Pandemic, although still an ongoing significant global event at the time of publication, is treated in the past tense in this Chapter to make the before and after contrast easier to
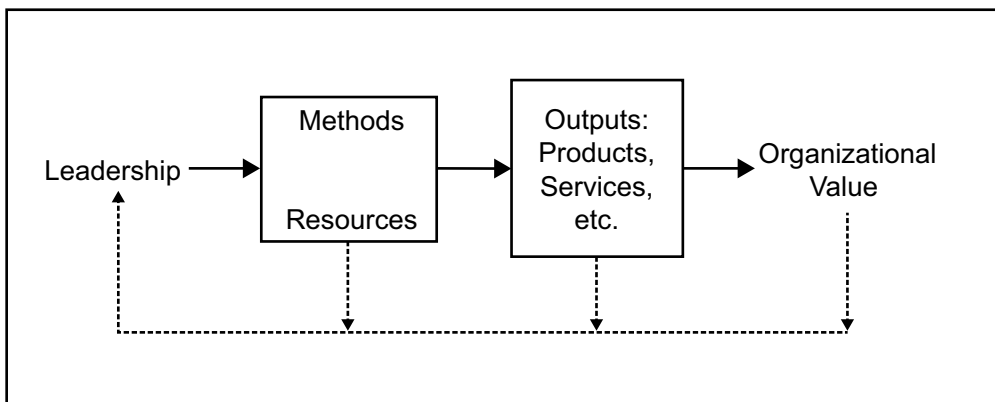
Figure 18.1   Normal Pathway to Organizational Value
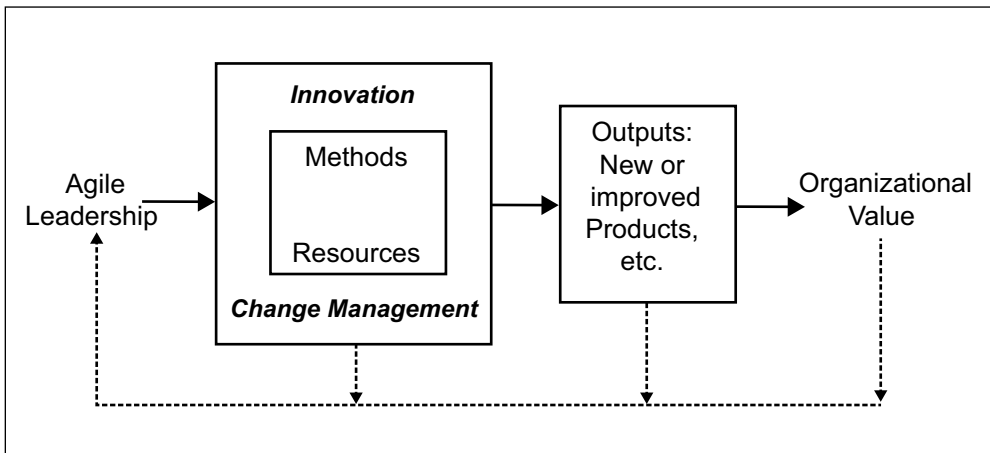
Figure 18.2 New Normal Pathway to Organizational Value

describe. Examples of individual and organizational responses have provided insights to what the new normal may look like. Some organizations have shuttered their doors permanently, essentially destroying most or all of their organizational value. Others in the same sector are surviving, and a few are thriving. These organizations successfully pivoted their organizational and operational models to adapt to their new environment and its rules. Figure 18.2 shows a conceptual framework of the new normal pathway to organizational value. This framework is also a value chain representation, but it gives prominence to agile leadership (vs. leadership), innovation, and change management.

The two additional components are innovation and change management, along with the agile modifier for leadership. These seven components (agile leadership, methods, resources, innovation, change management, outputs, and organizational value) are further defined and discussed in the following major sections.

Leadership

There are numerous definitions of leadership without a consensus for a single definition. There are also numerous leadership definitions, some grounded in research and others based on an individual author's personal experiences. Examples of leadership definitions from noted leadership scholars include:

- "the influencing process of leaders and followers to achieve organizational objectives through change" (Lussier & Achua, 2013, p. 6)
- "a process whereby an individual influences a group of individuals to achieve a common goal" (Northouse, 2013, p. 5)
- "the process of moving a group (or groups) of people in some direction through (mostly) non-coercive means" (Kotter, 1988, p. 16)
- "the process of influencing others to understand and agree about what needs to be done and how to do it, and the process of facilitating individual and collective efforts to accomplish shared objectives" (Yukl, 2006, p. 8)

Yukl began with 10 examples of leadership definitions from other authors, acknowledged the difficulty of achieving a consensus definition, and then formulated the last definition in the preceding list as a working definition. This chapter uses essentially the same approach but incorporates the

common elements in the four definitions to develop a composite working definition. The definition of leadership used in this chapter is:

•   leadership is a process through which one or more individuals exert a form of influence to convince others to undertake actions aimed at achieving common objectives.

Bass and Avolio (1994) proposed a framework that organizes the options leaders can use to shape the interactions with followers. Their Full Range of Leadership Model had transformational leadership at one end of the range and a laissez-faire, or essentially a no-leadership approach, at the other end. The progression from a laissez-faire approach to transformational leadership may go through three transactional leadership options: two "management by exception" (either passive management by exception or active management by exception) and a "contingent reward" as a third transactional leadership option.

They identified four elements of transformational leadership. One is idealized influence (sometimes recognized as charismatic leadership). A leader using behaviors and leading by examples to create respect and trust demonstrates idealized influence (II). The second element is inspirational motivation (IM). When a leader uses IM, he or she inspires, motivates, and provides meaning to the tasks the followers are expected to accomplish. The third element is intellectual stimulation (IS). Leaders use IS to encourage followers to be creative and take risks to accomplish their tasks. Finally, leaders employ individualized consideration (IC) to encourage and help individual followers, as needed, accomplish their tasks.

In the Full Range of Leadership Model, there are eight possible behaviors for leaders: laissez-faire, three transactional, and four transformational leadership options. Kirkbride (2006) provided examples of leader actions or behaviors for each of these eight. Leaders can and do use more than one of these behaviors at the same time, based on the context. For example, a leader may use all four transformational elements described previously (II, IM, IS, and IC). Avolio et al. (1999) noted that "the best leaders typically displayed both transformational and transactional leadership" (p. 457).

Other related leadership theories or frameworks include situational leadership, path–goal leadership, and leader–member exchange or LMX (Northouse, 2013). Although these individual frameworks do not address the complete range of options a leader can employ to accomplish goals, they could be invoked if needed, given a particular leadership situation.

It may be possible to map other leadership models into the Full Range of Leadership Model. For example, the relationship between leader and follower in the LMX model might be considered a form of Contingent Reward in transactional leadership or Individual Consideration in transformational leadership.

Before discussing leadership agility, it is important to acknowledge the debate among leadership scholars about leaders versus managers (or leadership versus management). Some leadership scholars have been adamant that leaders and managers are very different and are not interchangeable, for example, Kotter (1990). Other recognized the overlap between the roles and used the terms interchangeably, for example, Yukl (2006). This chapter adopted Yukl's view of leadership.

The term leadership has two connotations. It can refer to an individual leader or a group of leaders (Kotter, 1988). An example of the latter is the common terminology of referring to a Senior Leadership Team as "Leadership." This practice of two connotations for leadership is used in the remainder of this chapter.

Agile Leadership

The Covid-19 Pandemic introduced a sense of urgency for both individuals and organizations. For individuals, one urgency was typically around supply chain difficulties in keeping shelves restocked,

particularly for grocery stores. For organizations, the multiple urgencies were more complex. Organizational leaders had to constantly assess both internal and external data, make sense of it, quickly formulate appropriate courses of action, and just as quickly get their organizations engaged in accomplishing those actions. Organizational leaders had to be agile or, using other words, exhibit leadership agility.

Horney et al. (2010) defined leadership agility as: "the capability of a leader to dynamically sense and respond to changes in the business environment with actions that are focused, fast, and flexible" (p. 38). Although the Horney et al. article was published at least a decade before the Covid-19 Pandemic, the definition adequately describes the leaders and organizations that have been able to survive or even flourish during the Pandemic.

In an introduction to strategic agility, Brueller et al. (2014) defined agility as "a capability to notice an opportunity and make a rapid yet precise move using extraordinary accelerating power" (p. 41). In the subsequent discussion of strategic agility, they described the three components needed for strategic agility: quickly identifying and analyzing relevant data and converting it to knowledge; making decisions quickly; and redirecting resources to execute those decisions. The first component required sensemaking to understand which data were important and ascertain the meaning or implications of the important data and information. Sensemaking was the link between information and understanding, a prerequisite for agility (Nold & Michel, 2016, p. 349).

These agility definitions and examples refer to leadership. However, Dabić et al. (2021) described the need for intellectual agility in employees as well as in leadership. This approach enlisted the workforce in both the implementation of leadership's decisions and the adaptation of the plan when unexpected obstacles arose. Dabić et al. used Apple as an example: "Steve Jobs may have had a vision, but it was the minds of Apple's designers, engineers, and marketing experts that transformed this vision into unique products" (p. 685).

The emphasis on agile leadership is directly related to the era in which we are living with changes abound. Examples include the fourth industrial revolution and rapid technological and social change. Agile leadership can create agile organizations capable of responding to opportunities and threats (F. Voehl, personal communication, June 29, 2021).

The value of agile leadership is in its ability to make and implement decisions quickly to both take advantage of first mover capabilities (particularly in the fractured marketplace during the Pandemic) as well as successfully navigate the pitfalls inherent in such an environment. The execution of those decisions required using both the methods and resources available. In a simple metaphor, the methods are the engine to produce value, but that engine requires resources as the fuel to move from an inert phase to actively producing value. Both methods and resources must be leveraged to produce an outcome that creates value for the organization.

Methods

Organizations use methods to create an infrastructure that can become a key part of their value chains to produce value. Examples of methods include strategy, systems, and processes. These methods enable an organization to connect and use its assets (resources) in a way so as to produce organizational value.

Senior leaders (or the Senior Leadership Team) should also use other methods to help create organizational value. For example, senior leaders must establish (or affirm) the overarching statements for the organization. Typically, these include the organization's mission, vision, and values (MVV). The MVV can also be considered methods that Senior Leaders can use to guide the organization. Organizational culture is also an important method, as described in the next section.

The *Baldrige Excellence Framework* (2021) defined the terms mission, vision, and values as follows. The mission is a concise description of what the organization is "attempting to accomplish," basically

a statement of its overall function (p. 50). The organizational vision is its "desired future state" (p. 52). Finally, values are "the guiding principles and behaviors that embody how your organization and its people are expected to operate" (p. 52). An organization's values in this context are different than the organizational value produced at the end of the value chain.

An organization may use words other than mission, vision, and values to describe these attributes. Quinn and Thakor (2018) described how purpose, also known as higher organizational purpose, can provide employees a sense of meaning through an understanding of how their efforts contributed to the overall organization's purpose. They also summarized the importance of a purpose-driven organization: "People who find meaning in their work don't hoard their energy and dedication. They give them freely, defying conventional economic assumptions about self-interests" (p. 85).

Collectively, these words and definitions form the overarching statements that leaders use to guide the organization in accomplishing its current activities and moving toward its long-term vision. Interviews at the Inc. Purpose Power Summit 2021 included the CEO and COO of Northwell Health, the largest health care provide in New York. Dowling, the CEO, described a 2-day meeting where the objective was to reach an agreement on the organization's purpose, mission, and values and assessed it to be one of the most valuable planning meetings. Soto, the COO, explained how these overarching statements made decision-making easier during the Pandemic. Dowling also added "culture is so important" (M. Dowling & R. Soto, personal communication, June 15, 2021).

Culture

Culture is a key part of the methods used by senior leaders to show direction to their organization, perhaps to a greater extent than stand-alone MVV statements.

Schein (2004) described culture as a three-level construct. The top level was "artifacts," the middle level "espoused beliefs and values," and the bottom level "underlying assumptions" (p. 26). Artifacts represented the most visible aspects of an organization, for example, its structure and processes. This could also include systems and other physical aspects such as signage. The espoused beliefs and values represented less-visible parts of the organization, such as its strategies, objectives, and goals. The triad of mission, vision, and values triad described in the preceding section could also be considered as a part of the espoused beliefs and values. The underlying assumptions were the least visible of the three levels. These included the assumed (i.e., "taken-for-granted") beliefs about the organization (p. 26).

An extract of Schein's definition of culture was "shared basic assumptions . . . considered valid . . . to be taught to new members of the group" (p. 17). Several years later in an interview with Mike (2014), Schein sharpened the definition of culture to: "a set of basic rules, ways of doing things that organizations or groups evolve to survive and to get along internally" (p. 322).

When there is a difference between what a person communicates using words (particularly verbal) and that person's nonverbal actions, the resulting dissonance is generally resolved by believing the nonverbal actions as conveying the true message. This is reinforced by informed estimates that approximately 60–65% of a message's content is attributed to nonverbal actions (Burgoon, 1994). If senior leaders do not "walk the talk," the "walk" (e.g., nonverbal) actions are believed to be the real message.

An organization's culture is typically developed slowly. It can also deteriorate quickly or slowly over time. The Boeing Company provided an example of this. Boeing's culture was embedded in its engineering strength from its founding (Grodnitzky, 2020). Useem (2019) described the engineering culture this way: "For about 80 years, Boeing basically functioned as an association of engineers. Its executives held patents, designed wings, spoke the language of engineering and safety as a mother tongue. Finance wasn't a primary language."

Following the fatal crashes of two Boeing 737 Max airplanes—in late 2018 and early 2019, *Business Week* published an article subtitled "How did Boeing, renowned for its engineering culture, end up in such a tailspin? By putting its bottom line above all else" (Robison, 2019, p. 47).

Grodnitzky (2020) reported that the change of Boeing's organizational culture began in 1997 when Boeing merged with the McDonnell Douglas company. A Boeing executive was named the CEO and an executive from McDonnell Douglas became the President. According to Grodnitzky, the new President brought the McDonnell Douglas cost-cutting culture to the new Boeing, which eventually replaced its engineering and safety culture.

Putter (2019) noted that maintaining organizational culture, particularly when a merger or acquisition involves two organizations of roughly the same size, was difficult; and that under Boeing's new leadership, its culture began to slip. The key learning from the organizational decline was "leaders shouldn't neglect their culture."

In early 2020, Boeing had a new CEO. Two days after the new CEO assumed the position, *The Seattle Times* Editorial Board published an editorial titled "Boeing needs a massive cultural change" (The Seattle Times, 2020). The editorial ended with a call to action for Boeing's senior leaders: "Boeing's immense systematic failings require a cultural change that only strong visible leadership can deliver."

The new Boeing charted a course to regain its original culture. The first annual report for the new Boeing acknowledged the Boeing 737 Max accidents and then highlighted three cultural aspirations for Boeing. In order, these were safety as an enduring fundamental value, engineering excellence, and integrity (The Boeing Company, 2020 annual report, pp. 2–5).

The culture of Pfizer provided a stark difference. Pfizer also had a new CEO beginning in early 2019. The company culture as described in its first annual report for the new CEO was defined by four words: courage, excellence, equity, and joy (Pfizer, 2020 annual report, p. 6). In the early 2020, the CEO had to make an almost-immediate decision regarding how to pursue a vaccine for Covid-19. That decision required investing USD 2 billion of Pfizer's funds, forgoing any government financial assistance, restructuring decision-making to eliminate or minimize the effects of Pfizer's bureaucracy, and establishing a partnership with BioNtech (Leaf, 2021). The decision also modeled the components of Pfizer's culture, particularly courage.

Culture may be the most important method for leadership to guide both short-term and long-term organizational actions and results.

Resources

Compared to methods shown in Figures 18.1 and 18.2, resources are relatively easy to explain. Using the previous engine and fuel metaphor again, the descriptions of the engines (methods) are more complex to explain. The explanation of the fuel (resources) is not as difficult.

Resources can be broadly divided into two groups: human and other. An organization's human resources are its workforce including leaders; its suppliers, partners, and collaborators to the extent they participate in the organization's processes; its customers to the extent that some processes have been shifted to customers formerly by the organization's employees (e.g., self-checkout at retail stores); and volunteers (particularly in not-for-profit organizations).

Other resources are more varied. They include the traditional physical assets such as buildings, equipment, and land; raw materials and other inventory awaiting use in production processes; finished goods awaiting sale or shipment to customers; and intellectual property such as patents, internal R&D results, and designs.

Resources generally remain dormant until they are used as inputs to and transformed by the organization's systems and processes. The outputs of a process may be inputs to a subsequent process or the product (or service) for the end customer.

The Role of Innovation in Value Creation

ISO 56000: Innovation Management—Fundamentals and Vocabulary (2019) was developed, in part, as the dictionary of terms for the ISO 56000 family of innovation standards. *ISO 56000* described three types of innovation: incremental, radical (or breakthrough), and disruptive innovation. Radical or breakthrough innovation results in major change to a product, service, business model, etc. If radical or breakthrough innovation is at the right end of the continuum of innovation types, incremental innovation is at the left end of that continuum. Continual improvement is just to the left of incremental innovation (where the innovation continuum begins). Disruptive innovation, the third type, can occur anywhere on the continuum between incremental and radical/disruptive innovation. The key characteristic of disruptive innovation is the introduction of a product or service below both current prices and features of existing products and services. Examples of disruptive innovation include no-frills airlines and low-feature mobile phone services.

There is a general sense of urgency for organizations to use innovation to offset the increased and evolving change of their environments. Morris (2020) observed that "the overall rate of change throughout the economy continues to accelerate, which is putting increasing pressure on all organizations" (p. xxv). Voehl et al. (2019) echoed this view of accelerating change. They described the imperative for innovation as "both to prepare for change and to make change in order to improve our position in the market" (p. xxiii).

Lee (2018, p. 2) noted "the main purpose of innovation is to create organizational value" and identified five areas where innovation can accomplish this:

1. Create new products, services, or other objects such as ventures.
2. Increase the efficiency of the current value chain.
3. Create new customer value through reinvention.
4. Create new customer base through redefinition.
5. Create new business models.

Lee also differentiated the small "i" innovation efforts such as the ones in the preceding list from large "I" innovation efforts. Large "I" innovation efforts focus on "the greater good" (p. 6) by removing the "challenges and problems on the path to the greater good" (p. 7). Examples of the greater good included social entrepreneurship projects.

On the surface, the large "I" innovation efforts do not seem to address the fundamental purpose of innovation noted by Lee: to create organizational value. However, if the organization aspires to be a sustainable organization that supports all three pillars of sustainability (people, planet, profits), the big "I" innovation projects directly impact two of the three pillars (people and planet) and have either indirect or direct impacts on the third pillar (profits).

Lee and Trini (2018) described four types of innovation. Three of these were introduced in *ISO 56000*: incremental, radical, and disruptive. Lee and Trini used other common names for two of these: incremental was considered exploitive innovation, and radical was considered explorative innovation. Disruptive innovation retained its name and description. The fourth type of innovation they described, ambidextrous, is a combination of exploitive and explorative innovation projects in the innovation portfolio.

Taneja et al. (2016) discussed the importance of the portfolio balance between exploitive and explorative innovation projects. They emphasized that organizations with the appropriate balance "will have the best capability for long-term survival and viability" (p. 47). Although unstated, each organization's senior leaders must consider their organizational context to determine their proper balance.

An organization's blueprint for creating value is its business model. This is a generic term that also applies to other types of organizations such as traditional not-for-profit, educational, health care,

and governmental. Osterwalder and Pigneur (2010) devised a business model canvas to capture the main internal and external components that lead to organizational value and define the relationships among them.

Leadership agility, organizational agility, and a supportive culture are prerequisites to a successful innovation process. Muafi and Uyun (2019) described the relationship between leadership agility and organizational agility. They adopted the definition of leadership agility as "the ability to lead effectively during times of rapid change, uncertainty, and mounting complexity and when success requires consideration of multiple views and priorities" (p. 469). Although their sample was small and focused (one sector in one country), their primary finding resonates: leadership agility, particularly for micro and small- to medium-sized enterprises, is important for organizational innovation.

Sattayaraksa and Boon-Itt (2018) evaluated the effects of CEO transformational leadership on innovation; viz., product innovation performance. The independent variable in their quantitative analysis was CEO transformational leadership, and the dependent variable was product innovation performance. Their analysis was also focused (one sector in one country), but the sample size was larger. A key conclusion was that CEOs should focus their skills on transformational leadership to improve product innovation performance. They described how three transformational leadership components discussed earlier (IM, IC, and IS) impacted innovation. Sattayaraksa and Boon-itt also summarized how an innovation culture enhances product innovation through creativity, openness, customer focus, external orientation, and risk taking (p. 233).

Friedman and Gyorffy (2014) succinctly described the role of leadership in innovation: "There is no innovation without leadership . . .. Business don't fail—leaders do. Leaders who don't treat innovation as a priority simply cede opportunity to those who do" (p. 68). As stated in an earlier section, leaders must walk the talk regarding innovation.

Role of Change Management in Value Creation

ISO 56000 defined innovation as "a new or changed entity, realizing or redistributing value" (p. 1). It also defined invention as "a new entity" (p. 4). The primary difference between these two terms is that there must be a realized or redistributed value for innovation to occur. Moving an organization to the point of realizing value from an innovation may require a more formal approach to managing the change required.

Change, as a noun, is defined as "a transformation or modification; alteration" (from Dictionary. Com). The change process has been addressed by various authors. Lewin (1947/2009) described the change process in three steps: unfreezing, moving, and refreezing (pp. 233–234). Burnes (2009) noted that the unfreeze step occurs when a destabilized equilibrium creates a motivation for change. The move step involves transiting from a less acceptable to a more acceptable situation. Finally, the refreeze step occurs when changes to the organizational culture, norms, policies, and practices are in place.

Beckhard and Harris (1987/2009) expanded the three-step model to four steps: defining the future state, determining gaps between the current and future states, defining the transition from current to future, and developing plans to manage that transition (p. 687). The last two steps (definition of and plans for the transition) are inherent in Lewin's step 2: moving. In other words, they are the "what and how" for the transition.

Kotter (1996) described an eight-step process for creating change, particularly major change. The steps are: (1) establish a sense of urgency for the change; (2) assemble a guiding coalition; (3) develop both a vision and strategy; (4) communicate the vision for change; (5) empower individuals for action; (6) generate short-term wins to establish momentum; (7) consolidate the wins and produce more change; and (8) culturally anchor the new approaches (p. 21). Similar to the previous discussion about the Beckhard and Harris model, Kotter's process can be mapped to Lewin's three-step

change process. Kotter's first step relates to Lewin's first step, and Kotter's last step can be mapped to Lewin's third step. Kotter's steps 2 through 7 provided greater detail for Lewin's step 2. This is appropriate since this is where the hard work of change management occurs.

The management of change is accomplished through a change management process. Craddock (2013) identified ten potential elements of an Organizational Change Management Plan. These were: background, critical success factors, key stakeholder group (and their members), change impact analysis, assessment of change readiness, change agent network, communication strategy and plan, training strategy and plan, organizational risk assessment, and monitoring and evaluation plan. Again, because each change management project is unique, some of these elements may not apply. An example is to not develop training strategy and plan if no training is needed for the change to be successful.

The movement from the normal pathway for organizational value to the new normal pathway can be a major change management challenge. The role of an organization's workforce in achieving its vision, as described by Dabić et al. (2021), applies to all organizations seeking to successfully navigate the change to the new normal pathway for organizational value. And that change must be managed.

Creation of Organizational Value

ISO 56000 defined value as "gains from satisfying needs and expectations, in relation to the resources used" (p. 11). *ISO 56000* also provided several notes clarifying the definition, including the potential need to use a qualifying adjective preceding "value" to provide context. Value in this chapter refers to organizational value. Finally, the *ISO 56000* definition of value implied it occurs only when gains are greater than resources expended in the pursuit of those gains.

Bowman and Ambrosini (2000) described the processes of value creation and value capture. Value creation occurs when an organization's workforce (in a broad sense) uses its non-human resources (e.g., equipment, processes, and raw materials) to produce products or services. Value capture occurs when the organization sells its products or services to customers who, in turn, give the selling organization resources (typically financial) to complete the exchange.

There are potential problems in the path to organizational value. For example, Boulten et al. (2000) identified four challenges or barriers to value creation: business model design doesn't support value creation; it does not manage risk, particularly in the presence of uncertainty; it does not manage the overall business as a portfolio of assets; and the lack of measurement and data about the organization's assets (p. 152). None of these challenges are insurmountable. An Organizational Change Management Plan should help identify and mitigate potential problems—those identified by Boulten et al. as well as others unique to a particular organization. The old adage "plan the work and work the plan" is applicable, but it may be more effective to include "change the plan, as necessary, based on the context and emerging implementation issues." The challenge is to use innovation and change management in a way that increases and captures organizational value.

Concluding Thoughts

Organizations have been using methods and resources to produce products and services that lead to organizational value for centuries. Some have thrived for long periods of time, and others have either disappeared or been acquired. The main message of this chapter is that the senior leaders of successful organizations in the future must be agile; fully use the methods and resources available to them to produce their products, services, or other outputs for customers; embrace innovation as a key way to increase competitiveness; and manage change so that the entire organization can also be agile as it pursues increasing its organizational value. Organizations must also change to stay relevant. It is not impossible. Organizations that have done this successfully can provide both inspiration and insights for this journey.

Author Note

I have no known conflict of interest to disclose.

Chapter Takeaways

1. Leaders create organizational value by leveraging their methods and resources to produce outputs such as products, services, or other items for customers who are willing to pay for those outputs. Leaders must practice agility to quickly diagnose and react to changes in the external environment that can threaten their organization's ability to create value.
2. Organizational culture is often an understated part of the methods used by leaders. As the stewards of their organizational culture, senior leaders can leverage it to benefit all stakeholders.
3. Innovation can be a differentiator for organizations to gain competitive advantage, but it requires the right balance between exploitive (continual improvement) and explorative (radical/breakthrough) innovation projects in their innovation portfolio. This also requires the senior leaders to have a balanced appetite for risk—not too risk averse and not too risk prone.
4. Organizational value can be increased or decreased, perhaps significantly, on the basis of how senior leaders approach using the full set of methods and resources available to them. Innovation is an accelerator that creates differentiation between an organization and its competitors.
5. Change management is necessary to fully realize the value of some innovation projects. The decision to use a more formal change management approach depends on variables such as the type and complexity of innovation and the number of people or organizations affected.

Reflection Questions

1. Think about your typical day. Do you (and your team) spend most of your time reacting to problems and your boss' requests and seeking to control others? Or do you spend most of your time pursuing your purpose, empowering others, and exploring new, and even messy, possibilities? How do your answers relate to the Full Range of Leadership Model?
2. How should leaders address the problem of workforce members unable or unwilling to adapt to organizational changes? Does it matter whether this is a new behavior (acute) or is a longstanding behavior (chronic)?
3. What is a key leadership learning for you from the Covid-19 Pandemic? How could that key learning be leveraged in a way to increase your organizational value?
4. How does a risk-averse organization achieve the right balance of exploitive and explorative innovation projects to increase its organizational value?
5. How can a new CEO, recruited from outside the organization, quickly understand the organizational culture, determine if changes are needed, and implement those changes as appropriate? How would you use the change management models to plan and manage the implementation of those changes?

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19

PREPARE FOR BEING UNPREPARED

Learning About Collective Leadership, Change Readiness, and Mindful Organizing From an Extreme Case Study of Rowing Across the Atlantic

Jutta Tobias Mortlock and Lisa Strandqvist

Introduction

Leadership is a complex, multifaceted concept. Like a diamond that shines in different ways, dependent on which angle you look at it, leadership can be defined in a myriad of ways.

In this chapter, we explore leadership as a collective phenomenon that arises when individuals and teams interact in specific goal-oriented ways (Gronn, 2002) and define leadership as persuading the collective to take responsibility for collective problems (Grint, 2010b). Ours is therefore an exploration of "leadership in the plural" (Denis et al., 2012, p. 211), investigating how leadership emerges and wanes as a collective capability shaped by multiple agents—multiple *leaders*—in organizational situations. Leadership is needed especially when teams face unknown problems and to reduce the anxiety felt in the team when facing the unknown (Grint, 2010a).

This is a case study of leadership *in extremis*—empirical research in an extreme setting that may provide particularly rich insights for management, often overlooked or less clearly discernible in more ordinary settings (Riesman & Becker, 2009). Important management and leadership insights can sometimes be seen more clearly in extreme case research than in ordinary work life (Stinchcombe, 2005).

In particular, we investigate how mindful organizing (MO), a team's collective capacity to detect and correct problems and to adapt to unexpected challenges (Sutcliffe et al., 2016), may inform a critical link between leadership and change. We do this by examining evidence from a case study of extreme collective leadership in action: four courageous men who rowed more than 3,000 miles across the Atlantic Ocean in a charity competition over the course of 37 days. Scholars have long argued that MO is not a static capacity in a team or organization. Instead, it "varies over time and people, and requires ongoing effort to sustain and rebuild it" (Rerup, 2005, p. 452).

As our data show, MO is indeed dynamic: it ebbs and flows, just like the Atlantic that these four brave men crossed for this extreme challenge, with minimal support from the outside world. Our data furthermore indicate that MO arises in particular when team members focus their attention on strategic, interpersonal ways, aware of the drivers and needs of each team member. This strategic, *people-focused* awareness is more subtle and necessitates a more advanced level of collective leadership than a more conventional or *task-focused* mode of operating in the face of unexpected stressors. When this advanced level of collective leadership is present, the team can respond resiliently to

unexpected challenges. Conversely, stressors and conflicts remain unresolved when the team's awareness remains focused at the task level.

We situate our case study at the theoretical intersection between leadership and change, linked through the MO literature. We then provide an outline of the case study, its setting, and its main protagonists, followed by a discussion of the study's key findings, before outlining the theoretical and practical contribution of this work.

Change and MO

Change is at the heart of leadership, both individually and collectively. We therefore conceptualize leadership as the capacity to generate change at individual and collective levels—for what purpose? To generate change that improves the status quo.

What makes people ready for change? Readiness for change is about emotional agreement with any proposed change in status quo, at individual, interpersonal, and collective levels (Holt et al., 2007). Holt et al. (2007) define readiness for change as a comprehensive attitude shaped not only by individuals' characteristics, judgments, and opinions but also by the content of what is to be changed, the process of how the change is implemented, and the context in which the change occurs.

The multilevel nature of change readiness is often ignored in the change debate, which is unfortunate as both individually generated cues (e.g., personal perceptions) and situational cues (perceptions about what others' attitudes and behaviors mean) impact the readiness that a person or group experience toward any proposed change (Rafferty et al., 2013). Every reader will have experienced the emotional contagion (Barsade, 2002) that can dramatically influence thoughts, feelings, and actions in work teams and that can change agreement with a proposal or initiative into disagreement, sometimes in an instant.

Change readiness is inextricably linked to culture, and the old adage "culture eats strategy for breakfast" is of central importance here: *any* change strategy that ignores the culture shaping individual, interpersonal, and collective behaviors will not be around for long.

The multilevel nature of a related workplace construct is also often ignored by scientists and practitioners alike: mindfulness in organizations. Management scientists have shown that mindfulness in organizations is a cross-level concept that includes not only intrapsychic processes of individual mindfulness but also social processes related to collective mindfulness, and that mindfulness is induced through meditative as well as non-meditative processes (Sutcliffe et al., 2016). Examples of non-meditative, social, or contextual mindfulness processes are reflective dialog between individuals and work groups, workplace redesign, and other structural initiatives. While many workplace mindfulness experts generally conflate mindfulness with meditation, Sutcliffe et al. (2016) argue that mindfulness at work is embedded predominantly in interpersonal interactions and relationships.

Awareness is at the heart of mindfulness, both individually and collectively. We therefore conceptualize mindfulness in organizations as the capacity to generate awareness at individual and collective levels—for what purpose? To change our relationship with the status quo.

Changing our relationship with the status quo means managing especially stressful situations differently. There is considerable evidence indicating that "intrapsychic" mindfulness training[1] helps individuals manage stress better, especially in clinical and mental health settings (Brown et al., 2007; Creswell, 2017). This evidence is largely based on the well-known mindfulness-based stress reduction (MBSR) program developed by Kabat-Zinn (1990).

It is perhaps less well-known that there is also substantial evidence suggesting that collective mindfulness helps organizations manage especially unexpected—stressful—challenges better (Vogus & Sutcliffe, 2012; Weick et al., 1999; Weick & Sutcliffe, 2006). Collective mindfulness is defined as the "capacity of groups and individuals to be acutely aware of significant details, to

notice errors in the making, and to have the shared expertise and freedom to act on what they notice" (Weick et al., 2000, p. 32). In other words, employees acting mindfully on a collective scale are beneficial for organizations because they are able to anticipate, detect, and appropriately respond to unexpected, stressful problems (Vogus et al., 2014; Weick et al., 1999). Putting individual and collective mindfulness together, this means that the ultimate aim of becoming mindfully aware of the status quo that individuals and teams find themselves in is individual and collective stress management.

This, in turn, is an enabler for leadership and change because if the ultimate aim of leadership is to generate change that improves the status quo, then the awareness generated through individual and collective mindfulness enables us to change our relationship with the status quo in order to ultimately improve it.

Importantly, collective mindfulness is not the same as the sum of several individuals' personal levels of mindfulness. In contrast to individual mindfulness, collective mindfulness is not viewed as an intrapsychic process or even an aggregation of intrapsychic processes. Instead, collective mindfulness arises out of specific social practices, actions, and communication patterns that liken the "collective mind" of a group of individuals who organize mindfully to a flock of birds flying in unison, constantly paying attention not only to their own direction but also to every other member of the flock and constantly aligning individual action with the overall direction of the collective (Weick & Roberts, 1993). Because collective mindfulness is enacted through a dynamic process of social action and interaction, it is also referred to as *mindful organizing* (MO; Sutcliffe et al., 2016), to emphasize its non-static, ever-evolving nature.

Originally, the concept of MO was developed to explain how high-reliability organizations (HROs) develop the capacity to avoid catastrophic failure and perform in nearly error-free ways despite operating in extreme, stressful conditions; however, its scope has expanded to also apply to teams and organizations that are capable of being aware of the status quo in order to improve it, refusing to operate "auto pilot" (Fiol & O'Connor, 2003; Sutcliffe et al., 2016).

While MO may appear to align closely with standard management practice, Weick et al. emphasize that "interpersonal skills are just as important in HROs as are technical skills" (Weick et al., 1999, p. 59). In addition, scholars argue that MO enables collective capability and organizational learning in a paradigm that starkly differs from traditional management practice (Gebauer, 2013), mediating, for example, lower turnover rates (Vogus et al., 2014). This is achieved by an interpersonal mindset of "other-orientation": teams that organize mindfully "are motivated to work for the benefit of others and are more receptive to others' perspectives and incorporate those perspectives into their work" (Vogus et al., 2014, p. 592). The origin of this interpersonal mindset stems from a prosocial motivation on the one hand— that is, "the desire to expend effort to benefit others" (Grant, 2008, as cited in Vogus et al., 2014, p. 592)—and the capacity to be emotionally ambivalent—that is, capable of experiencing positive and negative emotions at the same time, for example feeling hope as well as doubt (Vogus et al., 2014). As Weick and Roberts argued in their (1993) study, the result of such MO is that team members adapt their actions to the demands of the team context—in the same way as when one bird falls behind in a flock of geese flying south, the rest of the flock slows down too, so that no one is left behind.

Benefits of MO include greater innovation (Vogus & Welbourne, 2003) improved quality, safety, and reliability (e.g., Vogus & Sutcliffe, 2007), more effective resource allocation (Wilson et al., 2011), and quantifiable hospital cost savings of between $169,000 and $1,000,000 per year (Vogus et al., 2014).

Five hallmark routines constitute MO, collectively generating a HRO: (1) Sensitivity to Operations; (2) Preoccupation with Failure; (3) Reluctance to Simplify; (4) Commitment to Resilience; and (5) Deference to Expertise (Weick et al., 2000).

Sensitivity to Operations (Situational Awareness)

Sensitivity to Operations is a defining principle of MO that refers to situational awareness and the ability to see the "bigger picture" of operations (Enya et al., 2019). As described by Weick et al. (1999, p. 44), "Situation awareness dimensions depends on the sharing of information and interpretations between individuals"—the capacity to collectively pay attention to emerging events and be empowered to act accordingly (Vogus & Sutcliffe, 2012; Weick et al., 1999). In successful HROs, front line staff are sought out for their opinions and insights to maintain a thorough operational understanding: communicating and sharing of information and providing everyone with a heightened sensitivity to changes and abnormalities in daily routines (Endsley, 1995; Klockner, 2017). These daily, or even moment-to-moment, changes in operational routines include information about events and situations as well as the thoughts, feelings, and shifting moods of team members.

Preoccupation with Failure (Welcoming Difficulty)

Vogus et al. (2014) describe this facet of MO as paying attention to and acting on specific hazards or problems. Successful, reliable organizations will do this by "articulating the mistakes you don't want to make" (Vogus & Sutcliffe, 2012, p. 725). In essence, this is a collective routine that demonstrates that difficulty is welcome in the team or organization. Rather than shying away from openly addressing problems in the making or thoroughly reflecting on past mistakes, team members deliberately focus on where things go wrong, which in turn increases their ability to control future hazards. Ignoring failures and mistakes often leads to the accumulation of smaller issues (Garvin, 1997), which eventually develop into larger-scale problems; hence, successful HROs reframe what "failure" means to the organization and encourage the reporting of problems and mistakes (Vendelø & Rerup, 2020).

Reluctance to Simplify (Interpretations)

According to Chris Argyris's (1982) Ladder of Inference, it is human nature to make assumptions based on the data presented to us. It creates the foundation upon which we automatically make interpretations, draw conclusions, and eventually use to guide our decision-making and action (McArthur, 2014). Simplified interpretations make teams liable to adopt solutions to problems that are not fit for purpose. It is common for organizations to simplify the conclusions they draw of situations, to more efficiently manage complicated tasks; one striking difference between traditional organizations and HROs is that the latter tend to have a general openness to renewal, revision, and rejection of standard procedures (Vendelø & Rerup, 2020). Through continuous questioning and deliberate reflection, successful HROs avoid assumption making, which prevents individuals and teams from creating simplistic interpretations of previous and current challenging events (Enya et al., 2019).

Commitment to Resilience

Resilience is a highly topical issue in organizational behavioral research. It is a phenomenon concerned with the combination of adverse experiences followed by positive adaptation (Rutter, 2012). Positive adaptation refers to the individual and team's ability to bounce back following significant difficulty, either to a homeostatic state or stronger than before the adverse event (Vogus & Sutcliffe, 2003; Vogus & Welbourne, 2003). Commitment to Resilience therefore is about how well the team or organization collectively manages expected and unexpected difficulties (Enya et al., 2019). It involves dedicating effort to plan for resource shortages and a commitment to collectively "make do" in any situational context. By being ready and proactively committed to resolving any issue that

may occur, adversity is less likely to disable teams or organizations that enact this routine on a daily basis (Weick et al., 2000).

Deference to Expertise (Appropriate Empowerment)

The final factor of the framework is one of the main principles of MO, according to Weick et al. (1999). It refers to an ability to always assign the person with the highest expertise to solve a problem, regardless of their rank or title (Hales & Chakravorty, 2016). One of the critical elements to HROs' high level of performance is their ability to renounce hierarchy or the standard operating procedure when necessary (Vogus & Sutcliffe, 2012). The decisions may have to be pushed down to the lowest-level rank if this is where the actual expertise in the team or organization sits for the problem at hand. Therefore, by keeping a flexible mindset and by empowering all members of a hierarchy to speak truth to power and have the final say in the appropriate setting, HROs have access to a broader range of expertise in contrast to an organization with a more fixed hierarchical structure. After the problem is resolved, the "hierarchical anarchy" is dissolved, until it is needed again (Weick et al., 2000).

Our Case Study

This study is based on the experiences of four Royal Navy submariners who, along with over 30 other teams, had rowed more than 3,000 miles across the Atlantic in a highly publicized competition, not only to challenge themselves physically and mentally but also to raise large sums of money for charity.

The rowers were in their late twenties to early thirties. All four were active-duty personnel, having served at least 7 years.

The team members' previous experiences as Royal Navy submariners had primed them for some of the challenges ahead, yet to adequately prepare for the physical and psychological strain experienced during an ocean row in which four team members are required to row together across a vast water expanse, day and night continuously for well over a month without outside help, is indeed a challenging feat. To then successfully manage this epic challenge is an impressive collective achievement, requiring adequate resources to deal with unexpected challenges, lack of sleep, and extreme physical strain (Alschuler et al., 2020).

The Atlantic crossing offers a unique opportunity for a case study investigating the factors driving MO, roughly following Weick et al.'s (1999) HRO framework. Similarly to an HRO, the team operated in a consistently challenging environment during the year-long planning and ambitious fundraising phase before the Atlantic crossing as well as throughout their 37-day row across the Atlantic. Their boat was 8.7 m/28.5 ft long. The team had two small cabins to protect them from the weather when it was a rower's turn to rest (for two hours at a time during each 24 hour cycle), as well as space to row and store the most necessary equipment, but nothing more than that. While at sea during the rowing competition, each of the competing teams had to be self-sufficient (two supporting safety boats followed the teams across the Atlantic Ocean in case of severe emergencies).

The research question driving our case study was "what helps or hinders MO in this extreme HRO?" in order to help us develop a better understanding of the drivers of highly reliable and resilient team performance in today's world of work where many of us find ourselves in the face of unexpected and sometimes extreme pressure.

We were privileged to conduct qualitative semi-structured interviews with each of the Royal Navy submariners who had successfully crossed the Atlantic in this charity rowing competition. We also conducted personal interviews with nine of their close family members, charity rowing

team associates, and colleagues. The interviews were conducted 5–6 months after the actual race took place.

A reflexive thematic analysis (Braun & Clarke, 2019) was applied against three critical incidents that occurred during the Atlantic crossing. All of these were unexpected, significant challenges for the entire team. These three significant events were the capsize of the boat at night in the ocean, a breakthrough argument after three weeks at sea, and a conflict of interest toward the end of the rowing competition.

Because we were able to obtain different accounts of these same events from each of our interview participants—rowers as well as family members, friends, and associates—we were able to "step into the shoes" of the participants, recognizing that one participants' understanding of an event may not reflect the reality for all involved (Willig, 2011). This enabled us to bring out the different perspectives experienced by different team members and discern different facets of the collective reality that these courageous individuals co-created throughout their time rowing across the Atlantic. These different facets of reality form the basis of our data analysis.

Findings

Two "levels" of awareness became apparent when we analyzed our interview data against the five hallmarks of MO: first, a basic, *task-focused* level of awareness in the face of a stressful event. At this level, the team did indeed demonstrate certain elements of MO in responding to unexpected challenges. However, our data indicate that when team members demonstrated a more advanced, strategic, *people-focused* level of awareness in response to an emergency, the team became fully able to respond resiliently in the face of such stressful challenges. This is an important insight, illuminating our understanding of the link between collective leadership and change readiness: only when this advanced level of awareness is present in the team, stressful situations and their adverse effects on team functioning can genuinely be overcome.

In the section that follows, we have categorized our interview data into these two levels, drawing on relevant hallmarks from the MO framework, to illustrate our analysis of the three critical incidents that tested the team's resilient responding in the face of unexpected adversity.

Task-Focused Awareness

THE CAPSIZE

At one point during the Atlantic crossing, the rowers experienced a life-threatening challenge. After a period of stillness on the Ocean, the weather had suddenly changed into what would have been described as bad in most other situations. However, the rowers were feeling optimistic: big waves and strong winds meant that the boat was moving fast and they were gaining on their competitors.

> It's [the speed] was just getting higher and higher, I could see this little panel, and it hit 19 knots. I was excited, and I felt the balance going off as we were going to capsize, yet we were going 19 knots. It was amazing and scary.

It was nighttime when the boat capsized. The two members by the oars were thrown straight into the dark ocean, while the other two rowers, asleep in their cabins, were immediately woken up by the tumbling boat. With two rowers and vital equipment overboard, this was indeed an emergency, dangerous for everyone involved: they all had to work together to prevent everyone from drowning; they had to turn the boat back over in the dark and recover equipment from the sea as best they could.

While unexpected, this was certainly an event the team was prepared for. The rowers were quick to manage the situation, as the team had anticipated that they might capsize during their Atlantic crossing and had trained for this situation in preparation of the rowing competition.

> Your brain suddenly realises what's happened because of the muscle memory. You don't really have the time to go, 'what's happening to me, am I in danger?'. You just get on with it, because that's what you've trained and trained and trained.

Thanks to their thorough preparation, the team assumed previously defined roles, based on their rank as serving Royal Navy personnel.

> I started shouting around giving orders which is very much like work usually, in a position where I need to take charge and lead. 'You do this, you do that'. And luckily, they went straight into a 'right this needs to happen'. There was no arguments or confusions around that.

The team managed the crisis efficiently without any significant losses. They were indeed committed to resilience, an important hallmark of MO, by focusing on the task at hand without question or quarrels. Appropriately responding to the challenge at hand was not only effective, it was also a major boost for team morale.

> It was a big, shared experience for one, and it also highlighted how, well, we'd prepared.

However, it is one thing to have the shared expertise to respond to unexpected stressors, a characteristic that many efficient teams share. Beyond expertise, mindful teams also need to have shared *freedom* to respond in appropriate ways to unanticipated problems. A standard, hierarchical way of organizing does not prepare teams for this flexibility.

As the rowers reflected on the challenges they faced during their Atlantic crossing, they spoke about different types of unexpected challenges and the need for more subtle, people-focused awareness, enabling them to collectively address different types of challenges.

> I'm sure we all resented each other at various stages, and we know there were a few arguments. But we were generally very good at getting back to being a team. It doesn't have to be a traumatic experience, an emergency or a life-or-death thing. It is also how you emotionally get back to being a team.

It appears that this more people-focused level of awareness was a critical enabler of MO and ultimately resilient team performance, when present. When it was absent from the team's awareness, complex unexpected challenges proved more difficult to overcome, as the section that follows illustrates.

People-Focused Awareness

Undoubtedly, the team constantly faced extreme task challenges throughout the Atlantic crossing.

It was striking that the rowers as well as the interviewed family members and associates spoke about unexpected interpersonal challenges as the most significant ones that the team experienced during their epic Atlantic crossing.

Inevitably, when four human beings spend time in close physical proximity, exhausting themselves rowing in the deep sea for 2 hours in pairs, then eat, rest, and sleep for the next two hours, 24 hours, day after day for over a month, moods and motivation levels vary between team members.

I think trying to be a bit forgiving and trying not to resent each other for that was really the other challenge.

Every human being can understand how challenging this is at an interpersonal level.

In particular, misaligned expectations and lack of honest communication during conflicts of interest appeared to be the most significant examples of such interpersonal challenges for the rowing team.

We had all agreed on a shared vision, these are our goals, and this is what we are going to do, but when things really got put to the test, this is where we fell apart slightly.

As mentioned earlier, HRO scholars emphasize the importance of interpersonal skills in MO, suggesting that these are at least as critical for a team's capability to manage unexpected challenges resiliently as technical skills (Weick et al., 1999).

A key hallmark of MO, Preoccupation with Failure, is about staying present to emerging difficulty and proactively embracing it. An example of this hallmark is the capacity to hold difficult conversations during conflicts of interest. The reader will not be surprised to find out that the rowers, like many work teams under stress, tended to avoid this.

If he said something that annoyed me, I just slammed the door. I'd be in the in the cabin and I slammed the cabin shaft.

When asked how the team managed difficulty on the boat, another rower suggested:

Everyone seemed to handle it on the surface anyway.

THE BREAKTHROUGH ARGUMENT

However, the team experienced a significant breakthrough after three weeks on the boat. Welcoming difficulty catalyzes MO because it prompts more honest and effective communication. For the rowers, this occurred after tension between team members had been building up continuously. When the participants confronted their issues, genuine progress in working together could be made.

One rower described how he initiated the breakthrough argument:

I was like "no, I'm not going away. We're doing this now even if you don't like it."

The argument quickly developed into a catalytic, constructive exchange, "we were screaming at each other, 'you don't do this, and you don't do that', and then it turned very quickly into, 'but you do this really well.'" This exchange paved the way for a new climate of openness.

This allowed for a positive attitudinal and motivational change on the boat, as stated here, "it really brought us together and dealt with those issues."

As a result, the team experienced a period of ease and open-mindedness during the row. They had learned that when they actively attended to difficult conversations, rather than avoiding them, they could understand operational challenges as well as each other better. During this time, one rower commented on another:

He was more open about a lot of stuff, just in general about life and other things. And if you were stressed out, he would try to talk about it.

THE CONFLICT OF INTEREST

Nonetheless, we indicated earlier that mindful awareness in teams and organizations ebbs and flows, varying from context to context.

Toward the end of the row, the change in weather forced the team to push themselves hard to maintain their current place in the competition.

> It was flat calm, we spent two days killing ourselves trying to keep up with everyone else.

The team received information from the mainland suggesting that their projected arrival date was sooner than anticipated because of the weather changes and their high effort.

Simultaneously, the team found out that one of the rower's family might not arrive at the arrival location on time to see them row into the marina where the competition ended. This realization created a dilemma on the boat. The team members had to choose between two unfavorable options: slow down or finish without his family waiting. Neither of the solutions was ideal.

One interviewee summarized this incident as follows:

> One member of the boat didn't want to get in on that day because they didn't think his family could make it then. And instead of it being communicated properly, this is this is where a lot of the conflict came from.

Lack of sleep and extreme tiredness led to difficulty to commit to finding the best possible solution for the whole team. One rower commented on the dilemma they were facing, and the resulting argument:

> We spent six hours trying to help each other and arguing. That does show how exhaustion and stress will distort everything, communication, and how you deal with each other.

The complexity of the situation was evident. Performing at their best now no longer seemed to be the shared highest priority for the entire team, although this was certainly what the team had agreed before starting the race.

Another rower commented, "obviously, we wanted to row the Atlantic Ocean, and we wanted to do it as quickly as we could, in fact, we wanted to win that race."

They decided to continue pushing on with the race with only a few days left to go, although this time with unresolved conflict adding weight to their boat.

The team members did what most teams do in such situations, and what many readers will recognize as a common response to a complex conflict of interest: stay silent. One rower related:

> It had been 24 hours that he had been avoiding me and didn't want to talk, and I was happy to ignore him.

Ultimately, the rower's family bought an earlier flight and managed to get to the arrival destination on time. On the face of it, this had displaced the need to resolve the dilemma between the team's ambition to perform at the highest possible level and the value they placed on ensuring that every team member's personal needs are met.

Yet at a deeper level, this was not the case. In the words of one of the rowers:

> But it did for a while ruin the idea of coming, finishing and coming back alongside because there was a point where I didn't want to talk to him. It was fine after that point, but it hasn't been the same since then.

This conflict was raised by most interviewees as the most significant and most lingering challenge for the team. Family members of the rowers noted that some of the team members appeared "very upset" about the incident, despite an excellent final race result in the competition.

Unfortunately, exhaustion, frustration, and a need for closure among team members are the opposite of another hallmark of MO: a reluctance to simplify interpretations during complex challenges. Most readers will have experienced this. Yet the subtle but important difference between preparing for challenge in a task-focused way and being open to complex people issues is evident here.

It appears that the vision and goals that had been agreed by the team before the rowing challenge were no longer fit for purpose and needed to be revisited. However, by shutting off communication and by stopping to create options and strive to find a way forward that addresses this complex challenge in the best possible way, the team ultimately failed to overcome this final interpersonal challenge. In the words of one interviewee:

> I think they all probably bottled it more than they thought they were going to bottle it.

This is evident in the accounts of how the rowers felt after completing the rowing challenge, despite arriving at their destination as one of the top-performing teams.

> I was in a very funny place mentally when we finished the race because I felt like I'd failed.
> And we hadn't you know; we achieved a lot. So, it was unusual, a very weird feeling.

Summary

Ours is an extreme, unusual case study: a team facing an extreme challenge, with a clear goal and a finite ending. The protagonists who shared their reflections with us may, or may not, continue working together in future. Teams in more ordinary settings may not have this luxury; they often need to continue "rowing on," despite an unresolved interpersonal issue that risks damaging the prospect of ongoing collective leadership and change readiness in the team. While most leaders (fortunately) and team members face less dramatic collective challenges at work than our four courageous Atlantic rowers, their accounts help us clearly distinguish between task- and people-focused awareness and its relative contribution to sustained excellence under stress.

Based on these data, we argue that both levels of awareness are necessary for teams to genuinely organize in a mindful manner and to operate as a HRO. Moreover, our analyses indicate that it is a team's collective preparedness to paying attention not only to the task at hand but also to each other's changing needs and priorities that enables team members to overcome the biggest threat to sustainable team performance under pressure: unresolved interpersonal conflict.

We discuss these key insights against relevant literature in our Discussion here.

Discussion

We change when we are stressed. Every reader knows this intuitively. Our behavioral standards drop especially when we are exposed to sustained pressure in a volatile, uncertain, complex, and ambiguous world (VUCA; Bowers et al., 2017; Sarkar, 2016). In other words, we act in ways that do not resemble "the better angels of our nature," to use Abraham Lincoln's famous words. Learning from extreme experiences is rare in most traditional organizations; hence, the *in extremis* case research presented here offers valuable insights for general management theory and practice (Hällgren et al., 2018; Weick et al., 1999).

Implications for Theory

We know that MO is linked to collective leadership and change readiness because it facilitates an open-minded, authentic, and task-focused way of operating in the face of unexpected challenges (Weick et al., 1999). Scholars have long argued that MO means collectively "managing the unexpected" (Weick & Sutcliffe, 2015) and being "comfortable with the uncomfortable" (Fraher et al., 2017). These are paradoxes. How can anyone manage something that is unexpected and be comfortable with what is inherently uncomfortable? What exactly does "comfortable with the uncomfortable" mean for work teams, including those operating in more conventional settings than our four Atlantic rowers?

The answer lies in accepting that any team is likely to feel unprepared in the face of unexpected task or people challenges. But while we cannot plan for any future *task* challenge (in the same vein as many of us have not been able to foresee the global pandemic of 2020), we can indeed proactively prepare teams for becoming more comfortable with uncomfortable, unexpected, *people* challenges such as conflicts of interest or divergent values or motivations.

The main contribution of this work is that it highlights that MO arises when teams are aware not only of the needs of the task at hand but also of the more subtle interpersonal *people* aspects of working together in the face of complex, unexpected challenges. This interpersonal awareness is a key ingredient in generating "mindfulness in action" in work teams that are genuinely "comfortable with the uncomfortable," as a recent study into the drivers of sustained performance among US Navy Seals has revealed (Fraher et al., 2017).

Importantly, this study shows that MO is not a stable property of any team, no matter how courageous, hard-working, or intelligent its members are. No one individual is permanently *mindful* in any situation they are presented with. By the same token, a mindful team or organization is not permanently mindful, independent of the challenge it may face. Instead, collective mindfulness rises and falls *in the space between* individuals and teams (Roberts et al., 2005). It rises because of thoughtful, innovative, prosocial leadership; it falls because the drivers or motivations of leaders or key stakeholders revert back to being focused on short-term goals, competition, or individually oriented performance and reward indicators (ibid.).

Being comfortable with uncomfortable situations is about psychological safety—in other words, feeling safe to speak up and share what is authentic and real, without fear of recrimination (Edmondson & Lei, 2014). Psychological safety is vital for twenty-first century organizations and teams because it facilitates learning—learning from failure, learning to prevent future mistakes, learning to innovate. As psychological safety scholar Amy Edmondson aptly put it, "interpersonal fear cripples learning" (Edmondson, 2011).

Our data support prior research indicating that psychological safety is the most significant driver of team effectiveness, more important even than team members being able to count on each other, or a clear team structure and division of labor.[2] This is because humans have a strong need for certainty and control. However, in a VUCA world, it is impossible to create certainty in relation to external challenges, let alone genuinely manage or even control these VUCA challenges. In the same way as the Atlantic Ocean was not to be dominated by our four courageous rowers, no matter how hard they might have tried, external challenges in today's world of work cannot be turned into something "comfortable" or "safe." In contrast, team relationships can most certainly develop into trust-based, psychologically safe spaces, marked by high-quality connections (Dutton & Heaphy, 2003). This high-quality team connection can provide the *interpersonal* sense of safety and comfort that may well be more strategic than clarity over task and organization.

In order to understand this phenomenon fully, we need to further unpack the people-focused awareness that was apparent when our rowing team operated mindfully as a HRO. Our data suggest that interpersonal conflicts, and especially unresolved conflicts of interest, leave the biggest scars in work teams, even if they achieve extraordinary task-based results. This is a key barrier to sustained

performance over the long term. We speculate that this is because our automatic, unconscious need for social connection and engagement trumps all other automatic responses to stressful events, including the impulse to *fight or flight* (Porges, 2011). Conversely, when we are deprived of the soothing effect of social engagement during times of stress, and interpersonal ruptures remain unresolved, we are much less able to withstand pressure and challenge (ibid.). As our data show, unresolved team conflicts linger comparatively longer in our memory than the adrenaline rush associated with achieving a coveted prize. They are liable to poison collective leadership, change readiness, and adaptive performance in the face of the next significant challenge that the team faces in future.

Scientific research bears this out. In a recent study of drivers of "team mindfulness," defined as a team's shared focus on the task at hand and on interacting without interpersonal judgment (Yu & Zellmer-Bruhn, 2018), mindful teams were able to manage task conflicts without allowing these conflicts to escalate into personal conflicts.

The scientific foundation for resilient team relationships is high-quality connections (Dutton & Heaphy, 2003) and a sense of interpersonal closeness (Aron et al., 1997) between individual team members. These serve as the interpersonal buffer that prevents conflicts from escalating into interpersonal undermining (Yu & Zellmer-Bruhn, 2018).

How to generate high-quality connection and interpersonal closeness? By proactively becoming aware of the human being behind the role that individual team members represent and in particular by understanding the (often unspoken) motivations, assumptions, and values that drive action, and inaction, in teamwork. Anybody who has a solid relationship with an old friend will know that one does not need to share the same drivers, motivation, or values with another person to experience care, concern, and acceptance toward them even during moments of conflict or disagreements. But what is essential for resilient relationships and feeling psychologically safe with one another is an *awareness* of each other's drivers, motivations, and values—essentially, once we genuinely know *who somebody is*, can we remain friendly and caring even in the face of disagreements or conflict?

Essentially, becoming aware of the personal and interpersonal drivers of team members means getting to know each other at a more personal level than by focusing on task relationships alone. By investing in productive, authentic communication to build resilient relationships, team members are able to avoid the four key factors destroying any healthy interpersonal relationships: undue criticism, defensiveness, withdrawing from discussions, and feeling contempt for the other (Gottman, 2011).

Practical Recommendations

The following practical recommendations have been compiled to help readers foster high-quality team awareness in their work teams, to serve as the aforementioned relational buffer between individuals and teams facing sustained unexpected stressful challenges.

We have broken these recommendations down into two parts: developing self-awareness and developing interpersonal awareness.

Developing Self-Awareness Among Team Members

There are two ways in which individuals can learn to develop higher self-awareness: self-disclosure (to oneself and to others) on the one hand and inviting feedback on the other.

1. Structured reflection and mindfulness practice have been shown to develop management competency and high performance among leaders (DeRue & Ashford, 2013). Team leaders should make space for regular, structured team sessions during which team members are invited to reflect on their experience, become aware of their thoughts and assumptions driving judgment and action, and share appropriate elements of this with their team members.

2. A particularly popular graphic leadership and team awareness tool is Luft and Ingham's (1955) *Johari Window*, a 2-by-2 matrix for unearthing two different dimensions of self- and other-awareness: information known by self versus unknown by self and information known by others versus unknown by others. Individuals can complete this matrix tool by themselves, or alternatively work in pairs, to become more self-aware.

Developing Other-Awareness

Other-awareness is about creating a work environment where individuals feel safe and comfortable to engage in questioning and continuous reflection about what is real, important, and meaningful for other team members. Leaders should actively engage with their teams on this. Previous research has found that employees of organizations are often conditioned to ignore the same things; for example, avoiding talking about the stress they may all be experiencing (Vogus & Sutcliffe, 2003).

1. An evidence-based method to help team members gain insight into their own and others' values as drivers for attitudes and action is to engage in value-sharing among team members—for example, by prompting individuals to reflect on their personal values at work and share what they feel appropriate about this with their team members. The act of sharing these values increases awareness of how team members make sense of their work reality. Awareness of values has been shown to increase performance (Chase et al., 2013).
2. An enjoyable and lighthearted method for developing other-awareness in teams is having team members create "user manuals" for themselves and share these with their team members. A user manual to develop other-awareness in team work consists of insights that team members share about what makes them tick and how others should handle them, especially when something unexpected goes wrong. Example elements of such a user manual are statements like "what is most important for me at work," "how colleagues might misunderstand me," or "how I'd like to be treated when I'm feeling stressed" (Bryant, 2013).[3]
3. Human beings draw conclusions and make assumptions quickly, often based on a subset of the available data, especially during conflict; this insight was distilled by leading management thinker Chris Argyris into an elegant model called the Ladder of Inference (Argyris, 1982). This model can be used to help individuals and teams parse out the assumptions that drive the judgments and conclusions we all make about other people (McArthur, 2014). The Ladder of Inference is a simple, visual tool that prompts reflection and insight—namely, to follow a structured process of separating out the conclusions we draw (about other people, their actions, etc.) from the assumptions that these conclusions are based on and of separating out the assumptions we draw (about other people, their actions, etc.) from the actual observations that these assumptions are based on. In this way, individuals and groups can become aware of the steps involved in their judgment-making by stepping down the metaphorical *ladder* of inferences they (often unconsciously) construct in making sense of challenging situations.

In sum, the main practical contribution of this work is to prompt leaders and teams to proactively invest in interpersonal skills training and in developing high-quality relationships among team members, *before* teams face adversity and the need to change course in the face of such challenges. This will enable them to collectively manage VUCA challenges and generate the change readiness and collective leadership required to thrive in twenty-first-century organizations. This will also develop every team member's potential to be their proverbial brother's keeper, independent of the adversity they may face in future.

If we fail to develop the necessary self- and other-awareness in today's work teams, extreme experiences can, and will, negatively impact the basic nature of relationship quality. Leaders—ignore this at your own peril!

Chapter Takeaways

- Collective leadership and change readiness is not a permanent team quality. It ebbs and flows like the ocean, dependent on the team's level of awareness.
- Two levels of awareness are needed for a resilient collective response to unexpected challenges: a conventional task-focused awareness and a more people-focused awareness.
- A team's collective preparedness to paying attention to each other's changing needs and priorities enables team members overcome the biggest threat to sustainable team performance under pressure: unresolved interpersonal conflict.
- While we cannot plan for any and all future *task* challenges ahead, we can proactively prepare teams for becoming more comfortable with uncomfortable, unexpected, *people* challenges such as conflicts of interest or divergent values or motivations.
- Leaders should invest in self-awareness, other-awareness, and interpersonal skills training, *before* teams face VUCA challenges, in order to develop every team member's potential to become their proverbial brother's keeper in the face of *anything*.

Reflection Questions

- What does *people*-focused awareness look and sound like in your work life?
- What might be the main hindrances of *people*-focused awareness in your organization?
- What type of intervention might already be in place in your organization to help develop self- and other-awareness?
- What is the role of the leader in the development of self- and other-awareness?
- Think of a time when your team was responding in a resilient way to a significant challenge at work. How were the two levels of awareness demonstrated then? What can you learn from this?

Notes

1 i.e., focused on individuals' inner world, rather than on social or interpersonal processes
2 This insight is based on Google's Project Aristotle research programme (see https://rework.withgoogle.com/guides/understanding-team-effectiveness/steps/introduction/).
3 The "user manual" idea was coined by Ivar Kroghrud, co-founder and C.E.O. of QuestBack, in Bryant's (2013) interview.

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LEADERSHIP FOR FUTURE

Co-creation in Communities

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Introduction

Leadership is a phenomenon that is simultaneously highly valued and incredibly complex. It has long been a major area of interest within the field of management and beyond. From the early days of the great man theory to more contemporary approaches, the theme has been a dominant feature in academic and practitioner literature for decades. Despite the growth in interest, the concept of leadership remains challenging to define, with "almost as many definitions of leadership as there are persons who have attempted to define the concept" (Stodgill, 1974, p. 259).

Discussions around leadership have often focused on individual leader characteristics and behaviors (Bratton, 2020; Haruna, 2009), with the mainstream approaches often split between the areas of trait, style, contingency, and what has been coined as new leadership, with a leader-centric focus and lack of distinction between leaders and followers (Clegg & Gordon, 2003).

Originally conceptualized as individual actions through which people may influence others (Northouse, 2021) and thus contribute to an organization (Bennett et al., 2003), the understanding of leadership has been challenged by critical scholars. For some, leadership has taken on a different shape, where it can be seen as a "group activity that works through and within relationships" (Bennett et al., 2003, p. 3). This fundamental change in the unit of analysis helps to promote the reframing of the practice of leadership as systemic, holistic, and fluid (Bolden, 2011), and the result of interaction with followers and aspects of a situation—thus a collective and social process (Barker, 2001; Bolden, 2011; Hosking, 1988).

In the absence of a universally agreed definition of leadership, we borrow the approach put forward by Antonakis et al. (2004, p. 5) that states that "leadership is a formal or informal contextually rooted and goal-influencing process that occurs between a leader and a follower, groups of follower, or institutions." While this is still a leader-centric perspective, it emphasizes the role of context as well as the importance of followers or institutions.

In this chapter we do not aim to define leadership, but we present examples of contemporary situations in urban Brazil where the lack of formal leadership led to community efforts that could be considered community-based leadership. We propose to take leadership a step further in the understanding that community focus will allow for the process of leadership to occur. We hope this approach may be conducive to learning, co-construction, and eventually social change.

A Critical Perspective of Leadership

For critical management scholars, the current leadership scenario reveals increasing challenge with the fetishization of charismatic leadership and its impact on innovation—often without the consideration of other variables at play (Bratton, 2020). Mainstream leadership approaches tend to be underpinned by biases from management and business schools, where the knowledge produced about leadership focuses on its instrumental role in achieving efficiency, performance targets, and profitability (Western, 2019). As Bratton (2020) summarizes, the very meaning of leadership should be contested as there is no clear consensus. It is a concept that carries ambiguity and assumptions related to authority and management. Furthermore, the way it is defined is largely unitarist, not considering different lens and interests—including objectives that may not be shared.

From a constructionist perspective, leadership does not exist as an entity, but it emerges as a process, where there is interaction and construction among the parties involved (Bratton, 2020). This often occurs through a sensemaking process (Gitell & Douglass, 2012). Indeed, critical scholars highlight that leadership is everywhere, much like power, and is not necessarily as part of a hierarchical structure. As a consequence, there is a need to scrutinize leadership and go beyond the dominant perspective to understand the social conditions that produce leadership and that, in turn, leadership reproduces (Western, 2019).

One of the key issues with traditional leadership approaches is the focus on the figure of the leader. This is a challenging assumption to question and deconstruct, as we remain victim of the "romance of leadership" (Meindl, 1995; Meindl et al., 1985) whereby positive results and performance in general are attributed to leaders with considerable disregard to other factors of equal or more relevance.

There is a growing body of research that recognizes the importance of moving away from the narrow perspective of the figure of the leader and toward a broader conceptualization of leadership. A more complete approach considers followers (Haruna, 2009), the situation, and the process where the phenomenon of leadership occurs. This also allows for a deeper understanding of the context and knowledge systems where leadership may be conceptualized and socially constructed without preconceived ideas on what it means to lead.

One of the most significant discussions in recent years can be observed in the shift from individual to collective leadership (Western, 2019), and the notion that leadership is a collective phenomenon. Leadership can be observed as a collective capacity to create useful things (Senge, 1990), the "property and consequence of a community" (Collison, 2006, p. 183), and a relational and social process (Collison, 2006). It is much like a context with mass or social movement leadership, where "collective actors can become more than disparate individuals and passive followers given the right conditions" (Western, 2019, p. 61).

One of the main types of collective leadership is dispersed or distributed leadership moving away from individual leaders' traits and behaviors (Bolden, 2011) where there is increased acknowledgment of interactional aspects that include leadership exerted by team members and influenced by structures such as work and organizational factors (Konradt, 2014).

Distributed leadership theories move away from hierarchy and heroic approaches to heterarchy and post-heroic leadership (Bratton, 2020). Called in different ways as dispersed (Gordon, 2010), shared (Conger & Pearce, 2012), and in other ways, the commonalities lie in the sharing of responsibilities across a team (Bratton, 2020). The approach has led to interest in team-based approaches in organizations, particularly as self-managed teams were discussed within the scope of organization redesign (Bratton, 2020).

Still, it contributes to evidence of a shift to "a more systemic perspective, whereby 'leadership' is conceived of as a collective social process emerging through the interactions of multiple actors" (Bolden, 2011, p. 251) and integrates a shared and democratic ethos (Leithwood et al., 2009).

Indeed, more hybrid configurations of leadership (Gronn, 2009) may offer an alternative path to expand simplistic views of distributed leadership shedding light on the individual, collective, and situational aspects of leadership practice and why some configurations may be more desirable (Gronn, 2009). Furthermore, leader-centric approaches may be outdated and not fit current realities due to global interdependence and an increasing push for diversity and inclusion (Lipman-Blumen, 1996).

Leadership During the Pandemic

In recent history, scholars have been debating on what constitutes a good example of leadership when faced with a crisis. A perspective that used to focus on contingency approaches (and often a focus on task) now seems to be substituted by a view that emphasizes feminine attributes (Blake-Beard et al., 2020). This view tends to focus on being compassionate and fostering trust and collaboration to deal with complex events across cultures that are global interconnected cultures (Adler & Osland, 2016; Gerzema & D'Antonio, 2013).

Blake et al. (2020) draw attention particularly to a leadership approach called androgynous leadership by several authors (Ayman & Korabik, 2010; Berkery et al., 2013; Gartzia & van Engen, 2012). They suggest the pandemic is a critical time for that approach, where individuals may utilize a plethora of behaviors, whether masculine or feminine (Blake-Beard et al., 2020). This approach, while potentially successful at responding to the pandemic, is still focused on the figure of the leader.

An alternative approach to the traditional leader-follower conceptualization unveils a broader perspective that includes interactions with not only followers but also stakeholders, collaborators, and participants in general (Bolden & Kirk, 2006; Gardner, 1993). According to this view, not only the leaders but people in general have the capacity to contribute to a society, in what has been named "dispersed leadership" by Gardner (1993). Underpinning dispersed or distributed leadership is the notion that "leadership is spread through the many levels of society and that such leadership is important and necessary for a pluralistic society" (Gardner, 1990, p. 5).

Community-Based Leadership: The Importance of Context

Going a step beyond dispersed or distributed leadership, Haruna (2009) suggests a shift in leadership paradigm that puts a more public (and less individualist) ethos at the core of leadership. According to the author, in the particular context of sub-Saharan Africa, community-based leadership is consistent with the sociocultural context and leadership is considered at the society level (Haruna, 2009).

Community-based leadership focuses on the idea that leadership should be communal. At the essence of it is the generation of ideas, learning, growing, and developing that are done together (Haruna, 2009). It goes even further by the co-construction of the very meaning of existence (Bolden & Kirk, 2006). It is a way to expand leadership to include contextual and reflective knowledge, which includes rethinking leadership that is appropriate to a unique context (Haruna, 2009).

In the sub-Saharan African example, a community approach allowed for "wider involvement, social change, and transformation because of its unique sociocultural engagement" (Haruna, 2009, p. 946). This can be analyzed through a national culture lens that supports the notion that African national cultures tend to be high on humane orientation, and thus, people tend to be concerned with others to the point that family and friends are more important than oneself (Northouse, 2021). Humane orientation cultures are often aligned with a preference for humane leadership, which is also participative, team-focused, and value-oriented (Liang & Sandmann, 2015).

Indeed, it is important to consider that models of leadership were developed in the Western context and as such may not reflect uniform values and behaviors. For example, often cultures in developing countries will be more collectivistic (Aycan et al., 2000) and focused on relationships and networks (Antonakis et al., 2019).

In sum, a distributed leadership perspective in the form of community-based leadership may hold the potential for a better understanding of the complexity of the contexts and the potential multiplicity of efforts involved in community-based leadership (Liang & Sandmann, 2015). This framework also allows for an open dialogue between researchers and communities so that researchers are not monopolizing knowledge but instead taking communities as partners and co-researchers in the process of understanding shared meanings (Fals Borda, 1995). There is an intangible value in democratic participation of individual development and changes in people and societies (Carroll et al., 2019).

The Case of Brazil During the Pandemic

The Covid-19 pandemic has showcased leadership in a unique way and instigated a series of overdue debates. While Covid-19 has pushed us toward new behaviors such as social distancing, washing hands more regularly, wearing masks in public, and remote working, the behaviors of leaders have a direct impact on communities and societies. In some cases, leader behaviors are shaped by the context where the practice of leadership is situated (Blake-Beard et al., 2020).

Indeed, Covid-19 revealed and, worse, accentuated inequalities in several contexts, exposing fragile health systems and inefficient infrastructures while also opening doors for opportunistic behavior. Persisting inequalities and a lack of (or underfunded) public services showed the vulnerabilities of countries that are unable to deal with external shocks (Clarke & Whiteley, 2020). Particular countries in the developing world and particular groups of workers (precarious, informal, undocumented, gig workers, or racial and ethnic minorities, including migrant workers) proved to be more vulnerable to the consequences of the pandemic.

In the city of Rio de Janeiro, one of the main metropolitan regions in Brazil, research found that the western and northern areas of the city were more vulnerable to Covid-19 contamination, which was attributed to the lack of water supply to households by the public agency responsible for distribution (Casazza, 2020). Furthermore, these regions have several "favelas," slums, or shanty towns, where physical distancing is almost impossible (in addition to meeting hygiene recommendations). About 13 million Brazilians live in communities characterized as favelas or slums, and in many cases they have had to organize themselves to deal with the virus outbreak.

To worsen this scenario, Brazil's president Jair Bolsonaro has been underplaying the crisis since the beginning and has been labeled the biggest threat to Brazil (Embury-Dennis, 2020). The pandemic is helping unveil historic inequalities in Brazil, which have been further exacerbated by neoliberal politics and now a far-right government that has been accused of close connection with paramilitary groups. Significant gains through social policies in previous governments have already been lost, and in the current crisis, many Brazilians are at risk of having their lives cut short by the lack of support from the state.

Brazil's current president Jair Bolsonaro has been identified as one of the most careless leaders in relation to how he has responded to the Covid-19 pandemic (Schladebeck, 2020). Statistics with regard to infection and deaths in Brazil illustrate Bolsonaro's disregard for the virus. As an example, he promoted the reopening of the country even as it reached the highest death toll in two consecutive days. More specifically, when more than 32,000 people had died and 530,000 had been infected, he ordered beaches, stores, and other venues to resume business (Bostock, 2020). As Bostock (2020) points out, Bolsonaro's comment is quite telling: "Sorry for all the dead, but that's everyone's destiny."

The Favelas Case Example

Brazil has more than five million households in favelas [slums or subnormal agglomerations, as defined by the Brazilian Institute of Geography and Statistics, IBGE (2021)]. Favelas are characterized by

high populational density; irregular occupation with property insecurity; insufficient access to water and basic infrastructure; and the lack of the most essential public services. People living in favelas usually face socioeconomic and sanitation shortages, depending on precarious housing conditions.

The IBGE estimates that the country had about 5,127,747 households occupied in 13,151 sub-normal agglomerations in 2019. These communities were located in 734 municipalities, in every state of the country (Barros, 2020).

Considering all of the Brazilian states, Amazonas has the highest proportion of households in favelas (34.59%), while 12.63% of the total households in Rio de Janeiro and 7.09% in Sao Paulo are in favelas. The two most populous cities in the country, Rio de Janeiro and Sao Paulo, have the highest number of households in favelas, 453,571 and 529,921, respectively (Barros, 2020).

The largest favela in the country is called "Rocinha," located in the city of Rio de Janeiro, with around 25,700 households; the largest one in Sao Paulo is called "Paraisópolis," with 19,262 households in favelas (Barros, 2020).

During a pandemic scenario such as Covid-19, the situation worsens: the combination of high populational density and the lack of basic infrastructure enhances the transmission of the virus. Another major problem emerged during the pandemic: as most of the people living in favelas depend on informal jobs and/or are employed in the services sector (such as cleaning, waitressing, and construction), social distancing and quarantine during the pandemic meant higher rates of unemployment and, for some families, zero income.

Data show that Covid-19 contamination and death rates are higher in the poorest regions of the country, and the absence of the State and public policies for these communities aggravates the situation of the population.

Historically, Brazilian favelas already have some actions and initiatives that aim to make up for the absence of the State in the communities. An example of this is the Central Association for Favelas, or Central Única das Favelas (CUFA), which organizes events, donations, and training and also promotes job training and placement opportunities.

For the discussion and application of concepts such as co-creation and community leadership, we are going to present two successful cases in facing the Covid-19 pandemic in Brazilian favelas: Paraisópolis, in the city of São Paulo, and Favela da Maré, in Rio de Janeiro.

By initiative of the community itself, with the support of residents, researchers, health professionals, NGOs, and volunteers, and relying on private donations, these two Brazilian favelas managed to improve the indicators of contamination and mortality during the pandemic. Coordinated and organized actions made it possible to alleviate the suffering of these communities.

Case 1: Paraisópolis, São Paulo

The IBGE estimates that 70,000 people live in Paraisópolis. This favela is located in the Morumbi neighborhood, one of the most affluent regions in the city of São Paulo. When the pandemic was first confirmed in Brazil, in February 2020, the leader of the local residents' association realized that they needed to act to prevent the worst, as they did not believe they could count on the government to come to their aid. Their actions and local interventions led to a 21.7 death rate per 100,000 residents in Paraisópolis versus the 56.2 in the city of São Paulo up to June 2020.

- The association's first initiative was to appoint "street presidents" trained to check up on residents' needs and those possibly sick to prevent the spread of the disease. Each of the 652 volunteers was responsible for monitoring 50 families.

- In addition, the residents' association created programs to promote employment and income generation for the community as during the pandemic many lost their jobs and occupations.
- They also set up two kitchens to serve food for the families in need, purchasing the products locally to help the 14,000 small businesses in Paraisópolis.
- Another initiative was the rent of three ambulances to assist the residents.
- A simpler yet effective initiative was to promote information about the virus and how to prevent its spread to the community.
- The association was able to use two school buildings to isolate the contaminated residents who needed a place to stay.

From August 2020 on, the residents' association faced more challenges with the decrease in donations. They had to reduce the ambulances to just one, and the number of meals served daily was cut in half. The number of deaths in Paraisópolis due to Covid-19 increased by 237%. This increase happened at the same time as the city reopened, as residents returned to workplaces and consequently using public transportation.

(Source: https://citymonitor.ai/community/public-health/a-brazilian-favela-is-combatting-covid-through-community)

Case 2: Favela da Maré, Rio de Janeiro

Around 140,000 people live at Favela da Maré. A group of volunteers created the Health Connection Program (Conexão Saúde) at Favela da Maré in Rio de Janeiro. The program is dedicated to fight Covid-19 at the favela, and the volunteers include residents, researchers from the Fundação Oswaldo Cruz (FIOCRUZ, Oswaldo Cruz Foundation), and nongovernmental organizations (NGOs). FIOCRUZ is one of the most prominent institutions of science and technology in health in Latin America and aims to "promote health and social development, generate and disseminate scientific and technological knowledge, be an agent of citizenship" (Fiocruz, 2021).

The Program offers free testing and helps the infected residents to isolate and take care of themselves during the isolation period. From kits to monitor the oxygen, food, and medicine to support and counsel residents on how to isolate and protect themselves and others, Health Connection promotes a full range of services that led Favela da Maré to reduce to 87.9%, the death rate related to Covid-19 in just 15 weeks.

One of the purposes of the Program is to develop customized plans to help residents who test positive for Covid-19. Other objectives include mass testing, medical support over the phone, food for those in need, and communications strategy to fight fake news.

When the Health Connection Program was implemented in July 2020, Favela da Maré had a death rate of over 19%, almost twice the city's rate (11.9%). After four months, the death rate reached 2.3%, close to the national rate at the time. It is important to note that the program depends solely on private funding.

(Source: www.bbc.com/portuguese/brasil-56919419)

Practical Challenges

When considering communities or families, for example, it may seem easier to promote the discussion of more contemporary styles of leadership. However, moving away from traditional approaches of leadership may be somewhat more challenging when analyzing formal and more traditional organizational contexts.

The idea of focusing on co-creation and the process of leadership being cooperative and mutually developed may put historically built relations under threat, particularly those with power imbalance, based on hierarchy and tradition.

In social groups, it seems more natural to enhance collective participation. In the case of communities and groups in situations of social inequality, with a lack of basic resources, such as infrastructure, proper employment, and income, and without the support of public authorities, the emergence of leaders and the participation of all in the construction of solutions become the most viable option—sometimes the only option available.

In crisis scenarios, such as a pandemic, some changes can be anticipated. The success of solutions in underprivileged regions and communities can help to spread the ideas of collective building and working together.

Conclusion

> Leadership is about learning together and constructing meaning and knowledge collectively and collaboratively. It involves opportunities to surface and mediate perceptions, values, beliefs, information and assumptions through continuing conversations. It means generating ideas together; seeking to reflect upon and make sense of work in the light of shared beliefs and new information; and creating actions that grow out of these new understandings. It implies that leadership is socially constructed and culturally sensitive. It does not imply a leader/follower divide, neither does it point towards the leadership potential of just one person.
>
> *(Harris, 2003, p. 314)*

As Bolden and Kirk (2009) suggest, if we frame leadership development as investment in social capital, then it is quite distinct from developing leaders in isolation, decontextualized. At least we must consider the context where leadership occurs and focus on building and sustaining social relationships than focusing on personal traits, behaviors, skills, and capabilities of individual participants.

At the heart of a community-focused approach to leadership is engagement with the values, including ethics values of the community where the phenomenon of leadership is situated (Barker, 1997). As such, leadership and leadership development can be seen as occurring at the core of community development and the very negotiation of social values and purpose (Bolden & Kirk, 2006).

The case studies in the chapter introduced recent scenarios in Brazil, but they are not uncommon in the Global South and elsewhere. In the absence of formal leadership, communities had to organize themselves to handle responses to the Covid-19 pandemic. These challenges contribute to movements toward social change and transformation that put focus on communities such as slums—which are often marginalized and under-researched. These new perspectives offer an alternative lens that can be applied to a variety of challenges. A community approach does not have to take place in a setting like the one described here, and a community may be a family, an organization, an institution, a nonprofit organization, or as one may define it. We suggest that further research on leadership in under-researched settings and outside dominant paradigms may provide insights that are relevant to leadership and change.

Discussion Questions (Case)

- How can co-creation be used to identify and develop innovative opportunities to improve the lives of underserved communities?
- How can community leadership help improve citizens/residents' life quality?
- What are the roles of leadership in facing extreme situations, such as the pandemic? What about community or community-based leadership?
- How can leadership act to promote social change?
- Discuss the impact of different types of leadership in different scenarios: emerging markets, traditional markets, during a pandemic, challenging versus peaceful periods.
- What are some of the possibilities for change considering different types of leadership?
- Could the effects and consequences of the pandemic be different if different types of leadership had been adopted?

Chapter Takeaways

- The importance of moving away from leadership with a focus on the individual to a broader view that considers the process of leadership.
- Rather than leader-centric, a broader approach includes followers, situation, and context.
- Leadership may be understood as a collective social process emerging through the interactions of multiple actors.
- Leadership may be a pathway for social change.

Reflection Questions

- In these times of change, what do you hope to achieve with your community?
- How would you encourage discussions to forge relationships within a community?
- What mechanisms could be used to examine the role of leadership practice in community engagement and social change?
- What are the roles of communities in leadership identification, development and maintenance, or co-creation?
- How can community-based approaches to leadership support sustainable development and responsible futures?
- A different perspective may be observed from the #Metoo movement, as it can be examined as a manifestation of leading, with the potential to challenge our understanding of leadership. Could #Metoo be an example of leaderless leadership made possible by social media and technology that not only influences perceptions but also mobilizes action? In that case, does the absence of leaders mean absence of leadership?

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21

INDIFFERENCE, DISCERNMENT, AND ADAPTATION

An Ignatian Approach to Leading Change in (Jesuit) Higher Education

Dung Q. Tran and Michael R. Carey

Introduction

The complex crises confronting contemporary colleges and universities are the fruit of competing and convergent variables. With a confluence of intersecting factors, including significant concerns about access and affordability, record levels of student loan debt, an increasing interest from students and their families about a career pathway and salary trajectory associated with a college degree, the rise of contingent faculty as a substantial portion of the professoriate, and the emerging financial repercussions from a global pandemic, there is a persisting discourse in the United States concerning the value proposition and viability of higher education in its current form (Anderson et al., 2012; Selingo, 2013; McGee, 2015; Grawe, 2018; Athaide, 2020; Illing, 2021; Rosowsky, 2022). Even before the disruptions caused by the coronavirus, commentators from *Forbes*, *Harvard Business Review*, *McKinsey*, and *Inside Higher Ed* insisted on transformative change (Chamorro-Premuzic & Frankiewicz, 2019; Mintz, 2019; Dua et al., 2020). In their view, the pre-pandemic economic model of higher education in the United States was broken (Caprino, 2017; Lapovsky, 2021).

Since the next decade may decide the future of higher education, the 27 US Jesuit colleges and universities, like their institutional peers, are engaging the shifting landscape by (re)developing strategic directions while discerning difficult revenue-sensitive decisions—for example, closing campuses during the various waves of coronavirus community spread, remaining competitive with peer institutions by upgrading academic, athletic, and residential facilities, reallocating resources to graduate, professional, and online degree programs for working adults, replacing retiring tenured faculty with part-time instructors, and maintaining enrollment targets despite the declining birth rate (Camosy, 2022; Di Corpo, 2020; Grawe, 2019). At the same time, Jesuit higher education has a nearly 500-year-old track record of organizational adaptability, durability, and resilience. For example, despite operating 700 schools at the time (O'Malley, 2016), when the Jesuits were globally suppressed by papal decree in 1773, the Catholic Church dissolved the Order, confiscated property, and incarcerated or dismissed members (Clooney, 2021). Since their reestablishment in 1814, the number of Jesuit schools throughout the world has nearly quadrupled (Secretariat for Secondary and Pre-Secondary Education of the Society of Jesus, 2021; Curia Generalizia della Compagnia di Gesù, 2022).

Given their successful history of "coping with complex, changing environments" (Lowney, 2003, pp. 4–5) and that May 2021 marked the 500th anniversary of the iconic transformation experience

of St. Ignatius of Loyola (1991/1548), it is an opportune time to examine his transformation process and consider how such Ignatian insights can continue to inspire innovative ways of broadening access to higher education. As Vincent Rougeau (2022), a former law school dean and current president at two different Jesuit colleges, asserted, to secure a more promising future, "institutional presidents should reclaim a commitment central to the founding of most Catholic colleges and universities in the United States: a special focus on the needs and the dignity of the marginalized" (p. 25).

Consequently, to assist (Jesuit) higher education leaders as they navigate the opportunities and challenges ahead, what can Ignatius of Loyola's 500-year-old spiritual philosophy offer organizational executives in this era of rapid change and disruptive innovation? Following a historical review of the Ignatian spiritual roots of Jesuit higher education, this chapter leverages the Ignatian dynamics of indifference, discernment, and adaptation to examine how Jesuit higher education leaders are innovating in mission-driven ways during this perilous period for colleges and universities, especially schools dependent on campus-based undergraduate enrollment. Particular attention is paid to the establishment of Jesuit Worldwide Learning, a collaborative global partnership providing tertiary education to refugees and other youth on the margins of society, and Arrupe College at Loyola University Chicago, the world's first Jesuit community college.

A History of the Ignatian Spiritual Roots of Jesuit Higher Education

The enduring enterprise of Jesuit higher education is steeped in the spirituality of Ignatius of Loyola (1491–1556), a sixteenth-century Spanish soldier, turned pilgrim, spiritual guide, and founder of a company that changed the world (Lowney, 2003). Within five decades of establishing the Society of Jesus in 1540, Ignatius and the first Jesuits became a "worldwide missionary order, a major force in the sixteenth-century renewal of Catholicism, and created an educational system that transformed Europe and beyond" (Sparough et al., 2010, p. 29). After embracing education as a signature ministry in 1550, the early Jesuits evolved their organizational mission and pledged to "reconcile the estranged, compassionately assist and serve . . . and . . . to perform works of charity according to what will seem expedient for the glory of God and the common good" (de Aldama, 1990, p. 7). While religious orders prior to the Jesuits contributed to the common good—"the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfillment more fully and more easily" (John Paul, 1993, n. 1906)—the Jesuits were the first to officially declare an explicit commitment to the common good (O'Malley, 2016).

By 1773, when the Society of Jesus was globally suppressed by Pope Clement XIV, the Jesuits "operated some seven hundred schools of various kinds around the globe" (O'Malley, 2016, p. 155). Since their reestablishment in 1814 by Pope Pius VII, "the global and civic dimensions of Jesuit higher education have grown more tightly interconnected . . . [and] increasingly oriented to the global common good" (Banchoff, 2016, p. 239). With Catholicism's growing openness to dialogue with the modern world of "science, technology, world cultures, and world religions" (Howell, 2019, p. 129) through the teachings of Vatican II (1962–1965), the Jesuits enlarged the purpose of their schools: "to help prepare both young people and adults to live and labour for others and with others to build a more just world" (32nd General Congregation of the Society of Jesus, 1975, #60, para. 3).

Guided by their dynamic history and world-affirming mission, the Jesuits, with nearly 15,000 members serving in 112 countries on six continents, are currently the largest order of Catholic priests and brothers (Gaunt, 2021) and considered "one of the greatest influences in Western civilization" (Trustees of Boston College, 2022, para. 4). With 2,500 schools, including over 200 higher education institutions that educate more than one million students (Secretariat for Secondary and Pre-Secondary Education of the Society of Jesus, 2021; Curia Generalizia della Compagnia di Gesù, 2022), Jesuit higher education's "strong humanist ethos and . . . far-flung international network"

(Banchoff, 2016, p. 253) distinguishes itself in a crowded market of collegiate competitors claiming to form justice-minded citizens for an increasingly globalized world.

Undergirding the global Jesuit network of schools is a living tradition steeped in the spiritual philosophy of Ignatius of Loyola as articulated in his *Spiritual Exercises*, a handbook for spiritual directors to facilitate personal transformation in the minds, hearts, and souls of others. The purpose of the *Spiritual Exercises* is to lead people to an experience of freedom from all that limits their ability to see, experience, and understand. Ignatius and the early Jesuits sought to minimize the influence of personal bias, prejudice, fear, anxiety, and desire of one's frame of reference, and this led to greater discernment in understanding, judgment, and action. Over time and through trial and error, Ignatius and the first Jesuits put his profound insights into practice and realized "that we can [learn to] listen to the language of our hearts when making decisions" (Sparough et al., 2010, p. 33), which enable individuals to live generously in service with and for others.

One of the few rules in the *Spiritual Exercises* is to engage in a daily spiritual self-inventory. Ignatius identified a practice he called "a method for making the general examination of conscience" (Ganss, 1991, pp. 134–135), which is now known as the *Examen of Consciousness* or *Examen* for short. For Ignatius, a periodic pause to review daily happenings is a process of spiritual maintenance, that is, paying closer attention to the subtle movements of one's inner life. Though a relationship with the transcendent is fundamental to the five movements of the *Examen*—gratitude, review, sorrow, forgiveness, and grace (Martin, 2010, p. 97)—more recently, Lowney (2018) created an "oversimplified version" that he called a "mental pit stop" in order to "render it accessible to tech workers, teachers, and office managers [as well as] those of any (or no) religious tradition to tap its wisdom" (p. 86):

1. Remind yourself why you're grateful.
2. "Lift your horizon." That is, don't focus six inches ahead, at the next email to answer or the next errand to do. Instead, focus on the big picture. Call to mind what ultimately matters to you, your sense of purpose, or your most important life goals this year.
3. Relive the past few hours. What was going on inside you? What can you learn from these past hours that might benefit your next few hours? For example, if you were upset all morning, why? If you snapped at a colleague or your spouse and need to make amends, resolve to do so.

(p. 86)

Although the development of different iterations of the *Examen* could create confusion, Fleming (2008) asserted that "They are like successive editions of a great textbook. They are based on the same insight and ideas, but they differ in order to emphasize certain things and adapt to diverse audiences" (p. 21).

Since it can be challenging to assess meaning as life events occur, the *Examen* is a reflective tool that enables practitioners to "stay in touch with the currents and undercurrents of our fast-paced lives" (Au, 2000, p. 138). Ultimately, Ignatius of Loyola's *Examen* and his *Spiritual Exercises* offer a flexible framework for mastering three vital skills that can enhance the holistic development of all Jesuit educational stakeholders:

1. Articulate a purpose worth the rest of your life.
2. Make wise career and relationship choices in this changing, uncertain world.
3. Make every day matter by paying mindful attention to your thoughts, actions, and results.

(Lowney, 2009, p. ix)

Although the Ignatian *Examen* could appear to be self-indulgent navel gazing, the dynamics of this practice "suggest four distinct but interrelated processes: Participants must attend to and recollect the

experience of the day fully, then they must *reflect* on that experience, in order to formulate a course of *action*, which they can later *evaluate*" (Nowacek & Mountin, 2012, p. 134). Thus, the iterative dynamics of the *Examen*, and the spiritual philosophy of Ignatius of Loyola as a whole, also referred to as Ignatian spirituality, undergirds Jesuit educational institutions across the globe.

Organizational Transformation in the Ignatian Tradition

Creating organizational change congruent with the Jesuit educational tradition requires three key dynamics used by Ignatius of Loyola in his method for transformation called the *Spiritual Exercises*—indifference, discernment, and adaptation.

The Ignatian dynamic of indifference sounds like it might mean apathy (Silf, 1999), but for Ignatius of Loyola it has more to do with ego reduction. Ignatius wrote in the *Spiritual Exercises*:

> In everyday decisions . . . we should keep ourselves indifferent or undecided in the face of all possibilities when we have an option, and when we do not have clarity as to what would be a better choice. We ought not to be led on by our natural likes and dislikes. . . . Rather, our only desire and our one choice should be that option which better leads us to [what is best].
>
> *(as paraphrased by Fleming, 1978, p. 23)*

One of the major impediments to educational innovation is becoming too comfortable with the status quo. For example, an educational stakeholder might prefer a campus-based setting in which one is physically present to the learning community, but if the situation makes that impossible, then the individual needs to transcend a "preference" so that what's best can happen. As a teacher, one might prefer to have office hours each day in a physical campus office and allow students to meet the teacher there, but if students are learning at a distance from campus, or a public health crisis forces everyone to work remotely, then a teacher needs to transcend that preference so that they can do what is best for the common good. Preferences are a part of being human, but being able to transcend preferences, when appropriate, is what makes one an authentic learner and change leader.

Following from the dynamic of indifference is discernment, which was a critical dynamic for Ignatius, for he understood from his own experience how often one can misrepresent what one's own will prefers over what Ignatius referred to as God's will is for the situation. Clearly, no one can know the supernatural perfectly—nor can we even know what is absolutely the best decision—but effective discernment builds upon an attitude of openness to see more clearly what is at stake in our decisions, as well as how our pre-judgments and bias can derail the process of choosing what is best.

In shifting from a campus-based to an online degree program, for example, discernment takes the form of an analysis of the needs of distance students, or students who study abroad, or alumni, parents/guardians, and friends of the institution who want to stay connected. Discernment also involves identifying the essential from the incidental: for instance, the value of the higher education learning experience is limited not to a face-to-face interaction in a physical classroom but rather to the quality of the interaction among learners, whether online or on-campus. The actual experience of faculty facilitating an online course can assist students to understand that asynchronous discussion boards allow both extroverted and introverted learners to participate equally in the essential dialogue around a change intervention. That understanding is about an essential value of dialogue, and so faculty involved in the design of online courses can look for more ways to equalize the "playing field" between extroverts and introverts in face-to-face classroom experiences.

Understanding what are the essential values at stake in the learning experience, and knowing what are the needs of educational stakeholders and the technology available to meet those needs,

all leads to the final dynamic of adaptation, as important to Ignatius and the early Jesuits nearly 500 years ago as it is to designing innovative change initiatives for contemporary (Jesuit) colleges and universities today.

The dynamic of adaptation is an outgrowth of indifference and discernment, and means that you choose what is valuable from a variety of sources and apply it to the work at hand. For Ignatius of Loyola, this meant creating a new kind of religious order that—unlike the monastic Benedictines or semi-monastic Franciscans and Dominicans—was centered on achieving a mission, rather than on creating a community (O'Malley, 2014). For the Society of Jesus, this meant being among the first to not only purchase a printing press but work on more readable typeface (Friedrich, 2022). For Jesuit educational leaders since 1550, this meant adapting teaching methodologies and organizational structures to the circumstances of time and place and to the actual conditions of organizational stakeholders and the higher education marketplace.

For an online degree program in organizational leadership, for example, adaptation means that understanding technology as a means to respond effectively to the actual conditions of stakeholders and of the world within which they live, learn, and work. Technology refers to tools, whether pencil and paper or laptop and the internet. If Ignatius of Loyola was alive today, he would make use of the internet, the cloud, and mobile computing technology to achieve the mission of the Jesuits, and he would do so by focusing on the essential rather than incidental and by moving past preferences and prejudices to what is best to achieve the mission. Organizational leaders can look to Ignatius of Loyola as a model of how to proceed, ensuring that digitally delivered courses and degrees serve as an instrument of the learning experience of Jesuit colleges and universities.

Summary of Indifference, Discernment, and Adaptation

Indifference refers to holding positive ways of doing things somewhat loosely so that a method doesn't get mistaken for the goal. Given this attitude of indifference, discernment refers to the learning leader weighing educational options so that the better (if not the best) one can be selected. Adaptation builds on the results of indifference and discernment—that is, whatever organizational intervention that is deployed is grounded in the unique circumstances and conditions of stakeholders and therefore has the best chance of engaging them at the deepest level.

Indifference, Discernment, and Adaptation in Jesuit Worldwide Learning

Two contemporary examples of educational innovation that embody the Ignatian dynamics of indifference, discernment, and adaptation emerged in response to two addresses delivered by Jesuit Adolfo Nicolás (2010, 2013), the thirtieth superior general of the Society of Jesus. In remarks to representatives of nearly 200 Jesuit colleges and universities at Universidad Iberoamericana in Mexico City, Nicolás (2010) urged his audience to "build more universal, more effective international networks of Jesuit higher education" and to consider the following:

> [W]ho benefits from the knowledge produced in our institutions and who does not? Who needs the knowledge we can share, and how can we share it more effectively with those for whom that knowledge can truly make a difference, especially the poor and excluded?
>
> *(p. 10)*

Since many higher education institutions operate "relatively autonomously of each other" (p. 7), Nicolás encouraged collegiate leaders to "counter the inequality of knowledge distribution" by discerning "creative ways of sharing the fruits of research with the excluded" (p. 11).

In response to Nicolás' call for collaboration, an ever-growing number of schools volunteered their assets to help broaden access to knowledge by forming a collaborative digital initiative that was initially known as Jesuit Commons: Higher Education at the Margins (JC:HEM), now Jesuit World-wide Learning (JWL). With an innovative and compelling mission of delivering "higher education through online means to refugees living in camps and other areas" (Balleis, 2016, p. 234), JWL is "one of several NGOs delivering higher education to refugees, internally displaced people, and others living at the margins" (Habash, 2020a, p. 8). Officially sponsored by the Jesuits and "implemented in close collaboration with JRS [Jesuit Refugee Services] as a global partner" (Balleis, 2016, p. 234), JWL

> provides equitable high quality tertiary learning to people and communities at the margins of societies—be it through poverty, location, lack of opportunity, conflict or forced displacement—so all can contribute their knowledge and voices to the global community of learners and together foster hope to create a more peaceful and humane world.
>
> *(Jesuit Worldwide Learning, 2022, para. 2)*

With limited internet access in most learners' locales, JWL depends on strategic partners to operate and maintain learning centers in host countries "while providing online education either through its own learning management system (LMS), JWL HeLP, or through the donation of an LMS from Georgetown University for its Diploma program" (Habash, 2020b, p. 151). Students download online course content and upload assignments at community learning centers via JWL-supplied tablets and WiFi. The remotely delivered courses are created by subject matter experts and facilitated by faculty drawn from a "vast pool of global talent" from various disciplines and institutions that include "teacher training experts, newly minted associate professors, and recent refugee arrivals who bring with them academic credentials and additional layers of critical capacity and talent" (Griffin & McFarland, 2016, p. 14).

As an example of Ignatian indifference, discernment, and adaptation in action, JC:HEM rebranded itself as Jesuit Worldwide Learning: Higher Education at the Margins (JWL) in 2016 (Balleis, 2020) in response to feedback from various stakeholders. A common work of the Central European Province of the Society of Jesus, which comprises the previous Jesuit provinces of Austria, Germany, Lithuania-Latvia, and Switzerland, the Jesuit leaders of the Central European Province and JWL chose Geneva, Switzerland, as JWL's new global home base given its close proximity to the international headquarters of the United Nations Human Rights Council, the International Committee of the Red Cross, the World Council of Churches, the World Health Organization, and the Jesuit Refugee Service. In broadening its base of mission-aligned strategic partners, JWL "gained greater operational and organizational capacity to reach more marginalised communities and students, thereby becoming more cost-effective . . . [and making] the JWL model of online learning at the margins a truly scalable, transferable and sustainable worldwide service" (Balleis, 2018, as cited in Jesuit Worldwide Learning, 2018, p. 5). For instance, in December 2019, representatives from Fujitsu Ltd., Seitwerk GmbH, and AfB Social and Green IT met "at the Fujitsu tower in Munich to brainstorm ideas for JWL's five-year strategic framework, and to explore new opportunities for collaboration" (Jesuit Worldwide Learning, 2020, p. 29).

Along with the opportunities and challenges presented by the Covid-19 pandemic during 2020, JWL celebrated ten years of making Jesuit higher education more accessible to learners on the margins, through blended online learning and discerning strategic and sustainable ways forward. According to a recent annual report, JWL reported a 70% completion rate of the 1,064 students enrolled in their Diploma of Liberal Studies program—41% of which were women (Jesuit Worldwide Learning, 2021).

With regard to long-term sustainability, it remains to be seen as to how JWL can endure as it relies on the generosity of committed college presidents. This is important to monitor given the

unexpected millions of dollars in coronavirus-related spending by JWL's university and corporate partners. Continued creativity, strategic planning, entrepreneurial innovation, and on-going (corporate) benefaction, guided by the Ignatian dynamics of indifference, discernment, and adaptation, will be critical for ensuring the future of JWL.

Indifference, Discernment, and Adaptation at Arrupe College of Loyola University Chicago

Three years after inspiring the founding of what is now known as Jesuit Worldwide Learning, Adolfo Nicolás (2013) attended a meeting in Chicago, Illinois, where he addressed an unprecedented gathering of all the Jesuit regional superiors and the board chairs and presidents of the 28 Jesuit colleges and universities in the United States. In his remarks about university leaders, Nicolás underscored that the ultimate aim of Jesuit higher education was the long and arduous yet edifying work of "an individual's transformation and, through individuals, the transformation of society" (para. 5).

As a prelude to a request for further interuniversity collaboration, Nicolás (2013) reminded his audience of Jesuit educational decision-makers that "participants in a discerning community" ought to enter "the process of institutional discernment" with "spiritual indifference" and "a humble altruism that surrenders my own preferences to a greater good" (paras. 9–12). Nicolás' elegant rendering of Ignatian indifference, discernment, and adaptation set the stage for small group dialogue about the following: "What selfless actions—based in the freedom, generosity and shared values as a community committed to Jesuit higher education—might God be asking you to lead at your particular institution?" (para. 18).

Inspired by Adolfo Nicolás' (2013) abiding concern about educational access and affordability, fellow Jesuit Michael Garanzini, then president of Loyola University Chicago and now president of the Association of Jesuit Colleges and Universities, thought "the Jesuits should create a special college that would offer a high-quality two-year degree program at a very low cost specifically designed for students who have the capacity to go to college but who need extra support" (Katsouros, 2017, p. 34). To make the financial model sustainable, Loyola University Chicago absorbed most of the overhead costs, for example, marketing, finance, information technology services, and several floors of a campus building formerly occupied by the business school, with federal and state financial aid supporting those who qualify. Students, most of whom come from modest means, contribute "less than two thousand dollars a year" (p. 34).

According to St. Amour (2019), part of Arrupe College's success stems from the comprehensive support services for the nearly 400 young people:

> All students participate in interviews for enrollment. Once enrolled, they go through an orientation that includes a residential experience. The college provides breakfast and lunch every day. The faculty are trained to be academic advisers, with small caseloads of about 25. There are two social workers, along with interns, available to students, as well as a transfer counselor, graduate support coordinator and career services director.
>
> *(para. 8)*

When compared to the City Colleges of Chicago, which had a 22.9% three-year graduation rate in 2018, the average two-year graduation rate for Arrupe College is 51%, with almost 89% of graduates matriculating into four-year institutions, and nearly half of Arrupe graduates earn an undergraduate degree in four years (para. 7).

While the creation of the world's first Jesuit community college in 2014 was an embodiment of Ignatian indifference, discernment, and adaptation, Jesuit Stephen Katsouros (2021), the founding dean of Arrupe College, further illustrated the importance of these Ignatian dynamics in a story

about designing the interview protocol for prospective students of the inaugural class. To assess grit and persistence, applicants were asked to "describe an obstacle you faced" (p. 35) and share lessons learned, including what the student would do differently in the future. While the interview questions sufficed initially, upon further reflection Katsouros realized that his queries presumed that the interviewees, many of whom were first-generation, undocumented, and/or from historically marginalized communities, had dealt with severe obstacles.

Realizing the deficit narrative that his interview protocol presumed, the questions were revised to reflect a more asset-based perspective. Prospective students were now invited to talk about a talent or strength they had. Had Katsouros been unwilling to critically reflect on and adapt his work, the interview process at Arrupe College could have continued to reinforce a stigma attached to many people from marginalized communities. Katsouros' (2021) story is an important reminder of how easily unconscious bias can creep into one's consciousness and how Jesuit higher education stakeholders can learn from the assets and achievements of all people.

Conclusion

Toward the end of his address to decision-makers from nearly 200 Jesuit colleges and universities in Mexico City, Adolfo Nicolás (2010) asked his audience to consider the following:

> In this globalized world, with all its lights and shadows, would—or how would—running all these universities still be the best way we can respond to the mission of the Church and the needs of the world? . . . What kind of universities, with what emphases and what directions, would we run, if we were re-founding the Society of Jesus in today's world? . . . every generation has to re-create the faith, they have to re-create the journey, they have to re-create the institutions. . . . If we lose the ability to re-create, we have lost the spirit.
>
> *(p. 12)*

Embedded in Nicolás' queries were an earnest invitation to become spiritually indifferent to what is and more open to what could be adapted in higher education for the universal common good. Guided by Nicolás' curious and capacious approach to leading change, it is no wonder why creative and compelling initiatives such as Jesuit Worldwide Learning and Arrupe College of Loyola University Chicago emerged as sustainable alternatives to current economic models of higher education in the United States that require repositioning.

To that end, the purpose of this chapter was to harvest relevant insights from Ignatius of Loyola's 500-year-old spiritual philosophy undergirding Jesuit universities for contemporary organizational leaders facing rapid and disruptive change. Following a historical survey of the Ignatian spiritual roots of Jesuit higher education, our chapter leveraged the Ignatian dynamics of indifference, discernment, and adaptation to examine how Jesuit higher educational leaders are innovating in mission-driven ways during this perilous period for colleges and universities. Particular attention was paid to the establishment of Jesuit Worldwide Learning, a collaborative global knowledge commons providing tertiary education to refugees and other youth on the margins of society, and Arrupe College at Loyola University Chicago, the world's first Jesuit community college.

Chapter Takeaways

- Given the volatility, uncertainty, complexity, and ambiguity (VUCA) consuming the lives of contemporary followers and leaders, it is important to arrive at decisions as quickly and correctly as possible (Nullens, 2019).
- The economic model of mainstream higher education in the United States is unsustainable and in need of repositioning.

- Jesuit higher education has a storied 500-year-old spiritual tradition—rooted in the experience of Ignatius of Loyola (1491–1556)—that can be leveraged by decision-makers as a methodology for mission-driven organizational change and innovation.
- The Ignatian awareness examen is a practical and flexible daily mindfulness practice that can help surface strengths, shortcomings, and aspirations.
- The Ignatian dynamics of indifference, discernment, and adaptation can assist (Jesuit) higher education decision-makers in their efforts to co-create and innovate a more sustainable and strategic future for (Jesuit) colleges and universities.
- Jesuit Worldwide Learning and Arrupe College at Loyola University Chicago are examples of how Ignatian indifference, discernment, and adaptation can result in creative and transformative change for the common good.

Reflection Questions

- Who is Ignatius of Loyola?
- What is Ignatian spirituality?
- How can the Ignatian dynamics of indifference, discernment, and adaptation assist higher education leaders as they innovate and lead change during moments of crisis?
- What dimensions of the Ignatian ethos resonate with your approach to leading organizational change during these turbulent times?
- How might higher education leaders more intentionally and authentically harness their institutional history and heritage to respond to the VUCA of our contemporary context?
- How might decision-makers creatively change their mental models of higher education to make colleges and universities more assessable, affordable, and achievable to historically marginalized communities?

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22

NEW PATHWAYS FOR RELIGIOUS LEADERSHIP

Change in Highly Traditioned Organizations

Jack Barentsen

Introduction

Religious Leadership in the Field of Organizational Studies

In his classic *Structure in Fives*, Henry Mintzberg proposed a fivefold typology of organizations, based on an extensive literature synthesis of organizational research. He found that five basic structural elements and five mechanisms of coordination explained much of the organization landscape at the time (Mintzberg, 1983). Not much later, Mintzberg elaborated on an earlier intimation of a sixth organizational configuration, which he called the "missionary organization." In this type of organization, "socialization" functions as the mechanism of coordination, "indoctrination" as its main design parameter, and "ideology" as its dominant structural element. The "missionary organization" thus accounted for the role of ideology in organizations (Mintzberg, 1989b), just as another late addition of the "political organization" accounted for the role of power.

This chapter is concerned with Mintzberg's "missionary organization" and how it navigates change. Of course, Mintzberg's work on structures is not the last word in organizational studies (e.g., Morgan, 2006, first published in 1986), or (Hatch & Cunliffe, 2013, first published in 1997), but his typology offers a helpful way to situate religious organizations within the broader landscape of organizations and their dynamics, which in turn helps to clarify the focus of this chapter.

In Mintzberg's missionary organization, ideology is the dominant shaping factor of such an organization, by which he means "a richly developed and deeply rooted system of values and beliefs that distinguishes a particular organization from all others" (Mintzberg, 1989a, p. 221). Of course, values and beliefs play a role in every organization, which is usually designated as organizational culture. In some organizations, this culture becomes the distinguishing, organizing, and acting principle, providing a sense of mission through its traditions and identifications and generating a strong sense of loyalty to the organization (Mintzberg, 1989a, p. 223). Mintzberg labels this "ideology" and distinguishes three types of missionary organizations: (1) reformers, intent on reforming society directly, (2) converters, whose "mission is to change the world indirectly, by attracting members and changing them," and (3) cloister institutions, which close themselves off from the world to change and control its members' behavior (Mintzberg, 1989b, pp. 231–232).

Ideology does not, of course, rule out other coordinating mechanisms and elements of structure but functions as an overlay for the organization. This may involve organizations with highly standardized, machine-like procedures (e.g., McDonalds) but with a fair dose of ideological fervor to inspire

employees. However, in other organizations, ideology is the dominant coordinating principle, which results in standardized norms and beliefs, typical of machine-bureaucracies, but without relying on such coordination methods as standard outputs or direct supervision. Such a missionary organization focuses more on changing the world than on changing itself. In Mintzberg's words, "it is usually too busy interpreting 'the word' to call that word into question" (Mintzberg, 1989b, p. 229).

This clarifies the focus and challenge of this chapter. First, it focuses on churches or religious communities and their leadership, which are close to what Mintzberg calls the "pure form" of missionary organization (Mintzberg, 1983, pp. 294–296). Churches can be seen as communities that are devoted to celebrating and embodying their religious beliefs and values, both internally in their own meetings and activities and externally in relationship with the broader civic community and context. Their socio-religious identity has prime importance as a way of being, as a witness to their faith, in the midst of the wider community. Whether they are reformer, converter, or cloister organizations depends on the main emphasis in their orientation and activities. Churches should be distinguished from faith-based organizations (FBO), since these usually have a purpose external to the organization (banning leprosy, relieving poverty, etc.), but on the basis of specific religious inspirations and motivations. Although churches might also be engaged in such types of activity, this is not their single and primary focus.

Second, this chapter focuses on how change affects churches as missionary organizations, which are usually highly responsive to their own religious traditions and which operate as a strong normative community. That is, churches generally show great concern to maintain the stability and vitality of their tradition, even (or especially) in a context of rapid change, while its members usually function according to deeply internalized patterns of religious practice and morality. They might be labeled highly normative or highly traditioned organizations. Internal change can easily be interpreted as a lack of faithfulness to accepted beliefs and values and is often experienced as deviance or betrayal. Clearly, leaders of such communities, usually called "pastors" or "priests," here labeled "religious leaders," face a difficult task in negotiating change without diminishing the value of accepted beliefs and values, thus without challenging (too radically) the reigning ideology. Hence, this chapter engages especially the spiritual and moral dimensions of organizational change, which receive special attention in this handbook on leadership and change.

This chapter has two major sections. The first reviews recent contexts and trends in how religious leaders have responded to societal change, resulting in a number of principles for the second section. The second section introduces a theory of traditioned agile communities. This theory and its underlying research describe a number of attitudes, sources, and practices needed for religious leaders and their communities to discern collaboratively how to respond to their contextual changes with awareness and flexibility while drawing on and adapting the resources of their tradition. Finally, the chapter closes with a summary of takeaways and questions for reflection.

Contexts and Trends of Change

Usually, the history of religious leadership and its dealings with change is narrated within a theological framework (Bartholomä, 2019; Paas, 2019). Here, I will develop an organizational framework, drawing from the domain of leadership studies, to present some dominant trends, without attempting to be comprehensive.

I will limit this overview to postmodern, Western contexts, which reflects my own location and research experience. This does not do justice to the full picture of global religious leadership, but this limited focus is already quite broad. Yet, a focus on Western contexts usually points toward countries and cultures where mainline churches have faced serious declines for almost a century, while in non-Western contexts the church has grown dramatically in many different shapes and practices. Thus, a focus on Western contexts brings together scenarios with sufficient overlap to be meaningfully

discussed in one overview. Still, in a strongly interconnected world, there will inevitably be points of contact with other regions, even if churches and their leadership might interact quite differently.

Context: Secularization and Globalization

The primary feature of church development in Western countries is the phenomenon of secularization. The term originates within sociological discussions about the future of religion, generally indicating a decline in the presence and power of religion (Turner, 2020). Very broadly, one might say that religious values lose social significance, and are replaced by nonreligious values. This is evident in the decline of religion, notably Christianity, in the public realm. Churches have lost millions of members; thousands of church buildings have closed, been demolished, and repurposed; and the number of organizations strongly affiliated with Christianity has declined. The presence and power of such institutional religious institutions have significantly decreased. It is also evident in worldviews. The focus on rationality and science (in the tradition of the natural sciences) has led to worldviews that are increasingly horizontal. It has become very difficult to even imagine a world that is open for the supernatural, where God or spiritual powers actively interact with and even intervene in daily life. This also affects millions of religious adherents, for typical religious practices appear less relevant for their daily lives. Thus, one may speak of a "secular age" (Taylor, 2007). The causes and future of secularization are strongly debated among sociologists and others, certainly in view of the resurgence of religion in public places (Zonderop, 2018), a debate that doesn't need to detain us here. It is sufficient to indicate that church development and changing patterns of church leadership occurred and still occur against a backdrop of significant organizational and institutional decline.

The 1960s and 1970s, when secularization became widely evident, witnessed the forces of early globalization and economic expansion, which eventually was driven by a neoliberal emphasis on markets and growth. For the baby boomer generation, growth became synonymous with economic vitality and organizational health, a connection that is now increasingly contested considering the multiple crises the world faces (Audard, 2021). Yet the periods of strong economic growth strongly contrasted with the institutional decline of churches, leading many theologians and pastors to consider how new growth scenarios could be developed for churches.

Trend: The Church Growth Movement—A Managerial-Marketing Frame

Donald McGavran was one of the first to investigate church growth from an interdisciplinary approach, considering both theology and sociology and conducting empirical research (McGavran, 1990, first published in 1970). He introduced a focus on people groups, of which some are considered "unreached," that is, where Christianity is minimally present, if not entirely absent, so that few if any churches are present within that group. Some of these groups, McGavran argued, are quite receptive to the Christian faith, others much less so, which led him to propose that missions should focus on receptive groups. He also introduced the homogeneous unit principle, which proposes that churches can best be grown with people from the same ethnic/cultural group and even from the same subcultural group, such as professionals or migrants. McGavran also discussed sociological structures and its impact on church growth (McGavran, 1990, p. 153, ff.), which was further developed into strategies to overcome specific sociological barriers when churches reach the size of the 200, 400, and 800 participants (George & Bird, 2017, pp. 147–208, first published in 1993). More of its late twentieth-century history is excellently described by Thom Rainer (1993).

Against the backdrop of secularization in the religious scene, and globalization in economy and management, it is not difficult to spot similarities to the focus on markets, on increasing market share, and on overcoming organizational and management barriers to expansion and economic

growth, as an antidote to organizational decline or bankruptcy/closure. Such a trend is also evident in several popular church growth models that emerged during the 1980s and beyond.

One model is the "purpose-driven church," initiated by Rick Warren in his Saddleback Community Church in California in 1979.[1] He created a specific profile for his target group, which he called "Saddleback Sam," as the prototype of person he wanted to "reach" for his church. He did extensive personal survey work to discover what people like "Saddleback Sam" would need in a church, which he then aimed to provide. Appropriately, this type of approach was labeled "seeker-sensitive" (Warren, 1995, p. 169 ff.). Interestingly, Warren developed a number of religious categories to create a management model for growth. First, he focused on receptivity and identified five circles of commitment ((civic) community, crowd, contributor, committed, core). These formed a set of concentric circles, each connected with a specific purpose:

1. The (civic) "community" was reached by "evangelism."
2. The "crowd" is assimilated through attending "worship."
3. The "contributor" connects in "fellowship" or membership.
4. The "committed" are being formed in "discipleship" through small groups.
5. The "core" train for "ministry" and leadership.

These five circles with their five purposes were translated into a diagnostic tool for assessing in which circle a particular church visitor participated, with the goal of moving that person to the next level of commitment. The five attendant purposes were then defined as organizational centers around which everything in the Saddleback Community Church was organized, including staffing needs and financial priorities. Warren thus brilliantly translated several theological priorities into a managerial framework that allowed church leaders to assess whether their leadership contributed to the growth of the church—growth that was defined both theologically and numerically, although only the latter could be easily measured and managed. Warren also developed a 40-day format to help individual church visitors to adapt these purposes for their personal spiritual journey (Warren, 2012).

Another well-known model is Willow Creek Community Church, started by Bill Hybels in 1975.[2] Hybels also used a seeker-sensitive approach, adopting contemporary music and a style of preaching that fit with the Chicago professionals he wanted to reach, "unchurched Harry." The key was to become a contagious Christian, an inspiration to friends and colleagues (Hybels & Mittelberg, 1995), which became the basis for building a contagious church (Mittelberg & Hybels, 2000). Church commitment was defined by participation in the five G's of grace, growth, group, gifts, good stewardship,[3] which however were not developed as much into a managerial framework as the five purposes at Saddleback. This approach has been called an attractional church model since it is based on the assumption that if only the church is sufficiently attracted, people will join and want to become Christians (Frost & Hirsch, 2013, pp. 25–27).

This church, too, focused on increasing participation by church visitors in a growing array of ministries, facilitated by a church campus, not simply a church building. The church developed into an international organization, and its concern for numbers led in 2004 to a study of the members' spiritual growth, which eventually led to the development of the "REVEAL Spiritual Life Survey" (Hawkins & Parkinson, 2011), which provided a self-critical look at the focus on numbers and participation. In the meantime, Willow Creek has continued to grow, developing Hybels' dedication to training church leadership (Bill Hybels, 2002). An international leadership training ministry was developed, titled "Global Leadership Summit," which annually draws tens of thousands in dozens of international sites to view the DVDs of leadership presentations held in Chicago. The summit typically featured high-profile speakers from both the church and the business community, with very practical sessions on the how-to's of leadership, drawing more on leadership principles generally even when illustrated by references to biblical stories and principles.

The impact of these two models of church growth is substantial, with thousands of churches worldwide involved. Both churches started with a dream and just a few people, growing within ten years to over 10,000 members and continuing to grow (although not as quickly as before). In addition, both churches have invested in international networks, training literally tens of thousands of church leaders in their particular methods. Both churches and their networks have engaged in research within their own circles and have become huge publishing venues. A similar development can be observed in the ministry of Tim Keller, called on 1989 as pastor of Redeemer Presbyterian Church in New York. After describing his vision in more theological than organizational language (Keller, 2011), he initiated City-to-City as an international leadership training ministry.[4]

Two other methods were also very significant in their impact. The first is "Natural Church Development," a method developed by Christian Schwarz and associates based on thousands of questionnaires, distributed internationally, to detect principles and values of healthy, growing churches (Schwarz, 1996). They defined a set of eight characteristics and developed diagnostic tools that church leaders could administer annually to detect "the minimum factor," which then became the basis for strategy and ministry development in the next year. The second is "National Church Life Survey," developed in Australia. Based on research in Australia (Kaldor, 1999), but also internationally (Erwich, 2012), the approach works with a 3×3 matrix that defines the core qualities of church life, divided into internal, inspirational, and outward. The website lists four different surveys that could be used with different subgroups within and even outside the church and promotes its usefulness because it provides "research-based evidence for decisions."[5] Both of these approaches are based on research by a broad group of contributors rather than focused on one or a few key leaders; they continue to be used to date.

Evidently, the landscape of the church growth movement is complex and continues to develop. The movement is, of course, not without its critics. Pritchard criticized the focus on the seeker as normative for the development of church vision and activities (Pritchard, 1995). Paas recently lamented the normative status of growth and expansion as a measure of church health (Paas, 2019). Others have resisted its language of leadership and management as unfitting for the church as theological (or ideological) organization, superimposing an inappropriate framework on the church that obscures its reality and working as a spiritual organism (Towns & McIntosh, 2004).

Yet, for the purpose of this chapter, it is significant that trend, labeled "the church growth movement," was able to gain such enormous momentum. Note that each of these approaches promises a way to resist and even to reverse the trends of institutional decline in an age of secularization. The inspiration and methods for this resistance come from their adaptation of the management and marketing practices of a globalizing economy, thus providing a cultural fit in Western countries. Moreover, some of these approaches intentionally conduct and appeal to research and evidence-based strategy decisions, which dovetails with the increasing cultural emphasis on everything evidence based. Some of these methods are more tightly integrated with their spiritual values and theological beliefs than others, which is often a reason for criticism back and forth. Here, denominational distinctiveness and competition have been replaced by the usual competition for effectiveness and market share apart from "ideological" concerns. Hence, I would argue that the success of the church growth movement, and the hope it has offered to thousands of religious leaders and their churches, is based on a recasting of traditional theological language about the nature of the church as organism/organization and of church leadership as representing the divine within a managerial frame of reference, creating a cultural fit that has inspired millions. Even though substantial numbers of church leaders have resisted or ignored the church growth moment, the language of leadership and growth has become ubiquitous as a subconscious cultural undertone that shapes the imaginations of church leaders and church members in hidden ways. Thus, this movement is one significant way in which religious leaders have found new pathways to respond to societal change.

Context: Loss of Meta-narratives in a Digital Network Society

The church growth movement coincided with the coming of age of the baby boomer generation and with postwar development that included newly developing suburbs (in which the first generation of megachurches were located) (Thumma & Travis, 2007, p. 11 ff). Toward the end of the twentieth century, several developments accelerated earlier trends. For instance, digital technologies accelerated globalization since they created the ability for people of all stations in life to be internationally connected with ever leaving their home; global connections were no longer for the privileged few and for multinationals. This, in turn, generated a widely shared awareness of global diversity, while international travel and migration generated unprecedented levels of social, economic, cultural, and religious diversity in most cities and neighborhoods (Barentsen et al., 2018; Vertovec, 2015). Hence, the individualization that is evident in the twentieth century receives a significant boost toward what many have called "hyperindividualism," where social categories are hardly relevant and each individual "is thus independently responsible for their social location and social realities" (Casey, 2020, p. 279).

Another familiar feature of this period is the loss of plausibility of meta-narratives, the big narratives of religious and social movements about universal truths and goals (Berthon et al., 2000, pp. 274–275). General distrust in such meta-narratives leads to a breakdown of trust in civic and religious institutions and even in science. Consequently, truth and religious experience move away from cognitive mooring to an experiential and local appropriation. Within the developing hyperindividualism, each individual pieces together his or her own worldview, religious beliefs, and spiritual practices, often called "bricolage" (Saroglou, 2006).

Trend: The Megachurch Movement—A Network-Marketing Frame

In this setting, megachurches continued to develop. These large churches, defined as Protestant churches with weekly attendance of over 2,000 people, are usually located in cities, especially those with global connections. These churches "tend to be theologically conservative, largely Evangelical, use media technology, offer multiple worship services and other types of services" (Cartledge et al., 2019, pp. 41–44). According to the Hartford Institute for Religion Research 2020 megachurch report, the current number of megachurches is 1,667 in the United States alone, and 398 on various continents, with many churches numbering far beyond 10,000.[6] The causes of growth and development are a matter of substantial debate (Hunt, 2020), but it appears that in the hyperindividual context of religious bricolage, megachurches provide a degree of credibility and plausibility to a conservative belief structure while simultaneously meeting a range of individual needs through a large array of activities and services.

Technology also makes multi-site churches possible, where the church would broadcast its sermon from its hub to several other locations via video link. Both Saddleback and Willow Creek Churches had developed into multi-site churches, but this has become a major movement since the turn of the millennium (House & Allison, 2017; McConnell, 2009). Even though most megachurches are non-denominational, such multi-site megachurches reconstruct an internal church network with centralized services, similar to a denomination but with more centralized leadership than people are willing to accept in traditional denominational structures.

A particular type of megachurch are charismatic network churches, which may be multi-site, but which develop primarily through networks of leaders and followers with a significant internet and thus national or global ministry (Christerson & Flory, 2017). They often engage with the supernatural in sensational and controversial ways, emphasizing personal transformation and spiritual experience, which become highly attractive in the network-marketing approach. This approach allows highly flexible but centralized leadership that circumvents traditional (institutional) patterns of

accountability, allowing much freedom in how these leaders shape both particular religious practices and their financial operations (see also Lee & Sinitiere, 2009).

As with the church growth movement, the megachurch and multi-site movement have their successes, their fans, and their critics. The significance for this chapter is that this movement is another trend in how some religious leaders have adapted to their rapidly changing context. The twentieth-century church growth movement engaged (often subconsciously) the trends of secularization and globalization. The twenty-first-century growth of megachurches engages with these two trends, but in addition the postmodern trends of the decline of meta-narratives, deinstitutionalization, and hyperindividualism, while benefitting from technological developments through its use of media, digital connections, and even artificial intelligence.

This represents a small but significant group of religious leaders who have created innovative forms of ministry and new pathways for their religious leadership. Such leaders lead not by virtue of institutional recognition and appointment (ordination), with proven checks and balances, and within an established theological/ideological framework, but by virtue of their personal charisma and spirituality, their vision, and their ability to inspire and influence others toward this shared vision. Hence, there are no accountability structures beyond their own leadership team, and their authority rests in their abilities as leader, not primarily on traditional religious legitimation. In addition, though such leaders might be influential, in terms of absolute numbers they are a small minority, among the thousands of church leaders who serve in many different-size churches. Although an estimated 10% of all Protestants participate in a megachurch, these churches represent less than 1% of all churches. Hence, many high-profile megachurch leaders enlarged their influence by national and even international leadership training ministries.

Context: The End of Managed Change and Leadership

Yet this is not the whole story. There is a growing literature on toxic leadership, both in the general leadership literature (Kellerman, 2004; Lipman-Blumen, 2005) and in church leadership studies (Langberg, 2020; Shupe, 2007). The many stories of fallen leaders present a strong warning against the effect of fame and power on the central leader. In general leadership studies, this has led to a critique of the "romance of leadership," by which is meant the focus on the "great man" theories of leadership that present the leader as a central agent of change in the organization (Barentsen et al., 2017; Bligh & Schyns, 2007). In the case of megachurches, a fascinating seven-episode podcast series of solid research journalism traces how the growth ideology with a focus on numbers (attendees, conversions) tended to frame the leadership of the senior pastor as unassailable—who else could lead the organization in such a convincing way? Yet this focus on the success of the leader hides the complex social arrangement that supports a megachurch and all its operations. Unfortunately, this sometimes leads to dominance and abuse by a leader; the podcast series was developed in response to the fall of a high-profile megachurch leader and the rapid collapse of a multi-million dollar ministry. It functions as a case study representative of dozens of other such leaders (Petrik & Cosper, 2021). The podcasters also ask the penetrating question as to how "we" are collectively responsible, at least in part, for the rise and support of abusive leaders, suggesting that the culture of growth and success systematically blinds many followers. It is in this light that we should also understand Lynch's sharp critique of the use of managerial language in religious leadership as veiling the spiritual sources of leadership and the church's traditional practices of accountability (Lynch, 2019, pp. 10–23).

These critiques of the central organizational leader are broadly supported and have led to different perspectives on leadership: collaborative leadership (e.g., Archer & Cameron, 2009), shared leadership (Pearce & Conger, 2003), and distributed leadership (Gronn, 2002). These belong in a developing trend to focus on the relational constructions of leadership (Uhl-Bien & Ospina, 2012). Moreover, in studies of leadership and change, complexity theory begins to play a role, with the

realization that traditional change management, as a matter of human engineering and strategy, rarely results in the desired outcomes (Gibbons, 2019, p. 27 ff). This results in increasing attention to organizational traps in the change process (Ardon, 2009; Argyris, 2010) and to personal psychological defenses that create toxic situations instead of healthy change (Walker, 2010). Such organizational traps and personal defenses make it very difficult for leaders to truly listen and acknowledge the real challenges in their organizations and people, sometimes leading to the domineering and authoritarian tendencies that take such human toll.

Trend: A Pioneer Church Renewal Movement—An Entrepreneurial Innovation Frame

The church growth and megachurch movement essentially added better (or different) management styles and technological means to build on previous conceptions of church. In a time when everything seemed to get bigger and more technologically sophisticated, this made sense to large numbers of people. However, it became clear that these movements are not suitable always and everywhere. In a time of widespread institutional distrust and deinstitutionalization, which continues to affect many churches, the necessity of structural change in organization and leadership became urgent. In various places, innovative movements started to initiate such change.

This began in the United States with the emerging church movement (Carson, 2005; Kimball, 2003), while in the United Kingdom such efforts came to be known as "fresh expressions" of church (Goodhew et al., 2012). More broadly, this refers to a trend in innovative pioneer work in starting new churches, often in specific neighborhoods or districts, unlike the church growth movement that focused on markets, the homogeneous unit principle, and growth—principles that were predicated on people's mobility. Although initially "emerging churches" used traditional formats while crossing denominational or theological boundaries, later forms became more adaptive to local communities and their needs.

A recent trend along this line is a focus on "church-in-the-neighborhood," which appears to be a return to the parish as a local center of social and religious life. Leaders are encouraged to observe and detect "what God is doing in the neighborhood," with the aim of joining in and serving together with those inside and outside the church for the common good (Roxburgh, 2010). This often involves adopting new types of religious activities, whether it relates to a church in a café, messy church to involve children and their parents in crafts, or many other types of community. Hence, a recent focus is on how to innovate particular religious practices, helping to reshape the structures that hold the church together (Fitch, 2016).

It is difficult to summarize this trend in general lines since these innovative religious communities take such different forms (Branson & Warnes, 2014). However, they often share an entrepreneurial approach (Volland, 2015); indeed, many religious leaders consider themselves entrepreneurial while almost all are convinced they should be innovative (Barentsen, 2019b). Theologically, this is often labeled as "missional leadership," which emphasizes how religious leaders will focus on God's mission in this world (Niemandt, 2019). Here a conversation between emerging leadership, entrepreneurial approaches, and missional church begins to take shape.

However, the focus on the local community, the neighborhood, is not as obvious as it sounds. Social life often doesn't align with the neighborhood within which one lives, so this "church-in-the-neighborhood" discourse also has a significant "ideological" content (Riphagen, 2020). A focus on the city is more obvious for most people, since cities function as hubs around which many aspects of professional and social life take place (Baker & Graham, 2017). Yet this movement expresses a longing for many uprooted individuals (often those with higher education) to find a new sense of local belonging and personal participation. It also responds to the increasing alienation that technology and superdiversity generate.

This, too, reflects a deeply contextual movement by religious leaders as they seek to find new pathways to make meaningful connections between people, their faith, and their context. There is a new appreciation that meaningful, personal relationships are the core of what constitutes a religious but also a social community. It usually takes committed and persistent leaders to begin and build such an innovative community, which in itself is a challenge to the sustainability of such local and often small and fragile communities. There is a growing sense that established churches and their denominational systems should cooperate with newly emerging churches for a long journey together, rather than treating it as an entrepreneurial upstart with a few years of support to kickstart it (Hagley et al., 2020). It takes listening, discernment, and empowerment as key leadership skills to nurture such a community to a degree of autonomy. It is such a form of leadership that the rest of this chapter will explore in greater detail.

Principles for Religious Leadership and Change

This chapter started out by presenting churches as "missionary organizations," which have a strong theological or ideological framework that generates a common hope or vision and that coordinates various activities on the basis of deeply internalized beliefs and values. This generates the expectation that faithfully maintaining religious traditions is a key task of religious communities. Indeed, most people with any church experience can tell stories about how certain traditions present strong resistance to change. However, the earlier narrative demonstrates that a good number of religious leaders, as well as their communities, are very sensitive to societal change and are often highly motivated to adapt some of their values or practices in order to connect with other people in their (civic) community. Hence, religious leadership is not about maintaining traditions at all cost but about adapting and where necessary creating new traditions in a way that speaks to both insiders and outsiders in their context.

It is also evident that in their aim to be relevant, some leaders and their churches have exchanged religious discourse for general leadership or economic discourse, sometimes subtly changing key values in church life, so that the church becomes a volunteer community (see, e.g., Hybels, 2004), with services for the unchurched, where numbers served (and participating) are a key measure of vitality. Obviously, not all experiments in innovation will reach the intended goal, but this is a lesson that religious leaders cannot divorce religious beliefs and values from general leadership principles without serious consequences for both the leaders and their communities.

In spite of the mistrust of meta-narratives and institutions, these trends should lead to a new appreciation of churches in their institutional mode. Traditionally, there has been great concern within denominational institutions for the calling, ordination, and appointment of religious leaders, along with structures for governance and accountability that transcend the charisma of any one leader or team. Perhaps, entrepreneurial leadership is necessary and valuable in certain situations, but over the long term, new networks of cooperation should also consider how to maintain adequate accountability structures to foster healthy leadership at every level.

In addition, a theological belief in "the priesthood of all believers" reinforces current trends toward shared and relational leadership. Leadership is a group process in a social construction, where various individuals, at various moments, take the lead to "get things done." This is in harmony with sacred sources like the Bible that portray an array of leadership gifts in a local/regional team making leadership happen together, while their "followers" cooperate with the leaders by using their own gifts (Barentsen, 2019a).

Finally, it is both helpful and necessary to engage in a lively conversation between organizational and leadership discourses on the one hand and religious (theological, ideological) discourses of church and leadership on the other. Some religious leaders do not or even refuse to use organizational and leadership discourses. This is unhelpful, for it often means that sociological and psychological aspects

of leadership remain beyond their horizon, which may hide destructive practices of toxic leadership. Other leaders seem to be successful primarily because they do use the organizational and leadership discourses, sometimes resisting established religious practices as if such traditions are only roadblocks to progress. However, the religious aspects of leadership are vital to churches as religious organizations; to ignore these is to reduce religious organizations to social communities or civic organizations for the common good, which does not do them justice and may create a sense of alienation from the spiritual roots from which churches and their traditions grow.

Toward a Theory of Traditioned Agile Churches

This review of contexts and trends shows how some religious leaders and their churches adapted to change by adopting a growth mindset that led some to grow megachurches, while others spawned pioneer churches with an entrepreneurial spirit. However, most churches will become neither a megachurch nor a dashing emerging church. They will continue in their community, which itself is changing quickly and sometimes very deeply. So the question arises how the average religious leader, who serves in a "missionary organization" with an attendance of up to 200 and perhaps a small staff, can respond to dynamic societal change with vitality and relevance. Drawing on the literature as well as on empirical research, I will present a theory of traditioned agile church that I have developed in collaboration with Oeds Blok, pioneer and leader trainer in the Netherlands.

The theory begins with identifying some basic presuppositions for being an agile church, just like the often subconsciously adopted growth mindset was a presupposition in earlier renewal movements. We have collected these presuppositions under the label of "attitudes." Next, we identify the sources for being an agile church in postmodern times, just like "Saddleback Sam" and the corporate leadership literature inspired the church growth movement. Third and last, we identify a number of practices for a traditioned agile church, just like the five purposes or the eight marks of church health pointed to vital practices for growing churches.

Attitudes

Reality as a Gift

Megachurches, by sheer virtue of their size, but also by virtue of their reliance on individual mobility, simply collect those people who can identify with the key leader and his or her vision. The leader's charisma, vision, and style of leadership serve as a filter for those who join, thus creating a somewhat homogeneous church. This vision and the members' willingness to buy into that vision and support it through their volunteering create the expectation that the vision will become reality. When increases in numbers, baptisms, and membership become reality, this appears to demonstrate the relevance and effectiveness of the leader and the vision. The only reality that seems to count is increasing numbers. But there is always more, so reality is not good enough.

Yet this logic doesn't work in smaller communities that are more locally oriented, nor does it work in many pioneer situations. Focus on a particular locale, with its diversity of people, views, and experiences, doesn't permit a leader-determined vision with centrally orchestrated activities. Instead, it takes deep listening to unravel people's desires and community needs. It takes long-term commitment to be with people at all stages of life. For many pioneers, the typical narratives of dramatic transformation and church growth proved an illusion, leading one researcher to assert that "reality is good enough" (Ruddick, 2020, pp. 1–23).

Of course, people have hopes to improve their lives, if only because of the brokenness that many experience in terms of job perspective, family life, housing, or health. However, the available energy, resources, and health are often simply not enough to fix everything. We can't simply manufacture

life as we want. Instead, there is a creative tension between reality, life as it is, and the hopes we cherish for ourselves, our families, and our community. Instead of approaching reality as a lump of clay that we knead according to our growth mindset, reality can be seen as gift, to be appreciated for what it is, brokenness, and all. Yet, in the midst of this broken reality, people cherish hopes for what may be better. It is an art of life, as well as in organizational functioning, to see reality as a gift while still being motivated by hope to contribute to improvements, however small or large they might be.

Methodologies such as appreciative inquiry take this as the point of departure, which has been applied to leadership styles (Lewis, 2016) as well as to studies in church leadership (Branson, 2004). Agile churches are not blind to brokenness, but they resist the temptation of the modern growth mindset; instead, they first appreciate what is given to them in their reality.

Networks of Trust

Trust can be subtly yoked to visions of growth and personal transformation. As long as this works, people are willing to trust the leaders and support the vision. However, in times of rapid change, experiments and failure are an important part of discerning what the best course of action might be. If trust is mostly inspired by vision and success, it would break down. Moreover, in local communities, with all their diversity, vision is something developed and shared through dialogue and sticking together across organizational and ideological boundaries. Trust will focus more on one another as neighbors, as fellow travelers, as members of the community—trust that they will stick with each other and the process even when times are difficult, growth is not evident, and challenges accumulate. Trust that through the various stages of life, people will be there for each other. Here, trust goes before vision and success, acknowledging that people in the community are a gift to one another.

This suggests a willingness to admit that we may not know how to act, how to move forward. Wide-ranging visions no longer fit our local context, and change turns out to be far more difficult to realize than an army of consultants might suggest (Ardon, 2009). Rather than operating from strength, size, and projections of growth, we have to operate with weakness and limitations, perhaps even as individuals and communities move from crisis to crisis. Hope is not in our vision and strategies, but in each other (and, for religious leaders, in God), that solutions and help will come at the right time, even if right now they are beyond our purview (Borgman, 2015).

It has often been acknowledged in the organizational literature that trust is a vital factor in organizational (Scharen, 2015) functioning. High trust makes cooperation relatively smooth and avoids or easily clears up misunderstandings (Covey & Merrill, 2006). Moreover, trust is an important factor in the emergence of leadership in groups of all kinds (Hogg et al., 2012). This trust can even be directed to others outside one's immediate circle, community, or organization: also the "others" in our community desire to have a common good life. Agile churches learn to trust one another, to trust even outsiders, drawing strength from their spiritual beliefs and values (and from God).

A Learning Community

Learning as part of established organizations or communities is relatively simple, even with complex knowledge. Organizational structures are stable, social expectations generally clear, tasks fairly well defined. These preconditions shaped the learning in schools and churches as initiation into established ways of knowing and doing. In churches, this meant that learning functioned as initiation into the basic elements and practices of religious faith, with religious leaders as experts (and guardians) in what and how to learn.

Digital technologies and other changes have now created a fluid society (Bauman, 2007), which reshapes this learning process substantially. In a time of continual change, established beliefs and practices are hard to sustain unchanged. New knowledge, new practices, and new ways of life

without traditional moral boundaries continually create situations of disequilibrium. Organizations and churches need to be able to learn in such situations. When the disequilibrium is trivial, it offers little impulse to change; when the disequilibrium overwhelms us, our anxiety is likely to paralyze us. For transformative learning to occur, the disequilibrium needs to be constructive, meaning that it generates enough discomfort to motivate us toward change, but not so much that our anxiety freezes us into conservatism or fundamentalism (Wergin, 2019).

The need for transformative learning corresponds with the current revival of practical wisdom. In between objective knowledge and technical know-how is practical wisdom, which combines both types of knowledge with many years and layers of experience to discern how to act for the greatest common good in specific circumstances. In churches, such practical wisdom combines traditional knowledge about religious beliefs and practices with a close listening to contemporary challenges, discerning communally how to act well toward the good life (Scharen, 2015). Such learning allows experimentation, in which failures are the "good mistakes" that enable learning (Zscheile, 2014, pp. x–xi).

Such learning makes use of a typical learning cycle, like the familiar one by Kolb. A particularly helpful version of this cycle begins with a disruption of current praxis. This leads to an analysis of current context and culture, a renewed search of normative traditions such as sacred scriptures and traditional practices, a deep listening to the stories of the community, all of which fund the imagination of revised or alternative practices that can then be tried to check for fit (Branson & Roxburgh, 2021, p. 74 ff). This chapter described the context and culture (trends) within which religious leaders and their communities operate, but it merely indicated the importance of spiritual and moral resources and the central place of the local community. The ensuing theoretical elements expand on this, following this learning cycle.

Sources

One step in the learning cycle is to reflect on *context* and *culture*. For churches, this involves investigating their social and physical place in their community. Which social networks are active? What are the needs of the community? How might they contribute to a common good life with their neighbors? Reflecting on place has become an important topic in the theological literature (Inge, 2003). It reflects an important spiritual value, since most churches believe that God is alive and active in this world. Hence, investigating the community is a way of discerning where God is active. Even if we can't see his fingerprints, so to speak, such discernment is a vital spiritual practice that undergirds the religious experience of the community (Roxburgh, 2010). Such a concern for place also creates space for environmental concerns, which have come to play such an important role in our society (Danielsen, 2013).

Another step in the learning cycle is to reflect on *spiritual* and *moral traditions*. It is typical of "the missionary organization" that it founded on and strongly connected with its ideological sources. These are the traditions that frame its identity and engagement with its context. For churches, this spiritual resource is the "gospel," the good news of forgiveness and liberation through Jesus Christ. The gospel, though, is multidimensional, so various aspects might be foregrounded for their relevance in particular contexts. For instance, in communities with much diversity in terms of ethnic background and socioeconomic status, the dimension of reconciliation might be vital in order to sustain a church community with many people from different backgrounds (Gray, 2021). In another instance, one might reevaluate how personal worth, community, and identity are gracious gifts, not just the focus of personal choice and responsibility (Zscheile, 2014, p. xi). Since churches are highly traditioned, they must continually search their traditions for points of contacts with current challenges if they are to remain faithful to both their traditions and to their current context.

The final step in the learning cycle is to reflect on *the community* and *its people*. What are their stories, their abilities, their gifts? Theologically, this is often reflected in an awareness that members

have been divinely given to the community, as well as that each member has been gifted to contribute in personal and vital ways. Within the context of the church growth movement, this has often been framed as preparing members to volunteer in ways that matched their gifts (Bugbee, 2005). For an agile church, this is more a recognition that all people in the community, also outsiders, can play a role of significance in the neighborhood, regardless of status or means. This is both an opportunity, since each individual is valued for their unique contribution, and a limitation, since one can't develop activities without people willing and gifted to run them.

Practices

After identifying a number of basic assumptions for a traditioned agile church, referred to as attitudes, and after pointing to the sources that provide inspiration and direction for innovation, the chapter finally reviews some basic practices that shape and maintain the functioning of the church as missionary organization. The term "practices" refers to a "socially established cooperative human activity" that is valuable in itself and that contributes to the good life of the community (MacIntyre, 2007, p. 187). Such practices are not merely routines, traditions, or protocols but ways of acting together that sustain a community. For a theory of traditioned agile church, four clusters of practices can be distinguished.

Practices of Leadership

It is widely acknowledged that leadership in agile organizations takes a different form as compared to leadership in industrial-age organizations. More so than the hierarchical, top-down leadership in many business corporations, agile organizations need leaders who create safe spaces, ask the right questions, identify and link resources, motivate and connect individuals, and review and learn together (see, e.g., Morrison et al., 2019). Much of this is already evident in the theory elements reviewed earlier. In theological literature, a change from centralized religious leadership structures to more agile ways of leading is also evident. One Ph.D. dissertation develops a perspective on leadership as "being-with" after substantial empirical research (Benac, 2020); another mines theological traditions to develop the concept of "ecclesial leadership as friendship" (Lynch, 2019). Yet another significant proposal highlights the value of relationship for ministry (Root, 2013). In their focus on presence, relationships, and friendship, these proposals shape religious leaders away from the traditional hierarchical and formal structure toward a relational and agile way of leadership.

Practices of Celebration

Organizations are not simply production or service agencies; they are also ecologies of people and resources in a bedding of spiritual and moral values (even if not acknowledged). Organizations that are highly ideological, as defined by Mintzberg, usually create ways to proclaim their ideology (whether religious, political, or something else) and to celebrate its key components with adherents. It is not enough to delegate certain moral issues, such as diversity management or environmental concerns, to a corporate social responsibility department. A continual and meaningful awareness of the spiritual and moral values is needed throughout the organization. In churches, the most evident way this takes place is in the weekly church meeting on Sunday, the so-called worship service in which God is honored and spiritual principles are sung, proclaimed, and affirmed (Smith, 2009). In secular organizations also, leaders fulfill a role that has been called an "impresario of identity," celebrating the key beliefs, values, and accomplishments of the organization (Haslam et al., 2020, p. 179 ff). The key principle in such practices of celebration is that the core values of the organization need to be publicly honored and celebrated in order for the organizations functioning to be calibrated by these values.

Practices of Community

The "church-in-the-neighborhood" trend, described earlier, is partially born from a desire for root-edness and community. In a hyperindividualist society, a sense of community and belonging is not self-evident. Even in churches, which are so often framed as a spiritual family or a faith community, there is a crisis of community (Latini, 2011). Community is a gift, but it is also a challenge. It is a gift, with many different people and their stories—which we might not have chosen personally to associate with. It is also a challenge, since difference may lead to curiosity, listening, and connecting, but also to misunderstanding, distance, and conflict. A special challenge for community are multiethnic churches, often with the explicit aim to cross cultural and social barriers in an effort to live out gospel principles (Garces-Foley, 2007; Reimer, 2011). A "missionary organization" is also a distinctive moral community, which makes sexual preference and beginning- and end-of-life issues a special challenge in negotiating participation in the wider civic community, many of whom have alternative moral boundaries. For churches, the foundation of their identity is embedded in the ministry of forgiveness and reconciliation of Jesus Christ (Volf, 1996). However, the values of forgiveness and reconciliation for many other organizational contexts have also been noted (Campbell, 2017). Thus, practices of community should ideally also include practices for conflict resolution, forgiveness, and restoration, although even for those committed to Christian spiritual values, this is an area of great need.

Practices of Mission

A final cluster of practices relates to mission, which is the specific outward focus of the community toward the neighborhood and, more broadly, its context. When Mintzberg analyzed "missionary organizations," he distinguished reformer, converter, and cloister types. A theory of traditioned agile church is perhaps closest to the reformer type, aiming to engage in the local community for the common good, cooperating across religious and social borders whenever needed and possible. The church, then, is not conceived as a volunteer organization to provide religious services to seekers, with the aim of attracting them to the church. Rather, the church is a community of care, centered around the person of Christ, but present and active in the world. Practices of mission then include all kinds of initiatives where community members integrate in and collaborate with others for the flourishing of the community (Cameron et al., 2012; Volf, 2016). The primary aim is not to grow its own numbers, although conversions are welcomed. Neither is the aim to create a cloister community apart from the world, although the welcome and respect within the community are highly valued. Yet the community aims to be open to the other, those who are different, with an attitude of respect and love, cooperating where possible for one another's well-being.

Summary and Conclusion

This chapter has reviewed the responses of religious leaders, and their communities of faith, to a dynamically changing society. As "missionary organizations," churches might be expected to be highly resistant to change within themselves, but various trends in church development demonstrated that in many cases religious leaders manifested a high degree of cultural sensitivity and adaptation in order to maintain relevance and contact with those outside of the church. As postmodern culture turned more fluid, newer models of church were needed, which resulted in the presentation of a theory of traditioned agile church in response to this fluid society. Spiritual and moral values turn out to be of primary importance in how religious leaders and their communities manage to not only cope with but proactively respond to change.

Chapter Takeaways

1. Styles and structures of leadership should fit both the organizational and the ideological or spiritual dimensions of the organization or community being led.
2. Leadership by charisma and vision tends to personalize leadership, emphasizing the role and effectiveness of the leader at the cost of the role of the followers, but without their support the leader's actions would have no effect. This is unjust not only toward the followers and their contributions but also toward the leader who is overvalued as change agent, creating a fragile leader–follower balance that can easily lead to toxic situations.
3. Leaders are not necessarily visionaries who direct from up front or the top; they are also, or more so, active listeners who discern, negotiate, connect, and learn.
4. Leaders are those with a primary charge to understand their sources: their location and context, their (sacred) values and traditions, and their people (their stories, their gifts). From and with these, they draw inspiration, discern opportunities, and imagine hopeful futures.
5. Leaders sustain a number of social and spiritual practices, and draw others along in them, to celebrate their cause and their cooperation, to build community, and to highlight their values and the significance of their organization or community.

Reflection Questions

1. What is your basic attitude toward the realities you face? Is your reality a gift or an obstacle, a friend or an enemy?
2. Whom are you willing to trust, and why? Is your trust dependent on credentials? Growth and success? Compassion? Or something else? How does your trust influence your leadership in the organization? How do you foster trust among those you lead?
3. Do you see leadership primarily as envisioning, motivating, and directing? Or more as listening, discerning, and nudging? What is most necessary in your organization? Would those you lead agree with you on this assessment?
4. What do you think of celebrating your organization, your vision, your values, your results? What aspects of your organization do you and others honor? How does the presence or absence of such celebrations affect the organizational functioning?
5. Is your mission formulated in terms of what you and your organization contribute to the good of the community? Does your organization focus on human flourishing, or does it ignore its social and ecological impact?

Notes

1 Retrieved August 28, 2021, from https://saddleback.com/visit/about/our-church
2 Retrieved August 28, 2021, from www.willowcreek.org/
3 Retrieved August 28, 2021, from www.willowcreek.org/en/about/ways-to-belong/five-gs
4 Retrieved August 30, 2021, from https://redeemercitytocity.com/about
5 Retrieved August 29, 2021, from https://2021.ncls.org.au/
6 Retrieved August 30, 2021, from http://hirr.hartsem.edu/megachurch/megachurches.html

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23

FEMALE GLOBAL LEADERSHIP AT THE TIME OF ANTHROPOGENICALLY DRIVEN CLIMATE CHANGE

Elizabeth F. R. Gingerich

Introduction

Over the last 500 million years, life has had to recover from five scientifically recognized cat-astrophic extinctions, when more than 75% of all plant and animal species had been extin-guished. With the accelerated exploitation of the Earth's natural resources, evidence is amassing, all indicating that a *sixth* mass extinction has begun. The root causes of such precipitous decline of the planet's natural life-support systems may be multifaceted, but all share one common link: human or anthropogenic activity. Extinction of mankind could be the inevitable outcome of human-precipitated ecosystem decimation, unchecked population growth, and unconstrained consumption habits and trends (Kolbert, 2019). Humanity has already arrived at the tipping point. Concerted international action to salvage and restore ecosystems upon which humans are depend-ent is now vital to protect life on Earth. But where is the leadership to guide humanity from this seemingly inescapable abyss?

Unquestionably, tackling climate change commands the interest of all but the leadership of a few who have the means and collective will to reconfigure energy policy. Climate action must address the disproportionate impact of a warming planet on vulnerable populations worldwide, the rav-ages of environmental racism, and the general inequities involved in the access to renewable energy sources. A number of female governmental leaders are rising to address these climate-driven prob-lems. Aided by like-minded female heads in business, these leaders are reshaping policy to reduce reliance on fossil fuels. Thus, as women assume an increasing number of leadership roles throughout the world, an analysis of their contributions to transitioning to low-carbon economies is critically vital, especially since the renewable energy sector has more female representation now than have the traditional fields of oil and gas ever experienced (McKinsey & Co., 2020).

UN Sustainability Development Goals (SDGs) 5 and 13: Gender Equality and Climate Action

From partially submerged islands to drought-ridden grasslands, women bear the brunt of the climate crisis, predominantly as a result of gender-based treatment. In many parts of the world, women con-tinue to occupy the traditional role of primary caregiver, both within the family and to members of a surrounding community, as well as serve as the main provider of food and sustenance. Naturally,

then, they are more vulnerable when anthropogenic disasters like flooding and drought occur. Currently, the United Nations estimates 80% of those who have been displaced by climate change are indeed women and girls (U.N. Women, 2020).

In September of 2015, prior to the signing of the Paris Agreement, the United Nations adopted a set of Sustainability Development Goals (SDGs) to serve as a blueprint in building a more equitable global society. The hope was that the targeted purposes of all 17 SDGs would be achieved by 2030. *SDG Commitment Report Rankings* indicate a growing number of governing entities, nongovernmental organizations (NGOs), and financial investors aligning their business plans with a particular performance standard as defined by various sustainability goals. SDG 5 specifically targets *Gender Equality*, while SDG 13 is broadly entitled *Climate Action* (UN SDGs, 2015). While separately cited, there is an undeniable linkage between the two.

Gender Equality specifically takes into account the disproportionate impact of climate change—in the primary forms of heat waves, droughts, rising sea levels, floods, and extreme weather events—on women. While a planetary phenomenon impacting all countries, a warming planet serves to deepen entrenched inequalities. Statistics show that women are more likely to live in poverty than men; they have less access to basic human rights and social services, limited ability to freely move and acquire land, and often experience systematic violence that escalates during periods of economic and social instability (McCarthy & Global Citizen, 2020). Thus, as climate change intensifies, women will struggle more than any other group.

UN SDGs 5 and 13 were echoed by the Paris Agreement, which includes specific provisions to ensure women receive the support necessary to cope with the hazards of climate change. Also, the International Panel on Climate Change (IPCC) stresses that gender inequalities are further exaggerated by climate-related hazards, as they "result in higher workloads for women, occupational hazards indoors and outdoors, psychological and emotional stress, and higher mortality compared to men" (IPCC, 2020). Verona Collantes, an intergovernmental specialist with UN Women, stated in support of this finding:

> Gender inequality hampers women's capacity and potential to be actors of climate action. These gender inequalities—access to and control over resources, access to education and information, and equal rights and access to decision-making processes—define what women and men can do and cannot do in a particular context of climate change.
>
> *(U.N. Women, 2020)*

Since the UN release of the SDGs in 2015 and the entry of the Paris climate agreement months later, there have been transformative effects occurring worldwide relating to female activism in effecting climate change mitigation. Women are notably leading climate action movements, championing the development of clean sources of energy, and building alternative models of community structuring that prioritize sustainable activities and cooperation (McCarthy et al., 2020).

With desertification and deforestation particularly ravaging rural communities, women and girls are overwhelmingly expected to be the food gatherers and water retrievers while being responsible for household energy resources. The hardships involved in these efforts are exacerbated by dwindling resources as they must travel longer and spend more time acquiring these basic necessities. Climate change is thus making it harder to manage household responsibilities like cooking, cleaning, gathering resources, and caring for children, especially in remote rural communities. Water is being further contaminated by natural disasters and saltwater intrusion from rising sea levels. For example, many women—some already climate change refugees—face severe health consequences and experience lost economic prospects as rivers overflow and become saltier (U.N. Women, 2020).

Female Governing Roles

Historically, the contributions of women as heads of households, caregivers, educators, decision-makers, and stakeholders have been confined to the sectors to which they relate. Presently, in the urgency of climate calamity, their voices are being elevated within certain business sectors and reflected in governing roles, with their actions creating more potential long-term, sustainable solutions. There are global leaders whose governments and businesses are in pursuit of energy-related policies and stand out for broader examination, establishing possible paths to be emulated by others. And with respect to climate activists in the business world, female leaders are beginning to be counted—in fact, *Fortune* reported that in 2019, the number of female CEOs had risen to a record 33 in the *Fortune 500* (Zillman, 2019). Several will next be examined.

Female World Leaders—National Government

Since 1960, 73 women—both elected and acting—have held the most powerful positions of executive power in their respective countries, the majority located in the Asia-Pacific and Northwestern Europe regions. The fastest increase has taken place over the past 12 years (O'Neill, 2020). As of early December 2020, there were 12 United Nations member states, with women occupying the highest position of executive power (O'Neill, 2020).

While the number of female leaders in both government and business positions remains disproportionately tipped toward their male counterparts (there have not been more than 19 women in top positions of power in a single year—less than 10% of the number of men who have held equivalent positions), many female leaders have garnered significant attention with respect to their climate action activism and policy-making skills, all buttressed by supportive constituencies (Harrington, 2019). Some of their efforts, however, have been temporarily slowed or sidelined in the struggle to contain the Covid-19 virus and to recover economically.

Environmental policies have taken center stage in recent policy discussions, emphasizing a wide range of sustainable living and production topics. In 2020, several examples of such heads of state and government are especially notable: Belgium prime minister Sophie Wilmès (crafted a national policy where trade and environmental policies symbiotically support sustainable development); Danish prime minister Mette Frederiksen (who leads a nation actually replicating some of its environmentally friendly manufacturing operations in other countries, including the United States; in fact, in 2018, Denmark was ranked on the *Climate Change Performance Index* of *Climate Action Network Europe* as number 17 out of 178 countries (SGI, 2020) with nearly a quarter of its energy consumption now from renewable resources); Ethiopia's president Sahle-Work Zewde (presiding over the construction of the Grand Renaissance Project—one of the world's largest hydroelectric facilities; in June 2020, that country unveiled a historical ten-year economic development plan titled "Climate-Resilient Green" whereby energy-efficient technologies in transport and industry were touted); Sanna Marin, Finnish prime minister (helping to devise a coherent energy policy for Finland whereby renewables including wind, solar, and geothermal power are accentuated); and German chancellor Angela Merkel (who has been particularly successful in effective significant greenhouse gas reductions throughout Germany); however, rapid emission roll-backs in the heating and transport sectors have been stalled as green infrastructure projects have taken a secondary role to pandemic-related economic recovery efforts) (Clancy, 2020b).

Other national leaders who have joined the chorus of nations seeking to dramatically reduce their emissions while shouldering the burden of re-establishing traditional economic growth include Greek president Katerina Sakellaropoulou (most recent addition) and Norwegian prime minister Erna Solberg (who leads a nation that has tapped greatly into the country's hydropower accounts for

its domestic electricity production and can boast of a 60% electric automotive fleet, but which has not divested significantly from fossil-fuel exploration and production) (Halvorssen, 2020).

Iceland prime minister Katrín Jakobsdóttir presides over a country geographically rich in renewable sources of energy, with hydroelectric and geothermal sources providing for much of that country's energy consumption. Her government has focused on the phasing out of fossil fuels in the transportation sector while increasing carbon sequestration through afforestation and revegetation. Similarly, another island nation governed by an environmentally conscious female head, New Zealand prime minister Jacinda Ardern, has greatly bolstered green initiatives. Ardern recently won reelection by a resounding majority of the popular vote, fueled by a strong climate action platform. Under her leadership, New Zealand has responded to its own declaration of a climate change emergency by committing to carbon-neutral government operations by 2025 (Gregory, 2020).

Severely threatened by rising ocean levels as a low-lying nation, the country of Singapore, which has rapidly secured a dominant global business presence, is responding to impending potential climate-related ruin. Its president, Halimah Yacob, has presided over Singapore's 2020 budget, whereby the government has outlined measures to address the threat of climate change with the introduction of economic incentives designed to offer more environmentally friendly options such as electric vehicles and energy-efficient appliances. Another Asia-Pacific country is literally exhibiting the devastating impact of climate change as rising sea levels envelop much of its surface area. The Marshall Islands is preparing to relocate many of its inhabitants as sea walls, and coast-line protection systems are proving to be wholly inadequate to meet such overwhelming challenges. President Hilda Heine's government has translating climate change discussion into measurable climate change action. She has shared the unfolding story of her country with the world as well as the success and failure of certain adaptive measures undertaken. President Heine currently chairs the 50-member country *Climate Vulnerable Forum* (*Time Staff*, 2019).

Coping with fluid and often unpredictable US foreign policy as well as constrained relations with the mainland Chinese government, Tsai Ing-Wen, President of the Republic of China (Taiwan) and the seventh president of the Republic since 2016, while largely successful in containing the Covid-19 spread, is still wanting in implementing proactive carbon-cutting goals and long-term plans for clean energy transformation.

Female World Leaders—Regional Government

Through innovation and expertise in climate resilience, many female leaders have emerged in regions, territories, agencies, and cities, and many of their actions are transforming economies worldwide. These contributions have been particularly important with respect to clean energy, especially since the renewable energy sector has acquired more female representation (32%) than the traditional field of oil and gas (22%) (Garcia, 2019). Several examples include Managing Director and Chairwoman of the International Monetary Fund (IMF), Bulgarian economist Kristalina Georgieva, installed in 2019, and her predecessor and current President of the European Central Bank (ECB), lawyer Christine Lagarde. Both women have expressed their individual commitments to playing a major role in fighting climate change by adjusting monetary policies in accordance therewith. Speaking at the Conference of Parties (COP)25, Georgieva admonished:

> Now is the time to concentrate on action. . . . Climate change is an existential threat. It is a risk that we all have to take very seriously because from the perspective of an institution that deals with economic matters, it can push back development. We have seen that repeatedly over recent years.
>
> *(UNFCCC, 2019)*

Regional environmental action leaders like Nicola Sturgeon, First Minister of Scotland, have actively supported multiple climate initiatives and renewable energy incentives with the aim of drastically lowering carbon emissions. These accomplishments were showcased at the COP in Glasgow during 31 October–13 November 2021. Another galvanizing call to action comes from Australia. The State of Victoria has recently witnessed a swift change in living and business standards, especially since the massively destructive wildfires of 2019. Minister Lily D'Ambrosio, the longest-serving energy minister in Australia and current Minister for Energy, Environment, and Climate Change, helped Victoria to become the first Australian state to legislate a 2050 net-zero carbon emissions target. She is now guiding the decarbonization of the state's electricity sector by overseeing a $1.3 billion *Solar Homes* program which will assist 770,000 households to transition to renewable energy. Lastly, Lesley Griffiths, UK Minister for Environment, Energy, and Rural Affairs, has been directing the Welsh government's approach to tackling climate change since 2016. As the first parliament in the world to declare a climate emergency, Wales has elevated its emissions reduction targets to align with the Paris Agreement goals, with the public sector aiming to be carbon neutral by 2030 (*Climate Group*, 2020).

Special acknowledgment of regional decarbonization efforts lies with the Canadian Province of British Columbia. With its mountainous topography and coastal and inner waterway systems, more than 97% of British Columbia's residential and commercial energy needs are met with hydroelectricity. This inexpensive and largely clean source of energy is supplemented by solar, wind, geothermal, and, most recently, *marine shore power*. The World Bank previously identified British Columbia as an example of a region which uses its political might and ecological capital to fashion a province characterized by innovation and conservation. In effect, it has become a global leader in combatting climate change (World Bank, 2020).

British Columbia has actively responded to climate change drivers and indicators, prompting it to undertake a series of steps—including the introduction of a revenue-neutral, carbon tax back in 2008. It is a British Columbia policy which adds additional carbon taxes to fossil fuels burned for transportation, home heating, and electricity, and reduces personal income taxes and corporate taxes by a roughly equal amount. The carbon tax is collected at the point of retail consumption and continues as a viable policy today. Former provincial leader Christina Clark served as the province's 35th premier from 2011 to 2017, with Mary Polak serving as its Minister of Environment, during the longest stretch of carbon tax implementation. That legacy continues today under the tutelage of Janet Austin, the province's current lieutenant governor.

Female World Leaders—Businesses

While the private sector has been slow to add women to its top managerial positions (still only 6%) (Zillman, 2019), it is important to note that as an increasing number of businesses promote sustainability as a central theme of their respective organizations, females appear to be dominating in areas of environmental enforcement and sustainable development. For instance, corporate social responsibility (CSR) metrics have been embedded in top managerial incentive plans under the tutelage of Jane Ambachtsheer, Global Head of Sustainability at BNP Paribas S.A., a French international banking group and the world's eighth-largest bank (by total assets). And managing a sustainability strategy at mega-company Anheuser-Busch InBev is American-educated Ezgi Barcenas, responsible for the company's environmental targets while the Corporate Sustainability Officer (CSO) at Google, Kate Brandt, leads with the philosophy that the pursuit of sustainability serves as a catalyst for innovation and creativity (Clancy, 2020b).

In 2009, the legendary jeweler Tiffany & Co. announced its first ever CSR committee, installing Anisa Kamadoli Costa at the helm and naming her as its CSO. Procter & Gamble (P&G), noted for its adherence to environmentally friendly operating principles long before many companies assumed

similar guidance, already met many of its greenhouse gas reduction goals and has now set new and more ambitious ones under CSO Virginia Helias. And McDonald's, the global titan of the fast-food industry, is aiming to release its own plant-based meat substitute as part of its ongoing climate change action plan and restructuring of its supply chain of like-minded companies, all under the leadership of its Executive Vice President, Francesca DeBiase.

Other environmental business leaders include IBM, which has continued its legacy of sustainable innovation and energy reduction measures, now under the auspices of Edan Dionne, its Vice President of Corporate Environmental Affairs. Additionally, Unilever CSO Rebecca Marmot manages the British-Dutch consumer goods company's sustainability programs targeting product sourcing and manufacturing. Suzanne Fallender currently serves as Intel's Corporate Responsibility Director, assuring that the company's growth is inextricably tied to the advancement of environmental, social, and governance (ESG) objectives (Clancy, 2020a).

One of the most noteworthy female executives in the world is Mary Barra. Named CEO of General Motors (GM) only weeks before GM would be called to come before the US Congress in 2013 to answer to a faulty ignition system, Barra has risen to become a business leader, instrumental in redefining corporate purpose to better align with CSR goals. For example, Barra recently announced an investment of over 2 billion dollars to transform its US plants into workplaces better able to participate in the transition from manufacturing combustion-based automobiles to mass producing electric vehicles. Barra recognized the importance early on of climate stability to long-term business success. Under her guidance, the environment is now viewed as a key stakeholder. With such growing focus on redefining the primary purposes of a corporation generally, several of America's most prominent business heads, co-led by Barra, met in Southern California in 2019 to discuss the increasing calls for business entities to address societal and environmental concerns and move past the limited, Friedman-defined, shareholder-value emphasis. Barra thus became a central figure in the adoption by America's consortium of top corporate executive officers of the triple-bottom-line, multi-stakeholder approach (i.e., financial, environmental, social organization) (Murray & Meyer, 2019).

State of Women and Girls in the World—Pre-Covid

In half the countries around the world, women are denied basic rights—including the ability to own land, sell their own goods, and apply for financial assistance (IUCN, 2020). These economic realities are further highlighted when droughts and extreme temperatures compromise access to water and rising sea levels deposit saltwater onto previously cultivatable tracts of land. As Earth's finite resources diminish, hostilities inevitably intensify, subjecting many of these women and girls to further exploitation, human trafficking, and domestic violence—compromising both lives and livelihoods. Supporting this observation is the following:

- Women and girls comprise the largest sector of employees subject to workplace discrimination, whether sexually harassed or bullied (McKinsey, 2020).
- Females worldwide are more apt to become victims of sex-based crimes and other violent acts, all grounded in discriminatory, gender-based assumptions and laws that generally guarantee the perpetrators total impunity. Such gender-based violence (GBV) permissively occurs in countries and communities throughout the world as a means to control them, reinforce gender inequality, insulate victimizers—all threatening the health and security of entire nations. Environmentally enhanced GBV further compromises an entity's ability to adopt, implement, and reinforce UN Sustainable Development Goals (SDGs) (Castañeda Carney et al., 2020).
- Females occupy the largest percentage of workers in industries, described as more "caring" or "nurturing"—including teachers, healthcare workers, NGO heads, pro bono legal professionals, and directors of human resource departments (McKinsey, 2020).

- Women are more dependent on the land and seas for subsistence income and basic sustenance, especially in the areas of farming, animal husbandry, forestry, and fishing (IPCC, 2020).
- Women and girls generally descend from poorer, rural communities, are less educated, are underpaid, live under compromised health and safety standards, and are less likely to advance economically. At the beginning of 2020, 70% of the world's poor were females, and women and girls constituted approximately 43% of the global workforce (U.N. Women, 2020).

Thus, even prior to the advancement of the Covid-19 pandemic, the living circumstances of the majority of females in the world were dire, seemingly bereft of hope. These appalling conditions ostensibly warrant swift and efficacious remedial action, and many women are rising to the occasion to do just that in whatever capacity possible. They have defied social and economic disadvantage to assume leadership roles to battle such denigrating oppression, exacerbated by both the pandemic and a growing climate crisis.

The Intersection of Covid-19 and Climate Change

Climate change has uncontrovertibly and adversely impacted animal and plant species as many as one in three species could face extinction before 2070 unless warming is significantly reduced. This ominous forecast comes as a result of altered migration patterns, lack of access to water as lakes and rivers evaporate, the elimination of regular sources of food, and the destruction of forests, in part to remove pulp wood resources and prepare for new grazing and farming areas (Science Daily, 2020). Thus, those who rely upon the land for survival—predominantly women—will be that much more disproportionately affected.

Covid-19 is said to have been caused by contact with wildlife (i.e., a wet market in Wuhan, China), as natural barriers between communities and natural animal habitats disappear. With the tumultuous spread of the virus came wholesale retreat into homes and the closure of many businesses, resulting in greater tribulations for women overall. Many women lost employment and were not in a position to work from home. They were less likely to qualify for long-term financial assistance and in many instances were forced to stay home to tend to elders or young children.

Both situations are bleak and demand leadership that provides long-term, comprehensive solutions. Could more females aid in this endeavor?

Naturally, each position of authority is unique and commands a particular skill-set. No one can make an all-encompassing assessment of female leaders, as that would be impossible and illusory. However, studies indicate that women may arguably have shaper organizational acumen and a proclivity to lead a team in a meaningful way; this collaborative quality, if verified, would indicate that women better represent agents of change in the climate change battle. Many are uniquely situated to help find ways to mitigate the causes of global warming and adapt to entrenched changes already produced. Specific reference was even made to empower more women in the global decision-making process in the Paris Agreement itself (Taub, 2020).

With an increasing presence in corporate boardrooms and policy-making positions, women are increasingly participating in fashioning scientific and populist answers to a warming plant. The Union Nations Framework Convention on Climate Change (UNFCCC), the body responsible for international climate change negotiations, reflects this trend as demonstrated by its governing head, Christiana Figueres. Other examples are also illustrative. Rhiana Gunn-Wright rose up through the ranks in Detroit's Department of Health by emphasizing the pervasiveness of climate change and the need for a communal, multifaceted response. She carried over this sentiment to her role as a central figure in the political think-tank *New Consensus*, leading the effort to shape the group's *Green New Deal* policy. Tessa Khan of the London-based *Urgenda* uses the court systems as a tool to force nation-states to reduce greenhouse gas emissions to mitigate what she terms as a serious afront to

international human rights. Mentor to government and business heads, Rachel Kyte, is an expert on how to transition from fossil-fuel dependent to low-carbon economies; she is largely responsible for the bold position taken by the UN Secretary General, pushing for countries and companies to make new commitments to expedite the energy transition. Kyte is also credited for leading the World Bank's climate program and developing ways to raise investment in emerging economies to make the transition to renewables. Another prominent figure is Miranda Wang, who uses her position as CEO and co-founder of the Silicon Valley–headquartered entity BioCellection to tackle the critical problem of plastic waste accumulation, transforming the most commonly used and unrecyclable plastics into new materials (*Time*, 2019).

Anne Simpson, director of global governance at CalPERS, California's public pension fund, has propelled that entity to rank among the world's largest public funds, using more than $350 billion in investments to guide some of the largest multinational companies to disclose the risk climate change poses to their respective businesses. She also co-leads Climate Action 100+, an investor-led initiative designed to engage in strategy embracing more environmentally friendly development (*Time*, 2019).

The second-largest economy and biggest greenhouse gas emitter in the world, the People's Republic of China, has been longed viewed as an irredeemable environmental transgressor, myopically focused on unrestrained economic growth. Working behind the scenes, however, has been government and business advisor Wu Changhua, now CEO of the *Future Innovation Center*. Changhua advocates the infusion into investment strategies of urban and industrial green standards, designed to identify and reduce harmful emissions. Wu has been central to China's undeniable refocus on the greening of its economy. Close behind China lies the ever-burgeoning economy of India and its native environmentalist, Sunita Narain, fighting to influence governmental and commercial stratagem in India and throughout the Global South to include the green concept of sustainable development. Narain's efforts have specifically exceled in areas of rainwater harvesting, animal conservation, and air-pollution mitigation, capturing the attention of both the media and politicians throughout the world (*Time*, 2019).

The Feminine Perspective: Explaining an Increasing and Formidable Presence

While a quantitative analysis is much easier to ascertain to show a higher number of females in prominent governing roles, explaining why this phenomenon is occurring is much more difficult to surmise. Do females have a monopoly on better organization skills, compassion, and empathy? Do they have more respect for life and hence for its preservation? Throughout the world females have generally occupied the roles of caregivers—mothers, healthcare workers, and teachers—often shouldering the challenge of successfully balancing both outside employment and home life. They partake in projects demanding an acute sense of collaborative teamwork and must be organized to accomplish multiple objectives.

Recent empirical evidence suggests that female leaders have a distinct advantage over their male counterparts, especially when collaborative responses are expected (Lewis, 2019). According to a *McKinsey/LeanIn.Org* study, while underrepresented within the top tiers of decision-making positions of authority, women are penetrating the workforce as 48% of all new hires are now women (cited in Caldwell & Anderson, 2020). Feminine leadership has also been described as ascribing to a higher, ethical standard of care, relying more on rational thinking geared to long-term problem-solving. In this regard, a team approach involving various points of view, perspectives, and scientific analysis are critical to the determination of sustainable solutions (Gray, 2019). Leading in a manner that demonstrably shows deferral to fact and unassailable concern for the public welfare comes greater societal commitment to the goals proposed, vested ownership in the creative process, reliance upon a collective will—all key to stimulating cooperation and innovation to create sustainable solutions (Caldwell, 2020).

Leading in the Time of Covid

Perhaps these conclusions help to explain why many female leaders have achieved a higher level of success in handling the Covid-19 crisis—a crisis that has disproportionately impacted women worldwide. With women tending to earn less, having less savings to fall back on, forced to drop out of the workforce (especially if employment is in unpaid care and domestic work), and comprising the majority of single-parent households, the pandemic has forced many into an inferior wage earner position and face stymied career aspirations. In less developed countries, lockdown measures have meant loss of employment without accompanying unemployment benefits. Poorer women quarantining without intervening social services face a higher rate of domestic abuse. And those forced to work on the front line in low-paying, high-exposure jobs additionally experience an even higher risk of Covid-19 transmission and viral-related fatalities (U.N. Women, 2020). Perhaps it is the awareness of these economic and social disparities that have produced a higher sense of awareness, prompting female world leaders to attempt to remediate.

New Zealand's leadership is a prime example of sharp and decisive leadership skills. Under the governance of Prime Minister Jacinda Ardern, New Zealand closed its borders quickly and decisively and commenced an active campaign of isolating, testing, and contact tracing. Through these collective efforts, the country has all but eradicated the virus. This success translated into an entire country opening up its businesses and schools without restrictions, and even celebrating New Year's Eve 2021 as an open national community. Other definitive mandates were made by Germany's chancellor Angela Merkel, whose country is still under intense monitoring but has had a much lower death rate than other EU nations. Finland's Sanna Marin, one of the youngest prime ministers in history—governing in collaboration with four female-led parties—registered fewer than 10% as many deaths as neighboring Sweden. Finally, Taiwanese President Tsai Ing-wen is credited with orchestrating one of the most successful efforts worldwide in containing and controlling the virus—without a full national lockdown (Taub, 2020).

Next-Generation Female Leaders

In 2018, then 15-year-old Greta Thunberg started a school strike in Sweden to draw attention to the climate crisis, and since that time, her message has spread worldwide, raising awareness and galvanizing youth activism. Named *Time*'s "Person of the Year" in 2019 (the magazine's youngest recipient), Thunberg is the Swedish leader of the modern-day environmental movement. As a teenager, she has mobilized millions to push for climate change *action* while condemning global leaders' *inaction*. As an international icon, Thunberg has highlighted the wayward direction of unchecked global emissions, warning of the dangers of political stagnancy and obfuscation: "The real danger is when politicians and CEOs make it look like real action is happening, when in fact, almost nothing is being done, apart from clever accounting and creative PR" (Dennis, 2019). Thunberg continues to identify world leaders who fall short of genuine climate activism and fail to advocate meaningful change.

In the political world, the election of female government heads has been gaining momentum. For example, in early December 2019, Social Democrat Sanna Marin was elected to the office of Prime Minister of Finland at the age of 34. In her inaugural address, Marin expressed her commitment "to make a common decision that Europe would become carbon neutral by 2050," but while "it is a major step forward it is not the end [as] our children, the new generation are expecting us to move on the climate issue faster" (*The Guardian*, 2019). Just several days before that election, German-born Ursula von der Leyen was appointed to head the European Commission (EC) and quickly vocalized the urgency of addressing global warming. Von der Leyen has pledged to put forth a "European Green Deal" to incentivize and accelerate the full transition away from a fossil fuels–based economy and move the EU to a climate-neutral economy by 2050. Under her tutelage, a sustainable plan has

been announced that would ensure that 1 trillion euros of investments over the next decade would be processed through a European Climate Bank to help finance these targets.

Net Zero by 2050

There is a steadily growing number of countries adopting a pledge, and, in some cases, legislative mandate, to reduce and eventually eliminate carbon emissions. Many nations and territories are committed to reducing their carbon dioxide (CO_2) levels to help combat climate change and ensure global warming remains within 2°C by mid-century. The mission to be "Net Zero by 2050" refers to something akin to *carbon neutrality*. While both terms are often considered synonyms, there is one key difference: carbon neutrality can be achieved at the domestic level with offsets from other places, while the reduction of an entity's carbon footprint to a designation less than neutral requires removing more CO_2 from the atmosphere than it emits.

The urgency of emissions reduction targets is further supported by the following:

- The amount of CO_2 in the atmosphere as a result of human activity largely determines the extent of global warming (EC, 2020).
- The nations are reducing CO_2 levels to help prevent runaway climate change and ensure global warming remains "well below" 2°C by 2100 as set forth in the 2015 Paris Agreement.
- In October, 2018, the UN's Intergovernmental Panel on Climate Change (IPCC) claimed that to have a 50% chance of keeping global warming in check, global emissions would need to reach net zero by 2050.
- The Energy and Climate Intelligence Unit (ECIU), a London-based think tank, released findings showing that more than USD 39 trillion (approximately 49% of the world's annual GDP) is generated by countries and territories with a pledged or legislatively mandated net-zero target (Murray, 2020).

Climate consensus dictates that carbon emissions must go beyond merely slowing; they must completely stop. This will require balancing the expulsion of environmentally harmful emissions with absorbing an equal or greater amount from the atmosphere. Thus, adopting a net-zero commitment by both government and industry is critical to planetary survival and must be in place by mid-century in order to meet the 1.5°C global warming target in the Paris Agreement. This cumulative evidence indicates that policymakers are adopting scientific findings and elevating leaders best equipped to reconstructing economies accordingly.

Several countries have gone beyond treating greenhouse gas emission reduction targets as simply an unenforceable pledge, rather elevating that commitment to a legal mandate level. Net-Zero Emissions 2050 targets have been passed by legislatures—and in some instances, even surpassed. For instance, former UK Prime Minister Theresa May originally set a 2050 target back in 2019, making the UK the first G7 country to ambitiously cut emissions to control climate change. Over the past decade, the UK's carbon emissions have fallen to 29%. With the devastating impact of both the Covid-19 and the climate calamities, current Prime Minister Boris Johnson has accelerated these efforts. Denmark, under Prime Minister Mette Frederiksen, has also committed to carbon neutrality by 2050, recently strengthening its 2030 immediate goals. Already, 47% of the country's energy generation is generated from wind power alone. And with 80% of the country's electricity already sourced from renewables—supported by major public and private-sector investments alike—New Zealand has planned a phase-out of oil and gas by 2035.

Thrust into the limelight by climate activist Thunberg, Sweden has become the first country to put into law a mandate to reach carbon neutrality ahead of Paris Agreement targets. It specifically plans to lower greenhouse gas emissions by 85% (as compared to 1990 levels), by relying upon its

carbon tax and tapping primarily into its vast hydroelectric networks (Murray, 2020). The remaining 15% is set to be eliminated through various pollution-lowering projects.

Fighting Covid-19 and facing the challenges of a climate crisis of unchecked greenhouse emissions necessitate effective leadership with long-term vision. The urgency to embrace a net-zero strategy was unscored by UN Secretary General António Guterres's message for the Finance in Common Summit held in November 2020:

> This year, amid the pandemic and the associated emergency that affects lives and livelihoods worldwide, we mark the fifth anniversary of the Paris Agreement [on Climate Change] and the adoption of the Sustainable Development Goals. These two agendas go hand-in-hand. The decisions we make now will determine the course of the next 30 years and beyond: emissions must fall by half by 2030 and reach net-zero emissions no later than 2050 to reach the 1.5 Celsius goal. Science is clear: if we fail to meet these goals, the disruption to economies, societies and people caused by COVID-19 will pale in comparison to what the climate crisis holds in store. And so, our shared responsibility is equally clear: redouble our efforts to recover from the economic and social crisis and get on track to achieve the SDGs [Sustainable Development Goals] and build a sustainable, inclusive and resilient future. This will require an unprecedented mobilization by all of us. Global solidarity is imperative to defeat the virus and recover better. I am encouraged by the growing number of countries committing to the net zero target.
>
> *(U.N. Financial Summit, 2020)*

With many women proving their value with respect to both global catastrophes, the way may be clear. Eradicate gender-based bias and punish with greater severity violence against women and girls. Perhaps in this way, the world has more of a fighting chance to effect meaningful change and enhanced global well-being.

Conclusion

Humans are experiencing climate change differently as gender inequalities continue to persist around the world, affecting the ability of communities to mitigate and adapt to environmental changes. These disparities, as reflecting in the access to and control over fundamental resources, continue to define what women and men can and cannot do in the context of climate change.

Although women are disproportionately affected by climate change, they play a crucial role in its adaptation and mitigation. Women have the knowledge and understanding of what is needed to adapt to changing environmental conditions and to devise practical solutions. But they remain a largely untapped resource. Restricted land rights, lack of access to financial resources/training/and technology, and limited access to political decision-making spheres often prevent them from playing a full role in tackling climate change and other environmental challenges.

The future environment is daunting, but it is not entirely grim. Women are showing remarkable resilience around the world. They are leading climate action movements, championing clean sources of energy development, and building alternative models of communities that prioritize sustainability and cooperation.

Reflection Questions

1. Do you believe that women have a creative edge in positions of national and corporate leadership? Why or why not?
2. Why do you think that so many women have emerged as climate change action activists?

3. Are CSR positions in industry merely ceremonial, or do you believe that such posts can make a measurable difference in lowering carbon outputs?
4. Do you believe that a carbon tax that fines those who pollute is an equitable way of reducing greenhouse gases? Why or why not?
5. What, if any, traditional negative stereotypes of women in powerful positions have you witnessed or directly experienced? If any are discerned, what would be a solution to remedying such characterization?

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BEYOND ROLE EXPECTATIONS

Gender, Leadership Emergence, and the Changing Nature of Work

Karoline Evans and David Greenway

Introduction

Recent attention on social norms in the workplace has renewed interest in the relationship between gender and leadership emergence (Lemoine et al., 2016). Although women now comprise 39% of the global working population (The World Bank, 2019), they only represent 36% of the managerial positions around the world (World Economic Forum, 2020). This disparity in leadership has important consequences, including higher ratings of job performance, promotability, and well-being (Zhang et al., 2012).

Historically, expectations about who emerges as a leader in groups has been viewed through the lens of social role theory, which suggests that leaders emerge when gender role stereotypes are congruent with the expectations of responsibilities. Because traditional women stereotypes are incongruent with prototypical leadership expectations, women may be restricted in their ability to rise into leadership. But, in practice, there are many additional considerations. For instance, there are exceptions to the preferential selection of male leaders, such as women being more likely to be appointed to uncertain, changing, or risky positions (Ryan & Haslam, 2005).

However, more recent work has shown that leadership emergence—the process by which individuals influence other members of a group (Taggar et al., 1999)—is not simply about judgments of leader characteristics. In recent years, scholars have also recognized that leadership behaviors are not limited to only those with official roles. Leadership becomes about the process of influencing others, which relies on both an individual performing leadership behaviors and followers accepting their leadership and helping to shape their responsibilities. Thus, leadership is positioned as a more relational concept, moving away from static conceptualizations. Instead, leadership is negotiated and relies upon beliefs about who should be a leader. As contemporary definitions of leadership shift to incorporate greater emphasis on relationships and follower development, women leaders may be well-positioned to capitalize on dual agentic and communal expectations (Fletcher, 2012).

Further, recent summaries (e.g., Badura et al., 2018; Eagly et al., 2020) have suggested that the role of women in the workplace has changed dramatically. Commonly held beliefs about stereotypes or expectations that women must overcome have shifted. Additionally, current trends in organizations suggest that the nature of work is also shifting in ways that may favor women in leadership roles. For instance, organizations will employ more teams that are project-based, dynamic in membership, and reliant on technology (Scully-Russ & Torraco, 2020) and promote leaders who are adept at managing in agile and uncertain environments (DeRue, 2011). As a result, organizational and

societal dynamics that may have reinforced gender roles in leadership emergence may now create less resistance and even provide opportunities for women to rise into leadership. Feminine attributes may provide alternative leadership more appropriate for modern organizations. Thus, we need to consider what forms of gendered behaviors become privileged within different contexts.

In this chapter, we merge perspectives on social role theory with the social process of leadership construction to examine where gender differences may facilitate leadership emergence. In taking this process-based approach, relationality positions leadership in ways where the stereotypical strengths of women align with ways in which members negotiate and gain influence. Further, we delineate how this process is intertwined with the context in which leadership arises and make recommendations for how women leaders may gain influence and capitalize on leadership positions.

Social Role Theory and Leadership

Traditionally, social role theory has provided explanations of why women and men differentially emerge into leader roles. Social role theory suggests that gender creates specific behavioral expectations that frame judgments of how men and women ought to behave in the workplace (Eagly & Karau, 1991; Eagly & Wood, 2012). It also assumes that differences in social behaviors are in part perpetuated by the tendency for people to behave consistently with their gender roles (Eagly & Karau, 2002; Eagly & Wood, 2012).

Role expectations assume men and women are more closely associated with agentic or communal qualities, respectively: "men are considered more leader-like, intellectual, analytical, able to think abstractly, and able to solve problems, whereas women are considered kinder, warmer, more expressive, more supportive, and gentler" (Carli, 2010, p. 343). This leads people to expect men to possess more agentic qualities (e.g., assertiveness, confidence, independence) and women to possess more communal qualities (e.g., helpfulness, compassion, empathy). Women are expected to be more socially oriented and be concerned about others' feelings and group harmony. Gender differences are thought to be robust because they are maintained by a confluence of forces such as socialization and backlash directed at individuals who deviate from gender roles (Rudman, 1998; Rudman & Glick, 1999, 2001).

Gender role expectations activate stereotypical expectations that favor men for leadership positions (Eagly & Karau, 2002). Agentic behaviors are expected to be more congruent with leadership role (Eagly & Karau, 2002) such that men align more closely with expectations of leaders compared to communal characteristics associated with women (Koenig et al., 2011). This suggests that women, who are generally thought to be more communal than agentic, may not emerge as leaders because they are less likely to match leader-prototypical roles.

However, role congruity is not enough to explain who emerges as a leader. Even early studies of the role of gender in leadership emergence have noted that people's ideas and expectations about who should be a leader are malleable and can shift to fit the appropriate context. More recent studies have highlighted that the gender difference in leadership emergence persists but may be declining when looked at solely as a demographic factor (Badura et al., 2018). Further, expectations are highly dependent on factors like the type of team or organizational environment (DeRue, 2011). Thus, we must move beyond social roles and at a minimum consider contextual characteristics to understand how leadership emergence may occur.

Gender and Leadership Emergence as a Process

Leadership was traditionally conceptualized as a formal, top-down construct that is relatively stable, fixed, or assigned; however, contemporary leadership demands a more fluid approach that is less dependent on an official designation (DeRue & Ashford, 2010; Lee & Edmondson, 2017; Uhl-Bien, 2006).

Leaders emerge when an individual is recognized by other group members as guiding social interactions, providing directions, and helping the group to perform (Badura et al., 2018; Lemoine et al., 2016; Zhang et al., 2012). Unlike formal assignment of leadership, emergence depends not only on an individual claiming or asserting leadership but also on group members accepting these claims (DeRue & Ashford, 2010; Marchiondo et al., 2015). Therefore, leadership emergence depends on what behaviors individuals feel empowered to perform as well as what others expect from those in leadership.

Leadership as a Relational Process

With the recognition that leadership emergence involves relational interaction, there is renewed interest in the process by which individuals come to be seen (by themselves and by others) as leaders (e.g., adaptive leadership theory, DeRue & Ashford, 2010; relational leadership theory, Uhl-Bien, 2006, 2011). When leadership is socially constructed, leadership practices are "perceived, co-created, and acted upon through larger organizational and societal systems" (Fletcher, 2012, p. 84). This process-based view of leadership, which requires the integration of relational interactions and contextual forces, provides insight into the cognitive and behavioral mechanisms that might help minimize gender disparity in leadership emergence.

There are three key features of social constructionist frameworks for leadership that affect the gender gap in leadership emergence. First, in line with the process of leader emergence within the team, key beliefs or schemas that the individuals and the broader group hold about leadership are important in shaping the influencing process (DeRue & Ashford, 2010). Second, leadership dynamics are interactive; it is the process of repeated interactions that allows individuals to mutually negotiate influence within a team. These influencing processes generate norms and expectations that serve as guidelines and signals for future leader and team behaviors (Uhl-Bien, 2006). Third, emergent leadership develops within an environment and context that are endogenous to the leadership process (DeRue, 2011). Thus, the relational construction of leadership is a process by which individuals emerge and, in doing so, shape the salience and importance of contextual cues for relevant leadership behaviors.

Gender and Beliefs about Leadership

When leaders are not formally or externally selected, fit as a leader may be more subject to expectations and stereotypes (Eagly & Karau, 1991; Lanaj & Hollenbeck, 2015). A hallmark of relational leadership processes is that people develop relational schemas about who should claim and grant influence (DeRue & Ashford, 2010). Thus, understanding prior beliefs, schemas, and stereotypes about gender in leadership is essential to predicting who is granted leadership in relational processes.

Stereotypes play a part in women's advancement to positions of leadership (Koenig et al., 2011). While they can often portray positive expectations (e.g., empathy, kindness), these perceptions can also create bias in judgments of fit between women and leadership roles (Eagly & Karau, 2002). The perceived alignment of women in leadership can impact how likely others grant them leadership roles by sowing doubt about their leadership ability—whether they should undertake agentic leadership behaviors—and in what contexts female, agentic behaviors are deemed acceptable. More recently, stereotypes incorporating more feminine expectations into existing masculine expectations of leadership have been shown to attenuate gender differences in emergence. For instance, when roles are construed as more feminine, women may experience less bias (Koenig et al., 2011). In addition, exhibiting or showing more agentic behaviors may also help women confirm leadership ability (Eagly & Wood, 2012; Rudman & Glick, 1999). For instance, in situations where

counter-stereotypical leadership behaviors are explicitly valued and applied to help the team, women performing agentic behaviors are more readily elevated to positions of leadership (Lanaj & Hollenbeck, 2015).

Despite increased leadership responsibility, stereotyping may still result in unfavorable evaluations for women who behave agentically (Rudman, 1998; Rudman & Glick, 1999), even when it helps the team. Women who display explicitly dominant behaviors (e.g., direct demands) are perceived as less effective because they are rated lower in likeability rather than any reduction in perceived competence (Williams & Tiedens, 2016). It could be that women are implicitly required to show greater evidence of competence to overcome stereotypically negative performance expectations, particularly in male gender-typed job domains (Lyness & Heilman, 2006). Therefore, women are more likely to have to demonstrate a successful background in order to show congruence between their skills and the leadership position and to overcome role-congruity bias.

Gender and Leader–Follower Interactions

A clear theme that emerges from both social role and relational perspectives on leadership is that leadership develops over time—allowing relationships to evolve and flourish (Uhl-Bien, 2006; Kalish & Luria, 2016). With greater lengths of interactions, individuals begin to shift their expectations about leadership from stereotypical expectations to information specific to the social exchange. Therefore, individuals are able to select leaders based less on physical or observable traits (like gender) and instead shift to deeper, more specific observations about value to the team in context (Kalish & Luria, 2016, 2021). Therefore, differences in leadership emergence explained by gender would be minimized and replaced with perceptions of relevant skills and expertise.

This relationship is confirmed in meta-analyses; as the length of interaction time increases across studies, people rely less on gender stereotypes (Biesanz et al., 2007) and instead base leadership emergence on specific attributes and behaviors. Participatory behavior (e.g., amount of time spent talking) increases the perceptions that individuals have expertise and knowledge for group tasks and ultimately increases a member's salience as a leader (Badura et al., 2018).

However, this meta-analytic perspective also offers cautionary advice. Despite showing that length of interaction minimizes the gender effect generally, in studies that specifically used business contexts (i.e., outside of a lab), the effect was not as strong. So, norms that exist in more complex environments—that may be reinforced by gendered incentives like competition for performance—may mean that gender persists as a more salient force for leadership emergence.

It has also been suggested that simply shifting the leadership focus away from hierarchical position to more relationality implicitly creates a more egalitarian and cooperative framework, which can benefit female leadership (Uhl-Bien, 2011; DeRue, 2011). While many of the behaviors that could be used to claim leadership through interactions may be more stereotypically masculine (e.g., initiating conversations, directing work), it also requires mutual coordination. This suggests that individuals must use relational influence tactics that may be more stereotypically associated with women (e.g., negotiating agreement, resolving conflict) (Uhl-Bien, 2011; DeRue, 2011).

Thus, relational leadership creates a mix where elements of traditionally feminine-associated behaviors become essential to more agentic claims and recognition of leadership. This can help to disrupt internalized gender notions of leadership behaviors by bringing feminine traits into traditionally masculine leadership stereotypes. Now communal traits are emphasized not just as emotional skills (like being nurturing or caring) but are tied directly to task-valued interpersonal skills needed to negotiate and connect (like being adept with people and cooperative). Relatedly, communal traits have become less detrimental to leader emergence over time (Badura et al., 2018). This can minimize gender differences as the work of interacting enables the use of both communal and agentic traits (Fletcher, 2012).

Context and Leadership Emergence

Scholars have long noted that the effects of gender on leadership emergence may be contingent on the context in which the social processes are carried out. The specific environment influences the need for leadership and what behaviors are functional for the team. In some cases, contextual considerations may weaken the relationship between leadership expectations and gender roles; in others, they may motivate leadership advantages for women. For instance, the culture, norms, or governance structures in which a team is embedded may affect who attempts to claim leadership, whether the necessity will be recognized and accepted, and ultimately how well the group can function with this influence structure (DeRue, 2011). In return, this process of relational leadership can also influence the perceptions of the environment.

Task Type

The type of the work is essential to understanding when women may or may not emerge as leaders, and even early analyses show differences depended on whether raters were considering task or social leadership (Eagly & Karau, 1991). This relationship was upheld in more recent meta–analyses that showed that social complexity of a task attenuated gender differences in leadership emergence; when tasks required more interdependent problem-solving, social interaction, or complex cooperation, gender differences were smaller (Badura et al., 2018). The willingness to grant influence may also depend on the nature of the leadership role, where the higher-status leadership positions are often stereotyped as requiring more masculine traits than leaders in lower-status groups (Koenig et al., 2011). Senior-level leadership in organizational are perceived to require highly agentic behavior, thus, men often emerge more frequently than women as leaders generally or when high status, task-focused considerations are specifically invoked.

Group Composition

Group gender composition provides a salient referent that changes implicit ideas about leadership and who would be an ideal leader for the team. Research has shown that balanced gender distributions could weaken employees' preferences for male leaders (Stoker et al., 2012). Further, the characteristics of group members may affect their attention to cues. Marchiondo et al. (2015) show that women are more likely to incorporate cues from the whole group, whereas men were more likely to only depend on individual interactions. This reinforces the relational idea that the context used to determine who members are willing to defer to is as important as who feels they can contribute (DeRue & Ashford, 2010).

Group membership can influence what attributes members perceive as prototypical. A prototypical person may be given more influence, even if they do not match traditional stereotype alignment. Uneven gender compositions make gender more salient within the group, which may subsequently affect the prototype of the group; groups with more women may create new referents for leadership (Lemoine et al., 2016). When fewer women are present, gender becomes more salient, and this scarcity in representation can enhance the perception of misfit between women's attributes and leadership requirements (Heilman & Caleo, 2018). Importantly, composition also interacts with type of leadership; clustering women leaders in areas that are stereotypically female, such as human resources, marketing, or public relations, could potentially exacerbate traditional stereotyping (Heilman & Caleo, 2018).

In line with process-oriented leadership theories, the interactions between team members also reciprocally affect the context. This can help shape the environment to be more amenable to women leaders, even if initial cues would suggest the opposite. For instance, as teams develop norms around

democratic communication and helping behaviors, research has shown that this reduces initial importance of gender composition and stereotypic matching on leadership emergence (Lemoine et al., 2016). Shaping the acceptance of communal group norms may create an advantage for women in leadership roles even when they are not the general prototype; instead, these interactions create a new specific, group prototype that women may match more easily (Schock et al., 2019). Similarly, characteristics like group tenure may shift prior perceptions to supersede initial group prototypes and shift salience to the team's specific needs.

Persisting Challenges with Gender and Relational Leadership

Even with promising shifts in leadership conceptualization, evidence suggests that gender may continue to be a factor in whether women can realize these benefits. It is noteworthy that, even as leader stereotypes include more feminine traits, the communal aspects that provide rewards are those that focus on the collective interests and that can be directly linked to task-focused outcomes (e.g., conflict management, cooperation; Uhl-Bien, 2011). It is not care or empathy that is more explicitly valued but rather that negotiating emergent and informal relationships requires individuals to be more relationally attuned to obtain influence (Fletcher, 2012). Moreover, this type of work may not be individually rewarded, even as it helps to position women as leaders (Evans et al., 2021).

Further, men may be better able to capitalize on stereotype discrepancies than women. Unlike women who may be seen as less likeable, men have been shown to benefit from violating gender stereotypes in leadership roles. For example, when behaving more cooperatively, men receive attribution as better leaders (Gartzia & Van Knippenberg, 2016). There still exists a double standard where men can step outside their gender role, but females cannot, even when a feminine style is recognized as useful (Embry et al., 2008). Indeed, in contexts in which women are preferred or perceived to be a better fit for leadership roles, men can improve their suitability without also incurring any downsides personally (Gartzia et al., 2012). Thus, men may reap the rewards of showing discrepant behaviors more readily than women (Heilman & Wallen, 2010).

Future Directions in Gender and Leadership Emergence

Although individual attitudes and organizational contexts suggest a shift toward more balanced opportunities when it comes to gender differences in leader emergence, the foundation from which we view leadership and what we expect from leaders is also shifting rapidly (Mumford et al., 2000). Leaders must look beyond the traditional role of problem-solving and adopt a broader notion of the responsibilities of leadership. Given the inextricable links between leadership and the context in which the process occurs, we must consider how trends in how we work will influence these gender relationships moving forward. We focus our discussion on the nature of the work itself and how technology facilitates employees, a shift in values in organizations to include more social motivation, and the changes in what organizations and employees can expect from their leaders. We acknowledge that this list is not exhaustive; rather, we offer an exploratory view of how large-scales changes at work may align with relational shifts to attenuate resistance to women in leadership roles and suggest how women can effectively pursue leadership opportunities.

The Form of Work

Organizations are increasingly moving toward flexible structures like interdisciplinary project teams that allow them to manage costs and meet organizational objectives (e.g., flattened organizations, decentralized management, contingent workforces (Altman et al., 2021; Guile & Lahiff, 2017). As permanent jobs decrease and new reliance on contingent workers increases (Scully-Russ & Torraco,

2020), team members increasingly reside outside the boundaries of a stable team and shift between companies and assignments frequently.

The contingent and interdisciplinary nature of these new forms of teams increases the urgency for emergent leaders who can navigate the relational dynamics necessary to connect with changing members. Women leaders may use these the changing environments to their advantage. Often, women are viewed as more capable leaders in navigating unforeseen challenges, being resilient, and balancing risk (Ryan et al., 2011, 2016). Women also possess an advantage in managing tasks with social complexity, which can drive others to look to them to manage these complex situations (Badura et al., 2018). However, women must be aware that these trends may also limit the familiarity team members have. This can create a split situation where members must navigate existing social norms with the evolving perceptions of new members to fully take advantage of gender beliefs.

Increased Prevalence of Technology

Technology both expands the boundaries of organizations as well as transforms how business is done. The global Covid-19 pandemic that began in early 2020 proved that organizations can operate effectively and maintain productivity and profitability (Collings et al., 2021). Teams relied on technology to enable the migration of work from the office to hybrid modes that persist; workers found new and complex ways to use collaboration tools to modify their work. The rise of remote work and the adoption of collaborative technology as the predominant form of interaction changed the way many workers expect to do to their jobs going forward (Kniffin et al., 2021). This technology-aided shift created new opportunities for collaboration—thus the criteria for leadership may be keenly focused on expertise and experience rather than gender or other demographics.

Increased remote teamwork has implications for leadership emergence. Recent work has shown that technology-mediated interaction can reduce the salience of relevant cues used to establish influence (Wilson et al., 2021). As with building familiarity, teams must work to establish new norms and expend effort to uncover which characteristics will be influential within their team. This suggests that gender disparity may be reduced in leadership emergence as gender cues would give way to participation quality. However, there is also a cautionary note to heed the group context in this potential advantage. With fewer cues, distinctiveness in social identity can become more salient and create initial reliance—that may persist in judgment—on stereotypes (Schmitt et al., 2009).

Underlying Organizational Values

The economic and social values of organizations during the past half-century evolved around a narrow and unquestioned prioritization of profit, growth, and obligation to shareholders. These narrow views of how organizations should prioritize their purpose and objectives evolved simultaneously with traditional notions of how leaders should behave. However, modern views of how organizations should operate recognize that values cannot simply be centered around individual and economic values but also must incorporate collective and societal values as well (e.g., sustainability; Gümüsay et al., 2020). As organizations shift values, a new understanding of leadership built around "caring for others, or taking responsibility for them" (Ciulla, 2009, p. 3) will form—drawing upon more communal traits of leadership.

Emerging leaders are essential to extending this more balanced view of human nature into organizations. As a result, gender stereotypes about leadership should continue to incorporate more communal traits as teams develop the necessary norms to support these new values. Further, this may open an avenue to prioritize communal traits that go beyond task-focused relating. Instead, caring, compassion, and empathy may become more valued alongside relational traits like cooperation and interpersonal interactions.

Changing Role of Leaders

Contemporary organizations have shifted toward less-hierarchical organizing and increased decentralization (Lee & Edmondson, 2017), which reinforces the importance of leadership as a mutual influencing process. As organizations move away from hierarchical notions of authority, stereotypes about how leaders emerge also fade in salience. Moreover, role expectations and responsibilities expand beyond narrowly conceived organizational objectives to emphasize personal authenticity (Cha et al., 2019) and an ethic of care that counter purely instrumental leadership paradigms (Johansson & Edwards, 2021).

Evidence suggests that perceptions of both the leadership role and how gender roles should adhere to norms have changed leader emergence over time (Badura et al., 2018; Eagly & Sczesny, 2019; Koenig et al., 2011). Even more so, leader stereotypes have become less gender-specific over time (Lemoine et al., 2016; Eagly et al., 2020) and incorporate more feminine characteristics (Koenig et al., 2011). Changes in workforce participation (World Economic Forum, 2020) and targeted initiatives for gender equity (Women in the Workplace, 2020) have changed the expectations for women (Diekman & Eagly, 2000). Shifts in leadership beliefs to incorporate both stereotypically agentic and communal characteristics support assertions that leadership norms are moving toward the feminine (Koenig et al., 2011). Thus, a shift to care would seem to favor women leaders.

Leadership perceptions may also shift due to the participation of women in the work force. Over time there has been a shift in how women specifically view leadership roles, with several studies showing that females no longer stereotype managerial roles as masculine (Berkery et al., 2013). However, a recent meta-analytic investigation of different gender-leadership paradigms found that while the association had lessened over time, the leader stereotype was still masculine and stronger with male respondents than with females (Koenig et al., 2011). As women are less inclined to view leadership a strictly masculine and more inclined to participate, they may insert more communal traits into leadership roles. With increased women in leadership positions, the increase of agentic expectations for women in the workplace, as well as increasing communal content in leadership stereotypes, gender differences in emergence should decrease (Badura et al., 2018).

Conclusion

In sum, our chapter reviews how the dominant perspective of social role theory fits within emerging relational perspectives on leadership to organize the process by which gender affects leadership emergence. Gender not only informs leadership expectations, but also how leaders and followers interact in different contexts. Disentangling gender and relational leadership dynamics helps to prioritize skills within a context rather than reliance on gender as a proxy for leadership fit. Ultimately, these dynamics can be used to reframe current organizational trends to suggest how women can use these as opportunities to emerge as leaders.

Chapter Takeaways

- Beliefs about leadership, interaction frequency, and the context with which these leadership processes are embedded represent avenues by which gender differences in leadership may be minimized.
- Future directions in the changing nature of leadership, including the role of leaders, the types of teams, and the values of organizations create opportunities in which women may be more easily considered as leaders.
- Women must exercise caution in which opportunities they take, even as shifts in leadership conceptualization and the nature of work create more opportunities for women in leadership. As greater role congruity shifts to include women, countervailing challenges may limit the benefits of this growth.

Reflection Questions

1. How can a relational approach help others make sense of a changing environment and reframe leadership challenges?
2. What are the areas of resistance (e.g., cultural, norms, governance structures) that may limit the emergence of female leaders, and how might communal leadership strengths counteract these?
3. What are the interdependencies of agentic and communal leadership approaches that are necessary in environments of change and uncertainty?
4. What are the environmental forces and organizational changes that present opportunities to leverage communal strengths as an emerging leader?
5. How might women discern between traditional stereotype-based roles and opportunities that benefit from dual agentic and communal expectations?

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25

CHANGING POLITICAL LANDSCAPE

Women in Leadership

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Introduction

Women in this country must become revolutionaries. We must refuse to accept the old, the traditional roles and stereotypes. . . . We must replace the old, negative thoughts about our femininity with positive thoughts and positive action affirming it, and more. But we must also remember that we will be breaking with tradition, and so we must prepare ourselves educationally, economically, and psychologically in order that we will be able to accept and bear with the sanctions that society will immediately impose upon us.

> — Shirley Chisholm, Conference on Women's Employment in the 1970 hearings before the Special Subcommittee on Education of the Committee on Education and Labor during the 2nd session of the 91st Congress.

Looking back over the more than 50 years since Shirley Chisholm delivered her speech, the presence of women in congressional leadership in America has changed. For example, the number of women in leadership roles in the 97th Congress was 23 women, as compared to today's 117th Congress, which has 146 women leaders (see Table 25.1). However, her sentiments about breaking traditional roles, stereotypes, negative thoughts about femininity, gender expectations, and women advancing across the board is still very relevant today.

This chapter presents a brief view of the changing landscape of women in politics by analyzing the individual, group, and organizational variables that they must navigate. While women in politics have made long strides to move ahead in society and to be taken seriously as professionals, there are still problems that they face when campaigning for office and holding leadership positions in politics. There is evidence that women have a difficult time progressing in leadership roles as recent as the 2016 Presidential Election. Former US Secretary of State and United States Senator Hillary Clinton ran against businessman Donald Trump. Despite her qualifications for the position, stereotypes, prejudices, and gender expectations played a role in her defeat (Twarog, 2017). Women are stereotypically viewed as kind, helpful, sympathetic, and passive, whereas, men are viewed as aggressive, forceful, and independent (Kite & Whitley, 2016). Because of this, and despite their role as leaders, they are held to dual expectations. Specifically, the two expectations are to be both nurturing and approachable and to be decisive and authoritative. These expectations are fundamentally different

Table 25.1 Congressional Demographics across Four Decades in the United States

Categories	97th Congress—(1981–1983) House & Senate	107th Congress—(2001–2002) House & Senate	117th Congress—(2021–2022) House & Senate
United States Congress	100 Senators 435 Representatives 4 Delegates 1 Resident Commissioner	100 Senators 435 Representatives 4 Delegates 1 Resident Commissioner	100 Senators 435 Representatives 5 Delegates 1 Resident Commissioner
Women	23—Total 21—House 2—Senate	75—Total 60—House 2—Delegates 13—Senate	147—Total 119—House 3—Delegate 1—Resident Commissioner 24—Senate
Race			
African-Americans	19—Total 18—House 1—Delegate	39—Total 37—House 2—Delegates	60—Total 55—House 2—Delegates 3—Senate
Hispanic Americans	9—Total 7—House 1—Delegate 1—Resident Commissioner	21—Total 19—House 2—Delegates	54—Total 44—House 2—Delegates 1—Resident Commissioner 7—Senate
Asian/Pacific Islander Americans	8—Total 3—House 2—Delegates 3—Senators	9—Total 5—House 2—Delegates 2—Senate	21—Total 16—House 3—Delegates 2—Senate
Native Americans		3—Total 2—House 1—Senate	5—House

Source: (Amer, 2002; Manning, 2021)

and cause a schism in perception (i.e., public opinion) and a personal need to overcompensate, which causes undue stress (Northouse, 2019; Kite & Whitley, 2016).

The first section of this chapter will discuss the building blocks to leadership for women in politics, including the characteristics of female leaders, emotional intelligence, resilience, intersectionality, stereotypes, mentorship, and sponsorship. The following section will delve into two leadership styles, which have been theoretically or practically linked to women in leadership: transformational and authentic. Again, the focus of this chapter examines female leaders who hold political office positions. The chapter concludes with a summary tying all of the concepts together focusing on challenges, opportunities, and solutions for female political leaders.

Building Blocks: Characteristics of a Female Leader in Politics

In our daily lives, it is common to see leaders emerge in various situations. Although we are all unique, there are common themes that tend to emerge each time an opportunity presents itself to lead. Leadership qualities and characteristics aid the leader in engendering the support and followership of others. The more effective leader will possess qualities that not only inspire change but also tap into the emotional mindset of the communities that they serve. This chapter sheds light on

common leadership characteristics of female political leaders and how they are able to connect with a situation by leading effectively, despite the leadership labyrinth.

Research on traits and characteristics of leadership ignored gender and gender differences until 1970 (Northouse, 2019). Contemporary literature on leadership asserts that gender differences exist in traits, styles, and stereotypes of leadership, but not in flexibility or effectiveness (Murphy et al., 1994). A recent study, comparing both male and female leaders, found that there are six characteristics that leaders must possess in order to engender buy-in from followers: farsightedness, passionate, courageous, wise, generous, and trustworthy (Andersen, 2011, 2012). Another study, focusing only on female leaders, outlined five leadership characteristics specific to women and attributes them to success: empathy, humility, persuasiveness, entrepreneurial spirit, and resilience. Although differences can be drawn between the two studies, one can argue that these characteristics complement each other. The qualities that emerge when considering the female leadership experience include, for example, emotional intelligence and resilience. Research also links the female leader experience to intersectionality, stereotypes, mentorship, and sponsorship, particularly with women of color (Crenshaw, 1994; Weatherspoon-Robinson, 2013).

Emotional Intelligence

At the most general level, emotional intelligence refers to the ability to recognize and regulate emotions in ourselves and others (Goleman et al., 2002). Emotional intelligence is the quality shared by effective leaders (Goleman, 2004). The "set of emotional and social skills that influence the way we perceive and express ourselves, develop and maintain social relationships, cope with challenges, and use emotional information in an effective and meaningful way is emotional intelligence" (Mayer et al., 2000, p. 197). Constructs of emotional intelligence include:

- **Self-awareness**: Ability to understand one's moods, emotions, and drives, as well as its effect on others;
- **Self-regulation**: Ability to control or redirect disruptive impulses or moods, propensity to suspend judgment, and think before acting;
- **Self-motivation**: Passion to work for reasons beyond money or status and a propensity to pursue goals with energy or persistence;
- **Empathy**: Ability to understand the emotional makeup of other people and skillful in treating people according to their emotional reactions; and
- **Social Skill**: Proficiency in managing relationships and building networks, ability to find common ground, and build rapport.

(Goleman, 2004, p. 4)

Emotional intelligence brings together the fields of emotions and intelligence by viewing emotions as useful sources of information that help one to make sense of and navigate the social environment (Salovey & Grewal, 2005). Salovey and Mayer (1990) have broken down emotional intelligence into four proposed abilities that are distinct yet related. Those four constructs are as follows:

- **Perceiving Emotions**: Ability to detect and decipher emotions in faces, pictures, voice and cultural artifacts. It also includes the ability to identify one's own emotions. Perceiving emotions may represent the most basic aspect of emotional intelligence, as it makes all other processing of emotional information possible.
- **Using Emotions**: Ability to harness emotions to facilitate various cognitive activities, such as thinking and problem solving.

- **Understanding Emotions**: Ability to comprehend emotional language and to appreciate complicated relationships among emotions.
- **Managing Emotions**: Ability to regulate emotions in both ourselves and others.

Although the constructs are different between studies, both assert that intelligence (IQ) only accounts for a small percentage of the factors determining success in leadership, while emotional intelligence (EQ) accounts for the majority. Studies support claims that successful female leaders demonstrate high levels of emotional intelligence.

Resilience

Research has linked resilience to the barriers women experience because of their intersectionality, particularly women of color (Crenshaw, 1994; Weatherspoon-Robinson, 2013). Rickwood et al. (2004) studied resilience to create a career-development model. The study focused on the need to understand the past trends of the employee–employer relationship that stipulate a long-term commitment. Rickwood concluded that career resilience is a process that is both intrinsic and extrinsic and is influenced by various interrelated components; however, common themes include adaptability, drive, passion, focus, life-long learning, and social support. Pulley and Wakefield (2001) assert that as a leader you must have resilience or develop resilient qualities to be effective. Development in nine interconnected capacities helps to cultivate resilience. The nine areas include "acceptance of change, continuous learning, self-empowerment, sense of purpose, personal identity, personal and professional networks, reflection, skill shifting, and your relationship with money" (p. 9). Many of these same practices have been recognized as key factors of success for leadership (Dobbs et al., 2008; Alston, 2005; Ruderman & Ohlott, 2002; Weatherspoon-Robinson, 2013; Robbins & Judge, 2017). Recall political leadership is a traditionally male-dominated role; therefore, female political leaders must be especially resilient given the double bind (Kite & Whitley, 2016).

Intersectionality

Despite the challenges faced by women leaders, the 2018 election results brought new meaning to the term "change in the political landscape." The 116th congress (January 3, 2019—January 3, 2021) consisted of more women and women of color than ever before (Zhou, 2019). There were examples like Rashida Tlaib and Ilhan Omar, who became the first Muslim congresswomen. The election resulted in more representation of women leaders across the board. Precisely, 117 women were sent to congress (i.e., 102 to the House and 15 to the Senate) that year alone. Among the women was Alexandria Ocasio-Cortez (Democrat), who became the youngest woman to ever be elected to congress representing New York's 14th district, which encompasses both the southern Bronx and Queens. At the age of 28, she defeated her more experienced opponent by a landslide (Sternlicht et al., 2019). This win was indeed an unexpected shock to the nation and her opponent, who held this position almost unopposed for nearly 20 years. This was also considered a "democratic upset" by several commentators including the New York Times (Goldmacher & Martin, 2018).

Although women in politics have made great strides, evident by the results of the 116th congress, they are still underrepresented in these leadership positions and experience heightened barriers to success (Northouse, 2019). Social scientists explain the manifestation of barriers and situated inequality as intersectionality, which is a feminist-sociological term coined by Crenshaw (1988). According to Kite and Whitley (2016), intersectionality is "the idea that people belong to many social groups at once, such as Black and women or man and gay" (p. 585). Case in point, women, particularly, women of color belong to multiple interconnected socioeconomic categories or dimensions

(e.g., race, age, and gender) that create heighten systems of disadvantage (Robinson et al., 2012; McCall, 2005; Crenshaw, 1988, 1994). Literature on women of color in America indicates that the effects of race, gender, and economic conditions add additional obstacles to their lived experiences, achievements, and advancement in their careers across industries, including those industries that are considered women-dominant like teaching and the nursing profession. Reasons for this phenomenon include manifestation of patriarchy (glass ceiling v. glass escalator), gender expectations, stereotypes, and prejudice (Northouse, 2019; Kite & Whitley, 2016).

Stereotypes

Stereotypes are "beliefs and opinions about the characteristics, attributes and behaviors of members of various groups" (Kite & Whitley, 2016, p. 13). Social scientists describe stereotype activation as the cognitive process of categorization information. Prejudice and discrimination are a result of stereotype activation and application, whereby prejudice is the attitude (emotion) held toward a group developed because of the categorization, and discrimination is the behavior that results. The underlying issue with this cognitive process is that stereotypes are most often inaccurate because the process itself is flawed by biases and perceptive shortcuts (Kite & Whitley, 2016).

As mentioned previously, gender stereotypes create a performative double bind for women to be both resolute and caring at the same time. The root of this problem is that gender stereotypes are automatically and unavoidably relied on to evaluate female candidates (Bauer, 2013). Voters hold gender stereotypes that depict women as more nurturing than aggressive, logical, or ambitious. Gender stereotypes of women are at odds with voters' expectations of politicians as tough, ambitious, and strategic individuals. Thus, citizens will vote against a woman politician for being overly nice and insufficiently tough (Huddy & Capelos, 2002). These gender stereotypes lead to expectations that affect the perception and evaluation of leaders and makes it difficult to navigate the labyrinth (Kite & Whitley, 2016; Northouse, 2019). Labyrinth is "the path to women's success . . . the way forward is not always clear and can be difficult to identify the barriers" (Kite & Whitley, 2016, p. 477), which is more extreme and complex than the glass ceiling (Northouse, 2019) and the concrete ceiling specific to women of color (Hite, 2004; Lott, 2009).

Stereotypes always matter for female candidates, and many political science scholars do not test for how different factors influence stereotype activation but instead focus on stereotype application (Bauer, 2013). Hackman and Johnson (2013) offer strategies to foster diversity that will help bridge the gender gap and address many of the challenges amplified by negative stereotypes. Some of those strategies include, "aggressive recruitment, greater accountability for developing female leaders, formation of advocacy groups, mentorship, and executive development programs" (p. 326).

Mentorship and Sponsorship

Party elites tend to recruit men more frequently and more intensely than women (Crowder-Meyer, 2013). Women are less likely than men to consider running in the absence of recruitment (Caroll & Sanbonmatsu, 2013). With a lower likelihood of recruitment for women, this translates to a lower number of women who will consider running for an office. Women often do not believe that they have the skills or knowledge to run for office. Women are twice as likely as men to describe themselves as more hesitant and less qualified to run for office, even when their credentials are equivalent to men. A strong mentoring experience can assist one to gain the courage to run. (DesRoches, 2015).

Wilkins (1986) asserts that political mentorship is different from the traditional method of mentorship. It is typically accomplished without the close personal contact that you would usually see in a traditional mentorship connection. However, political mentorship accomplishes the same goal,

and that is to allow the follower to mature from political adolescence to political adulthood. Political adulthood is defined not as a function of age but rather achievement of political maturity- that is the individual strength to resist societal coercion on issues involving universal moral–ethical principle (Wilkins, 1986). When women act as a political mentor, they may encourage other women to run for political office positions. Mentors can help one to develop a positive sense of self, learn about organizational cultures, build stronger political skills and networking opportunities, and internalize occupational values and norms. Each of these components is a critical element to sustain a successful political career. Mentors regularly empower mentees to take risks and help them identify goals and promote self-esteem, self-awareness, self-motivation, and self-efficacy. With lower participation of women in senior levels of government, it creates difficulty to find female political mentors that hold more advanced positions. Lower numbers of women in higher office positions could be attributed to insufficient mentoring, discrimination in recruitment, and the greater isolation women face as candidates and elected officials (DesRoches, 2015).

While mentoring allows for a person to share their knowledge to help another advance, sponsorship is when a person in power will use that power to help someone advance (Ibarra, 2019). "Sponsorship is a kind of helping relationship in which senior, powerful people use their personal clout to talk up, advocate for and place a more junior person in a key role" (Ibarra, 2019, para. 6). Sponsorship and mentoring are extremely important for women who are interested in running for office because they help women to gain an understanding of political roles and to build networks of support for their candidacies. "Ongoing mentorship was critical to preparing for candidate selection and campaigns and reduced the likelihood of women dropping out" (Gordon, 2021, para. 12). Organizational strategies, like sponsorship, assist in leveling the playing field for women by bridging the gender gap and addressing the issues that are exacerbated by negative stereotypes. Hackman and Johnson (2013) describe sponsorship as a relationship whereby the "mentors fight for their protégés by standing up for them in meetings and putting their names in for promotions. Protégés also gain power and more chances for advancement through their association with powerful mentors" (p. 379). Women have found it difficult, and in some cases, impossible to obtain the sponsorship they need to advance in an organization (Ibarra, 2019). Sponsorship programs are needed to clarify the political process, to eradicate doubts and anxieties, and to last for an extended period, so that motivated women may have the opportunity and support to run for office. In the political realm, sponsorship may also include assistance with fundraising, political endorsement, and support of legislative platforms and proposals. Developing legislation is a key responsibility of lawmakers at the congressional level. To move legislative proposals forward, support in the form of co-sponsorship is vital to success. Holman and Mahoney (2018), assert that co-sponsorship embodies inclusivity and comprehensive collaboration, signifying a collaborative and not an individualistic process, whereby lawmakers come together to develop legislation. This type of collaboration is essential to political success for women leaders.

Leadership Styles

Leadership is defined as an individual influencing a group of people toward a common goal (Northouse, 2019). It is a process that involves communication and influence (Hackman & Johnson, 2013). Research sponsored by the World Bank shows that when women are political leaders of countries, those nations often experience higher standards of living with positive advancements in education, infrastructure, health, and solid steps to help make democracy flourish (Dollar et al., 1999). According to the World Economic Forum, countries led by women did far better during the Covid-19 pandemic in terms of death and socioeconomic outcomes (Garikipati & Kambhampati, 2020). Additionally, a study by the American Psychological Association showed that female-led states of the United States had far less Covid-19 deaths than their male counterparts. Harvard Business Review

analyzed the outcomes of over 60,000 leaders and found that female leaders were rated exceptionally higher during the beginning months of the pandemic (i.e., March to June 2020) (Shalal et al., 2021). When more women participate in higher levels of government, there is a lower level of corruption and there is a correlation between women holding political office and the overall competitiveness of the nation (Dollar et al., 1999).

Transformational Leadership

As previously discussed, emotional intelligence is an essential ingredient for the establishment of credibility which is the foundation of leadership (Momeni, 2009). Many of the connections between transformational leadership behavior and emotion are predicated on the notion that individuals differ considerably in their ability to understand and utilize emotional stimuli in productive ways (Rubin et al., 2005). In addition, a leader's style of leadership is not only shaped by components, such as emotional intelligence, but also personal traits, beliefs, and experiences. Leadership styles vary from person to person and some leadership styles are more effective than others. In this section, we will explore transformational leadership and examine what it looks like when demonstrated by a leader. Many would assert that the same characteristics found in those who are emotionally intelligent are also found within those who have a transformational leadership style. Transformational leadership behavior represents the most active and effective form of leadership, a form in which leaders closely engage with followers, motivating them to perform beyond their transactional agreements (Rubin et al., 2005).

Transformational leadership originates in the personal values and beliefs of leaders, not in an exchange of commodities between leaders and followers (Kuhnert & Lewis, 1987). Both Bass (1985) and Burns (1978) indicated that transformational leaders operate out of deeply held personal value systems that include such values as justice and integrity. Burns refers to these values as end values–those that cannot be negotiated or exchanged between individuals. By expressing their personal standards, transformational leaders can both unite followers and change followers' goals and beliefs. This form of leadership results in achievement of higher levels of performance among individuals than previously thought possible (Bass, 1985). Theoretically, transformational and transactional leader behavior are linked because transactional exchanges form the basis upon which transformational leadership behavior is performed (Avolio, 1999). One of the distinguishing features between transformational and transactional leadership is the fact that transformational leaders stimulate positive emotions among their followers through acting with enthusiasm and articulating their vision (Rowold & Rohmann, 2009). In a review of transformational leadership behavior, it was found that these actions are typical aspects of this style: articulation of a vision of the future, fostering group-oriented work, setting high expectations, challenging follower's thinking, supporting followers' individual needs, and acting as a role model (Podsakoff et al., 1990).

Link to Politics

"James MacGregor Burns, in his book Leadership (1978) identified two types of political leadership: transactional and transformational" (Kuhnert & Lewis, 1987, p. 648). According to Burns, a result of transformational leadership is a relationship of mutual stimulation and elevation that converts followers into leaders and may convert leaders into moral agents (Burns, 1978). Relating to politics, it is important for one to be able to engender followership so that it generates support, votes, and sponsorship for a campaign or platform. Therefore, the type of leadership that is implemented is crucial to the success of a politician.

Link to Women in Politics/Political Leader

Although we are starting to see more women in politics than we ever have in history, we still have a long way to go until we see an equal number of women participating in politics. The 2020 election produced the first African American and female vice president in US history, Kamala Harris, as well as 24 women who currently hold senate seats, but there is still much more work to do in efforts to permeate political organizations. The low number of women participating in politics hurts the public. Women are pivotal in bringing government support to issues such as reproductive healthcare services for women and legislation designed to dissuade sexual harassment. Female legislators are symbolic in championing issues that are beneficial to women through floor statements, speeches, and co-sponsorship activities (Bauer, 2013). There are several explanations for the disparity of women in politics; however, it could be argued that the most prominent cause is due to gender stereotypes. Gender stereotypes might hinder the electoral success of female candidates because they are at odds with the actual behavior of political candidates (Bauer, 2013). The *Washington Post* describes the delicate balancing act that female candidates face, "Female candidates traverse a narrow path, avoiding behaviors that might give rise to stereotypes: Be firm, but not too angry. Be compassion-ate, but not weepy. Too much emotion: dangerous" (Washington Post, 2007). Such behavioral and perceptual limitations may indeed make it difficult for female candidates to run effective and success-ful campaigns (Bauer, 2013). This creates a conundrum since the desirable leadership qualities of a transformational leader require a level of emotional sensitivity that women often inherently possess. However, politics requires the perception of a shrewd leader which contradicts the characteristics of a transformational leader in some ways. Furthermore, we do know that both men and women have the capability of being a transformational leader. However, is it possible that we are still grap-pling with gender stereotypes that will not allow female leaders to exhibit the same highly evolved qualities of an emotionally intelligent person in comparison to their male counterparts? In addition, are we unintentionally asking female politicians and/or leaders to not be authentic or to curtail their emotional intelligence as not to appear unskilled or unqualified? This creates an opportunity to explore societal double standards that could potentially trickle down into voter choices and sup-port. This also results in stereotypes that are used by the voter to either provide individuals with an evaluative tool with which to judge female candidates, or they can constrain the perceived range of acceptable behavior of female candidates. Under both processes, there is an assumption that gender stereotypes shape perceptions of female candidates (Bauer, 2013). These perceptions hinder the female leader's ability to exemplify a transformational leadership style.

Authentic Leadership

Although unheeded for a period of time in research, both a practical and theoretical approach to authentic leadership emerged in literature (Northouse, 2019; Walumbwa et al., 2008). These approaches were often used to conceptualize the ways in which women led in sectors dominated by men, including the ever-changing political landscape (Gardiner, 2015; Rosener, 1990) but research also asserts that authentic leadership presents a source of quandary for women leaders because the essence of "who you are" is seen as a contradiction to well-established gender stereotypes and expec-tations (Kapasi et al., 2016; Kite & Whitley, 2016; Northouse, 2019; Sims et al., 2017). Generally, when we use the word authentic, we are describing something that is real. There is also an openness implied by authenticity, often referred to as transparency, particularly in leadership. Organizational behavior literature holds that authentic leadership is ultimately a function of actions predicated by four first-order facets to improve the quality of life for followers (Avolio & Gardner, 2005), whereby the leadership values and behaviors are informed by position, psychological capacity, and moral

reasoning that progress from critical life experiences (Northouse, 2019). The first order dimensions of authentic leadership are self-awareness, internalized moral perspective, balance processing, and rational transparency (Avolio & Gardner, 2005; George, 2004; May et al., 2003; Northouse, 2019; Rodriguez et al., 2017; Walumbwa et al., 2008). The theoretical approach to authentic leadership describes the complex process of developing and incorporating said qualities for the greater good of their followers (Avolio & Gardner, 2005; Northouse, 2019; Walumbwa et al., 2008).

Rather than describing what authentic leadership is, the practical approach prescribes how to be authentic and how to develop the qualities (George, 2004; Northouse, 2019). Bill George (2004) conceptualized authentic leadership in five interconnected dimensions: purpose, value, heart, relationships, and self-discipline. Each dimension relates to the perception of leadership identified by followers and manifested through the leader's behavior and style. According to George (2004), the development and manifestation of the five qualities of an authentic leader is "not a sequential process" but continually interwoven in the intricate journey of leading that is in alignment with one's own personality and character (p. 30).

Convergence of Gender and Authentic Leadership

Research that explored gender in leadership was born in the 1970s out of the changing social status of women in most areas of society including academia, politics, households, the workforce, businesses, sports, and other leadership positions (Gardiner, 2015; Hopkins & O'Neil, 2015; Kapasi et al., 2016; Northouse, 2019; Sims et al., 2017). As a result, there is a gap in literature. Specifically, the description of leadership, including authentic leadership, is heavily male gendered often excluding women or suggesting that leadership as a construct is gender-neutral (Gardiner, 2015; Hopkins & O'Neil, 2015; Kapasi et al., 2016; Sims et al., 2017). "The fact remains that gender neutrality is difficult to attain in cultures that have developed gender belief systems" (Kite & Whitley, 2016, p. 441). The primary reason for this quandary lies with the definition of gender belief system, which is provided by Kite and Whitley (2016, p. 583):

> [B]eliefs about women and men are represented by beliefs about gender roles, gender-associated stereotypes, attitudes toward women's and men's gender roles, and perceptions of those who violate those roles, including violations based on sexual orientation.

In the United States, most beliefs about gender roles are classified as either agentic or communal. The agentic cluster is synonymous with male traits, which include qualities like independence, resilience, strength, and self-confidence. Most of which are also synonymous with leadership. The communal traits (i.e., nurturing, kind, helpful, dependent and emotional) are ideal leadership qualities traditionally linked to women. Gender belief systems play a huge role in identity, self-concept, and value system development for both leaders and followers (Kite & Whitley, 2016; Sims et al., 2017). Studies also assert that belief systems, stereotypes, and perceptions also negatively impact women who are attempting to be *authentic leaders* because often the very essence of who they are as leaders conflicts with well-established gender expectations (Kapasi & Sitko, 2016; Kite & Whitley, 2016; Sims et al., 2017). An example of dual expectations and negative gender perceptions being a barrier to projecting "authenticity" and success in politics is Hillary Clinton's ascend to presidential candidacy. As the First Lady of the United States, she was seen in a favorable manner. Conversely, as a presidential candidate, she was considered aggressive, rigid, and ambitious, which is counter to gender expectations of women. Constituents didn't know how to take Hillary. Was she the nurturing and dotting wife or a shrewd and aggressive leader? The dichotomy caused dissonance which made voters question her authenticity. Research also suggests that such belief systems, stereotypes, and perceptions also adversely affect women who are attempting to be

authentic leaders. The very essence of female leaders compete with well-established beliefs about who they should be based on their gender (Kapasi & Sitko, 2016; Kite & Whitley, 2016; Sims et al., 2017).

Summary

We have identified some of the building blocks and various issues that create heightened barriers in the experience of women in the political arena, which aid to explain the leadership labyrinth. Social scientists assert that both building blocks and barriers exist on various levels: individual, institutional, and cultural. On the individual level, for example, building blocks to female leadership include human capital investment strategies that lend to developing emotional intelligence and resilience, as well as seeking developmental opportunities like mentorship and sponsorship. Likewise, we note that challenges exist on other levels: social norms and expectations, perpetuating negative stereotypes, prejudice and discrimination that impede the personal inclination to get involved in politics, successful campaigning strategies, structure and fairness of the election process, and the voter's perception of the candidate.

Characteristics of female leadership include farsightedness, passion, courage, wise, generous, trustworthy, empathy, humility, persuasiveness, an entrepreneur spirit, and resilience (Andersen, 2011, 2012; Koch, 2019). This is particularly viable to women in political leadership because social scientists have long recognized that one of the primary tasks of politicians is to appeal to the emotions of citizens (Lazarsfeld et al., 1944). One of the main duties of a politician is to serve the people. Being able to tap into the emotional drivers behind a person's choices is pivotal in being able to serve as an effective politician. The barriers women experience because of their intersectionality, particularly women of color, stereotypes and discrimination make building career resilience vital to political success. Aspects of building resiliency include, but are not limited to, accepting change, seeking developmental opportunities, self-empowerment, strong sense of purpose (typical of transformational leadership), personal identity (characteristics of authenticity), and building collaborative networks through mentorship and sponsorship (Pully & Wakefield, 2001).

Practitioners' assertions contradict the theoretical notion, suggesting that gender is connected to leadership success in politics. Specifically, experts highlight the outcomes of female leaders of the local, state, federal, and international levels who have demonstrated greater outcomes during the Covid-19 pandemic as compared to their male counterparts. Transformational and authentic leadership styles have been linked to women in political positions. Academics and practitioners agree that female political leaders have made great strides in overcoming the barriers to leadership and changing the political landscape, but they still have more work to do.

Chapter Takeaways

1. The natural landscape of politics consists of gender expectations, negative stereotypes, and false perceptions that may hinder the progress women can make while pursuing a political office.
2. Understanding the building blocks to leadership will afford a broader view of varying leadership styles and strategies to overcome the labyrinth which is cultivated by factors that are unique to female politicians.
3. Establishing developmental relationships with a mentor or sponsor can assist in the advancement and leadership effectiveness of women seeking political office at all levels.
4. Transformational or authentic leadership could promote success for politicians.
5. Evidence suggests that women's disposition to be communal and nurturing amplifies their emotional intelligence, adaptability, and sound decision-making while improving their outcomes on local, state, federal, and international levels.

Reflection Questions

1. Compare and contrast people you know and list the characteristics that you believe makes that person a leader and include areas for improvement.
2. Do you believe that political leadership is considered a male role? If so, why or why not?
3. Does gender matter when you are voting? If so, why or why not?
4. Do you think that the characteristics, as described throughout the chapter, perpetuate stereotypes of women, why or why not?
5. This chapter provided five takeaways. What are some additional considerations?

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26

WOMEN LEADERSHIP IN HIGHER EDUCATION

Barriers and Success Factors

Satinder K. Dhiman and Gursharan Kaur

Introduction

Over the past several decades, women have made great gains in higher education and are now earning more degrees than men (Parker, 2021). Fifty years ago, 58 % of US college students were men. During 2019, for the first time, the share of college-educated women in the American workforce surpassed the share of college-educated men, according to the Pew Research Center (Fry, 2019). At the end of the 2020–21 academic year, nearly 60 per cent of all college students were women, according to data from the National Student Clearinghouse (Grothaus, 2021). Researchers have found that women leaders continue to contribute positively to organizations in a myriad of ways such as improving financial performance, enhancing innovation and collective intelligence (Coetzee & Moosa, 2020; Longman, 2018; Madsen & Longman, 2020; Madsen, 2015). Still, as Madsen and Longman (2020, p. 21) observe, "substantial barriers remain, and practices based on conscious and unconscious bias still dominate."

As a result, women remain largely underrepresented in top leadership positions in the education field (Bailey & Graves, 2016; Blackchen, 2015; Blackmore, 2013). Even in top positions, women face challenges within institutional structures, systems, and mindsets that require transformative change (Alcalde & Subramanium, 2020). This lack of women leaders in high positions represent a great loss of contribution, even more so in the field of higher education. Longman and Madsen (2014) maintain that "many women who could develop into highly talented leaders find their potential dampened by an array of internal and external factors, and those constraints are evident even in the field of higher education (p. ix)."

The barriers to women's leadership and career progression in the education sector have been well recognized and researched (Bailey & Graves, 2016; Bierema, 2016; Gillard & Okonjo-Iweala, 2020*;* Thomas et al., 2019). Yet very few such studies exist that identify barriers to female leadership in Indian context (Meenakshi & Kakoli, 2021), and there are still much less studies that suggest ways to overcome those barriers (Chanana, 2000; Jayachandran, 2021). This chapter fills this gap and identifies and discusses the factors that shape the success of women leaders, who, against significant odds, rise above these challenges. We present the metaphor of plant to signify women leadership development factors. The metaphor of the plant signifies that these factors have a *dual* character: their *presence* becomes a catalyst for success whereas their *absence* becomes a barrier to women leadership.

Literature Review

Despite some gains in the education profession, women remain underrepresented at all levels of leadership. Similarly, in the corporate workforce, despite some very positive progress of late, gender imbalances still exist, particularly at executive levels. As does a very real pay gap.

A prodigious body of literature shows that women's path to leadership is fraught with challenges with many institutional, personal, and cultural challenges (Alcalde & Subramanium, 2020; The Alberta Teachers' Association, 2020; Bailey & Graves, 2016; Bierema, 2016; Banker & Banker, 2017; Gillard & Okonjo-Iweala, 2020; Thomas et al., 2019). Additionally, the current leadership paradigm continue to be dominated by male role models. In this regard, Bierema (2016) states that the "leadership literature has long been dominated by representations of the ideal leader as an individual who operates within a culture- and value-free space, possesses masculine traits, and is, ideally, male" (p. 121).

Madsen (2015) in her widely cited paper titled "Why do We Need More Women Leaders in Higher Education?" has made a compelling case for the importance of advancing more women into leadership. Madsen reviews research that shows that organizations do not fully realize the value of having women in key leadership positions in higher education, even though it is critical. Madsen (2015) observes that gender-parity can result in more effective, productive, and innovative teams and organizations, especially in academia. She lists five benefits to organizations when women are actively involved in leadership positions: better financial performance, strong organizational climate, improved corporate social responsibility, holistic talent gain, and enhanced innovation and team intelligence. She offers engaging and insightful advice for women to succeed in their respective leadership roles in higher education.

Madsen (2015) cites an impressive body of research indicating that a variety of internal and external barriers can hinder women from becoming leaders. These barriers persist at the societal, institutional, and structural level. She presents clear strategies in overcoming those barriers, supporting each strategy by real life examples that makes it easy to understand and apply. Madsen concludes her perceptive study, albeit prophetically:

> The most successful organizations of the future will be those that attract, retain, and grow talent in ways that provide more women with the opportunity to succeed at all levels, and we need more of these types of institutions within higher education today
>
> *(p. 6)*

Understanding the importance of inclusivity in higher education is critical and timely, especially during these turbulent times when all academic institutions are challenged to do more with less, and to do it better and faster. Although women have made notable progress in advancing to leadership ranks in higher education, substantial barriers remain, and practices based on conscious and unconscious bias still dominate the academia—especially in the higher ranks (see Whitford, 2020). Making the advancing of high-potential women into leadership roles a high priority will greatly benefit our students, teachers, society, and the world.

Alcaldle and Subramaniam (2020) present various challenges, opportunities, and recommendations for women leaders. They recognize that women have made great progress in higher education and are now earning more degrees than men. Nevertheless, women face challenges that require a change of mindset to bring about transformative change. The authors present four imperatives why academy must address these obstacles. These imperatives are aimed at achieving gender parity through fairness, inclusion, equity, and diversity. Above all, they contend, a complete change in perspective and mindset is required to achieve greater participation of women leaders in higher education.

Meenakshi and Kakoli (2021) review the barriers and enablers to women leadership in higher education in India. They state that although gender diversity is well-researched in the corporate sector, yet the education sector in India remains most unexplored in terms of diversity and inclusion probably because women outnumber men in academia. They note that although the top universities of the world—namely, Yale University, Stanford, Cornell, Calgary, and McGill universities—have established female leadership centers; yet they mainly focus on women in the business arena and not specifically on women leadership in higher education. Harvard is an exception in that it has a Women in Educational Leadership center. In their view, the factors that inhibit women leadership are mainly these: traditional socio-cultural expectations from women, lack of motivation of women to take up leadership roles, lack of role models, mentors, networking, male-dominant organizational culture, lack of vision, policies, and practices to encourage women leadership. Their findings are quite consistent with most literature in the field of women leadership.

Women also face second-generation gender bias. In contrast to first-generation bias—the explicit discrimination that is no longer legal in most developed countries—second-generation bias is more subtle, insidious, hidden, and often unintentional. It denotes a condition where women have made career progress, but still lack representation in the higher ranks. Ibarra et al. (2013, p. 64) have noted the detrimental effects of second-generation gender bias, that "erects powerful but subtle and often invisible barriers for women that arise from cultural assumptions and organizational structures, practices, and patterns of interaction that inadvertently benefit men while putting women at a disadvantage." The second bias is even harder to recognize and consequently even harder to combat.

Madsen and Longman (2020) cite several studies to review the demographic trends related to the composition of senior-level leadership of US higher education and the representation of women on governing bodies. Coetzee and Moosa (2020) maintain that a better understanding about the challenges that women face to advance to or remain in leadership positions would equip them better to succeed in leadership roles and ensure their retention (see also Chanana, 2000). Chanana provides a more nuanced understanding of the real barriers that women face in leadership roles in higher education, calling it a "no-win" situation: "If women adopt a "masculine" approach to leadership, they are subject to differential treatment; the same applies if women adopt a "feminine" approach" (p. 1015). Calling this a "double-bind dilemma," Bierema (2016, p. 127) observes that "they are considered too soft if they go against feminine expectations for women and too hard if they adopt masculine characteristics."

Though mainly focusing on the political arena, Gillard and Okonjo-Iweala (2020) in their recent book titled *Women and Leadership: Real Life, Real Lessons* present data across many sectors regarding the under-representation of women leaders. The authors note that the inclusion of gender equality as one of the 17 goals for sustainable development was a response to the evidence that women disproportionately bear the burden of being denied education, health care and economic opportunity. They maintain that dramatic change can only be achieved through *female empowerment*. They further note that according to *Fortune 500* list of largest companies published in June 2019, the number of women chief executive officers of these companies was at 6.6 per cent, a number at its highest level ever. It is troubling that this lower number is at the highest level ever. In the sections below, we present some suggestions and strategies to address these biases and barriers in a manner that we believe is critical to achieve real gains in improving the status of women leaders in general and women leaders in higher education in particular.

Leadership Identity Development and the "Outsight" Principle

You don't unearth your true self; it emerges from what you do.

—*Ibarra (2015, p. 5)*

Hermina Ibarra in her thought-provoking book entitled *Act like a leader, think like a leader*, presents an innovative idea about leadership development that reverses the conventional "think-do" paradigm into the novel "do-think" approach. In Ibarra's view, it is through action that we set out to be a leader. She calls it "outsight" principle: We first act, and then our thoughts start to change based on our actions:

> The principle holds that the only way to think like a leader is to first act: to plunge yourself into new projects and activities, interact with very different kinds of people, and experiment with unfamiliar ways of getting things done. Those freshly challenging experiences and their outcomes will transform the habitual actions and thoughts that currently define your limits.
>
> *(2015, p. 5)*

Ibarra et al. (2013) explain the "leadership identity development" framework as follows:

> People become leaders by *internalizing a leadership identity* and *developing a sense of purpose*. Internalizing a sense of oneself as a leader is an iterative process. A person asserts leadership by taking purposeful action—such as convening a meeting to revive a dormant project.
>
> *(p. 62, emphasis added)*

This approach has far-reaching implication for developing women leaders. By taking purposeful actions, they proactively take charge of their own leadership development process. The identity development process focuses on "how people come to see and define themselves as leaders" (Ibarra, 2015, p. 4). It focusses on approaching leadership as a calling informed by a high sense of purpose and contribution. It emphasizes building confidence by proactively enacting stretch goals and assignments and taking risks.

Ibarra (2015) further explains the principle of "outsight" in terms of learning by doing:

> Who you are as a leader is not the starting point on your development journey, but rather the outcome of learning about yourself. This knowledge can only come about when you do new things and work with new and different people. You don't unearth your true self; it emerges from what you do.
>
> *(p. 5)*

In conclusion, Ibarra (2015, p. 121) presents her key *insight* on *outsight*: "Knowing the kind of leader you'd like to become is not the starting point on your development journey, but rather the result of increasing your outsight."

Women Leadership in Higher Education: Moving Forward

> You cannot easily fit women into a structure that is coded as male; you have to change the structure [of power]. That means thinking about power differently. It means decoupling it from public prestige. It means thinking collaboratively about the power of followers not just leaders. It means, above all, thinking of power as an attribute or even a verb ("to power") not as a possession. What I have in mind is an ability to be effective, to make a difference in the world, and the right to be taken seriously, together as much as individually. It is power in that sense that women feel they don't have—and that they want.
>
> *(Beard, 2018, p. 86)*

In this extended quote, Mary Beard rightly contends that we have to rethink the whole power structure, a structure that is primarily coded as male and built on the public prestige. It is based on power as a prized possession and property of the leader. Rethinking of power as a verb and not as a noun. Under this new approach, leaders exercise power by *empowering* the followers. Her approach is focused on excellence and not on competition.

Leadership becomes a shared, distributive exercise. Exercised thus, power becomes a noble enterprise. In this, both men and women can play equal role both as leaders and as followers. This change is more about gender parity rather than being a corrective of gender discrimination. Moving forward, we recommend this excellence-based approach to addressing the barriers to women leadership.

The Best Antidote to Discrimination is Excellence!

In this chapter, the present authors have tried to follow a different tack to understand the barriers to women leadership. Accordingly, our suggested approach to success factors is also somewhat distinctive. We acknowledge that subtle and not-so-subtle barrier exist, as delineated in the literature review section above. We took a cue from the great Roman emperor, Marcus Aurelius, who in his personal notebook entitled, *The Meditations*, wrote: "The impediment to action advances action. What stands in the way becomes the way" (5.20). We believe through personal development and professional excellence women leaders can overcome many of the social and workplace barriers and even turn them into the steppingstones for success. The Chinese ideograph for "crisis" is comprised of two parts: the first part denotes "danger"; the second part signifies "opportunity." That is, we are in danger if we miss the opportunity. What is the supreme opportunity? It is making the future generation of women leaders so competent—personally and professionally—that the barriers and biases become irrelevant! In order to operationalize this new approach, we need new metaphors of resonance, new hymns to sing from.

Metaphors for Barriers

Metaphors for barriers in women leadership abound. They are variously represented as "the glass-ceiling," "the wall," "the maze," and so forth. The labyrinth metaphor was proposed in 2007 as an alternative to the glass ceiling. However, *very few metaphors exist that signify both the barriers and the success factors to overcome those barriers*. In the sections below, as a point of departure, we discuss a new paradigm, albeit metaphor, for addressing the barriers and biases to women leadership in higher education. We also briefly link this discourse to women leaders in higher education in India.

Our approach is based on a simple, though integral, metaphor for growth and development. Leadership growth is *not* unlike the growth of a plant. Just as a plant needs sunlight, air, water, nutrients, temperature, space, and time to flourish, even so all leaders need appropriate factors for their growth and development. In the table below, we present some personal and professional success factors for the development of women leaders. The metaphor of the plant signifies that these factors have a *dual* character: *their presence becomes a catalyst for success whereas their absence becomes a barrier to women leadership*. While we discuss these factors, we also make a brief reference to the Indian context for women in higher education.

Discovering New Metaphors of Resonance for Women Leaders

The Rose that grew from Concrete

Did you hear about the rose that grew
from a crack in the concrete?
Proving nature's law is wrong it

learned to walk without having feet.
Funny it seems, but by keeping its dreams,
it learned to breathe fresh air.
Long live the rose that grew from concrete
when no one else ever cared.

(Shakur, 2009, p. 3)

This autobiographical poem by the American rapper, Tupac Amaru Shakur, uses figurative language to signify reaching our goals in life despite the hardships and conflicts that we face along the way. The rose is a metaphor for Tupac himself and the concrete is a metaphor for the neighborhood (ghetto) he grew up in. The poem conveys the deep message that one can still grow as a person in the most difficult of the circumstances (like a rose growing in some concrete) and not become a victim of one' environment. It is about outgrowing one's limitations, howsoever great. We are also reminded of an expression popularized by the great Vietnamese Zen monk, Thích Nhất Hạnh, the metaphor of lotus in the mud: "Most people are afraid of suffering. But suffering is a kind of mud to help the lotus flower of happiness grow. There can be no lotus flower without the mud" (2014, p. 6).

The underlying symbolic message is highly pertinent to the success of women leaders, who, against significant odds, can rise above these challenges. As stated above, the barriers are very well-documented in the literature. Our goal in this chapter is to present a new perspective that the barriers are on the *outside* and no amount of improvement of the outer will help the cause of women empowerment permanently. We suggest that a better approach needs to focus on the *inside* in making women leaders more competent personally and professionally. It an approach based on women excellence and not on their competition with men. It is about transforming the barriers into stepping-stones, turning the obstacle into the way. Leadership is like growing a plant into a tree. All the factors that contribute in this transformative process—sunshine, air, water, temperature, and so forth—can be approached as barriers or success elements. What stands in the way becomes the way!

Cultivating the Plant of Leadership

As is evident from the above table, we have taken an integral approach to the development of women leadership in higher education. We divide the barriers/success factors into personal and professional domains. Although good leadership is gender-neutral, still women have to put forth greater degree of efforts to accomplish the same task that men do with much lesser efforts. In this regard, the following metaphor is of great relevance: "Backwards and in high heels." At the first sight, this appears to be a misquotation. This quote about the famous dance duo Fred Astaire and Ginger Rogers
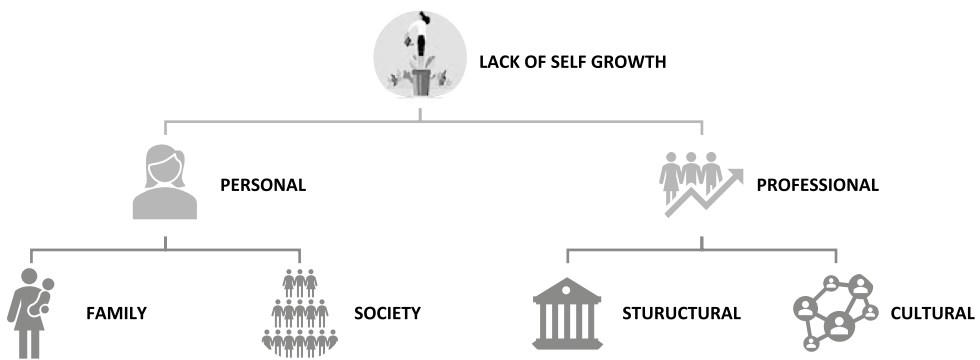
Figure 26.1   Women Leadership: Success Factors

Table 26.1 Women Leadership—Personal and Professional Success Factors

FACTORS	PERSONAL	PROFESSIONAL
SUNLIGHT	• Self- knowledge & Self-awareness.	• Skills & Competencies.
AIR	• Freedom for self-expression.	• Freedom to work and excel.
	• Freedom from subtle barriers	• Freedom of expression.
WATER	• Role transparency in the family	• Transparency at workplace
NUTRIENTS	• Self-care:	• Training, Development, Mentoring opportunities
	• Physical, Psychological, Emotional & Spiritual.	
TEMPRATURE	• Tender, Love & Care.	• Recognition, Respect & Integration.
SPACE	• Distributive responsibility & role equality in the family functions.	• Diversity, Equity & Inclusion
TIME	• Time for self-development	• Time to grow.

Source: Based on authors' ongoing research

appeared as a caption to the syndicated comic strip Frank and Ernest in 1982: "Sure he was great, but don't forget that Ginger Rogers did everything he did . . . backwards and in high heels" (Cited in Ratcliffe, 2014, p. 315). Yes, woman have to work harder to achieve the same results. But they have done it and done it well. It is a matter of women making up their mind and practicing the craft.

Just as sunlight is the most important factor in the growth of a plant, even so, the leadership journey begins with self-awareness and self-knowledge at the personal level. When women invest in themselves in a concerted manner, they are able to grow into effective leaders. The self-knowledge at the personal level translates into skills and competencies at the professional level. In this manner, the lack of sunlight will become a barrier to the growth of women as leaders while its presence will become a success factor to blossom as a leader.

The next nourishing element called air is denoted by freedom for self-expression and attaining freedom from subtle barriers. What are the subtle barriers that limit women's growth as leaders? They are primarily self-doubt and lack of self-confidence. By way of antidote, one of the greatest reminders comes from Williamson's popular poem (often misattributed to Nelson Mandela) in which she writes, "Our deepest fear is not that we are weak. Our deepest fear is that we are powerful beyond measure. It is our light, not our darkness that most frightens us. We ask ourselves, who am I to be brilliant, gorgeous, talented, fabulous?" (Williamson, 1992, p. 165). This can serve as a salutary corrective to the inveterate self-doubt that assail and hold back women leaders from time to time. One of the most enduring ways to overcome self-doubt is through *self-mastery*. The Indian spiritual text, the Bhagavad Gītā, provides a framework for self-mastery in one of the most memorable verses, as follows:

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः॥ ६-५॥

uddharedātmanātmānaṃ nātmānamavasādayet /
ātmaiva hyātmano bandhurātmaiva ripurātmanaḥ // 6.5

One should elevate oneself by oneself, and not lower oneself; for, this Self alone is the friend of oneself, and this Self alone is the enemy of oneself.

The water element in leadership growth is represented by role transparency in the family and at the workplace. There is inequality in domestic obligations for women. They remain disproportion-ally over-burdened with heavy household responsibilities, including taking care of the children and the elderly. This is more markedly prevalent in the case of Indian families. Consequently, women leaders are only able to bring their overworked selves to the workplace. By actively seeking to bring

greater role transparency in the discharge of family obligations, women can better focus on their role as leaders in the workplace.

Another aspect of self-mastery is greater self-care: physical, psychological, emotional, and spiritual, which provides the essential nutrients for cultivating the leadership competencies. In the workplace, this is represented by proactively leveraging various training, development, mentoring opportunities. Here, it is important to realize the importance of women leaders taking charge of their own development and professional growth. It is said that one's salary commensurates with one's investment in oneself. It is also true of one's progression into leadership ranks.

Next comes the supporting environment in the form of tender loving care at the personal level; and recognition, respect, and integration in the workplace. Harassment and violence toward women in public places are rampant. Society has also placed many limitations on women's social interactions that compromises their growth as leaders. Much has been written about accommodation and inclusivity in the workplace. Indeed, we need policies of inclusion to redress the disproportionate imbalance in the workplace. Perhaps what is really needed is not accommodation but integration. Our favorite example in this regard is stairs versus ramps. While constructing ramps next to stairs makes a good accommodation strategy, it still lacks the engaging value of integration. It is said that anything that divides, creates conflict. Since ramps can be used by everyone, why not eliminate stairs altogether? That will be true integration and much more worthy of the spirit of universal inclusion.

The space element symbolizes distributive responsibility and role parity in the family functions and diversity, equity, and inclusion in the workplace. This calls for a greater understanding of the subtle biases that persist in the society and various structural barriers in the workplace. The cultural expectations about women's role in the family need revision in terms of plain fairness and creating a level playing field. We agree that women by nature play the key role as carriers of culture. We also agree that more time will always be needed to do full justice to this role. The society needs to recognize this and make proper accommodations. The recent trend about greater diversity, equity, and inclusion (DEI) is a welcome change and a step in the right direction. If carried out in the right spirit in the workplace, this can go a long way to address the issue of gender discrimination.

And finally, perhaps the most important element as success factor for women leaders, is the time invested for self-development, and the time earmarked for professional growth. Leadership development is a serious matter that requires time on task in a determined manner. In making this time a reality, family, society, and institutions of higher learning must work in tandem if the society is to benefit fully from women's contribution through leadership.

It is also important to realize the integral or Irganic nature of these factors. In one sense, no factor is more important than the other. Sunshine is very important, so are the elements of air and water and rest of the factors. It is the simultaneous presence of all the factors that will ensure, metaphorically speaking, the growth of a plant into a tree.

Concluding Thoughts

> It will take many generations because what we are now talking about is not just increased opportunities for girls and women but about a social revolution with an impact as large as the Industrial Revolution, for we are changing the roles of women and men, so that they are far closer to equal than they have ever been in the history of the world, and that is not easy to do. We have only taken the very first steps of what will be a very long journey.
> —*Bernice Resnick Sandler, speech given at Women Rock: Title IX Academic and Legal Conference at Cleveland State University, March 30, 2007*

As the above quote clearly indicates, there is no quick fix to the issue of gender disparity and discrimination at work. It is a matter that requires understanding, patience, and long-term view. Then there are cultural challenges that women leaders face that are specific to a particular country and society. One type of solution will not work for all. More culture-specific research is needed to arrive at effective means to combat biases and barriers germane to that culture.

From the time immemorial, India has been known as a land of saints and sages, where selfless service is taught as the prime duty of an individual. The Indian women had been immersed in this spirit, dedicating their life for sake of others. During this process of receiving the service and care, the society unfortunately seems to have forgotten the glory of women and started exploiting them. We recognize that the societal issues are deeply rooted in culture and public policy. Addressing these barriers will take generations; however, there is no need to wait for the social and institutional factors to become fully favorable. We need to remain open-minded and ready. We need great role-models in the meantime to inspire a new generation of women leaders who can show us the path moving forward. The time to act is now. *If not now, when? If not us, who?*

Chapter Takeaways

1. Researchers have found that women leaders continue to contribute positively to organizations in a myriad of ways such as improving financial performance, enhancing innovation and collective intelligence. And yet they remain largely underrepresented in leadership positions in the education field.
2. A prodigious body of literature shows that women's path to leadership is fraught with many institutional, personal, and cultural challenges. Addressing these barriers will take generations. However, in the meantime, we need role-models that can show that way moving forward.
3. Over the past several decades, women have made great gains in higher education and are now earning more degrees than men. At the end of the 2020–21 academic year, nearly 60 per cent of all college students were women, according to data from the National Student Clearinghouse (Grothaus, 2021).
4. Despite some gains in the education profession, women remain underrepresented at all levels of leadership. Similarly, in the corporate workforce, despite some very positive progress of late, gender imbalances still exist, particularly at executive levels. As does a very real pay gap.
5. This chapter uses the illustrative language in the form of a plant metaphor to suggest success factors to women leadership. The metaphor of the plant signifies that these factors have a *dual* character: their presence becomes a catalyst for success whereas their absence becomes a barrier to women leadership.

Reflection Questions

1. Why women are still underrepresented in leadership roles, especially in higher education, even though women are now earning more degrees than men?
2. Why women remain largely underrepresented in leadership positions in the education field despite their positive contribution to organizations in a myriad of ways?
3. Why gender imbalances and pay gap continue to exist at the executive level even in the corporate world?
4. Metaphors about barriers to women leadership abound. In your view, which metaphor is the most representative of such barriers? And why?
5. What single change in the society or workplace would you consider to be the most important to achieve maximum gain in developing more women leaders in higher education?

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PART IV

Leading and Managing Effectively During Uncertain, Disruptive Times

27

AN INTEGRATIVE APPROACH TO CHANGE

The Role of Responsible Leadership in Taming Wicked Change Paths

Melanie De Ruiter and Jeroen van der Velden

Introduction

Morais et al. (2020) argue that due to the surge of technological developments and the intensification of globalization, organizations today are confronted with novel challenges brought about by unparalleled changes that are much greater in magnitude. As an example, the Covid-9 pandemic presents different entangled problems (e.g., health issues, economic problems, social and cultural issues, challenges to work processes) and involves a multitude of stakeholders with different perspectives and (conflicts of) interests. It is argued that traditional change models and contemporary strategic-planning processes cannot adequately capture the complexity of such "wicked" problems (e.g., Camillus, 2008; Morais et al., 2020). Such problems cannot simply be solved by defining the issue in a precise manner or breaking the problem down into multiple smaller components (Camillus, 2008). By flattening the issue into a mono-dimensional problem by only focusing on the economic component can have negative consequences for the ultimately required support to guarantee successful interventions. In organizations, this means that when the financial bottom line is considered the core driver in decision-making, social and long-term aspects are insufficiently taken into account. Hence, it is important that business leaders and managers within organizations "take action on their own organization's impacts on society and nature to ensure that decisions and impacts are responsible, ethical and contribute to long-term sustainability rather than the opposites of those tenets" (Waddock, 2020, p. 670).

In this chapter, following Morais et al. (2020) and Waddock et al. (2015), we draw from the notion of wicked problems to identify wicked and benign organizational change issues and propose to consider such changes within a change path (Balogun et al., 2016). We consider the role of one specific type of responsible leadership, integrative responsible leadership (e.g., Maak et al., 2016; Pless et al., 2012), in taming wicked change paths. This type of responsible leadership is considered particularly important for taming wicked change paths because it is focused on the long-term and considers multiple bottom lines, while the other type—instrumental responsible leadership—is driven by the financial bottom-line (Maak et al., 2016). Moreover, in contrast to other leadership approaches, responsible leadership emphasizes relationships with internal *and* external stakeholders (Pless & Maak, 2011; Voegtlin et al., 2012). We extend existing work on responsible leadership by including the notions of convergent and divergent thinking as important foundations for decision-making in handling different types of change within a wicked change path. We consider potential challenges of employing an integrative responsible leadership style in taming wicked change paths and discuss ways in which to address those challenges. We conclude with key lessons and reflection questions.

Framing Organizational Change

Wicked Problems

In the early 1970s, in response to the growing criticism on the use of traditional, rational-technical problem-solving methods to deal with the complexity of social policy planning (e.g., Head & Alford, 2015), Rittel and Webber (1973) coined the terms tame (or benign) and wicked problems (e.g., Bentley, 2019; Head & Alford, 2015). While the former "puzzles" have elements that can be defined and represent issues that can be solved, the latter cannot be clearly defined, has a countless amount of causes, and there is no agreed upon solution or correct answer (e.g., Camillus, 2008; Head & Alford, 2015). Hence, wicked problems cannot be solved but can be "worked on" (Bentley, 2019). Moreover, applying traditional problem-solving and rational approaches to address wicked problems may aggravate the issue by causing unanticipated and unwanted effects (Camillus, 2008). Although the notion of a wicked problem was originally developed in the field of policy research, the concept has been further developed and applied in other fields, including the fields of engineering (e.g., Conklin, 2006; DeGrace & Stahl, 1990) and strategic management (e.g., Camillus, 2008). Considering that change problems are more closely linked to strategic problems than engineering problems, we specifically draw from Camillus' (2008) explanation of wicked strategic problems.

Rittel and Webber (1973) outlined ten characteristics that can be used to assess whether a problem is wicked (for an overview see Camillus, 2008; Head & Alford, 2015; Rittel & Webber, 1973). Building upon this set of characteristics and based on his own experience and analysis of strategic issues, Camillus (2008) argued that when the following five characteristics are present, a strategic problem can be considered wicked. First, a multitude of stakeholders, each with different beliefs and priorities, is involved in the problem. In fact, Camillus (2008) emphasizes the importance of the social context in which wicked problems ensue; problems are considered more wicked when there is more friction between stakeholders. According to Camillus (2008), social complexity makes wicked problems particularly difficult to tame. Second, the problem's causes are complex and intertwined. Third, the problem is difficult to comprehend and alters every time it is addressed. Fourth, the problem is unprecedented. Finally, there is no indication of which answer to the problem is the correct one (Camillus, 2008). Now that the notion of wicked strategic problems has been described, in the next section, this concept is applied to organizational change issues.

Wicked Organizational Change Paths

Based on the accounts of elite interviewees (17 CEOs; 13 (executive) chairpersons), Morais et al. (2020) developed a typology of organizational change problems. According to the authors, organizational change problems can be defined along two dimensions, namely the complexity of the problem (tame or wicked) and the problem source (internal or external). Based on these dimensions, four types of change were identified: transformational-internal tame problems, industry-external tame problems, relational-internal wicked problems and hostile-external wicked problems. Notwithstanding the relevant contributions Morais et al.'s (2020) study makes to the organizational change literature by applying the notion of wicked problems to conceptualize different types of organizational change events, in our view there is an important shortcoming in this approach. First, by identifying four specific types of change, Morais et al. (2020) take a categorical approach to change problems where the possibility of a change path (Balogun et al., 2016) seems to be ignored. Although the identification of change types is not a flawed approach, a specific type of change is not an end goal in itself (cf. Balogun et al., 2016). For example, to achieve a radical change, both benign and wicked changes may be necessary.

Another issue with taking a fragmented approach, in which change problems are merely placed into specific categories, is that the notion of "wicked" problems is likely not adequately applied. Rittel and Webber (1973) proposed that "every wicked problem can be considered a symptom of another problem" (p. 165). Yet, by placing change problems into specific categories or boxes, there is the risk that organizations or leaders may try to "self-contain" such problems, yet wicked problems are intertwined with other problems and therefore by their very nature cannot be self-contained. To illustrate, by describing relational-internal wicked problems as problems caused by corruption or fraud on behalf of the organization, organizations may overlook the problems of which corruption or fraud is a symptom. In Box 1 a description of the fraud case at Volkswagen is presented. It is shown that the fraudulent behavior is not a self-contained wicked problem but a symptom of other problems with which it is entangled. Consequently, drawing from Balogun et al. (2016), we propose that if organizations and organizational leaders had defined the earlier issue of challenging government requirements regarding CO2 emissions and particulate matter within a broader wicked change path rather than employing more traditional problem-solving methods, the organization may have responded in a way that would not have resulted in fraudulent behavior and instead could have given way to a change path enabling faster innovation.

Dieselgate at Volkswagen

In September 2015, the manipulation of the combustion behavior of diesel engines by car manufacturer Volkswagen, later popularly referred to as "Dieselgate," was first mentioned. Years later, Volkswagen experienced reputational damages exemplified by a negative corporate image and decreased trust in the "Made in Germany" brand. Drawing from the typology presented by Morais et al. (2020), this problem would likely be categorized as a relational-internal wicked problem as the predicament the organization finds itself in is caused by the organization's own fraudulent behavior. However, by putting this change into a specific category, one may fail to consider that this issue is a symptom of another, interconnected problem.

Prior to the fraudulent behavior that led to its reputation crisis, Volkswagen was confronted with a competitive car market, wherein market position and low-cost production is key and where government regulations required relatively rapid tightening up of the reduction of CO2 transmissions and particulate matter. This problem seems to have been conceptualized as a "tame problem" for which a goal-oriented solution (continuous innovation of diesel engines) was proposed. However, when the engineers realized that with the progress made toward cleaner diesel engines, they could never meet the requirements in time, they let go of the established solution through continuous innovation. Instead they shifted their focus to achieving the test certificates required by governments on the basis of which the cars would be sold and allowed on the road. As a result, Dieselgate was born: through software adjustments, the cars switched back in an emission-friendly setting as soon as the car was placed on a standardized test bench. It took several years before this misstep became known, but the damage was extensive. The duct thinking of the top and other layers in the organization in this wicked mix of political, institutional, technological and climate requirements led to half-hearted and fraudulent solutions.

To address the issue, in 2016 the new CEO of Volkswagen Matthias Müller stated that in order to survive, the company would "require us—following the serious setback as a result of the diesel issue—to learn from mistakes made, rectify shortcomings and establish a corporate culture that is open, value-driven and rooted in integrity" (BBC News, 2016, para 9). Volkswagen quickly shifted its focus towards the development of electric cars, putting the diesel engine in second place.

Sources: BBC News (2016, June); Teffer (2017).

Taming Wicked Organizational Change Paths

Rittel and Webber (1973) stressed that wicked problems cannot be solved, yet it is possible to tame them (Camillus, 2008). We specifically focus on the role of leadership in addressing wicked organizational change paths. Morais et al. (2020) stressed the importance of employing a collaborative and relational leadership style in addressing what they referred to as internal and external wicked organizational change problems. They define this type of leadership as "a process exercised within a network of relations, contributing to the creation of a new reality and understanding (i.e., of the organization's license to operate, its reputation, its image), co-created with other stakeholders" (Morais et al., 2020, p. 12). The importance of collaboration in taming wicked issues was also highlighted by Camillus (2008) who claimed that one technique to cope with wicked strategic problems is to "involve stakeholders, document opinions, and communicate" (p. 4). Relatedly, Balogun et al. (2016) point to the importance of a relational leadership style for achieving change.

While these scholars provide relevant insights for addressing wicked change problems, we propose that the concept of *responsible leadership* is better suited to address the intricacies of wicked change paths. Although relational leadership moves beyond traditional approaches to leadership (Avolio et al., 2009) in which leadership is often viewed as limited to manager-employee relationships and acknowledges leadership "outside formal reporting relationships" (Uhl-Bien, 2006, p. 660), theory and research on the relational leadership approach (both entity and relational perspectives) is generally confined to organizational boundaries (cf. Uhl-Bien, 2006). Responsible leadership, on the other hand, moves beyond an internal focus and also considers relationships between leaders and external stakeholders (e.g., Voegtlin et al., 2012). We follow Morais et al. (2020) who refer to the importance of collaborating with both internal and external stakeholders when addressing wicked problems, yet we propose to do so through the lens of responsible leadership.

Responsible Leadership

Defining Responsible Leadership

Compared to well-known leadership theories, responsible leadership moves beyond a focus on the interaction between leaders and employees to encompass interactions between leaders and stakeholders (e.g., Voegtlin et al., 2012). Thereby, responsible leadership transcends the predominant *internal* approach to extend leader interactions beyond organizational boundaries to include interactions with both internal *and* external stakeholders (e.g., Miska & Mendenhall, 2018; Voegtlin et al., 2012). Despite clear differences between responsible leadership and existing leadership approaches, in view of the claim that different people have different ideas about what responsible leadership entails (Waldman & Gavin, 2008, p. 328), a uniform definition of responsible leadership is difficult to come by (cf. Maak et al., 2016). To illustrate, based on the results of a qualitative study among 25 top executives, Pless et al. (2012) showed that organizational leaders have different perceptions about which stakeholders they feel accountable to. While some business leaders perceive to be predominantly accountable toward shareholders, others perceive their accountability to forego a sole focus on shareholders to include a broader target group (i.e., internal and external stakeholders). Accordingly, Maak et al. (2016) define responsible leadership as "a relational influence process between leaders and stakeholders geared towards the establishment of accountability in matters pertaining to organizational value creation" (p. 464). To account for the differences in business leaders' scope of responsibility and their degree of perceived accountability toward different stakeholders, drawing from empirical results of Pless et al. (2012), Maak et al. (2016) distinguish between instrumental and integrative responsible leadership. The former refers to organizational leaders who have a core focus on business performance and the financial bottom line. These business leaders are generally

inattentive to issues unrelated to their strategic business focus. Their interactions with stakeholders are limited to those that are key to their business. The latter employs a broader perspective, emphasizing a focus on multiple bottom lines, and takes a proactive approach in interacting with a variety of stakeholders (Maak et al., 2016).

Multi-Echelon Integrative Responsible Leadership and Wicked Change Paths

Existing conceptual and empirical studies on responsible leadership have generally focused on the role of this type of leadership in increasing corporate social performance (e.g., Maak et al., 2016). In the present chapter, we argue that theory and research on responsible leadership also offers valuable insights in the context of wicked change problems and offers valuable knowledge and insights for taming wicked problems beyond existing literature on leadership and change. Responsible leadership scholars have argued that to "do justice to the pluralistic and multifaceted tasks present leaders have to attend to" (Voegtlin et al., 2012, p. 2), a leadership approach such as responsible leadership which moves beyond a micro-level approach is important. Moreover, Maak et al. (2016, p. 486) stress that "the greater the complexity and need to balance conflicting interests and the more profound the societal challenges are, the more important becomes an integrative responsible leadership style." A parallel between the descriptions of environments wherein integrative responsible leadership is particularly useful and the definition of wicked problems can be drawn. That is, as mentioned by Camillus (2008), the social context in which wicked problems (which are problems of great complexity) occur is of great importance, whereby the larger the discrepancies between stakeholders the more wicked the issue. Therefore, in the present chapter, we draw from insights of responsible leadership and integrative responsible leadership in particular to propose how wicked change paths can be tamed.

In taming wicked change paths, we follow others in stressing the importance of ensuring support for and commitment to change throughout different layers in the organization (e.g., Balogun et al., 2016; Heyden et al., 2017). According to Heyden et al. (2017), this goal cannot be achieved by managers in the upper echelons of the organization alone. In fact, Heyden et al. (2020) argue that in radical change initiatives the top and middle management level are co-dependent on each other. Furthermore, in a recent study, by examining different configurations of change roles (i.e., initiators or executors of change), Heyden et al. (2017) found that the interplay between middle managers as initiators of change and top managers as executors of change was particularly important for attaining employee support. The authors also emphasize the strengths and weaknesses at both levels in enacting different change roles. Heyden et al.'s (2017) work provides important insights regarding the roles of top and middle managers in achieving change, yet the study was limited to change *roles* top and middle managers take in planned organizational change. The authors did not consider the type of leadership *behavior* that could be used to enact the change roles. In fact, Heyden et al. (2017) call for more research on "leadership styles and leadership behaviors across echelons" (p. 977) in achieving successful change. In the present chapter, we propose integrative responsible leadership is important in taming wicked change paths. Yet, unlike Morais et al. (2020) we do not limit our attention to CEOs and chairpersons but follow, among others, Heyden et al. (2017) who proclaim a multi-echelon perspective to be crucial for attaining support for change. We specifically focus on responsible leadership because of its link to aspects of the change path that are considered to be wicked.

In existing scholarly work, responsible leadership has predominantly been conceptualized as a concept applicable to the upper echelons of an organization (e.g., Maak et al., 2016; Pless et al., 2012). According to Pless et al. (2012), "it is these upper levels at which issues of responsibility are especially relevant to managerial decision-making" (p. 61). Voegtlin et al. (2012), however, point to the potential of engaging in responsible leadership behavior at lower levels in the organization as well. According to these scholars, hierarchical position plays a role in the degree to which managers

can employ responsible leadership behavior: "in terms of the range of the leaders' authority and their access to resources, the frequency of their interaction with stakeholders, the kind of stakeholder engagement or the scope of their decisions" (p. 13). Yet, despite a suggestion by Pless et al. (2012) to explore distributed or shared responsible leadership between the CEO and other top management team members, an effort to focus on responsible leadership beyond the CEO has hardly been made. In the current chapter, it is proposed that to tame wicked change paths, integrative responsible leadership behavior is an essential leadership style at both the top and middle management layer within organizations, although it may be enacted in a different way. A joint approach, in which top and middle managers each engage in integrative responsible leadership behavior is important for taming wicked change problems.

Next, we explore how several core elements (i.e., approach toward employees; approach toward external stakeholders; decision-making) of integrative responsible leadership outlined by Maak et al. (2016) and Pless et al. (2012) are applicable at the top and middle management level and discuss challenges for employing integrative responsible leadership at these levels.

APPROACH TOWARD EMPLOYEES

As previously described, the social context in which wicked problems ensue make them particularly difficult to tame (e.g., Camillus, 2008). Those who employ an integrative responsible leadership style are focused on attaining long-term value for a range of constituents, both within and external to the organization (Pless et al., 2012). With regard to internal stakeholders (i.e., employees), those who employ an integrative responsible leadership style involve and mobilize employees, through empowering leader behaviors (Maak et al., 2016; Pless et al., 2012). Within the context of wicked change problems, middle managers are considered particularly well-equipped to engage in this type of behavior toward non-managerial employees. Balogun et al. (2016), for example, point to the trust that is placed in middle managers during times of strategic change. In addition, Huy (2001) suggests that the large informal networks that middle managers have built offer them the unique position to communicate to internal stakeholders during change initiatives. Due to their informal networks and the trust placed in them, middle managers can persuade non-managerial employees to change behaviors and work procedures (Balogun et al., 2016). Moreover, Heyden et al. (2017) found that employee support for change is particularly high when changes are initiated by middle managers. Consequently, we propose middle managers are well positioned to involve and engage employees as part of a broader multi-echelon approach to taming wicked problems. An important caveat however is middle managers' lack of formal authority (e.g., Balogun et al., 2016; Rouleau & Balogun, 2011). According to Voegtlin et al. (2012), a manager's ability to employ an integrative responsible leadership style is partly dependent on the range of their authority and the frequency of interaction with stakeholders. Although middle managers interact more frequently with non-managerial employees than top managers and have often built strong relationships with employees (e.g., Huy, 2001), middle managers role in change tasks can be overwhelming and lead to overload (e.g., Balogun, 2003; Balogun et al., 2016). As a result, middle managers face challenges of balancing the different roles and tasks involved in managing change initiatives (Balogun et al., 2016). Moreover, the lack of formal authority forms an important challenge as it may hinder middle managers in persuading others to engage in proactive change behaviors. As indicated by Huy (2001), top managers are less equipped to mobilize non-managerial employees. Nevertheless, top managers are in a position to involve and empower middle managers in change (e.g., Heyden et al., 2017, 2020). Yet, top managers may find this difficult or may fail to listen to or consider changes proposed by middle managers (Huy, 2001). Moreover, Balogun et al. (2016) point out that evidence shows organizations are not always successful in engaging middle managers to be ambassadors of change.

Approach Toward External Stakeholders

As opposed to those who engage in instrumental responsible leadership behavior, those with an integrative style will likely frame or define a wicked problem differently. While those with an instrumental approach are likely to focus on the problem from the perspective of the shareholder, those who employ an integrative approach are likely to frame the problem from a multi-stakeholder perspective (cf. Maak et al., 2016; Pless et al., 2012). Hence, in relation to external stakeholders, managers who engage in integrative responsible leadership behavior focus on all legitimate stakeholders, they take a proactive approach and actively engage in boundary spanning and networking activities (Maak et al., 2016). In taking a proactive approach, Balogun et al. (2016) point to the importance of top managers' ability to "observe what is going on among different stakeholder groups" (p. 174). Although middle managers are less likely to engage in boundary spanning activities with external stakeholders, in some middle management positions (e.g., marketing middle managers), middle managers "operate at a key intersection between the firm and its environment" (Heyden et al., 2020, p. 306), and also "are a main interface between the company and core customers" (Heyden et al., 2020, p. 306), while in other organizations middle managers may confer with stakeholders including unions (Huy, 2001). Hence, it is also key for middle managers, specifically those in positions in which they frequently interact with external stakeholders, to adequately read the organizational context. An important challenge in being able to interact with a variety of (external) stakeholder groups for both top and middle managers is the "need to be versatile enough to adjust their behavior to diverse expectations and social situations in a way that is perceived as genuine, authentic, and sincere" (Maak et al., 2016, p. 481). According to Maak et al. (2016), business leaders who aim to employ an integrative responsible leadership style need to develop skills related to social complexity such as political skills. Moreover, considering the importance of interpersonal skills in conversing with different stakeholders, emotional intelligence is an important skill to adequate employ an integrative responsible leadership style.

DECISION-MAKING

Integrative responsible leaders take an inclusive approach to decision-making: "they show consideration for the interests, needs, and rights of a broad range of legitimate constituencies" (Maak et al., 2016, p. 471). In employing an inclusive approach, integrative responsible leaders aim to develop an approach that is jointly accepted by a range of stakeholders. Considering the social context of wicked change problems, we propose integrative responsible leadership is suitable for taming such issues. In existing work, however, not much detail is provided on what an inclusive decision-making style entails or what skills and competencies are needed. We draw from the concepts *convergent* and *divergent* thinking to explain what competences are important for inclusive decision-making within the context of integrative responsible leadership. Convergent thinking is defined as "a process of focusing on particular ideas, perspectives and ideas within a structured framework or parameters, to achieve a specific business outcome" (Oliver et al., 2013, p. 326), while divergent thinking is defined as "a process of expanding the pool of ideas and incorporating different perspectives and assumptions within a fluid framework or parameters, without directly seeking to address a specific business challenge" (Oliver et al., 2013, p. 326). The latter fits within the framework of wicked change problems, where there is not one solution to the issue (Rittel & Webber, 1973). Moreover, considering the different conflicting perspectives involved in wicked (change) problems (e.g., Camillus, 2008), we propose an approach in which such perspectives are incorporated is well-suited. Moreover, in divergent thinking, the framework is "fluid," which is important in taming wicked problems which alter every time they are addressed (Camillus, 2008).

Although a divergent approach and inclusive decision-making style is argued important for taming wicked change paths, Maak et al. (2016) rightfully point out that leaders who desire to employ

an integrative responsible leadership style may find it very difficult to do so if they lack the *cognitive* and *social/relational* skills and competences needed in highly complex environments characterized by conflicting interests. It is important for managers to be able to employ both convergent and divergent thinking. Moreover, managers need to employ adaptive decision-making and have high degrees of cognitive flexibility to overcome cognitive inertia (Laureiro-Martinez & Brusoni, 2018). According to Laureiro-Martinez and Brusoni (2018), cognitive flexibility refers to "the ability of understanding when to rely on habits versus when to explore new courses of action" (p. 2). Cognitive inertia is defined as "an over-reliance on certain mental models that undermines the organization's ability to notice and adapt to changes" (p. 4). Considering that wicked change problems are unique and previous experience therefore does not help (e.g., Camillus, 2008; Rittel & Webber, 1973), it is important for managers to have high levels of cognitive flexibility and recognize when issues are unique and unpredictable and therefore call for new courses of action inspired and informed by multiple perspectives and viewpoints (Laureiro-Martinez & Brusoni, 2018). In addition, cognitive flexibility is proposed to be an example of a micro-level managerial cognitive capability which forms the basis of an organization's dynamic capabilities (e.g., Helfat & Peteraf, 2015; Laureiro-Martinez & Brusoni, 2018).

Addressing Challenges in Employing an Integrative Responsible Leadership Approach in Wicked Change Paths

Managers who desire to employ an integrative responsible leadership style may find it challenging to tame wicked change paths if they have limited or lack relational skills. Following Maak et al. (2016), we argue that managers who lack emotional intelligence will have a particularly hard time. One way to address this challenge is by including emotional intelligence as part of the recruitment and assessment process for middle managers. However, Huy (2001) has pointed out that middle managers are often promoted from within the organization. Hence, it is important to consider the development of emotional intelligence as a key component of leadership and management development programs. In a recent meta-analytic study, Mattingly and Kraiger (2019) examined to what extent emotional intelligence can be trained. Based on a meta-analytic assessment of data from 58 studies, the authors concluded that emotional intelligence training programs had a significant moderate positive effect on participants' emotional intelligence. Hence, we propose organizations incorporate emotional intelligence training into their leadership development programs. Yet, more knowledge and insights are needed of what the content and format of such a training program would entail (Mattingly & Kraiger, 2019).

We propose that in taming wicked change paths, convergent and divergent thinking are both important. While managers have often been educated or are used to perceive problems as a puzzle for which there is one right solution (cf. Bentley, 2019), we propose that the concept of unlearning as described by Brook et al. (2016) can be particularly relevant for managers to be able to add divergent approaches to their repertoire. Although the notion of unlearning is often associated with discarding or eliminating previous knowledge, Brook et al. (2016) found, in an action learning study among social workers faced with wicked problems, that there are different categories of unlearning, and that the notion of "discarding" is not as straightforward as indicated in previous work. In the first category, existing skills and knowledge were not completely discarded, yet participants set aside existing methods to deal with a problem in favor of a better alternative. The method that was set aside remains "available to the owner to be used in future as part of a widened repertoire" (Brook et al., 2016, p. 378). The process of this type of unlearning is therefore not a simple elimination but instead is a complex process in which individuals assess existing actions and practices as part of creating novel ways to deal with problems (Brook et al., 2016). In line with the findings of Brook et al. (2016), we propose managers can benefit from such unlearning activities as it offers the opportunity to set aside common, rational problem-solving approaches in dealing with wicked change paths (i.e., convergent approach), and opt for more divergent approaches. The question remains, however,

if managers have the cognitive abilities needed for dealing with wicked problems. Based on results of a lab experiment, Laureiro-Martinez and Brusoni (2018) showed that when managers have higher levels of cognitive flexibility, they are more likely to use less-mindful, (semi)-autonomous responses in well-structured tasks, while they are more likely to employ mindful, deliberate decision-making processes in ill-structured tasks. Moreover, cognitive flexibility was positively related to performance. Despite these important findings for managerial decision-making, currently, the question remains whether managerial cognitive flexibility can be developed or further enhanced through management interventions (Laureiro & Brusoni, 2018).

There is an important role for top managers in addressing challenges faced by middle managers. First, considering the importance of middle managers in initiating change (Heyden et al., 2017)—which can be particularly beneficial when framing changes as paths rather than single, contained events—it is important for middle managers to further develop their change initiation skills. Hence, it is important to include idea initiation as part of leadership and management development programs (Heyden et al., 2017). Furthermore, according to Huy (2001), middle managers, due to their unique position toward the operation and both internal (employees) and external (customers) stakeholders, are able to see the big picture, identify challenges and have relevant ideas for dealing with problems and proposing changes. At the same time, Huy (2001) points out that top managers do not always value input by middle managers. Consequently, following Balogun et al. (2016) and Heyden et al. (2020), we propose top managers actively and frequently involve middle managers in taming wicked change paths. Due to their large informal networks in the organization (Huy, 2001), middle managers are capable of voicing different internal stakeholder perspectives, which is important when working on wicked change issues. Moreover, by involving middle managers, they will feel empowered, which likely has a positive trickle-down effect within the organization. Relatedly, to increase middle managers' scope of integrative responsible leadership, top managers could give middle managers more formal authority and decision-making power (Voegtlin et al., 2012). This allows for the initiation of changes which can likely count on more support from internal stakeholders (Heyden et al., 2017). In some middle management positions (e.g., marketing middle managers), middle managers also "are a main interface between the company and core customers" (Heyden et al., 2020, p. 306), while in other organizations middle managers may confer with external stakeholders such as unions (cf. Huy, 2001). By involving middle managers in addressing change problems, some middle managers will not only relay the perspectives of key internal stakeholder groups but also of key external stakeholders. Finally, due to conflicting roles, middle managers may feel hindered in integrative behaviors such as involving and mobilizing employees (Balogun, 2003; Balogun et al., 2016). Top managers stand to benefit from showing middle managers support and acknowledging middle managers' critical role in addressing wicked change issues (e.g., Balogun et al., 2016).

Chapter Takeaways

To conclude, we summarize key lessons for top and middle managers. Moreover, we aim to motivate top and middle managers to consider applying the proposed lessons by reflecting on their answers to five reflection questions.

The first key lesson focuses on how change is viewed. It is important that top and middle managers view change as a path rather than specific contained issues. Benign and wicked changes within a change path take place over time at different levels of aggregation varying from the level of the organizational network, corporate network, business network and at departmental or team level. The consideration of a change path is not new; however, we additionally propose that it is important to be aware of the "wickedness" of the different changes within the change path. In wicked change paths, it is important that top and middle managers are able to distinguish between benign and complex wicked change problems. To address benign problems, managers can use more traditional approaches

such as convergent thinking, yet the solutions must be proposed within the fluctuating framework and parameters of the divergent approaches to the wicked problems within the change path.

The second key lesson is that integrative responsible leadership is essential for dealing with wicked change paths due to its focus on both internal and external stakeholders. We propose a multi-echelon perspective to integrative responsible leadership. The core aspects of integrative responsible leadership are enacted differently at the upper and middle echelons of the organization. Moreover, we propose a conjoint approach in which top and middle managers are aware of the strengths and challenges in employing this style at both levels and in which managers at both levels interact to tame wicked organizational change issues. Considering the very nature of wicked problems—that they cannot be solved—we do not propose integrative responsible leadership as a one-shot solution to wicked problems. Nevertheless, we propose that by employing this type of leadership style, managers may be able to curtail the unwanted and unexpected effects that often follow a traditional approach to addressing wicked problems. Yet, it is important to be aware of the challenges managers face in employing responsible leadership in response to wicked problems. An issue which is discussed in the final key lesson.

The third key lesson emphasizes the importance of being aware of the challenges managers face in addressing wicked change paths. Managers face multiple challenges in identifying benign and wicked issues and in employing an integrative responsible leadership style to tame wicked change paths. It is important that organizations and their leaders are aware of these challenges and offer opportunities to develop and enhance relevant skills such as convergent and divergent thinking. The former is important for addressing benign changes within the change path, while the latter is proposed to be critical for working on wicked issues within the change path. Moreover, organizations and their managers can benefit from interventions aimed at increasing emotional intelligence. In addition to individual characteristics, the interactions between top and middle managers are important as they have shown to be important for garnering organization-wide support for change.

Reflection Questions

1. When faced with change problems, do I consider the difference between issues for which there is a solution (benign issues) and issues for which I cannot present one solution but which I can work on (wicked issues)?
2. When faced with a change problem, do I consider the problem as part of a broader change path?
3. Do I take a critical approach when faced with a wicked problem, or, in other words, am I willing to "unlearn" and set aside previously used practices to address a unique, unprecedented issue in new ways?
4. Do I engage and involve middle managers sufficiently in wicked change problems?
5. Are the leadership and management development programs provided to our managers well equipped to help develop the skills and competences needed to adequately employ an integrative responsible leadership style?

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28
UNDERSTANDING THE POTENTIAL OF LEADERSHIP FOR CHANGE WITH EMPIRICAL WISDOM

Nidhi Kaushal

Introduction

Innovation or change is the adoption of a new practice in the organization (Denning et al., 2010), and it means making an alteration or up-gradation in the services, activities, and ideologies for the betterment of the societal environment. The drivers of the change include external domains like environment, marketplace requirements for success, and organizational imperatives, while the internal domains are culture imperatives, leader and employee's behavior, and their mindset (Anderson & Anderson, 2002). Leadership enables the leader to productively implement the change in the organization to improve the performance and versatility of the employees and to develop a zeal of commitment among them to make their organization a talent magnet (Holbeche, 2010). The roots of Leadership discipline lie in Eastern and Western traditions, both spiritual as well as secular, and these traditions have also observed a transformation in norms, customs, policies, people, and civilizations in the changing environment (Senge, 2010), as nothing is static in the world and remains the same for all the times (Sharma, 2004). The entire *Kshetram*, which is *Drisya*, is subject to constant change (Svāmi, 1980, p. 799). In addition to other creative works of literature, to know the existence and context of change in humanity, the ancient text like the Śrīmad Bhagavad Gītā has also signified the concept of change and its universality in verse 10 of the 9th chapter.

> mayādhyakṣheṇa prakṛitiḥ sūyate sa–charācharam
> hetunānena kaunteya jagad viparivartate
>
> *[9.10]*

O Kaunteya, by me as a supervisor, *Prakriti* produces the moving and unmoving. Because of this, the world resolves. It means that the Lord only acts as a supervisor who is personally not affected, but it is essential to activate the engine of life (Nath, 1998, p. 369). Similarly, a leader act as a change agent in the organization to make it fruitful and developing. The change leadership approach also includes the analysis and utilization of the business–related environmental factors and resources for strengthening team–building by asserting the sustainable developments in the organization (Wallin, 2010). The mechanism of Change is always a core aspect for any organization to become compatible in terms of technology, resources, innovations, and trends (Martin, 2006).

The capacity to change is generally present in leadership, but a leader has to constantly strive for change due to changing the working context and policies in the organization. Accordingly,

leadership-based folktales can play a powerful role in understanding the process of change that presents the thought of leadership distinctively and help to understand the purpose of change. A leader has an important role in the process of change at the organizational level because he executes and implements every possible effort and strategy, respectively, to drive his group of people toward the ultimate goal of the organization and their development as well. Sometimes even after following a certain working procedure (which has always been successful), it becomes difficult to follow the same mode of functioning, and a transformation becomes essential in the prevailing situations of the group, whether it includes changing the methodology or improvement of employees at the individual level. This changing phase examines a leader's intellectual strength, expertise, ethical understanding, passion, intense character, and noble virtuousness because a change by excellent guidance gives effective and fruitful results that reinforce the definition of leadership. This chapter has three notable main points that define the charisma of a leader for monism of change through the perspective of folktales such that: (1) The Manifestation of Change-Leadership and its Characteristics; (2) The Influential Role of Folktales toward Intellectual Conduct; (3) Recognizing the Context of Innovative Change in Organizational Development.

Literature Review

Change management is not a matter of simply following steps (Hiatt & Creasey, 2003), and change has a contextual place in the organization (Smith & Graetz, 2011). A leader always acts as a change agent to bring the organization to a position of a sustainable competitive advantage (Zurn & Mulligan, 2017). The heart of the transformational leadership approach considers the authenticity of humans for being led in the field of spiritual discipline (Heuser & Shawchuck, 2010). Task forces, work streams, and management organizations are the most common vehicles used to drive significant change efforts (Kotter, 2012). Organizational change is also possible even in exceptional circumstances through intuitive judgment (Anderson & Anderson, 2010).

Change leadership includes strategic planning to make the most of the moment (Wallin, 2010). Mentoring or instructing is a process of engagement, and learning is its fundamental purpose (Marquardt & Loan, 2006). Organizational development has emerged from applied social psychology and education and learning for a grown person in the early 1960s as a process for helping organizations solve problems and more fully realize their potential (Adams, 2005). The real strength of any organization is not derived from a monolithic and dictatorial system of management but from the management of a multiplicity of useful and valuable perspectives (Axelrod, 2008). Leadership is a universal phenomenon in individuals (Bass, 2007), and institutionalizing a leadership-centered culture is the ultimate act of leadership (Kotter, 2007). Leaders should be open to learning, from people's insight and effortful working, at every level (Stephan & Pace, 2002).

The literature about leadership focuses almost on functional competencies (Barna, 1998). Literary scholars have observed that in the various cultural traditions of the world, the elders have used parables and fables to convey the wisdom of the ages to their children (Sharma, 2003). The leadership of the change effort has involved engagement and collective effort, with accountability distributed throughout the organization (Ready, 2016). All organizations must be capable of change (Drucker & Maciariello, 2004), and a leader is a change agent in the organization who aligns a group of people toward a common vision in goal achievement during a changed leadership strategy (Bhattacharjee, 2011). The literature of folklore has different categories of traditional narratives, and it has a universal identity that contains common folktales for basic and complex societies alike (Yang, 2011). Folklore is developed as a way of recognizing human values and offers seemingly sensible solutions, and this analysis by academics has contributed to the credibility and popularity of folklore in the management literature (Armstrong, 1996). The folk story has comprised of local literature like myth or legend expressing the social and cultural aspects (Basri, 2017). Belief is the thermostat that regulates what people accomplish in life (Schwartz, 2014). Change is natural and constant in social traditions (Sharma, 2004).

The Manifestation of Change-Leadership and Its Characteristics

The power of change has embedded in the leadership that reflects a leader's all-encompassing spirit and his extrovert talent through his procedures of strategy implementation. Leadership is a set of processes that enable organizations to harmonize with changing circumstances (Kotter, 2012). A leader is a goal-driven person who mobilizes and influences team members that willingly follow him (Barna, 1998). Change is the function of leadership (Kotter, 2007), and a thoughtful leader is a continuous reviewer and observer who share every transformation sincerely in the group (Wallin, 2010). Morally true leaders who have consistency between their words and deeds are always enthusiastic about the well-being and sustainability of the employees (Gardner, 2013). They fulfil human resources' conventional responsibilities ethically to advance their organization's fortune (Holbeche, 2010). Managing change is very important, and only leadership has the power to emphasize and stimulate employees' behavior significantly toward the organization's culture (Kotter, 2012).

The concept of Change Management has grown tremendously over the past decades (Kotter, 2012). A change agent is a person who attempts to change some aspect of an organization or an environment (Rothwell et al., 2009) and often endeavors to accelerate the innovation-decision process for individuals in the social system (Rogers, 2003). Change leaders should encourage their followers by the examples of appealing statements of pioneers with their real-world initiatives for strengthening the engagement in the organization (Ready, 2016). The relevant models like ADKAR (Hiatt & Creasey, 2003) and PERMA (Seligman, 2011)—which have been based on the framework of change management and leadership, respecti—vely—have a significant aspect in understanding vital factors of the change and its effects in the organization. The elements of the ADKAR model have based on people-aspect of change management, such that awareness, desire, knowledge, ability, and reinforcement define the natural order of change experienced by a person during the management practices in the organization (Hiatt, 2006), while the five elements of PERMA model have based on the well-being theory, such that positive emotion, engagement, meaning, positive relationships and accomplishment (Seligman, 2011).

Leadership is an art of significant employability of practical wisdom, and these models have presented the nature of change caused by various factors, and they address the distinguished characteristics of a leader to implement and establish the change in the organization. All the relevant features have described below, respectively. PERMA Model: To lead the way with a positive attitude; to cultivate the mind through concentration; to reconcile with coordination; to establish the predominance in the meantime; to realize the purpose conclusively, and ADKAR Model: To execute the task with vigilance; to move with perseverance; to take ethical decision with wisdom; to disseminate the tasks on merit; to establish transformation decisively. The composition of the folktale, which has based on the leadership theme, is helpful to individuals in gaining self-knowledge through the experiences of the leader (Nonaka & Takeuchi, 2011). An example of the leadership approach and tactics used by a leader to change the problematic circumstances is given in a folktale below:

Once a hunter was hunting in the forest, and he had a long gun and cartridge on his shoulder. There was a big mountain in front of him with a pit several feet deep and a thin pathway used to go from the middle of the mountain to the other side of the ravine. There were wild plums on the other side, and he knew that bears must have gone to eat plums. He saw a little bear going on the trail from this cross to another, and if he shot, the bear would fall into the pit and no benefit, so he stood silently.

He saw through the telescope that another big bear was coming from that side on the same footpath. Both would fight and fall into the pit, he murmured, because the path was so thin that it was not possible to return from it, or two could not move together. He began to observe them closely. He thought that now no way had left except to wait because if he shot the one, the other would be shocked and fall into the pit. But suddenly, at that time, both bears came face to face, debated in their language, and their fight stopped within five minutes.

The hunter saw that the big bear sat quietly, and the small one climbed over him and got ahead, then he stood up. He analyzed that these wild animals are very intelligent and brave, while humans give up easily during difficulties instead of facing the situation. Consequently, his perspective on life changed emotionally, and he returned without firing and gave up hunting forever (Goyanka, 1960).

As in the given folktale, the bear has not only employed his courage and wisdom to save his life from danger but also managed to change and control the existed terrible conditions. This story is a decent example of a clever leader and signifies the constituents of the PERMA modal because a leader who has a positive emotional advantage of *Veer-Rasa* (bravery), and an excellent mix of powers like shrewdness, patience, and consideration, can transform the complex situations to fruitful and favorable. Courage and prudence are two main aspects of an effortful action that demonstrate the ability and personal strength of the leader. Change is not a sudden process, but it examines the power of his inner qualities with time and determines their idiosyncrasy. His struggle for change has always been respected, including handling and controlling the difficulties, intelligently raising the spirits of others, and giving them the right guidelines.

Leaders understand the significance of vision, the value of honesty, the power of communication, and the spirit of confidence while experimenting with innovative ideas and taking risks (Fogg, 1994). Courage is the spirit that urges the leader to combat the crisis with confidence and resolution for a change (Sperry, 1940), and shrewdness is the tact of transforming the unpleasant situation into a reliable one and reducing the risk cleverly. Prudence portrays the essence of individual qualities, while patience and a sensible attitude signify his power of wisdom. These significant traits of courage, prudence, shrewdness, patience, and emotional intelligence act like constituents of change-leadership and characterize the leader's aptitude in the organization's change process.

The Influential Role of Folktales toward Intellectual Conduct

Inspiring proverbs or sayings have a natural inheritance capacity for change and have a positive effect on the human psyche as well. Their significant lessons on motivation have an influential role in changing the inner and outer personalities of people and are helpful in bringing change at the individual as well as societal level. Folklore identifies culture through oral narratives and tales and has a worthful reflection on the leadership and understanding the potential for change through it (Rayner, 2008). It has developed as a way of recognizing human values and offers seemingly sensible solutions, and this analysis by academics has contributed to the credibility and popularity of the folklore in the management literature (Armstrong, 1996). The field of folk leadership is dynamic in context with its complex engagement to identify wisdom from scripture, fables, and mythology (Heuser & Shawchuck, 2010). Purposeful stories have maintained a significant place through generations about competencies, ambitions, shortcomings, rights and privileges, and duties and obligations of leaders (Bass, 2007).

Folktales signify the common characteristics of individuals that can enrich their profile to become thoughtful and prudent leaders (Bennis & Thomas, 2007). Change through folklore is possible because the observation of tales cultivates a connection between the mind and soul of people and is helpful in identifying some set of excellent prescriptions for management success through analysis (Stephan & Pace, 2002). Folktale or folklore has an influential and long-lasting effect because it represents concepts through a uniquely understandable approach to the people of an enterprise (Heifetz et al., 2009). An ancient Indian folktale describing the concept of "Leadership for Change" is given below:

> In ancient times, on the mountain named Mandra, there dwelt a lion Durdanta by name, who always used to slaughter the beasts. One day, all the animals assembled and presented their ideas to him to get rid of this problem. They said that they would send one beast

every day for his food, and fortunately, the lion accepted their request. Thenceforth, he ate one animal that was offered to him by other beasts.

Now one day, the turn comes on an aged hare. He thought that if he would have to die, why he should appease the lion, so he went slowly. But the lion got oppressed by hunger and became angry. The hare replied that he was not guilty because he was seized by another lion forcibly on the way. After pledged his words that he would return to him, he came here.

Durdanta asked him passionately to show him that villain. Then the hare took him at the deep well. He pretended to call loudly another lion at the well and showed his reflection in the water of the well. Thereupon, the lion sprang upon his reflection with rage and lost his life. Therefore with talent, strength, wisdom, and witty character, a leader can change the present circumstances to make them positive and comfortable for everyone.

(See Pandit, 1967)

This folktale insists on being a leader's judiciousness and penetration to make a shift in the long-standing beliefs and policies. The hare not only saved his life with his cleverness and intellectual strength but also protected the life of all other animals. This is an invaluable quality of a leader that he can change the inextricable conditions or undesirable prevailing customs with the strength of his prudence skills. Every rule has a meaning, status, and concept, which has been conceived to control, manage, improve, and transform the situation or people. It should always be beneficial but not as a perforce or helplessness because it creates a negative impact, and if it converts into a troublesome state, then it is inevitable to make the transformation for personal and social benefits and harmony. In the change-leadership approach, a leader's judiciousness has a vital role in planning, organizing, leading, directing, and controlling while analyzing the events very deeply and closely through penetrating makes him a good leader and reflects his aptitude for transformation. Because a wise person can use his intelligence to face distressing situations, beat them for a pleasant transformation, and glorify his leadership in the organizational culture.

Intellectual conduct is the profound virtue of the leader's personality and reflects a portlier demeanor and a stately gait, and his merits are always highlighted (Lytton, 1875). It shows the integrity of his rationality, which also confers the decisive power as his best characteristic of him. The wise behavior in leadership signifies the aspects of active management and also the Laissez-faire leadership style in the sense that the leader takes control of the situation instead of the situation controlling the leader (Dóci et al., 2015). This sense helps him to change situations through the change-leadership approach excellently and specifically. Pratch and Jacobowitz (1997) observe that a leader must be able to change the unpredictable flow of events and the direction of that flow, to advance the growth and well-being of the employees, groups, and organizations. This is the foremost aspect of change implementation in the organization through intelligence practices in which a leader works efficiently by being aware, effective, and determined.

Recognizing the Context of Innovative Change in Organizational Development

Changes in circumstances and things are inevitable over time because the mechanism of transformation is spontaneous in nature, and it is an ongoing process for the proper development of the organization, which makes it effective and productive in every way. Burke and Bradford (2005) find that organizational development has regarded as a kind of planned change that focuses on all levels of an organization because they mimic natural biological systems (Zurn & Mulligan, 2017). The goal of an organization is to create the purpose of the organization (Balasubramanian, 2007), and the process of organizational change is like a series of different phases for the future development of

transformation (Phillips, 1983). Developing and innovative thinking help individuals set a goal for the future. It is the art of making organizational operations successful (Tohidi & Jabbari, 2012). The ultimate goal of innovation is to drive the vision of leaders for developing values with creative ideas (Reddy, 2014). It exercises an influence on business models by shaping a discourse of alleviating deprivation (Currie-Alder, 2016).

Development change means improving the organization's existing business operations, and transitional change involves replacing the old state with a designed new state of functioning, whereas transformational change includes the significant factor in human dynamics and the essential role that mindset, behavior, and cultural change play in organizational success (Anderson & Anderson, 2010). Innovation is an effective strategy to maintain the thriving performance and goodwill of the organization by transforming cultural norms and practices. A legendary Indian fable that defines the benefits of "change for organizational development" has given below:

There lived a farmer named Durgadas in North India. He was a rich farmer but was a very lazy person, and neither did he go to see his fields nor the barn. He did not look after his cattle and household items and used to leave all the work to the servants. Due to his laziness and mismanagement, the arrangement of his house deteriorated, and he suffered a huge loss in agriculture. He did not even get any good profit from the cow's milk.

One day his friend Harishchandra came to his house and saw his miserable condition. He realized that he would not change his nature by explaining, so he told him that he knew a simple solution to his well-being to solve his poverty and trouble. After listening to her, he agreed to act according to her suggestion.

He replied, "Even before all the birds wake up, a white swan living on the *Manasarovar* (a holy lake) comes to the earth and returns in the afternoon." Nobody knows when he will come, but whoever sees him, he never lacks anything. Durgadas agreed to see that swan.

The next day, he woke up early and went to the barn in search of the swan. Incidentally, he saw a man lifting wheat from his pile to put it in another pile. Seeing the farmer, he was ashamed and apologized. Then he went to the cowshed and found his servant was milking cow's milk and pouring it into his wife's vessel. He scolded him, and that caretaker also apologized.

In search of the white swan, he started waking up early in the morning and roaming around daily. Now, his servants started working honestly, and stealing of the items also stopped. Previously, he was a patient, but his health also recovered. He started getting an abundance of the crop on the farm, from which he used to get little food grains earlier, and milk from the cowshed also started coming in a very high amount. After some time, Harishchandra came to his house again. Durgadas told his friend that he had not seen the white swan yet, but he benefited a lot from his search.

He laughed and said, "Working hard is the white swan." The wings of labor are always bright. A person who does not work, and leaves his work to the servants, bears the loss, and a person who works hard, monitors, and takes care of the servants, gets wealth, respect, and prosperity in life (Poddhar, 1950).

This fable explains the importance of change in prevailing traditional business practices of an organization, with an innovative approach and the advancement of new technology by an entrepreneur, during a competitive business environment, for increasing his earnings. It reflects the business acumen of an intelligent leader and has an interesting and inspiring lesson about significant strategical changes in the organization. Certain identical methods of functioning also become deranged over time due to the changing environment and competition, which require modification, development, and implementation of the new business strategies. A wise leader can change the dwindling and woeful situation of the state with his sensible attitude and cleverness. Therefore, transformation is necessary, especially where people can make life chores interesting by changing their regular activities.

Development is a learning process that has been achieved by actions through enhancing the capacity of functioning for well-being. It provides a favorable environment for the growth of given factors collectively (McGranahan, 1972), and demands a strong cognition, which includes acquiring information, representing, and transforming as knowledge for the application in the transformation process (Louw et al., 1998). It has been shaped by various individuals and social influences, and conditioning (Kraft, 1992). Motivation is the criteria that impel innovation and entrepreneurship (Hoyos, 2010), and innovative knowledge means an understanding of the best methodology and business models, and its implementation is the most important component for the long-term growth of the organization (Ionescu & Dumitru, 2015). So, leaders should motivate workers to develop new ideas and effectively use the potential of their knowledge in the organization for practical realization (Hana, 2013).

Change through Innovation is not a mirage or myth (Canducci, 2015) but requires strong determination, willingness, and conscientiousness. It has always been valued and positioned as an example of success for others. It is the process that ensures a prospective future and vast scope for progress. Establishing innovative ideas and concepts in the modus operandi of work for business growth shows the culmination of the wisdom of a leader because the tact of diverse functioning maintains the organization's clients and creates new possibilities for trading. It becomes necessary to explore and implement and adopt new practices with the changing times to gain a competitive advantage, and the transformation should be beneficial rather than suppress or exterminate the roots of the ancient system of business practices. Because the transformation process is constant, the actions which seem to be fruitful now may not be effective later on, or vice versa. So it is advisable to accompany the traditional and old practices with new business orientations and make amendments synergically but not for dissemination.

People keep on changing their attitude and working system according to the changing environment. Sometimes they work with their true character, while in the competitive times, they act against their nature for the benefits, and this changing perspective demands an insightful aptitude and skill of leaders to balance authenticity and appropriateness. The candid approach of a leader to his group responsibilities and his extroverted and quick-witted features are valuable for working with a leading purpose and reflected in the changing context of the organizational environment. The act of executing leadership has varied effects and results, so in the strategy of change-leadership, there must constantly require unique and different approaches to motivate the followers. An individual should learn to respect the employees, and create a sense of belonging and togetherness with them, to become a good and wise leader. Relativeness to humanity and a fruitful purpose is the true meaning of significant life.

Conclusion

A leader can develop his integral charisma by working with credibility, commitment, and courage in the organization. The works of fiction or legends have significantly influenced the process of transformation in humans, analyzed their strength of belief, ethics, and positive psychology, and established a connection between primordial and existing leadership practices. They have conferred a great contribution to examining the best strategies of leaders to foster and execute the new policies in the changing organizational environment. Folktales based on the accreditation of wise leadership can prove to be competent to recognize the potential inherent in a leader and reflect an additional prospect of learning the mechanism of change. A rational mindset and intellectual virtues have valuable aspects while categorizing the character of a change leader. Accordingly, ancient as well as common tales proves to be beneficial to identify the perspective of change with their unique approach of wisdom, which has also enriched the principles of leadership further.

Chapter Takeaways

- A leader's virtues have a vital role in establishing his identity in the organization through an approach to change.
- Folktales are generally linked with leadership because the quality to bring change is inherent in them and identified and learned through the roles of related leading characters.
- The ability to incorporate the new business policies with the traditional system of working for the benefit of trade and organization exhibits the rationality of an entrepreneur.

Reflection Questions

1. What are the distinguishing features of a leader to be able to make a change in the organization?
2. How can the perspective of change be understood through folktales?
3. Why the change in the organizational strategy is essential, and how a leader makes it fruitful for employees' well-being?

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29

INSIGHTS FROM STATE-OWNED ENTERPRISES TRANSITIONING TO THE MARKET MODE

Lessons for Organizational Transformations

Timo J. Santalainen and Ram B. Baliga

Introduction

Organizational transformations can be either vision-driven or environmentally induced. Though visionary transformations are occasionally birthed inside an organization, the majority of organizational transformations are environmentally induced. A prime example of a vision-driven transformation is that of Amazon.com which sought to become the world's biggest retailer following its initial success as an online book seller. Despite substantial criticism and financial pressures caused by this attempt, Bezos persisted with his vision and was ultimately successful (Stone, 2021). Examples of environment-induced transformation efforts include, among others, the response of traditional publishers to digitization (Bughin & Zeebroeck, 2017) and auto-manufacturers to climate change (Automotive World, 2020). A more recent example of environmentally induced transformation—geopolitical in this case—is that of British firms responding to Brexit (Jones & Riddell, 2021). Transformational challenges that are triggered by developments in the institutional environment are among the most challenging ones to cope with (DiMaggio, 1988; Aksom & Tymchenko, 2020).

Even though most organizational transformations tend to be strategic, they can be operational too. An example of a strategic transformation that is currently in process is that of GM which has made the strategic decision to be all-electric by 2035. To this end they have created a revolutionary *Ultium Platform* engineered for range, power and flexibility to charge fast, run long and fit every type of vehicle. To complement its product and manufacturing changes, GM is encouraging its dealers to invest resources for selling and servicing electric vehicles; those unable, or unwilling to do so, are being incentivized to shutter their operat ions (*www.gm.com/electric-vehicles.html).*

An example of operational transformation is the change in auto manufacturers' supply chains following the Fukushima tsunami and, more recently, the global Covid pandemic. In order to make their supply chains more resilient, auto manufacturers are moving away from their hyper- efficient, Just-in-Time supply chains; they are increasing buffer inventory, broadening their supplier base and, in some cases, even reverting to vertical integration (McLain, 2021).

For purposes of classification, we will consider a transformation as strategic or operational based on the initial driver. Even though we have presented strategic and operational transformations as distinct entities this is not strictly true, particularly in the case of large-scale transformations. In these instances, strategic transformations cannot be sustained without some degree of operational transformation; likewise, major operational transformations will have an impact on subsequent firm strategy.

Given that many of the transformations are environment-induced, it behooves us to take a closer look at the environment confronting business organizations today. Both the business and institutional environments have changed dramatically over the last couple of decades. They have become significantly more volatile, uncertain, complex and ambiguous. The acronym *VUCA* is often used to refer to this environment (Hicks & Townsend, 2002; Johansen, 2007). *Volatility* refers to situations where change is frequent and increasingly unpredictable. While the root causes of volatility are often understood or can be understood the frequency and unpredictability of duration create problems for decision makers. *Uncertainty* refers to lack of information/knowledge regarding what will happen, the range of events that could materialize, and their potential impact. This uncertainty is sometimes referred to as Knightian risk (Knight, 1921). Such uncertainty is different from "risk" wherein we can accurately ascertain the odds though we do not know the outcome of a particular situation. Compounding this are recent increases in Black Swan events—events that cannot be predicted in advance but have severe consequences when they do occur (Taleb, 2010). *Complexity* is generated by interconnections, often convoluted, across different elements of a system. *Ambiguity* refers to lack of knowledge regarding the basic rules of the game Several frameworks have been developed to help managers understand and deal with evolving environments or the contexts in which organizations function.

The Cynefin framework (Snowden, 2005) categorizes the contexts facing decision-makers as simple, complicated, complex, chaotic, and disordered and suggests appropriate strategies to deal with the same: In simple environments, decision-making and execution are relatively easy and straightforward. Decision makers can be reasonably sure that attempted transformations would follow the charted path and outcomes would be in line with those anticipated at the time of the decision. As one moves from the simple to the complex and then to the chaotic, cause-effect relationships become difficult to discern and in the chaotic context well-nigh impossible. Complex systems—like markets, ecosystems and corporate cultures—cannot be "taken apart to see how they work "as any action on any one element may change the situation in unpredictable ways; cause and effect can only be deduced in retrospect (Doz et al., 2017).

The complex interdependencies between the various VUCA elements and the multiplicity of stakeholders suggest that today's decision makers often find themselves in the complex-chaotic context. Consequently, decisions pertaining to transformation often lead to unanticipated outcomes requiring frequent reassessment (Rittel & Weber, 1973). Additionally, outcomes emerge from the fluid interdependencies between decisions and their rapidly changing context. Given the fluidity, lack of clarity and uncertainties encountered, managers are reluctant to abandon *business-as-usual*. They adopt a "wait and see" approach hoping that things will settle down obviating the need for difficult decisions. As this rarely happens, pressure builds and it is only when it becomes intense that managers consider transformation. This phenomenon is illustrated by the many British firms who found themselves unprepared for Brexit despite being aware of it for more than a year. They embarked on transforming their strategies and operational models to align with the new rules of trade only at the last minute (Ash & Stamp, 2020).

> The purpose of this chapter is to identify and explore issues in large scale organizational transformations in the face of substantial changes in their business and institutional environments.

State-owned firms in Estonia and India seeking to transform themselves to compete in free markets, following broad changes in their environment, were the initial focus of the study (Baliga & Santalainen, 2006). We followed this up with an in-depth study of a cooperative in Finland, the S-Group, seeking to transform itself to ensure its competitiveness and viability.

Data

We gathered data in three stages. In the first-stage data was collected in Estonia during the first half of 1990s from large state-owned enterprises (SOEs) moving toward competing in free markets after the demise of the USSR and Estonia's declaration of its independence. Data was obtained from Eesti Gaas (gas distribution), Eesti Energia (power utility), and Eesti Telefon (telecommunications). We pursued our investigation inductively relying on a qualitative-interpretive approach with intent to build an emergent theory from a perspective that gave voice to the interpretations of those going through the experience (Van Maanen, 1979).

Estonia embarked on a rapid privatization process. Small and medium sized enterprises were privatized first in order to give credibility to the transformation process and pave the way for the larger SOEs. Though the privatization of small and medium enterprises had proceeded relatively smoothly, there was genuine concern that there would be resistance from the stakeholders of these larger SOEs. Personnel in charge of privatization also feared that such resistance would scare away potential foreign investors who were critical to the privatization and transformational efforts.

While cognitively recognizing the importance of being market oriented, organizational members found it difficult to accept this reorientation in practice given their non-customer orientation legacy. Manager-technocrats, who had possessed substantial power and influence in the statist era, were fearful of losing their power and influence to the "marketers"; they voiced considerable doubt about the value of adopting a customer orientation and abandoning their heritage. Their doubts were bought into by other organizational members who, lacking marketing competencies, started pushing back against moving toward the market mode. It quickly became apparent that many organizational members were facing *identity-ambiguity* (Clarke, 1994) in transition.

It soon became evident that if this resistance could not be overcome there was little likelihood of the transformation succeeding. Fortuitously, the hand of senior managers driving the transformation was strengthened when customers, no longer bound to an indifferent bureaucratic entity, started placing increasing demands for better service and more transparent pricing. As these demands grew it became difficult for the resisters to maintain their opposition to market reform. Resistance further diminished when vocal opponents to market-oriented transformation were laid off and younger, lower-cost personnel with marketing competencies from other sectors were hired as catalysts and internal change agents. In order to gain efficiencies of scale, the larger SOEs became more centralized and also started adopting internal systems and processes to reinforce customer orientation. Following these transformative changes, Eesti Gaas, Eesti Telecom and Eesti Energia were able to attract needed minority foreign investors. The anticipated full privatization, however, did not take place owing to a change in the institutional environment, that is, Estonia's accession to the EU. This confirmed our suspicions that the transformation was primarily driven by the desire to meet conditions set up by the European Union (EU) to gain accession. Gaining accession to the EU was seen as critical to prevent Estonia from being dragged back into the Russian ambit.

Following this, to broaden our understanding of the transformation process, in the second stage we examined transformational efforts of Indian SOEs in response to the Indian government's effort to shift the economy from a centrally planned, socialist one toward a free-market one. India was the first developing country to articulate a post-colonial development strategy based on the Soviet model of central planning. Liberalization of the economy and the divestiture of SOEs were seen as critical steps for "righting" the economy. Opposition to free-market reforms was almost instantaneous and came from a multitude of stakeholders: business leaders, organized labor, farmers and the intelligentsia. The business leaders were particularly fearful that their "less-than- optimally-sized plants," that is, plants that were established during the "central planning and licensing" era would be non-competitive against global multinationals or newly set up greenfield plants. State governments

who had been adversely affected by small-scale privatizations in the past also started banding together to oppose further privatization and divestment of SOEs.

The overall result was that privatization proceeded in fits and starts as there was no superordinate goal such as Estonia's "gaining accession to the EU" driving the transformation.

Emergence of the Parastatal

An analysis of Estonian and Indian data helped us identify four major challenges confronting SOEs as they sought to transform from statist/public mode of function to functioning in free markets (Baliga & Santalainen, 2006). These were:

1. *Strategy reorientation*—becoming more consumer-centric and staking out a valuable position in the emerging competitive environment,
2. *Reorientation in resource acquisition*—embarking on a process of generating resources from the open market rather than relying on governments or governmental agencies for their funding,
3. *Workforce rationalization and reorientation*—rightsizing the organization and ensuring that organizational members developed competencies appropriate for competing in free markets and
4. *Organizational architecture/configuration reorientation*—creating organizational structures, systems and processes that fostered agility and resilience necessary for competing in free markets.

A fine-grained assessment of the dynamics of transformation enabled us to spot a phase—labeled *the parastatal*, in which the organization undergoing transformation oscillates between the statist and free market mode. In this parastatal *phase* the organization is in a state of dynamic equilibrium under the influence of statist and free market forces (see Figure 29.1).

As can be seen from Figure 29.1, SOEs in the parastatal phase *straddle two different organizational logics*: the statist one and the market-oriented one. We surmised, initially, that the parastatal phase would exist till *tipping* occurred. In the case of SOEs studied, tipping toward the market mode was anticipated as it would signal successful transformation.
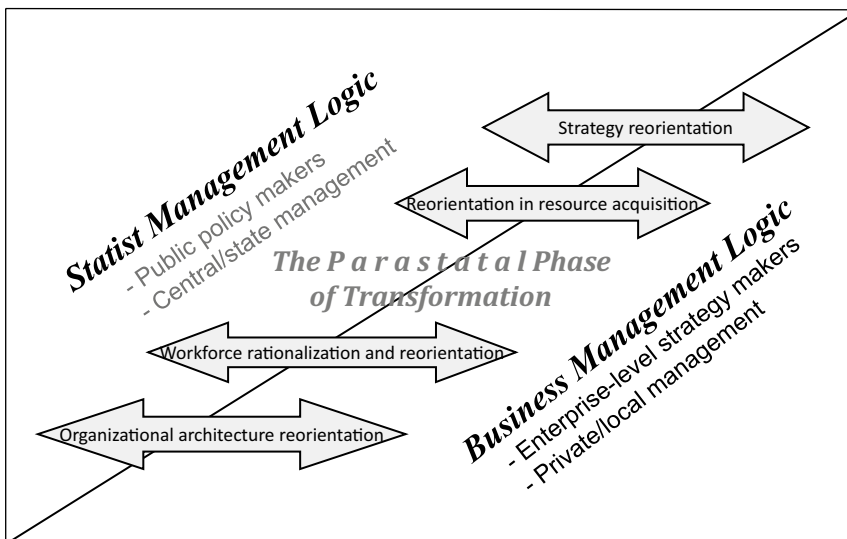
Figure 29.1 The Parastatal Phase of Transformation

Around the time of our study there was considerable discussion on ambidexterity and ambidextrous organizations (e.g., O'Reilly & Tushman, 2013). This led us to ponder whether there were advantages, akin to those of ambidextrous organizations, for organizations seeking transformation to operate in the parastatal phase for an extended period of time as "In-Between/Hybrid" organizations. Like ambidextrous organizations, organizations in the parastatal phase are under the influence of exploitive and exploratory pulls, that is, exploiting the past in terms of continuing business-as-usual (statist) and exploring to create new strategies and operating models necessary to deal with the evolving environment.

Tipping would indicate alignment with the evolving environment. We wondered whether such tipping was desirable in VUCA as gaining alignment with the environment at a point in time would result in misalignment in short order. Maybe staying in the In Between/Hybrid parastatal phase was more desirable in VUCA with transient periods of alignment.

Transformation Tensions in an In-Between Organization: The Cooperative Experience

In order to gain a deeper understanding of this in the third stage we decided to study the Finnish cooperative, S-Group. In studying S-Group we adopted an approach similar to the one we had adopted in the Estonian case, viz. a qualitative, process-oriented research approach that captured insights from "elite informants" (Aguinis & Solarino, 2019; Jané et al., 2018; Langley, 1999), viz., senior leaders who played and continue to play key roles in the transformation process. We interviewed the President and CEOs of S-Group once or twice a year (total of eight times) during the 2014–2020 period, and top executives (CEOs and members of the top management team) of regional cooperatives once or twice a year in 2018–2020. The main objective of these semi-structured interviews was to understand critical challenges and their attempted modes of resolution in the transformation process (Burchard et al., 2021).

Data collected during these 1–2-hour meetings were documented in memos. Other important sources of data were strategy documents, copies of CEO strategy-presentations, as well as archival reports and publications. These were supplemented by an analysis of selected press and media coverage of the S-Group. Our initial analyses and inferences were discussed with key decision makers to check for accuracy and obtain a more nuanced understanding of the dynamics of transformation.

Cooperatives are people-centered enterprises owned, controlled and run by their members to realize their common economic, social, and cultural needs and aspirations. Customers of cooperatives like the S-Group overwhelmingly tend to be members who benefit from their purchases of goods and services automatically without requiring additional intervention (Santos et al., 2015). Cooperatives also have an ideology of fairness, equality and social justice and aim to create *sustainable enterprises* that generate long-term jobs and prosperity (International Cooperative Alliance, 2021). Cooperative businesses face the constant challenge of maintaining a balance between a pure business orientation (profit maximization), delivering on their members' needs and aspirations and staying true to cooperative values and ideology.

S-Group is a 115-year-old cooperative. It comprises a central unit and 19 regional cooperatives with 2.4 million "client-owners," some 44% of the population and 80% of households in Finland. It has approximately 46% share of retail in Finland. In addition to retailing, the S-Group also has a strong position in other services, for example, hospitality—its hotel chain's market share is around 26%, and its ABC travel shop chain is the market leader in its field. In recent years, the S-Group has also diversified into financial and banking services. With 38,500 employees S-Group had a turnover of 12.3 billion euros in 2021.

Despite its historically strong position in Finland, S-Group started to face considerable head winds affecting its competitiveness and performance. In response to these developments, S-Group

leaders began exploring ways to transform the group to ensure its longer-term competitiveness and viability. One of the early issues debated in the transformation process was whether cooperatives were capable of dealing with the demands of an increasingly hypercompetitive VUCA environment wherein competitive advantage was, at best, temporary (D'Aveni et al., 2010). Many senior managers were of the opinion that S-Group's "overly-democratic decision-making led to slow response to marketplace changes." Another common refrain was "lack of performance pressure from the key stakeholder, the owner-members, further reduced S-Group's agility." Some even went on to say that S-Group should abandon its cooperative charter. It was interesting to note that rather than confront their environmental challenges, S-Group leaders embarked on the transformation process by debating the very "identity" of the Group: *To be or not be a cooperative was the first tension confronting the Group*.

Shortly thereafter, Group leaders recognized the importance of scale to maintain competitiveness. Despite the clear advantages of scale, managers of local and regional cooperatives were in favor of maintaining their historical autonomy at the expense of scale. Mr. Heikkilä, President and CEO of the S-Group, asserted that as online shopping and e-commerce had reduced differences between customer needs across regions, there was less need for regional autonomy. Tensions rose considerably when Mr. Heikkilä proposed that the number of member cooperatives be halved, from 19 to 10, to realize benefits of scale and lower costs. *Maintaining regional autonomy or increasing scale through centralization was the second tension confronting S-Group*.

As competitors, particularly online ones, were able to operate with a lower cost structure and compete on price, there was mounting pressure on S-Group to increase operational efficiency. The pressure was also reinforced by the growing number of low-cost, brick-and-mortar competitors such as Lidl who were able to leverage their super-efficient logistical systems to act as the low-price leaders. To improve efficiency, substantial investments were in logistics; digitization and strengthening the Group's online presence were required. Such investments were not warmly received by managers, particularly those not comfortable with digitization. *Gaining efficiency through increased digitization versus maintaining current levels of digitization became the third tension confronting the S-Group*.

Efforts to improve operational efficiency also had a major impact on the workforce rationalization and reorientation. Approximately 6,000 jobs (15% of the workforce) were eliminated during the period 2014–2020 as part of right-sizing the organization. Following the initial shock, the morale of the remaining members increased considerably following their inclusion in training and development programs to understand and deal with the evolving VUCA environment. Despite their overall positive feelings, there was growing concern that the Group was headed toward over-centralization and operational micromanagement. *Micromanaging execution versus providing operational freedom became the fourth tension confronting the S-Group*.

Resource reorientation became more and more of an imperative with competitive pressures squeezing margins. Mr. Heikkilä saw the need to develop "resource wisdom" among S-Group members, that is, organizational members had to gain a better understanding of resource allocations for meeting customer expectations and sustaining competitiveness. He also wanted S-Group to create new revenue and profitability streams through innovative offerings. Movement in this direction was hampered by S-Group's stagnant culture owing to nepotistic hiring practices and promotion from within. This had created a situation wherein members spent their major time and effort on meetings and projects; while these kept members busy, it resulted in inertia, or "active slowness" (Sull, 2005), which acted counter to effective resource reorientation and innovation. *Internal versus external focus became the fifth tension confronting S-Group*.

Improvements in operational efficiency and a lowering of the cost structure provided impetus for a major strategy reorientation during the latter half of 2010s. For decades S-Group had been known for its structured strategic planning process which it offered straightforward clear-cut plans to regional cooperatives for execution with limited freedom for deviations. As competitive pressures

increased, it signaled a need for a new approach to strategy development. After substantial discussion at an off-site, the Group settled on an umbrella strategy labeled "Cheapening." *Embracing Cheapening whole heartedly or balancing it with a certain degree of business-as-usual became the sixth tension confronting the S-Group.* This tension was resolved, to some degree, by the success of Cheapening. This success reinforced the notion that setting an umbrella strategy provided the agility needed in an increasingly VUCA environment.

Cheapening initiated a genuine strategic reorientation and served as a portal to multiple transformational initiatives launched during the period 2015–2020; specifically, Mr. Heikkilä launched four initiatives:

1. Enhancing innovation culture across the S-Group
2. Crafting innovative business models
3. Developing competences for understanding and competing in the future
4. Creating a more agile organizational configuration and open culture for managing continuous change

Despite shifting the Group's focus on sustaining long-term competitiveness, Mr. Heikkilä frequently reminded the organization that short-term competitiveness issues could not be overlooked. *A focus on long term versus short term was the seventh tension confronting the S-Group.*

In addition to launching and supporting these initiatives, Group managers spent considerable time and effort clarifying the meaning of the Group's cooperative ideology, and what it meant to be a responsible player in society. As per Mr. Heikkilä, the core values of customer orientation, responsible profitability, continuous development, accountability to organizational members and society at large emerged from the Group's cooperative ideology. In his view, while firms in the private sector were customer oriented and claimed to be socially responsible, their concern with growing shareholder value dominated everything else. *Balancing competitiveness with member and societal concerns was the eighth tension confronting the S-Group.*

From Competitiveness to Viability

The success of Cheapening prompted Mr. Heikkilä to think beyond competitiveness toward ensuring the longer-term viability of the S-Group in the evolving VUCA environment. In order to gain a deeper perspective on viability for an In-Between organization, like the Group he started to examine S-Group's identity and place in the VUCA environment. This examination resulted in a refreshed mission for the S-Group in 2019: "Together we will make a better place to live" (Heikkilä, 2020). This mission clearly resonated with organizational members, particularly the younger ones, who saw their actions as going beyond the organization and contributing to making the world a better place.

Similar to the strategy umbrella created by Cheapening, the refreshed mission created a broad umbrella within which empowered employees had the freedom to act resulting in numerous initiatives at local, regional, and national levels to deal with societal issues such as human rights, climate change, and community. As Mr. Heikkilä put it:

> Community does not conflict with business. By investing in communities, businesses not only get more community buying power but also educated employees, a better image, a cleaner environment, more favorable political decisions and, ultimately, a robust platform for long-term viability.
>
> *(Heikkilä, 2020)*
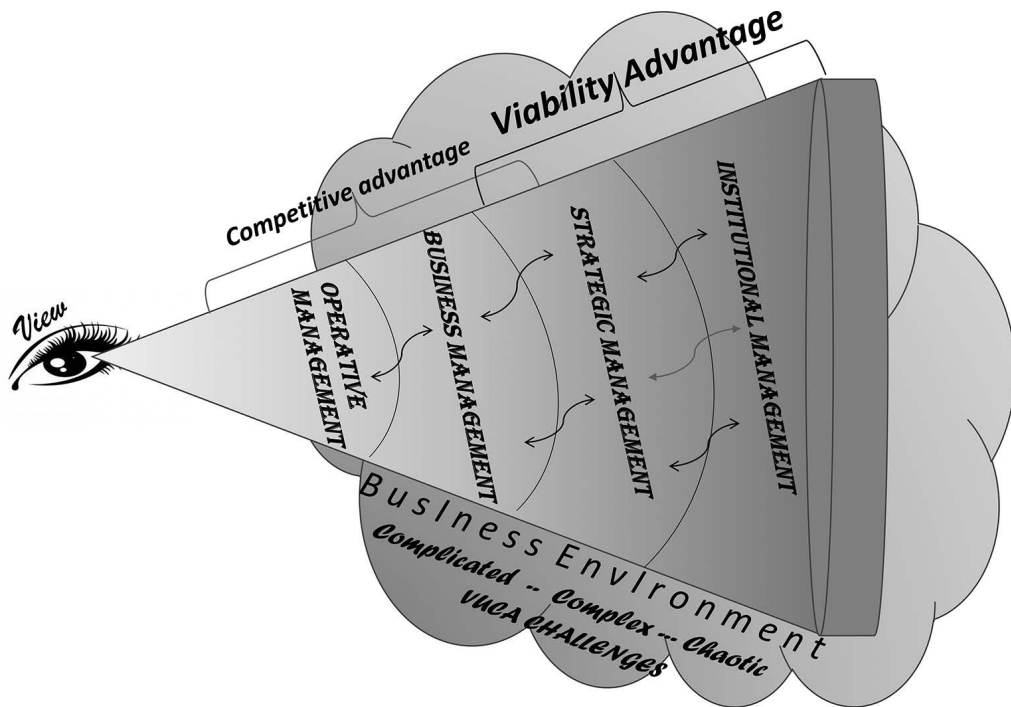
Figure 29.2   Toward Viability Advantage

An analysis of S-Group's transformational efforts shows a step-by-step systematic progression toward long-term viability. Successfully managing the tensions discussed earlier opened the organization to the intersection between business and society leading to considerations of *viability advantage* (Santalainen, 2019), an advantage that ensures the organization's viability in intensifying VUCA challenges (Figure 29.2).

A key insight gained from examining S-Group's transformational efforts was that there were no shortcuts on the path toward viability advantage; one has to build a strong base through operational and executional efficiency, gain an understanding of the drivers of positioning and competitive advantage followed by the acquisition and development of resources and capabilities needed for comprehensive strategic and institutional management. The drivers of viability become more evident as the focus of managerial work shifts from competitive considerations to managing institutional and broader societal expectations (Teulings, 1985).

Effective institutional management as a source of long-term viability advantage has been a relatively unexplored area in management literature (Martin, 2014). In order to successfully navigate the institutional environment, managers need to understand that Regulatory, Normative, and Cultural Institutions not only formulate the "rules of the game" (Scott, 2014) but also affect the resources and capabilities that organizations can acquire (Collewaert et al., 2021). Hence, aligning enterprise-level interests with institutional-level concerns can have a significant impact on the viability of business.

Fundamentally, if management can create synergistic interactions between the strategic and institutional management arenas, it can create long-term viability advantage (Baliga & Santalainen, 2016). This necessitates recognition by senior leadership that businesses cannot stand apart from society, and key societal issues have to be addressed in order to ensure long-term viability even if it has an adverse

impact on near-term competitiveness. As example, an auto manufacturer could probably increase its near-term competitive advantage and profitability by not addressing an environmental issue such as pollution. Such action (inaction) would then place it at odds with societal expectations, which, in turn, would decrease its legitimacy, ultimately leading to a reduction in viability. In contrast, a firm that is willing to incur costs to curb pollution may suffer competitive disadvantage in the near term but would enhance its long-term viability.

Our conclusion that managing the institutional arena effectively aids in building viability advantage gets support from researchers in New Institutional Theory, who see organizations becoming more attentive to social and symbolic pressures arising from their institutional environment for both performance and legitimacy purposes (Suddaby, 2013). Climate change is a contemporary case in point. Actions needed to meet the 1.5-degree objective stipulated in the Paris Climate Accord provides businesses with huge business opportunities; seizing these would not only provide them enhanced profitability but also help burnish their sustainability and corporate social responsibility credentials leading to viability advantage.

Concluding Remarks

While the focus of our study was on SOEs transforming toward free markets, free-market organizations are also confronting pressures for transformation. This development has its genesis in the 2009 global financial/economic crises, which raised fundamental questions about the benefits of unfettered Anglo-Saxon capitalism and a lightly regulated market economy. The post-economic-crisis era has also paved the way for a number of "we/us first" nationalist leaders in major countries. These leaders are willing to abrogate contracts and treaties to satisfy their national interests; furthermore, they have little hesitation in placing demands on companies consistent with this view. A recent example is calls by leaders of US and EU asking pharmaceutical firms in their jurisdiction to first satisfy their Covid-19 vaccine requirements prior to shipping vaccines to other countries where they may be needed more urgently.

How are free-market organizations likely to react to this new evolving context? It is unlikely that they will give up self-regulation or voluntarily accept more governmental oversight and intervention. An appropriate approach based on our study would be for them to function as an In-Between/hybrid organization gaining flexibility that would be denied to them were they to tip toward accepting the oversight or vehemently opposing it. As an In-Between, they could balance public demand for control while providing them with goods and services in an equitable manner.

This idea is in line with Sabeti (2011), who suggested the creation of a legal entity he terms a "for-benefit" organization that exists neither as a "for-profit" nor as a "not-for-profit" organization but something in-between, that is, a hybrid organization that is concerned with generating profits that are then directed toward the greater good. As an example, Sabeti cites the creation of community-operated and community-oriented healthcare plans that combine the best of non-profit, for-profit, cooperative, and public models. These private consumer-oriented health plans would be designed to serve the social purpose of furthering the well-being of their members. To be successful they have to attract customers, charge premiums, and generate profits in order to maintain their solvency; these profits, however, would be directed toward improving benefits, enhancing quality of care, reducing premiums, or taking other actions to advance their mission.

As discussed earlier in the case of S-Group, the challenge confronting managers of In-Betweens is that they are rife with tensions generated by opposing demands with unrelenting pressure to tip in one direction or the other. Rather than doing so *managers must learn to straddle these conflicting demands to harness their upside potential and grasp new opportunities*. As example, consider a triage unit in a for-profit hospital emergency department. The triage unit helps reduce demand for very expensive emergency department care by funneling patients who really do not require emergency care to an

appropriate service provider providing substantial savings. These savings could then be utilized to provide better care and services to all members.

Other scholars such as Kanter (2011) have envisioned a *tempered capitalist model*, where the value created by a firm is measured not just in terms of profits and shareholder wealth creation but in terms of accomplishing societal purposes over an extended period of time. This necessitates changing current governance structures. While current governance structures in Anglo-Saxon capitalism enable shareholders to remove poorly performing managers (in terms of total returns to shareholders), this would not be the case if managers are able to balance business interests with societal concerns. The risk, however, as we saw in the case of the S-Group, is that relatively low pressure for financial performance from member-owners can make the organization complacent resulting in declining competitiveness and ultimately viability.

This comfortable business-as-usual mentality can only be overcome by actions of a strong CEO and top management team. S-Group was fortunate in that Mr. Heikkilä was able to sensitize S-Group to the dramatic changes that threatened its competitive advantage and viability and take steps to improve the same. It was also fortunate that its member-employees and managers had personal values that were consistent with its re-defined mission which sought to balance business interest with societal good rather than tipping in one direction or the other. *Strategists whose personal values and codes of behavior make them truly believe that it is possible to create and sustain organizations that can cater simultaneously to both business and societies' interests are most suitable for obtaining and sustaining viability advantage.*

All this leads to an even bigger question: is it time to replace the public corporation? This bold issue was posed by Martin, who questioned the fitness of public corporations in today's complex, nay chaotic world (Martin, 2021). If so, what organization would be appropriate? We suggest that In-Between/Hybrids such as Cooperatives which combine key aspects of a for-profit firm (customer-orientation, execution power) and not-for-profit (societal interests, ideology) would be appropriate.

The fundamental challenge confronting leaders of Cooperatives or In-Between organization is that unlike a truly ambidextrous organization that is aligned with its environment and effective in managing today's demands while also being adaptable to changes (Gibson & Birkinshaw, 2004), the organization in the parastatal phase or an In-Between is a "mock ambidextrous organization" in the sense that it is constantly hunting for a stable position but is unable to find one owing to the constant tug of forces seeking to tip it either toward the statist or market mode. While this dynamism may appear to be an advantage, Gupta et al. (2006) has argued that if an organization is making constant paradigm shifts, it places substantial stress on organizational members making it difficult to build up deep capabilities, knowledge base, and relationships that are essential to perform effectively in any particular environment that it could encounter.

In our opinion, though difficult, it is not impossible. Through appropriate programs organizations can create *cultural ambidexterity* and dynamic capability (Teece, 2014) to effectively manage a portfolio of exploitative and explorative initiatives in an agile manner. Such cultural ambidexterity would also allow the organization to better manage tensions arising from transformation (Bruyaka & Prange, 2020). In brief, Cooperatives or In-Between organizations are best poised to supplant the traditional public organization to deal with not only the complexities and chaos of VUCA environments but also rising institutional demands.

Chapter Takeaways

1. The VUCA environment necessitates organizational leaders to unlearn rigid management systems and replace them with values-driven agile management processes and business models.
2. Transformation efforts of SOEs tend to stall, forcing leaders to tip toward market-mode or revert to the statist mode. We call this dynamic equilibrium parastatal.

3. More and more contemporary leaders must straddle between profit-driven business logic and wider societal and ideological concerns such as sustainability. We believe that hybrid In-Between business models provide an effective way to do so.
4. Cooperatives balance competition in free markets with their ideology of sustainability and equity. Driven by the power of value-driven leaders, cooperatives can go beyond short-term profit orientation to pursue long-term viability.
5. If business managers can create ongoing synergistic interactions with macro-level institutional players they build a platform for long-term viability advantage, "spin of the good."

Reflection Questions

1. Think of VUCA. Give an example of an organization that has successfully confronted transformational forces of VUCA. Can you recognize the power of mission or vision in this transformation?
2. Think of an organization of your choice in parastatal stage of transformation. What are the major challenges that managers have to deal with? What are real or potential benefits of Hybrid/In-Between business models?
3. Think of ambidexterity. What kind of structural configurations, organizational cultures, and leadership styles are in best position of boosting ambidexterity in VUCA environments?
4. Think of extending competitive advantages to long-term viability. What forces drive businesses toward search of long-term viability? What are major counterforces that tend to dwarf efforts of developing viability advantage?
5. Think of leaders who create a sustainable future. What kind of values, competences, and experience are needed for generating organizational and societal sustainability?

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ANOTHER RESILIENCE TEST?

The Lebanese Leadership and Human Response during Covid-19

Dunia A. Harajli

Introduction

Calamities, emergencies, and crises are a natural consequence of life. But when a sudden unexpected pandemic beyond human control strikes, the psychological response is one of fear, anxiety, hopelessness, and helplessness (Fofana et al., 2020). Covid-19 has invaded the world, touching on every part of our lives, changing people's form and structure and routine and mundane activities. It has disciplined our egos and thrown us into uncertainty, shedding light on how something as microscopic as a virus can sweep the world and deracinate habits from their comfort zone. Covid-19 is testing people on many levels and dimensions. The literature is replete with studies on the effect of Covid-19 on the global economy, including businesses and organizations around the world (Nicola et al., 2020; Zhu et al., 2020), well-being and mental health (Fofana et al., 2020; de Pedraza et al., 2020), education (Beech & Anseel, 2020), and so forth; what's noticeable is the change that has vastly disrupted robotic lives, driving many countries into economic anxiety (Fetzer et al., 2020), stress, inadvertent reflection, and contemplation. This pandemic is a litmus paper that exposes people's inner qualities, emotions, and attitudes. It brings out the critical role leaders need to play when dealing with such a crisis; it also reveals how important it is for an empathetic, focused, and driven leader to be present; this leader needs to manage the crisis with utmost communication, vigilance, accountability, and intuition.

Humans tend to naturally bond when faced with a common enemy; they begin to nurture a "shared resilience." Although the exact response to the pandemic differs among different nations, people experience others' daily woes through traditional and social media outlets. For example, in Lebanon, people were so fearful and ready that when the first case of "corona" came out, a young lady arriving from Iran, citizens went into a frenzy and shared her picture on all the social media outlets. Covid-19 spread a month later afterward, and the country went into a complete lockdown.

This chapter examines the resilience of the Lebanese people and their leadership during the Covid-19 crisis. First, it examines resilience and what it means in times of crisis. Second, it explores leadership and crisis management. Third, it connects leadership and resilience, a quality cultivated in people as a result of multiple difficulties. Fourth, taking Lebanon as a case study, it briefly reviews the economic and political crisis that preexisted and kept on during Covid-19, exposing people's resilience and their resilient leadership. Finally, Lebanese resilience and their leadership are supported by Neurohm's *Covid-19 Fever* P*roject*, a reaction time testing (RTT) that implicitly shows how resilience, optimism, and the right communication tools are primary ingredients in crisis management.

This chapter highlights such findings and uses the new RTT methodology, which features the qualities that stood out from the other 17 participating countries in the study. This can help future leaders understand how a population so distrustful of politics can actually cope with a crisis. Intrinsic qualities and values are key for survival irrespective of governance.

Resilience of People in Times of Crisis

Resilience is the "ability to bounce back from challenges by adapting to change" (Davis, 2020), regaining balance "following exposure to a hostile event"; it is a facilitator of change, alongside a means of rapid recovery (Southwick et al., 2017). Resilience is dependent on public determination to overcome a crisis and succeed (Elcheroth & Drury, 2020), to rise and get up after falling (Condi, 2020). It is an acquired skill rather than an inherent characteristic. It can be nurtured, developed, and enhanced. It pertains to looking at a problem, finding creative ways to solve it, and as a result avoiding worst-case outcomes (Davis, 2020). Contrary to common belief, in times of crisis, people are more connected to each other and tend to help one another and cater to each other's needs. Crisis brings people together as they feel their way through the worst of times. This inspires resilience as a result of this support system (Elcheroth & Drury, 2020) since people tend to see a crisis and relate it to their past crisis history and therefore respond accordingly (Elcheroth & Drury, 2020).

Experiences pave the way to our inner resilience through lessons learned (Condi, 2020). Resilience seems to be associated with optimism. To be resilient, one must be positive (Davis, 2020). Hope and self-compassion make people "flexible, receptive, and resilient" (Fondevila, n.d.). Resilience is a dormant power within us that awakens every time we are forced outside our comfort zone and that we need to withstand hard times (Condi, 2020). To deal with stress, uncertainty, and anxiety, one needs to be positive (Davis, 2020). Delving into positive emotions feelings and thoughts "creatively" develops "optimism, relaxation, tranquility, and satisfaction," or what Davis (2020) calls "creative resilience," a concept much needed in times of crisis. For example, with regard to the Covid-19 pandemic, people who are resilient and optimistic are more likely to resist the negative effects of exposure to Covid-19 and keep a mentally healthy condition in the face of such difficulties (Song et al., 2020).

Crises makes people reevaluate their priorities in their lives and appreciate what they take for granted and what is meaningful. Needs are also reevaluated, and many thoughts and activities deemed unnecessary are pulled out. Resilience is a form of flexibility, testing how far you can push back and how much you can weather up a storm. It also discloses how strong an individual's belief system actually is and how rooted one is in that system—how firmly one clings to hope and positivity, which in turn sheds good spirit and builds resilience (Fondevila, n.d.). Resilience-building begins with the right mindset. Resilient people think of what they have and build their capacities through harnessing the right ideas, which then turn into action (Condi, 2020).

Leadership in Times of Crisis

All crises put leaders to test; most crises are inevitable (Boin, 2003; Southwick et al., 2017). Depending on the magnitude of the response, leadership is deemed effective or not. Leadership showcases the critical role leaders must play when faced with uncertainty and risk. Many leaders fail when dealing with unexpected events primarily because they lack an understanding of the crisis, they lack experience, and they are simply ill-prepared (Murphy, 2018). Communication is key in crisis management (Abrams, 2020). Decision-making processes need to be quick in assigning resources and responding to the crisis by thinking outside the box, being prepared, being personally supportive by being clear, on the ground, and by managing internal and external environments (Murphy, 2018). A crisis management team whose responsibility lies in minimizing the damage and impact

of the crisis is a must (Boin et al., 2013). The leadership must first recognize the threat, understand its nature and consequences, and take critical decisions. Leaders, like artists, paint meanings to the public; they paint colorful pictures of certainty and assurance, which project the feeling that all will be fine. This is a vital part of any clear communication strategy, where the crisis is explained openly with its repercussions and the government's efforts to manage the crisis (Boin et al., 2013; Abrams, 2020). Leaders should be prepared for the worst-case scenarios, managing themselves first by remaining calm in order to manage a task force or team (Abrams, 2020; Boin & Hart, 2003). Confused and anxious people are in dire need for clarity and practicality. Therefore, instructions need to be precise and practical enough in order to be applicable in a crisis (Elcheroth & Drury, 2020).

Leadership and Resilience: An Innate Connection

Resilience is a quality that is built during a crisis. It comes out with the kind of actions that people do. People acquire resilience during a crisis (Barton et al., 2020). Leadership without resilience loses its need to be flexible, empathetic, focused, and driven. To be effective, leadership in a time of crisis should foster resilience on personal and institutional levels (Boin et al., 2020; Southwick et al., 2017). Leaders, as inspiring, resilient role models, do not act impulsively. They listen to their experts' valuable advice (Boin et al., 2020); they are flexible in accepting other's expertise when necessary and learning from their team's broad expertise (Southwick et al., 2017; VanSlyke et al., 2020). Effective crisis management teams are resilient, cohesive, industrious, enthusiastic, and loyal. Leaders delegate responsibility and facilitate communication while developing individual strength and character traits such as wisdom, humanity, courage, and temperance (Southwick et al., 2017).

When a crisis first erupts, the population responds to the damage, stress, and anxiety on their own and thereby needs to be resilient. When communities exhibit an innate resilience, they lead themselves initially without prior knowledge about what is happening (Cohen et al., 2017). A population's resilience becomes positively influenced by their leaders' behavior (Harland et al., 2005). The Institute for Organizational Leadership found that personal resilience in leaders allows for better performance. Leaders' qualities and positive mindset amidst crisis, as well as the ability to think clearly and focus using reason, logic, and speed, are much needed in times of extreme uncertainty and stress. Trust, which should be built right away, will turn into faith and resilience when communication is transparent (Cohen et al., 2017). Social media platforms can provide ample means to remain close to the population, providing clear, honest information that positively resonates with community resilience. People become part of the learning process—what is happening, why it is happening, and so forth. (Cohen et al., 2017). As realist optimists, resilient leaders comprehend that belittling risk or exaggerating ability can lead to failure. They recognize the importance of facing fear–above all, the fear of change (Southwick et al., 2017).

Resilience and Leadership in Times of Covid-19

When a precipitous pandemic invades the world and is coming your way, resilient leadership becomes a necessary characteristic (VanSlyke et al., 2020). What was once normal has disappeared, and many customary social behaviors are undergoing a change into new norms and a new "normal." With a crisis as earth-shattering as Covid-19, people are forced into new habits—a shift from "responding" to "recovering" calls for focused leadership (Barker, n.d.). Fatigued yet empathetic leaders need to manage their stress adequately. The complexity, long hours, and heavy engagement of their role make the decision-making process especially difficult. Leaders need to be available and accessible; they need to pay attention not to reach physical exhaustion and burnout, which can affect their focus, decisions, and judgment negatively (VanSlyke et al., 2020). They need to understand that with

Covid-19 science matters; ignoring the science while making big decisions in a pandemic is a sign of neither of an efficient leadership nor a resilient one (Chhibber & Gupta, 2020).

In the case of a crisis with the magnitude of Covid-19, it is wiser to have several response teams to deal with different aspects of the crisis (VanSlyke et al., 2020). Resilient leadership during Covid-19 calls for three pillars: first, responding by being prepared, reacting wisely, and reacting quickly; second, recovering by learning from mistakes, moving forward, and coming out stronger; and third, by striving to be ready to confront the new normal with confidence and courage (VanSlyke et al., 2020). Going through a Covid-19 crisis is creating order from chaos (Barton et al., 2020). It means paying attention to what is unfolding, remaining positive, communicating, and updating the population with significant and insignificant signs; it means there needs to be accountability and transparency (VanSlyke et al., 2020; Barton et al., 2020). Under these circumstances resilience comes out through rapid learning and adaptation, sharing of experiences, and doing things differently. Emotions must not be ignored. Therefore, leaders must pay close attention to people's mental health and emotions while trying to encourage the sharing of feelings and acknowledgment of the trauma at hand (Barton et al., 2020). Such empathetic leadership during Covid-19 shows their human side and communicates that people's safety is a priority. A leader changes tone and understands that this type of communication is an imperative need if the public/staff are to relate to this human side. A leader puts the mission first by remaining focused and driven; a leader makes use of social media to communicate information, decisions, and updates on Covid-19 (Chhibber & Gupta, 2020). This communication helps build trust and transparency. It allows the leadership to connect in a more effective way by being close through tweets, press conferences, live broadcasting, and so forth, especially during a pandemic such as Covid-19 (Chhibber & Gupta, 2020). It is also important to provide financial security in times of crisis. Leaders need to be vigilant and prevent the concentration of wealth resulting from capital gains coming at the expense of the most vulnerable and marginalized. Greed and self-interest may take control; assuring that strict orders are given so prices do not skyrocket is important. Lastly, in the context of Covid-19, flexible leaders should pay attention to their mistakes and learn from them, gather information and resources, and work on early and aggressive solutions so that the same errors are not repeated (Chhibber & Gupta, 2020).

Lebanon: A Country in Crisis

Lebanon is passing through an unprecedented political, economic, and financial crisis. It is in an ultimate state of despair (Abi Nassif et al., 2020). For this reason, Covid-19 has been called the "crisis within a crisis." Today, Lebanon faces its worst socioeconomic crisis since independence. A revolution and ongoing protests to end the political hegemony of the ruling class did little to change the direction of where the economy is heading. Politicians resort to a blame game and riling up sectarian sentiments to justify their economic and political failures. In addition to people having to cope with an 89% hyperinflation rate, depositors also cannot access their savings in banks. Food prices spiked 190% and clothes by 172%. Today, Lebanon's debt-to–gross domestic product (GDP) is the third highest worldwide. Furthermore, electricity cuts, where not only homes but also hospitals and healthcare facilities suffer blackouts, force these institutions to use costly generators, which cause an added strain on homes and hospitals (Stein, 2020). Corruption, devaluation of the Lebanese pound against the dollar, and denying people their basic human rights and needs (electricity, healthcare, clean water, housing, and affordable internet) have taken a toll on the Lebanese, who blame the current politicians who have been ruling the country for the past 30 years. The Central Bank ran a Ponzi scheme where it borrowed money, people's savings (from commercial banks), at higher–than–market interest rates to pay the nation's public debt (BBC News, 2020), resulting in less room to spend on people and social issues such as healthcare and pension (Baumann, 2019). Natural disasters, such as the wildfires that encompassed the country in October 2019, revealed that even the

civil defense and fire departments are not properly funded and could not provide any disaster relief (BBC News, 2020).

With regard to Covid-19, on March 18, 2020, and in order to flatten the curve, the Lebanese government went into lockdown and closed the country's land and sea borders, schools, businesses, and public institutions (The World Bank, 2020). According to the Lebanese Ministry of Public Health (MOPH, 2020), the overall number of affected individuals up until January 2, 2021, is 177,196, with a total of 1,443 deaths. Covid-19 lockdowns, coupled with the ongoing global financial crisis where so many businesses folded, left many Lebanese who depend on daily remittances barely surviving. However, the Lebanese positive mindset and collectivist culture played a role in passively building resilience.

Lebanese Resilience

The Lebanese are known for their "resilience." It is a trait they verbosely reiterate with pride for they have become habituated to its meaning every time a crisis or conflict knocks at their door. The Lebanese remain hopeful and optimistic. They have empathy, self- and social compassion, and pick up after each crisis, whether it is a war, an internal conflict, an invasion, or a weakened economy. In her research, Berthier (2018) breaks down the fabric of this so-called resilience and discovers that it is not the macro in perspective, but, rather, it is the small intricate qualities the Lebanese are endowed with that make all the difference. Berthier (2018) uncovers the invisible and intimate threads that help shape and strengthen Lebanese resilience. She reveals that it is the supportive social structure—be it familial, religious, or cordial—that builds Lebanese resilience. Citizens help each other through solidarity networks; this in turn nourishes interpersonal attunement and makes the endurance of crisis less burdensome or difficult. What holds people together is not the fragile economic, financial, or political system, which can be described as a system of patronage and clientelism, but rather the need for the Lebanese to cling to one another as "one family," to a "circle of friends," or even to their neighbors. Resilience is thus not a magical attitude but is evident in many small humble attributes that grow the seeds. For example, the Lebanese living abroad send money to their relatives and even to friends in times of need, and for this reason today, we have not had to deal with a famine or complete breakdown since the Lebanese depend on these networks (Berthier, 2018). The solidarity networks also include many nongovernmental organizations (NGOs) that work independently to try to fill the gaps the government fails to address. Horizontal networks that bridge social capitals are strong contributors to this adaptive capacity of Lebanese resilience.

> Lebanese people are often described as resilient. This usually comes in the context of continuous adaptation to unfavorable circumstances and the Lebanese people's capacity to find individualized ways around difficulties. Rarely does it come in the context of an ability to ameliorate circumstances in such a way that it builds collaborative foundations across communities allowing for better coordination and participatory decision-making to access services and livelihoods through democratic governance that extends beyond the local initiative.
>
> *(Bekdache, 2015, p. 23)*

Thus, the Lebanese resilience we witness is that of passively coping and adapting rather than one that is more a "proactive investment" needed for "positive long-lasting peace." Bekdache (2015) advises the government to invest in the "foundations" of capital—that is its economic, social, human, financial, and natural capital. This way they will be more prepared to deal with adversaries. As if speaking to the Lebanese today and as if five years have not passed since her words, Bekdache (2015) reiterates:

> As Lebanon is constantly moving from one conflict to another, short-sightedness in this regard is hardly excusable. Today, Lebanon is faced with another prolonged crisis that necessitates serious, creative, forward-looking, reformative interventions for the country as a whole to be better prepared for confronting and anticipating disasters.
>
> *(p. 24)*

Leadership during Covid-19

The Covid-19 pandemic is having a large effect on individual, organizational, societal, and global levels. On an institutional (governmental) level, it sheds light on the role of leaders and leadership capacities to manage and survive during and after the crisis (Bogusky-Halper, 2020).

Relative to other accumulating factors that led to Lebanon's multifaceted crisis, the response to Covid-19 in particular and the adaptive capacity of the Lebanese are relatively commendable. Led by the resilient leadership of Dr. Hamad Hassan, the Minister of Public Health (MOPH, 2020), by January 2020, a national committee for Covid-19 supervised the nation's preparation and readiness for its response. With a population of 6.2 million, 2 million displaced, and 500,000 migrant workers, as well as political, financial, and economic upheavals, Lebanon faced major difficulties in dealing with Covid-19. We can divide Dr. Hassan's effective leadership style and crisis management into five themes.

- **Proactive Response**: The Minister of Health was well prepared; he had a plan and was well organized, agile, and managed in a timely manner. He approached the crisis early on resorting to quarantine and "aggressive containment." A day after the first case was announced, the Minister shut down public transportation, banned flights to and from countries with high Covid-19 cases, and closed daycares, schools, universities, pubs, nightclubs, gyms, and theaters. The whole country went into a lockdown with stay-at-home orders; borders and the airport were closed, and a curfew was set from 7 p.m. to 5 a.m. Early on, 15 hospitals were prepared, personal protective equipment and gear were supplied, additional ventilators were purchased, testing capabilities and centers were developed, and staff were trained. As a result, despite the constraints, Lebanon was able to contain the cases early on, maintaining a flat curve. Dr. Hassan's leadership and instructions traced all the Covid-19 cases, enforcing isolation, all while collaborating with municipalities (Khoury et al., 2020). At the beginning of the pandemic, Lebanon had very low supplies, barely any testing kits, a limited number of ventilators, and no proper isolation facilities. However, through Dr. Hassan's consistent and continuous meetings with NGOs, foreign country ambassadors, World Health Organization (WHO) Lebanon, and hospital directors, he was able to secure all the necessary gear and tools to help fight the pandemic and properly contain it (Kranz, 2020). He even reached out to the World Bank for a loan to ensure hospital continuity. Consequently, Dr. Hassan's proactive implementation helped control the Covid-19 situation as he had a laid-out crisis management plan as well as a strategy to strengthen the public health sector that has been neglected and crushed since the civil war ended in 1990 (El Deeb, 2020).
- **Timely Communication:** Among a myriad of leadership lessons learned during the current Covid-19 crisis, communication tops the list. By giving concise messages that embrace the crisis's complexity and providing the road ahead, leaders can earn trust (Bogusky-Halper, 2020). From the start, Dr. Hassan was flexible and focused, using reason and logic as well as straightforward language to reassure an anxious and stressed population by being ubiquitous in his communication strategies. He was available, accessible, visible, approachable, and released all his crisis management strategies, actions, and decisions through press releases and live broadcasting. This level of clarity and frequent exposure provide people with a psychological

comfort (Bogusky-Halper, 2020). His calm face became a popular household image. His facial expressions communicated hope and support at a very crucial time. Whether it was interacting patiently with journalists, who had plenty of questions, or joining a myriad of TV talk shows, he calmed people's fears, and his optimism was contagious. He, verbally and nonverbally, communicated the adaptive capacity of inner resilience: the light at the end of a dark tunnel. Moreover, he used social media platforms, such as Twitter, to communicate with utmost transparency, providing information with sheer honesty. As a result, this built community resilience, and people began to trust him. A positive relationship was founded as a result of this open line of communication, which turned him into a popular figure among all sects in a country that is deeply divided politically, especially along sectarian lines. He would answer, along with his team members, the many emails, tweets, and messages they received. Moreover, the public learned about daily updates and decisions from the Ministry of Public Health's website and media center. Additionally, there were plenty of televised advertisements that raised awareness and provided safety tips such as wearing masks, washing hands, isolation, sanitizing, and so forth. As a result, the country became aware of the pandemic through commercials, social media, the news, and daily talk shows (Khoury et al., 2020). The Minister of Health was active and worked tirelessly to provide reassurance and positivity, and to lead by example. He was tranquil, composed, serious, knowledgeable, as well as empathetic.

- **Empathetic Leadership:** Ensuring the well-being of people affected by the pandemic should be the top priority for any leader (Dirani et al., 2020). The Covid-19 crisis has greatly disrupted people's lives. A study on communication during Covid-19 conducted by Bogusky-Halper (2020) shows that a leader needs to be transparent, clear, and honest. A leader must remain calm and lead by example, helping people stay safe and healthy. A leader must lead with empathy and must be factual, checking in, and caring (Bogusky-Halper, 2020). Dr. Hassan understood that he needed to reveal his human side to everyone. He transformed his energy into one that provides a connection on a deeper level, as if to say "We are all in this together, and we will beat it together." The public related to this side of their minister, especially when he would surprise everyone with his unusual but frequent visits to hospitals, coming in close but careful proximity with people infected with the virus. The repeated visits to all hospitals, whether private or public, across the country, as well as health centers, made people perceive him as genuine, caring, and empathetic. He would stop to talk to families and patients and listen to what they had to say; he also made every conscious effort to outwardly praise the medical staff of hospitals he visits. During the visits, he regularly held press conferences, reassuring not only families but also hospitals that suffered from lack of supplies and power shortages. Moreover, he frequently visited the airport in hope that no new positive cases would arrive from foreign countries. For example, on January 28, 2020, he showed up unexpectedly at dawn at the airport where he made sure all passengers arriving in Lebanon were not infected. All throughout his surprise visits, he kept a positive tone. He sent signals of hope where he would avow not to allow the virus to spread, especially in the Syrian refugee camps. Much of his behavior reflects empathy. This, in turn, forms a connection with the public, where they feel relatively more secure despite the chaos the country was going through. Fear is known to be a strong emotion, and that is exactly what Dr. Hassan attended. He is a good listener, as well as an energetic, a visible, an understanding, and an approachable minister; as a result, various people began to tweet positively about his performance. Furthermore, having a doctorate degree in molecular biology adds to his credibility.

- **Team Spirit:** Crisis communication is a pertinent part of crisis management. Leaders have frequent meetings and open communication with team members or employees about the situation (Dirani et al., 2020). From day one, Dr. Hassan was well prepared and appeared confident because he was not alone. He has a crisis response team whom he consults with regularly. He

delegates tasks to his team and assigns jobs accordingly. His teams have broad expertise and problem-solving capabilities, and on many occasions, he refers to his team when he communicates with the public. Dr. Hassan met with hospital directors and set a cooperation strategy. He delegated a committee of specialists to ensure that all university hospitals carry out lab testing for suspected cases of the coronavirus. He met and coordinated with many medical representatives and established coordinating programs—including programs with foreign countries, international NGOs, the WHO, the United Nations International Children's Emergency Fund (UNICEF), and so forth. His team ensured that hospitals are equipped. Dr. Hassan would oversee medical teams carrying out random PCR tests and commend the efforts of volunteers. He has a strong team with a unified mission, and he communicates this strength effectively. Eventually, toward the end of the year, although a few lockdowns were necessary with the second wave in November 2020, he had launched corona centers in almost every hospital and healthcare center in the country. His team was entrusted with their astute follow-ups, focus, and communication.

- **Promoting Resilience:** By appearing composed, knowledgeable, empathetic, and open to daily interactions, a leader communicates resilience. A leadership lesson in Bogusky-Halper's (2020) report is "promoting organizational resilience." It is about nourishing and enhancing aptitude to gear a situation to a better place than before the crisis. Resilience is about leading through a crisis with enough positivity, agility, and flexibility to "absorb adversity" and improve the response that takes place in the face of new challenges. Sometimes, it takes relying on instinct and professionalism. During Covid-19, people will make it through when a leader is endowed with purpose, delegation, communication, prioritization of emotional well-being, and promoting institutional resilience (Bogusky-Halper, 2020). The Minister of Health promoted resilience first by leading by example and second by not losing optimism, hope, and positivity. A crisis can be an opportunity for leadership growth and development. As a result of Covid-19, the Minister, who was not known to the public before the pandemic, established goodwill, credibility, and trust, key ingredients for resilient leadership.

The Covid-19 Project: Support from RTT Findings

The Covid-19 Project is a neuro-study by Neurohm that uses RTT (I-code algorithms) to measure how hesitant or confident people are when they express their attitudes, opinions, or emotions. This is done by measuring the speed and rhythm of answering yes or no to diverse statements in an online survey. Implicitly showing the level of confidence can eventually help and inspire effective media communication. This innovative testing is scientifically validated as it merges the fields of neuroscience, psychology, and artificial intelligence. Assessing the responses of 18 participating countries, Lebanon revealed distinct findings in several explored areas.

In support of this chapter's implications for Lebanon, its people and leadership in times of crisis, the intrinsic findings from Neurohm's I-code reveal some interesting conclusions.

Implicit Elements of Lebanese Resilience

The Lebanese people's resilience goes hand in hand with optimism, positivity, hope, and well-being. The Covid-19 Fever Project confirms that the Lebanese are an educated, aware, and knowledgeable population. They are certain about the dangers of Covid-19 and have been well informed about prevention measures and details such as handwashing, the significance of wearing masks, the importance of staying home during lockdown, and sanitation. People would follow the government's recommendations related to the pandemic. For instance, the Lebanese scored the highest when following social distancing recommendations (90% "yes," 72 % "fast yes"). This implies that although 90%

reply "yes," 72% are confident and certain of their answer. This is the nonconscious, fast, effortless reply that tells us how they deeply feel. In the area of "hope," the Lebanese scored the *highest* among all participating countries when asked if they will overcome Covid-19 soon, with 64% answering "yes" and 47 % of those a "fast or certain yes" denoting confidence and certainty. Also, among the highest scores is a "yes" to the phrase "Corona will reveal the best in people." This confirms a hopeful, optimistic, and positive attitude. This attitude is further reflected when the Lebanese scored relatively higher in the "well-being" area. The Lebanese showed the least anxiety toward their well-being while carrying high fears of economic repercussions. When asked if living in isolation will negatively impact their well-being, the Lebanese scored a 12% confident "no" among the 40% "no" and a 24% confident "yes." This denotes optimism about the home situation, and it shows the Lebanese do not fear for their well-being. In fact, they scored the *highest* among all nations with regard to eating healthier during Covid-19 (53% "fast yes" and exercising more at home since the Covid-19 outbreak. Their levels of anxiety were also relatively low. When asked if they are anxious about not being able to meet friends, the Lebanese scored among the lowest. They also are not afraid of direct contact with families unlike other countries; however, they do worry more about their children and elderly than about themselves.

Furthermore, the Lebanese scored among the lowest in "worrying that there will not be enough basic products in stores." Likewise, they do not worry about "stocking up on essential items" in strong contrast to other countries. This can be explained by the resilience that the Lebanese have compounded over the years when faced with multiple crises. Relative to other countries, the Lebanese are calm, and they are not terrified of Covid-19 (72% "no," 40% fast "no"). Although the Lebanese are not satisfied with their country (one of the lowest scores), they are satisfied (high confidence) with themselves, family, and friends. This implies self-compassion and hope, qualities that make people more receptive and resilient (Fondevila, n.d.). Another example is when the Lebanese confidently believe their country is ready to fight Covid-19. Along similar lines, Lebanese wishful thinking is evident when most feel that the media exaggerates the situation when it comes to Covid-19.

Implicit Elements of Leadership

With economic tensions and financial woes, it is obvious that the Lebanese scored *highest* when asked if they are worried about their financial situation. Their anxiety peaks when asked about their fear of losing their job and running out of money. As regards the media, although people answered that positive information about the progress of fighting Covid-19 is lacking in the media, 61% answered "yes" but only 11% a reliable "fast yes," meaning that only a small percentage actually believe so. This means the media is actually relaying the information, but people's distrust of media, which is linked to politics, made participants take their time in answering the survey question. In spite of the fact that the Lebanese are more afraid of social unrest and riots than Covid-19, they are proud of their doctors. Although they are suspicious of all the political ruling class, they implicitly sounded reassured with regard to the handling of Covid-19. When asked if the government is doing a good job dealing with Covid-19, Lebanon scored on the low end, with only 20% saying a "confident yes," 46% "no," and only 30% registering a "confident no." This reveals a split in politics.

But this score was low with most other countries because people still think it can be handled better based on their fear of the worst. This score reflects the low self-esteem the Lebanese have in their country and the suspicious notion that politicians rarely do anything right. Regarding the health minister and his positive work, even those who are against the political party that nominated him for this position, many citizens could not but tweet positively about him, and that explains why only 30% replied with a confident "no." In brief, relative to the other crises the country is facing, and in contrast to other futile governmental responses, the way the Covid-19 crisis was managed is noteworthy.

Concluding Thoughts

In conclusion to the discussion on Lebanon, the following questions are worthy of reflection:

- Has the government dealt with the Covid-19 crisis effectively?
- How has the government's dealing with the crisis affected the work sector?
- How has the government's dealing with the pandemic affected the social fabric, considering that many (statistically around 30%) live in so-called slums or illegitimate houses where social distancing and constant and proper sanitation are not possible?
- Has the government effectively assessed the mental health of its population since Covid-19 and the last traumatic Beirut explosion?
- And last, what can leaders do better when leading through a pandemic, especially in a third world country that is already suffering from other crises?

To summarize, this chapter highlights the importance of resilience and resilient leadership. It discusses the accompanying leadership qualities which are imperative in the face of a crisis as abrupt, life changing, and disruptive as Covid-19. With this pandemic, Lebanon, a country already steeped in its own crises, has yet another challenge to deal with. Linking resilience to disaster preparedness, the concepts explored in this chapter are supported by findings from the Covid-19 Fever Project. It shows that, first, resilience is deeply connected to hope, optimism, and positivity; and, second, despite political schisms and suspicions, when a leader, irrespective of political affiliation, manages a crisis efficiently, he or she gains respect and trust, especially after people's fears and suspicions are pacified. It all begins and ends with resilient leadership.

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AN ANATOMY OF SELF-LEADERSHIP

A Key to Workplace Well-being, Growth, and Change

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An Introduction to the Self-Leadership Concept

Self-leadership as a concept "represents an individual level process perspective through which men and women influence themselves to control their own actions and thinking" (D'Intino et al., 2007, p. 105). It also connotes personal growth and a process of maturing that capacitates one to lead oneself as an individual, as a member of a team, or as a leader of others (Tat & Zeitel-Bank, 2013). It is therefore an essential part of development for every human being, and its lack is perceived by the person and others around. In other words, individuals with a developed capacity to lead self and direct self toward good goals can be influential and a focus for growth and change in themselves and in those around them. Focusing on the workplace context, Carmeli et al. (2006) see self-leadership as a process through which employees motivate and navigate themselves to attain the desired behavior and ends. Their perspective, which is an interesting one, can be enriched with Malmir and Azizzadeh's (2013) note that self-leadership entails self-knowing, self-awareness, self-management, and self-discipline. These signal the different elements that constitute self-leadership and show that it entails activity such as personal growth and maturing, which do not happen automatically.

As though building onto this line of thought, Kotze (2016) opines that the concept of self-leadership suggests that the individual engages in self-evaluation to replace ineffective behaviors and negative thought processes with more effective behaviors and positive thought processes and to thereby promote personal accountability and improve professional performance. This view again emphasizes the contribution of self-leadership not only to personal maturity but also to career progress and more successful cooperative and collaborative work. The result of the study he conducted showed that self-leadership has a positive influence on the four components of authentic leadership: self-awareness, relational transparency, balanced processing, and an internalized moral perspective (Kotze, 2016). In other words, his work proposes that individuals with a high level of self-leadership have the following qualities. First, they show a better understanding of their strengths and weaknesses and of the effects of their behaviors on others. Second, they tend to present their authentic self to others and promote trust by sharing their true feelings, thoughts, and emotions. Third, they analyze all relevant data objectively and solicit the views of others before making decisions. Lastly, they are guided by their own internal moral standards and values irrespective of group, organizational, and societal pressure. Further in this chapter, where we analyze self-leadership to break it down into its elements and propose some building blocks to achieve it, these concepts are discussed in more detail.

People with high self-leadership skills perform better in the workplace because they know how to navigate and manage themselves in different circumstances (Carmeli et al., 2006). Understanding and developing personal strategies are helpful for entrepreneurs to remain disciplined and focused on their goals (D'Intino et al., 2007) as they navigate different phases of growth and change.

The expression of self-leadership varies among individuals, and it enhances the individual's capacity for innovation in the workplace (Gomes et al., 2015). In fact, it boosts innovative employee behavior at work (Harun et al., 2017). Carmeli et al. (2006) argue that individual innovative behavior is a basis for high performance. They add that such innovative behavior can be further promoted through organizational efforts directed toward supporting it. Due to the relevance of the subject, there are already instruments developed to assess self-leadership skills as well as ongoing work to validate the instruments and improve them as needed (Houghton & Neck, 2002). Interestingly, some personality traits favor self-leadership: proactive workers, who tend to be optimistic, contribute to sustainable development in organizations through their self-leadership (Abid et al., 2021).

Self-leadership profits organizations, and not only regarding their employees. At work, according to D'Intino et al. (2007), self-leadership skills, including self-observation, self-cueing, self-goal-setting, and self-rewarding, are essential for acting emotionally intelligently. This facilitates working with others whether one is a team leader or member. The same research indicates that innate or learned self-leadership abilities and skills can shape and help entrepreneurs to seek and assess value proposition opportunities, take the risk to start a business, and persevere to grow it (D'Intino et al., 2007). A self-leader would habitually strive to deploy the components of self-leadership according to the situation, and this would help navigate difficult situations and consistently forge ahead. During the pandemic lockdowns and the increased need to work from home, distance leadership was difficult (Kirchner et al., 2021). The need to foster self-leadership for engagement and productivity yet prioritizing employee well-being became glaring. Thus, in contemporary work practices, self-leadership became even more important for managing the dynamics of virtual teams. When working from different locations, trust and commitment mediate the interplay of self- and shared leadership and the performance of virtual teams (Castellano et al., 2021).

For organizations to function effectively, they should not only employ self-leaders but also create climates that appreciate, foster, and promote self-leadership (Harari et al., 2021). This is because self-leadership is vital for individuals' development, as discussed earlier, and for forming organizational leadership and ensuring its sustainability and succession; the creation of a workplace that nurtures self-leadership will make people's leadership skills manifest for their own and the organization's good (Malmir & Azizzadeh, 2013). Also, psychological empowerment at work and job satisfaction are self-leadership outcomes that contribute to personal and organizational well-being (Goldsby et al., 2021). One must however remember that self-leadership does not replace external leadership (Stewart et al., 2011) since empowerment from external sources complements internal motivation for positive change and growth.

After this introduction, this chapter reflects briefly on what makes up self-leadership, considers its purpose, describes its facets or elements, and then provides practical guidance on how to cultivate it.

What Constitutes Self-Leadership?

The first word in the term is "self," denoting an individual distinct from others. The word encompasses the idea of some form of control over activities both within and outside the individual, of an internal governance that rules its members to function normally. In fact, deliberate consciousness of having or being a self is often considered to be a state typical of fully functioning adult humans (Schechtman, 2004). The person who fully functions in this way can strive to take distinct personal ownership of and responsibility for his or her activities; to the extent that this is objectively possible, he or she is able to self-lead.

Another dimension of selfhood is the distinction between an individual and others beyond the self. The self is considered a relatively autonomous being. Thus, the self plays the major role in determining its own progress and achievements. It follows that one attributes the activity of planning and evaluation of a project for self-development, self-realization, and personal flourishing to the person in question, the self. The person, internally distinct from others while externally impacted by them, is responsible for personal flourishing within all his or her spheres of existence, and this manifests as a project carried out over time.

"Leadership grows out of self-knowledge, character and integrity, competence, and a comprehensive vision. When these building blocks are in place, the leader can lead" (Lombardi, 2001, p. 47). Living a successful life thus requires an inner drive and the practice of habits that develop a person's character and are good for human flourishing. Self-knowledge, an element of self-leadership and an essential ingredient for growth in the virtues for character development, can enhance one's capabilities and chances of reaching ends that are desirable and worthy of human beings. One could therefore posit that self-leadership consists in the ability to motivate the self to reach one's targets and achieve identified goals, to lead a life imbued with purpose.

The process of governing oneself includes various facets. Scholars examine them using different terminology and have described three categories of self-leadership strategies: behavior-focused strategies, natural reward strategies, and constructive thought patterns (Van Zyl, 2014). This chapter focuses on the exploration of different aspects of self-leadership and recommends practical steps to achieve it. This is in line with the self-leadership theory that explains the process of influencing oneself (having an interior locus of control) as opposed to focusing on the influence of leaders over followers (Manz, 1986). Understanding what self-leadership is can help people to cultivate it.

Purpose of Self-Leadership—"Being Good" and Doing Good

The purpose of self-leadership for a human being can be identified as human maturity. The journey of our lives is a journey toward maturity, and that journey is best initiated and progressed from inside us. If one does not design and execute one's own life plan, chances are that one will end up merely fitting into whatever plan comes up, at times other people's plans. Since our lives intertwine with others' lives, for some segments of our journey, it is okay, and sometimes even the best design, for us to journey within someone else's plan, but that person's plan is probably not focused on us and remains external to us and our purpose. To achieve one's own purpose then, one needs to take ownership of one's own journey toward maturity. By maturity here, we mean the development of our character and personality in the best way possible, in line with what we have determined as the kind of person we wish to be and the way we wish to live. Thus, self-leadership is instrumental to human flourishing for individuals and for contributing to flourishing of others around us, for most people want to be good people and to live good and purpose-filled lives, and the achievement of this purpose largely depends on personal effort and assistance from and to others.

Through the practice of self-leadership, human beings work on themselves to be better and to do better. They also become better able to influence their environment positively. The meaning of life, according to Viktor Frankl, lies in finding a purpose and taking responsibility for ourselves and other human beings. This is why, in relation to the incidence of discrepancies between a company's written ethical policies and the actual behavior of its employees, some scholars have affirmed that self-leadership is important for bridging those gaps between the ethical standards of firms and the behavior of its employees (VanSandt & Neck, 2003). Others recommend that self-leadership trainings be made available to employees in order to foster productive behavior and a better cognition of the impact of their work (Harari et al., 2021).

Ten Facets of Self-Leadership

Many scholars have described the different elements of self-leadership in various ways. They often list self-observation/self-knowledge, self-control/self-regulation, self-management, self-awareness, self-compassion, self-motivation, self-development, social awareness, relationship management, and effective communication as the core elements of self-leadership. These elements are iterative and interconnected, and they reinforce one another. For example, self-knowledge could help one to increase self-compassion, thus aiding self-motivation. If one is able to motivate oneself, then self-management is also improved. Similarly, if one is engaged in continuous self-development, then self-control, self-motivation, and self-awareness would come easily. If one is self-controlled, this would facilitate managing relationships and communicating effectively, and so forth. The different facets are further explained here.

- Self-knowledge: Self-knowledge requires self-observation and an evaluation and appreciation of one's own worth, often projected as self-esteem. In philosophy, self-knowledge "refers to knowledge of one's own sensations, thoughts, beliefs, and other mental states" (Gertler, 2017). In the practical dimension, self-knowledge as described by philosophers is a foundation for self-understanding and an awareness of one's psychological state and character traits. It would also include recognition of at least some of one's biases and prejudices. Self-observation, introspection and actively seeking, listening to and evaluating authentic feedback from others are all methods through which one attains self-knowledge. In the course of introspection, one could ask oneself deep value-interrogative questions: who am I; what do I value, and how are my values demonstrated daily; where am I going with my life (life goals); why am I going there; what motivates me; where am I on the locus of control continuum; what impresses me; what worries me; what stresses me; who do I want to be; what am I committed to in my personal and professional life; how other-focused am I? Sincere answers to these questions increase one's self-knowledge, and their evaluation and periodic reevaluation help one identify how the other elements of self-leadership could or should play out in one's life.
- Self-awareness: This is one of the pillars for building successful leadership and achieving excellence. Scholars affirm that self-awareness teaches us to go slower, to be able to reflect and evaluate decisions and choices in order to be able to then go faster. It feeds self-knowledge and is enhanced by it. It focuses on the peripheral vision and broadens the outlook for leaders, enabling them to move in the best direction. In other words, "self-aware leaders pause to create momentum" (Gallagher et al., 2012, p. 51). It has been considered more important for a person's success than intelligence quotient (IQ). "Successful leadership often surfaces when people become aware of critical personal experiences in their life, understand the driving forces, and respond by rethinking about self, redirect their moves and reshape their actions" (Showry & Manasa, 2014, p. 15). One can develop leadership skills by being conscious of what goes on within self, since leadership of the self and others requires this quality. The importance of this element is also reflected in the efforts to establish reliable measurement indices for it (Ashley & Reiter-Palmon, 2012).
- Self-control/self-regulation: Self-discipline is the capacity to act despite one's state of mind, without following impulses but rather inexorably pursuing set goals (Low, 2012). This does not mean that every impulsive action is problematic—it merely aims to recommend that, in many situations, wise actions require due reflection. Self-control and regulation also connote the capacity for a rational control over one's emotions, regulating what could have been done in blind passion. Self-discipline in the workplace helps to control and/or regulate one's reactions to events and to other persons as well as to situations. It is also needed for making changes that

one has discovered to be necessary following on increased self-knowledge. For example, if one becomes aware of a habit of cutting corners because of working from home and/or the stress from the continuous fear associated with the pandemic, it takes self-control and regulation to change—to fight the tendency to sloppiness and get back to the expected work quality. If one discovers a constant attraction to take personal advantage of power over company resources, it takes self-regulation to resist and do what is best for the organization, including perhaps changing role.

- Self-management: Although self-management is often used as a synonym to self-control (Manz, 1986; Manz & Sims, 1980), their meanings are not identical. Self-management may be a partial substitute for external leadership: by setting their own standards and targets and keeping to them, individuals can direct their own behavior and move toward desired goals (Manz & Sims, 1980). As rational beings, they can understand the significance or relevance of tasks to their own fulfilment and see them as a contribution to the well-being of others. They can therefore see reason to carry out arduous tasks which boosts resilience. The capability of a subordinate to exercise self-management facilitates achieving team or organizational targets as they would need less supervision (Manz & Sims, 1980). According to Manz and Sims (1980), self-management procedures entail observing self, specifying goals, cueing strategies, modifying incentives (self-reward or punishment), and rehearsing. After practicing self-management over time, the individual's character and skills would change, especially regarding growth in the ability to lead self and others.

- Self-compassion: It is "a kind and nurturing attitude toward oneself during situations that threaten one's adequacy, while recognizing that being imperfect is part of being human" (Homan, 2016, p. 111). Chronic unhappiness or impatience with one's flaws, real or perceived, can cause a state of mind where one is not motivated to make the changes that would be needed to overcome such flaws or take the steps to leverage them for success where possible. Self-compassion mitigates the tendency to become overburdened by or to exaggerate past mistakes and failings and present inadequacies. It also empowers openness to new opportunities to change one's present and future narrative, allowing the self to rise beyond failures to meet internally or externally established expectations and to accept failures as steppingstones in growth phases. It embraces self-knowledge, enriches self-awareness, and leads to better self-management.

- Self-motivation: It is needed to undertake arduous tasks or to work with people with difficult characters. Self-leaders in the workplace sometimes need to move themselves internally to overcome reluctance and to put in their best in that situation. Such self-motivation can be achieved in various ways—keeping the purpose in mind, focusing on the common good, evoking the good qualities of the work colleague or the expected positive outcomes of the task, and so forth. Thus, a prospect that initially appears distasteful is changed by the person, through self-motivation, into one that is less daunting. Scholars propose that "even though behavior is often supported by external forces such as a leader, actions are ultimately controlled by internal rather than external" (Stewart et al., 2011, p. 185). Self-knowledge would help the person to ascertain the cause of the reluctance, and self-management would then come in to initiate the process of self-motivation.

- Self-development: With increased self-awareness and self-knowledge, one gradually sees the possibilities for and benefits of regulating and managing self in a habitual way and becomes able to identify and deploy the most effective ways to do these as well as motivate self. In the process, the person is developed and grows in personal maturity and the ability to deal optimally with varied situations and people. This process is self-development, and it is often hastened by the deepened self-knowledge coming from comprehending one's strengths and weaknesses and leads to deliberate practice of virtues. Practical approaches are discussed here as self-development strategies.

- Social awareness: While it is not automatic, a person who is self-aware and self-regulated is more likely to be aware of others around him or her and of what is good for others. Such a person is therefore predisposed to be more deliberately socially aware and to see the social needs to which he or she can contribute. Nowadays, organizations are less reliant on hierarchical strata but rather are more networked such that spheres of interaction have broadened and boundaries are blurred. A person's social sensitivity can go a long way in smoothening interpersonal interactions at different levels of engagement. The socially aware person can go beyond personal perspectives to understand the points of views of other people and respect these in their separateness and difference. This facilitates a much-needed adaptability to change, which is constant in workplaces that continue becoming more fluid due to increasing globalization and digitization and which is further accelerated by the recent worldwide pandemic.
- Effective communication: Communication filtered through self-leadership is usually more courteous, more respectful, and more effective since the person applies the intellect and will to clean it, insofar possible, of irrational accompanying tones such as biases, prejudices, previous resentments, unrelated issues, and so on, and to input the logic and emotions required to achieve its purpose. Managing change in the workplace can be cumbersome; however communication gaps or misunderstandings could be avoided if people were more self-aware, more self-controlled, more self-motivated, or could manage themselves better. Creating a workplace climate that encourages people to self-lead makes the organization more flexible, stronger, and more resilient.
- Relationship management: It is also easier for a self-leader to manage relationships than for a non-self-leader to do so. This is because a self-leader habitually strives to self-moderate and becomes better able to control emotions and reactions that could potentially damage relationships at both home and work. Tendencies to anger, to greed, to boredom, to jealousy, to revenge, to envy are common to human beings and can easily destroy relationships if one is not able to regulate oneself so that they do not dominate or determine one's relationships or one's actions in ways that could impact others negatively. To compound things, globalization has made organizational relationships cut more across cultures and time zones than previously, and a self-leader must handle pressures at work while building constructive relationships with the expanded and more varied stakeholder interests originating from different cultural backgrounds.

To activate these facets and through them practice self-leadership one needs effort to build the competence and to move from ideas to action so as to be consistent and to achieve credibility and integrity with self and with others. Simply speaking or planning will not produce a self-leader. One must deliberately undertake the practices that foster the right habits, and the process may not always be comfortable.

The Practice of Self-Leadership—Being Good and "Doing Good"

To an extent, we all already lead ourselves. However, we are not all effective self-leaders, and this affects our levels of maturity and resilience. We all have weaknesses in our self-leadership process. Sometimes, we yield our self-leadership potential to others and may end up being led in a way that brings negative or suboptimal results. Other times, we lead ourselves sporadically and never quite develop strong habits; hence, we lack consistency and reliability. We may also lead ourselves selectively—practicing self-leadership more in some preferred activities or spaces. For example, a person may lead himself or herself at work and not at home, or the other way around, or may lead himself or herself when it comes to certain aspects of work but not others, and so on. This is bad both for the self and for relationships. Knowing oneself helps one to establish a good place to start or to renew the journey of self-leadership. Thus, on the path to attaining the desired competence in self-leadership, knowing one's strengths, weaknesses, opportunities, and threats (SWOT) can be very

helpful for setting specific, measurable, achievable, realistic, and time-bound (SMART) targets. The SWOT analysis has long been in use for organizations as a tool to strategize. Following are practical examples of how the aspiring self-leader can set SWOT-based targets:

Strength examples: *Easygoing personality and resilient under pressure*—the self-leader can play to these strengths in the workplace, and in other aspects of his or her life, so as to enhance his or her contribution to teamwork or to facilitate projects that depend on people's cooperation and or collaboration. Sample SMART target: Each day, look out for whoever appears most burdened in the team and encourage them.

Weakness example: *Tendency to leave things unfinished*—the self-leader who is aware of this weakness will put in the extra effort to finish small things so that when a big assignment comes, his staying power may have relatively increased. The small victories could help to build up the habit of staying on task even after the initial enthusiasm has waned. Using a goal log or asking a work buddy to hold one accountable could also be helpful. Sample SMART target: Check by noon each day whether any task has been left unfinished without a justifiable cause. If the answer is yes, schedule time to finish it up, the same day if possible.

Opportunity examples: The *ability to work with bosses and teammates perceived by others to be difficult and a wide social network*. These are occasions for the self-leader to distinguish himself or herself and to add value to the team and to the organization by being able to smoothen otherwise difficult interactions for the good of the team. Sample SMART target: Volunteer to be the relationship liaison between teams and/or with parties external to the organization.

Threat examples: *Discipline issues with direct reports who take advantage of one being easygoing. Stress coming from the pileup of unfinished projects and their deadlines*. The first threat can be countered by being deliberate about supervising direct reports and watching out for equity in the way one treats those who try to take advantage and those who do not. The self-leader who is aware of the second threat mentioned earlier will be extra careful about accepting impractical assignments and unrealistic deadlines. He or she will try to be practical when discussing tasks and setting timelines to get them done as well as when asking for the resources needed to accomplish a task. Sample SMART target: Perhaps with the help of a colleague, create timelines for the different projects one is engaged in so that one knows what time is available to take on new tasks when they are suggested and what completion timelines to commit to for new tasks.

As Tables 31.1 and 31.2 show, with the effort to do a periodic SWOT (perhaps annually) and set SMART targets (perhaps monthly or fortnightly), and to review progress often, the employee is empowered to take charge of his journey to be good and to do good in a way that is practical, effective, and sustainable. Getting feedback from people—family, friends, colleagues, adversaries—can also increase self-awareness and self-knowledge and so sharpen the accuracy of a personal SWOT analysis and the perspicacity of the change targets set. As one goes through a constant cycle of setting targets and working on them, one becomes stronger, more mature, and more resilient; over time enjoys a deepened sense of self ownership and spiritual well-being; and tends to influence others more positively. In addition, the self-leader gradually develops practical wisdom: the ability to correctly judge when and how best to act with what he or she knows.

Conclusions and Recommendations

In this chapter, we have tried to describe the facets of self-leadership and presented some approaches to achieve it. The main goal proposed is for individuals to self-lead using one's intellect and will—the spiritual faculties—to attain a moderated temperament and character growth

Table 31.1 Sample 1 of a Self-Leadership SWOT and Self-Development Strategies (by Young Africans in a Self-Leadership Exercise)

Internal	*Strengths*	*Weaknesses*
	Adaptability	Forgetfulness
	Refreshing outlook on things	Negativity
	Compassion	Indecisiveness
	Notes:	Difficulty keeping resolutions
	Be more available and open to suggestions from boss and team members	Difficulty keeping appointments
	Devise more ways to help my family rest	*Notes*:
	At work, when there is tension, find ways to calm others—by holding back tasks that can wait and by helping	Set reminders or ask team members for help
		Keep a notepad handy
		Be simple: say when I forget things
		Be punctual to meetings
	Listen; resist getting bored with others' stories. Strive to make others' job roles interesting	At meetings and in conversation, sound more positive
		Reduce indecisiveness—when planning to make a call or pass on a message, do not procrastinate. Keep appointments (model this to my subordinates)
External	*Opportunities*	*Threats*
	Having responsibilities	Occasions when there is disorder
	Being in a friendly environment	Too many instructions
	The order around me	Long work hours
	Notes:	*Notes*:
	Take on more responsibilities and be a support to my boss and the organization	Sit back and self-organize before taking action whenever there is chaos
	Be available to help others (also makes me more visible—good for career mobility in the friendly work environment that we have)	When overwhelmed with instructions, listen, write down, and think clearly later. Come back when calmer and clearer-headed to ask for any clarifications
	Since I work in a structured environment, organize myself better to achieve more	

Source: Authors

in a way that positively affects others in the workplace and serves as a platform for positive change that transcends the self to influence and benefit colleagues and clients. Self-leadership, as described in the chapter, also calls for each individual to intentionally develop and apply emotional intelligence, grow in discipline, willpower, and orientation to good. Constancy in the practices recommended, and in the effort to improve in the different facets of self-leadership described, will increase the capacity to habitually exhibit intellectual rigor and clear criteria for positive change. The expected outcomes would be a well-combined use of freedom and responsibility, a right balance in personality, strength of character, and a consistency that reinforces the wholeness required by integrity.

One cannot overemphasize the fact that self-leadership is not a substitute for external leadership: it is complementary to motivation by others. It is however clear that, without self-leadership, external influences would encounter difficulties in propagating change sustainably. This is because some level of self-leadership is required for the autonomous decisions and initiative required for actual human development over time. A couple of important recommendations would therefore be to evaluate the statuses of self-leadership among different members of a community or a workplace and to seek ways to enrich them.

Table 31.2 Sample 2 of a Self-Leadership SWOT and Self-Development Strategies (by Young Africans in a Self-Leadership Exercise)

Internal	*Strengths*	*Weaknesses*
	Creativity	Moodiness
	Boldness	Workaholic
	Notes:	*Notes*:
	Be creative in assigned tasks	Be positive
	Be available to help others	Pray
	Get funding for projects	Get involved in solving others' problems to avoid or throw off moods
	Prepare games for team downtime	Set/follow a timetable
	Think how to help everyone be positive when work is tense since I don't fear conflicts that others may	Do things to relax outside work—swim, play piano, bead, teach
External	*Opportunities*	*Threats*
	Resourcefulness	Insecurity (Lack of trust)
	Optimism	Tendency to be domineering
	Notes:	*Notes*:
	Be aware of challenges others face and proffer solutions—use to build/enrich relationships	Remind self not to assume the worst of others; keep an open mind, to avoid sabotaging potential work relationships
	Contribute to rekindling team effort when needed	Self-check not to overdo bossing others or alienate them

Source: Authors

With the points made, we hope this chapter has shown how the practice of self-leadership can help each individual find the way to become who he or she wants to be and to walk purposefully along that way and how this can benefit organizations. The SWOT analysis examples illustrating the practicalities of the self-leadership journey offer a robust view of the possibilities for being a locus of change in one's life and in one's environment. While our approach has been practical, we suggest that future empirical research could further explore the antecedents and outcomes of self-leadership to deepen understanding of its importance and relevance for both individual and organizational well-being. For example, it could be useful to evaluate the role of personal experience in developing self-leadership competencies. Additional research is also needed to understand how gender and age factor in self-leadership.

Chapter Takeaways

1. Self-leadership requires a personal dedication to growth. It involves a decision to take responsibility to achieve one's purpose and to flourish.
2. The purpose of self-leadership is to be good and to do good.
3. Self-leadership includes different facets that are interconnected, and each person can work to improve in all these facets.
4. External leadership is made effective when the individual has a good level of self-leadership and can proceed with tasks and relate with others in a way that promotes flourishing for the self and others with relative autonomy.
5. There is a need for future empirical research on the antecedents and outcomes of self-leadership in different geographical and cultural contexts.

Reflection Questions

1. What is self-leadership?
2. Do the individuals in my organization exhibit self-leadership?
3. What facets of self-leadership are more commonly exhibited, and how do these enable personal change and organizational change?
4. What facets of self-leadership are often not seen in my organization, and how have these impacted our workplace well-being?
5. What practical exercises of the facets of self-leadership could be implemented to help the people in my organization attain their purpose and the purpose of the firm simultaneously?

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LEADERSHIP AND CHANGE IMPLICATIONS OF FREEDOM IN THE AGE OF ARTIFICIAL INTELLIGENCE

Julia Margarete Puaschunder[*]

Introduction

Define Leadership/Change Construct: Overview

The currently ongoing introduction of artificial intelligence (AI), robotics, and big data into our contemporary society is causing an unprecedented market transformation that will have lasting implications for not only leadership but also strategic following. Our contemporary Covid-19 pandemic has exacerbated the trend toward digitalization entering our workforce and society. The unprecedented outsourcing of decision-making to machines and the fast-paced changes around the integration of AI, robotics, and big data insights in our lives during a global pandemic heighten the need for leadership but also strategic followership directives in the age of artificial change guided by ethical imperatives.

AI poses historically unique challenges for humankind. This chapter will address leadership trends from a legal, economic, and societal perspective in the contemporary introduction of AI, robotics, and big data–derived inferences. Digitalized healthcare will blend in AI, robotics, and big data insights for prevention, monitoring, and democratized information-sharing of vulnerable patient groups that demand whole-rounded protection. This chapter aims at enriching the contemporary leadership literature by ideas regarding enacting strategic followership potential with respect for humanness in the artificial age. In a world, where there is currently an ongoing integration of AI, robotics, and big data into contemporary decision-making, the emerging autonomy of AI holds a unique potential for improving life and living in the long term. This chapter will outline the current status of AI and robotics with a focus on healthcare and propose leadership and change directives that are ennobled by an ethical conscientiousness.

The mentioned transition appears to hold novel and unprecedentedly described leadership and change challenges in our contemporary world. The unprecedented economic market revolution of outsourced decision-making to AI will be captured in macroeconomic trends outlining AI as a corruption-free market solution, which is yet only prevalent and efficient in some parts of the world. Drawing attention to healthcare inequality around the world will help make the case for equal access

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to quality care and the guidance of some leading countries in spreading prevention and quality healthcare around the globe by the help of novel technologies.

The Covid-19 pandemic, which started at the end of 2019, has been spreading around the world more than a year by now, and no clear end is foreseeable yet. While vaccination and medication opportunities to cure the disease have improved impressively and steadily, the most recent coverage of the crisis features yet another set of devastating news: In the recent months it has become apparent that around 10% to over 30% of previously Covid-19-infected are estimated to suffer from long-haul symptoms. While our first understanding of post–Covid-19 infection long-haul symptoms, impetus, and cure is still ambiguous, this chapter provides a leadership account of AI, robotics, and algorithm becoming essential tools to support the newly emerging generation of Covid-19 Long Haulers. Covid-19 Long Haulers are a prevalently arising cohort of previously Covid infected facing waves of recurrent symptoms of fatigue, headaches, and breathing problems as well as debilitating memory fog and emotional distress. While the causes and long-term lasting effects are unclear and to be investigated in the future, first preliminary prospects of AI, robotics, and also big data–derived inferences through algorithms to fill productivity gaps of recovering patients and Long Haulers during their relapse will be envisioned in this chapter.

Leadership and change may create enormous potential for digitalization in aiding impaired patients. The halt of physical gatherings around the globe and the massive lockdowns all over the world have heralded the age of social online media information gathering. Long Hauler online groups have leveraged as a quick and trusted remedy to understand and provide support during a time when hospitals around the world are still facing a more pressing situation of overloaded emergency care. The democratization of information about health and well-being online with easy access to remedy potential offers enormous scope. At the same time, the exposure of personal information online demands protection of a vulnerable population of patients. The malleability of leadership and followership during the Covid-19 pandemic will be addressed with attention to patient self-help groups online in order to blend in ethical caution in these most novel trends.

A future-oriented perspective on the use of AI for enhancing healthcare as a tool of democracy and diplomacy will be granted, but also ethical boundaries envisioned. Future research demands for granting access to affordable quality care around the world, preventive medical care guided by real-time measurement of health status, as well as ethical guidance in informed and educated patient healthcare. In addition, the socioeconomics of rest and recovery need to be explored in leadership and followership strategies.

Leadership/Change Construct: Artificial Age

The currently ongoing introduction of AI, robotics, and big data into our contemporary society is causing a market transformation that is heightening the need for ethics in the wake of an unprecedented outsourcing of decision-making (Puaschunder, 2019c, forthcoming-b). Leadership and also strategic followership allow for an efficient market transition featuring a harmonious human–machine compatibility (Puaschunder, 2019a, 2019b, 2019c). Shedding most novel light on the currently ongoing market transition of an entrance of AI into society is an innovative approach to improve productive societies, with attention to ethics to ensure a livable climate in an artificial society.

Leadership and followership will face enormous change in the wake of digitalization entering our contemporary healthcare. The most recent decade witnessed a data revolution in the healthcare sector in fields such as screening, monitoring, and coordination of aid. Big data analytics have revolutionized the medical profession. The health sector relies on AI and robotics as never before. The opportunities of unprecedented access to healthcare, rational precision, and human resemblance but also targeted aid in decentralized aid grids are obvious innovations that will lead to the most sophisticated neutral healthcare in the future (Puaschunder, forthcoming a).

AI, robotics, and big data revolutionized the world and opened unprecedented opportunities and potential in healthcare. No other scientific field grants as much hope in the determination of life and death and fastest-pace innovation potential with economically highest profit margin prospects as does medical care. An expert survey conducted in November 2019 identified big data–driven knowledge generation and tailored personal medical care but also efficiency, precision and better quality work as most beneficial advancements of AI, robotics and big data in the healthcare sector (Puaschunder, 2019c). Decentralized preventive healthcare and telemedicine open access to personalized, affordable healthcare (Puaschunder, 2019c). Potentials of AI in healthcare comprise of big data and computational power that hold unprecedented scientific potentials.

At the same time, big data driven medical care also bears risks of privacy infringements and ethical concerns of social stratification and discrimination (Puaschunder, 2017a, 2017b, 2017c, 2017d). Today's genetic human screening, constant big data information amalgamation as well as social credit scores pegged to access to healthcare also create the most pressing legal and ethical challenges of our time. The call for developing a legal, policy and ethical framework for using AI, big data, robotics and algorithms in healthcare has therefore reached unprecedented momentum, which was exacerbated by the Covid-19 worldwide pandemic (Puaschunder, 2021b).

Problematic with an introduction of novel technologies in healthcare provision appear compatibility glitches in the AI-human interaction (Puaschunder, 2019c). Liability control but also big data privacy protection are important to ensure attention to human rights and dignity of vulnerable patient populations. Big data mapping and social credit scoring must be met with clear anti-discrimination protection and anti-social stratification ethics. Lastly, the value of genuine human care must be stressed and precious humanness in the artificial age conserved alongside coupling the benefits of AI, robotics and big data with global common goals of sustainability and inclusive growth.

Leadership/Change Construct: Access to Affordable Preventive Care around the World

The Covid-19 worldwide pandemic leveraged attention to healthcare around the world. In the worldwide need for a global solution against a highly contagious virus with an impact partially determined by the overall health status of the infected, healthcare inequality has become blatant not only within society but also between countries (Puaschunder & Beerbaum, 2020). Technology-driven growth, corruption free-healthcare and well-funded markets fostering innovation account for the most prospective public and private sector remedies of the global Covid-19 crisis (Puaschunder & Beerbaum, 2020). Essential pandemic crisis healthcare leadership is likely to feature components of technological advancement (Puaschunder & Beerbaum, 2020). Economic productivity having generated a prosperous national budget is a most vital starting ground for leadership on a worldwide solution finding against Covid-19 and future pandemics (Puaschunder & Beerbaum, 2020). Anti-corruption is a necessary prerequisite for access to and quality of healthcare provision in the public sphere (Puaschunder & Beerbaum, 2020). Market innovation financialization of a society raises private sector funds for research and development but also funds the market-oriented implementation of healthcare and necessary logistics to distribute advancement around the world (Puaschunder & Beerbaum, 2020). Global governance and legal scholarship grant access to affordable healthcare around the world, which appears beneficial and efficient in combating future healthcare crises.

More than ever before pandemic precaution requires globally carried leadership solutions and internationally harmonized followership actions. The currently ongoing Covid-19 crisis has created awareness for the global interconnectivity of healthcare but also heighted attention to the drastic medical standard differences around the world, which unprecedentedly leverages the mandate to grant equal access to healthcare. Highlighting different facets of the future of medical care is essential in order to bundle our common efforts strategically in overcoming Covid-19 and thriving in

a healthier and more digitalized world to come. Digitalized healthcare appears as remedy against healthcare inequality as access to quality healthcare can be granted via digitalized telemedicine solutions as well as Bluetooth enabled medical device tracking.

Leadership/Change Construct: Covid-19 Long Haulers

The novel coronavirus Covid-19 causes previously infected reporting continuous impairment after an infection. Most recently, an information wave broke on growing numbers of previously infected, who report either constant impairment or recurrent waves of symptoms after their infection—even after having been tested negative for Covid-19. This so-called Long Covid affects 10–30% of people who have symptomatic infection with Sars-CoV-2 as a symptomatic disease lasting longer than 12 weeks (Harrison, 2021). The range of Long Covid symptoms is wide and diffuse but early on a social media Facebook Long Hauler group consisting of 1567 long-term strugglers after a Covid infection identified almost 100 long-haul effects (Britt, 2020). Follow up studies revealed a cluster of symptoms ranging from chest pain and cough; dyspnea and cough; anxiety and tachycardia; abdominal pain and nausea; and low back pain or joint pain (Antrim, 2021). The list of symptoms is still updating (Ault, 2021; Doheny, 2021). Most recently, studies emerge that report multi-organ functioning debilitation after Covid-19 (Harrison, 2021).

With research estimating about 10 up to more than 30% of Covid-19 patients become Long Haulers, the newly emerging Generation Covid-19 Long Haulers has the potential to change our world lastingly. The etiology of Covid-19 Long Haulers appears in three major groups: those with strong infection cases and long-term organ impairment, those with initially mild cases that develop waves of obscure symptoms that either resemble inflammatory diseases and/or neurological impairments that bleed into psychological traumatized states.

A trend emerging out of Covid-19 may become the self-monitoring and self-measurement of body functions enhanced with artificial intelligence. The socio-economic impetus of a Long Haul wave in the decades to come will increase the need for general healthcare, real-time self-monitoring of the personal healthcare status, ecowellness nutrition lifestyle changes and economic appreciation of deurbanization, rest and calm. Already during the pandemic, self-testing kits have arisen dramatically in record speed.

With the hesitancy of patients to visit doctors and attend a hospital for care during the pandemic, new online consultation revolutions have started that are likely to be continued after Covid. Long Haulers who will likely face fast-paced symptom changes and symptomatic wave of exhaustion may draw on AI and robotics to fill gaps during health impairment episodes. AI could be integrated to support when patients face difficulty that onsets unpredictably and/or periodically. In leadership and followership dyads of patients and AI or robotics, Long Haulers could rely on digitalization tools to remain active participants in the workforce and responsive parts of society. The blend between digitalization augmented human Long Haulers demands for compatibility research.

On a more global macro-economic level, the Green New Deal and European Green Deal as post-Covid-19 recovery paths forward include sustainability pledges. A sustainable finance taxonomy may also innovatively include healthcare reforms and governmental funding of long-term health pledges in order to address a wave of Covid-19 Long Haulers (Puaschunder, 2021b).

As for economic changes, Covid Long Haulers appear to have a preference for unwinding speed and mental overloads (Puaschunder, 2021b). While standard neoclassical economic theory is based on the believe that efficiency maximization based on productivity gains and activation level increases is the ultimate preference of all individuals, Covid Long Haulers may develop—for the first time in economic history—a large-scale demand for attention to rest and relaxation and thereby drive a trend of the economics of minimalism (Puaschunder, 2020a). Drawing from behavioral leadership, the laws of human productivity after rest but also different time discounting over life calculating

time use strategically will be required in the future to better and more accurately describe changing workforce trends (Puaschunder, 2020a).

With a generation of Covid-19 Long Haulers a dramatic shift to demand for health, minimalism and rest is predicted to emerge. Maximization pledges of productivity driven industries in business, finance and economics do not account for minimalism. Foremost behavioral economics started to address cognitive overload and decision-making failures in a too complex world (Puaschunder, 2020b, 2021b). There is hardly any appreciation for rest in finance and economics. Leadership theory neglects followership strategies that could account for rest and recovery. All these trends of attention to health, minimalism and rest may change in the emergence of a Covid-19 Long Haulers generation.

Leadership and management theory will likely be extended by healthy workforce environment directives and to learn together in teams how to prevent health risks and monitor the health status of the workforce (Gelter & Puaschunder, forthcoming). Corporations will have to become attuned to the health situation of employees and will likely divide capital into AI and more unpredictable human workforce with appreciation for rest and relaxation (Puaschunder, 2021b). New activation leadership and followership strategies may find the right balance between work and rest. These studies will likely be inspired by activation research such as the Yerkes-Dodson law that predicted an individual activation level of the overall immune system status determining individual potentials and overstimulation leading to potential work deficiencies and quality of life impairments (Yerkes & Dodson, 1908). Resilience and recovery will likely feature a blend between human and artificial intelligence augmented aid.

All these trends of economics of unwinding, relaxation and rest will likely become major change drivers of a new revolution in leadership that focuses away from profit maximization, productivity and speed to appreciation of minimalism, relaxation and rest (Puaschunder, 2020b, 2021b). Previously avoidable states of rest and inaction that were recently deemed as unproductive now have the potential to leverage as a novel luxury and esteemed maximization (Puaschunder, 2020b, 2021b). The maximization of minimalism is likely to become a trend that will change the way society produces, consumes and gratifies (Puaschunder, 2021b). Here again, AI and robotics may keep an economic growth level based on previously pursued maximization while human beings start focusing on relaxation and letting go (Puaschunder, 2021b).

Enlist Practical Challenges and Suggest Effective Solutions: Access to Healthcare with Anti-Discrimination Protection

Reports to the European Parliament aimed at helping a broad spectrum of stakeholders understand the impact of AI, big data, algorithms and health data on healthcare (Puaschunder, 2019c). Information about key opportunities and risks but also future market challenges and policy developments was retrieved to aid orchestrating the concerted pursuit of improving healthcare around the world (Puaschunder, 2019c). Big data and computational power imply unprecedented opportunities for crowd health status understanding, trends prediction and healthcare security control (Puaschunder, 2019c). Risks include data breaches, privacy infringements, stigmatization and discrimination (Puaschunder, 2019c). Big data protection should be enacted through technological advancement, self-determined privacy attention fostered by e-education as well as discrimination alleviation by only releasing targeted information and regulated individual data mining capacities (Puaschunder, 2019c).

Global healthcare governance leadership should consider establishing a trade freedom of data by law and economic incentives in order to bundle AI and big data gains large scale for pandemic prevention. World leaders on digitalization, healthcare, anti-corruption and market capitalization for innovation could therefore guide the world on big data derived healthcare insights. These novel

developments should also focus on imbuing humane societal ethical imperatives on these most cutting-edge innovations of our time.

In order to enable a big data capitalization coupled with upholding highest ethical standards, the big data bundling gains large scale. Big data provides extraordinary insights to retrieve information for preventive care. Big data mining, data storage and computational power have reached unprecedented sophistication, of which the healthcare sector and public safety and security can benefit outstandingly. At the same time, these most novel, cutting-edge developments are still in development stages that demand for public scrutiny and ethical checks and balances. Public and private sector entities could lead the world with ethical imperatives in big data insight-driven medicine. Big data insights could be derived from setting positive market incentives for sharing information—but these endeavors should also provide the necessary tools for anti-discrimination and combat human rights violations stemming from big data derived inferences. Data insights should only be used for the benefit of people but not be turned against human beings. A stakeholder survey conducted in November 2019 revealed that risks in the use of big data insights, AI and robotics in healthcare include: Data misuse and leakage leading to privacy infringements, as well as biases and errors (Puaschunder, 2019c). Big data insights open gates for health care pricing, stigmatization, social stratification, discrimination and manipulation.

Big data in the healthcare sector should thus only be used with caution and targeted information release to avoid discrimination. For instance, only anonymized data slices should be made available to the public in order to avoid stigmatization, gentrification and discrimination based on predictable prevalence within population groups or certain districts. Data protection through technological advancement, self-determined privacy attention through education as well as discrimination alleviation through taxation of data transfer values are recommended. Taxation of data transfer revenues will grant the fiscal space to offset losses and the social costs of negative externalities of the ongoing digitalization market disruption of our times.

Enlist Practical Challenges and Suggest Effective Solutions: Compatibility via Leadership-Followership

Human–AI compatibility will be key to integrate AI, robotics and big data insights in order to aid patients and find patterns in disease outbreak and symptoms. AI and robots are expected to become vital parts of our community in order to support people with chronic diseases in need for long-term medical attention. Compatibility with AI will become key and should be integrated into educational curricula, personality trainings and testing scores in admissions.

As for strategic leadership and followership directives, the integration of novel technologies will likely lead to a polarization between digitalization and humanness. Humanness will become more precious in the future, especially in the healthcare sector, in which true care, empathy, procreation appear not replaceable by technology. Loss of humanness and human replacement by AI, robotics and big data algorithms as decision makers demand for psychological studies of the value of true care and compassion with particular attention to long-term effects of the digitalization market disruption.

Enlist Practical Challenges and Suggest Effective Solutions: Information Crowdsourcing Online Ennobled with Respect for Privacy and Dignity Over Time

Another trend springing out of Covid-19 in the age of social media is the democratization of information about health and well-being found online. Facebook Long Hauler groups have leveraged as quick remedy to understand and provide support during a time when hospitals around the world are still facing a more pressing situation of overloaded emergency care. While this trend leads to a

crowdsourcing of information on Covid-19 impacts online, the discounting fallibility of vulnerable patient populations demands for leadership and education to protect the privacy and dignity of individuals under pressure sharing personal information. Covid-19 patients and infected or Long Haulers face heightened levels of vulnerability since they are in pain and facing uncertainty about their health and well-being. The mental mindset of these people longing for information about remedies leverages them into a highly vulnerable population group. The regular predicament of utility of access to information versus dignity in privacy is therefore also tainted with vulnerability (Puaschunder, 2019b). Future research and practical development of tools to gather information online should therefore integrate the vulnerability of those in pain and need for a remedy. Ethical imperatives of protection and security applied regarding this vulnerable population's privacy and dignity.

Enlist Practical Challenges and Suggest Effective Solutions: Economics of Minimalism, Rest and Calm

As for economic changes, Covid Long Haulers appear to have a preference for unwinding speed and mental overload (Puaschunder, 2020a, 2020b). While standard neoclassical economic theory is built on the fundamental believe that efficiency maximization based on productivity gains and activation level increases is the ultimate preference of all individuals, Covid Long Haulers may develop—for the first time in economic history—a large-scale demand for attention to minimalism, rest and relaxation. The time for the economics of minimalism has come. Legal professionals will address attention to the growing cohort of disabled and debilitated workforce. Drawing from behavioral insights, the laws of human productivity after rest but also different time discounting over life will be required in the future to better and more accurately describe workforce trends and give leadership and followership directives calculating time use strategically (Puaschunder, 2020a, 2020b).

With Long Haulers facing trends of changing health conditions, novel workforce uncertainty will become a topic of discussion for corporate governance and business contingency planning (Puaschunder, 2020a, 2020b). The newly imposed obligation of corporations to look after a healthy work environment will likely remain beyond Covid and pass on some rights to corporations to monitor and track the health status of the workforce (Gelter & Puaschunder, forthcoming). Corporations will have to become attuned to the health situation of employees and will likely divide growth theory capital into artificial intelligence and more unpredictable human workforce with appreciation for rest and relaxation. New activation studies will be needed guided by behavioral specialists that find the right balance between work and rest (Puaschunder, 2020a, 2020b). These studies will likely be inspired by activation research such as the Yerkes-Dodson law that predicted an individual activation level of the overall immune system status determining individual potentials and overstimulation leading to potential work deficiencies and quality of life impairments (Yerkes & Dodson, 1908).

As a societal trend during the pandemic, deurbanization became prominent. The so-called Doughnut effect describes that the urban population enjoys time off from large metropolitan areas and moves to the suburbs or even the country side (Puaschunder, 2020a, 2020b). In the wake of the Covid-19 pandemic, home ownership boomed in remote areas like Arizona, Texas or Florida. People have a preference to spread out and escape congested cities. Some tech-driven corporations will likely continue to offer to opt for home offices. Many of the corporate headquarters have moved to less crowded, more affordable locations. Cities are still seen as disadvantaged to control large crowds and ventilation in skyscrapers, with Covid-19 variants spreading around the globe (Puaschunder, 2020a, 2020b).

The deurbanization has not only changed our perception of closeness and contact with others. It also heralded a large-scale ongoing ecowellness trend, as visible in the preference for interior design in offices with glass and plastic protection (Puaschunder, 2020a, 2020b). Outdoor city management and landscaping have been shaped by deurbanization as well (Puaschunder, 2020a, 2020b). New community development in harmony with nature is being experienced in so-called agri- or

agro-hoods, neighborhoods that are directly attuned to the surrounding and celebrate the natural and cultural heritage (Puaschunder, 2020a, 2020b). In interior design for the private living space, cleanliness has become key. Attention to healthy nutrition is on the rise for Long Haulers, who appear to have a craving for minimalistic stimulation at home that often also features a Biophilia design, which resembles nature and sustainable fabrics (Puaschunder, 2020a, 2020b).

Chapter Takeaways

1. The currently ongoing introduction of AI, robotics, and big data into our contemporary society is causing a market transformation that is heightening the need for ethics in the wake of an unprecedented outsourcing of decision-making. Leadership and also strategic followership allow for an efficient market transition featuring a harmonious human-machine compatibility. Shedding most novel light on the currently ongoing market transition of an entrance of AI into society is an innovative approach to improve productive societies and innovative progress yet with attention to ethics to ensure a livable climate in an artificial society.

2. Data insights should only be used for the benefit of people but not be turned against human beings. Big data insights open gates for healthcare pricing, stigmatization, social stratification, discrimination, and manipulation. Big data in the healthcare sector should only be used with caution. For instance, only anonymized data slices should be made available to the public in order to avoid stigmatization, gentrification and discrimination based on predictable prevalence within population groups or certain districts.

3. Compatibility with AI will become key and should be integrated into educational curricula, personality trainings and intelligence scores in admission acceptance testing. Humanness will become more precious in the future, such as true care, empathy, procreation etc. Socio-economic-psychological studies of the value of true care and long-term studies are needed. Diversity in AI should be based on stakeholder engagement.

4. Covid-19 heralding Long Haulers will likely drive trends of changing health conditions. Workforce safety and group health status will become a topic of discussion for corporate governance and business contingency planning. The newly imposed obligation of corporations to look after a healthy work environment will likely remain beyond Covid and pass on some rights to corporations to monitor and track the health status of the workforce.

5. While standard neoclassical economic theory is based on the believe that efficiency maximization based on productivity gains and activation level increases is the ultimate preference of all individuals, Covid Long Haulers may develop—for the first time in economic history—a large-scale demand for attention to disability, rest and relaxation and thereby drive a trend of the economics of slowness.

6. Future research promises to hold novel insights on future success factors for human resource management blended with AI, robotics, and big data insights. Future leadership and followership case studies will have invaluable learning opportunities for the successful introduction of AI and digital humanities in modern democracies and societies that demands for being ennobled by ethical imperatives as old as humankind civilization.

Reflection Questions

1. What are the implications for leadership and followership in the wake of digitalization entering our contemporary healthcare?

2. What compatibility adjustments and behavioral changes in human behavior will be required to adapt humankind to the introduction of AI, robotics, and big data insights into our contemporary society?

3. What are ethical boundary conditions for AI, robotics, and big data insights?

4. How can public and/or private sector leadership align and work together on concerted action to be resilient after Covid-19, and what role does AI, robotics, and big data insights play?

5. What societal implications does the leadership and followership blend of human and novel technologies have for society?

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MANAGEMENT STRATEGIES FOR TECHNOLOGY CHANGE

Pauline Ash Ray and Wenli Wang

Introduction

Organizational change is pervasively occurring fast with globalization, technology, and rapid information exchange. Fentaw's (2016) six factors contributing to change include new technologies, transforming electronics, communications, consumer markets, fast-tracked businesses, and globalization. The Covid-19 pandemic in 2020–2021 demonstrated how these factors intertwined and called for adaptive, systematic change management on short notice. Organizational guidelines and strategies are needed for managing change.

Leaders are specifically called for by the challenging change management demands. They look for certainties amidst complex and growing change to establish stability and order (Fentaw, 2016). Leaders rise and fall in the midst of uncertainties. Those who fail to execute change management strategies with vision and resilience could suffer significant adverse consequences.

Employees facing the daunting task of change often react to perceived consequences based on anticipated impact on job content, reporting relationships, status, and decision-making approaches. Uncertainty, unfamiliarity, misinformation, and job insecurity intensify their need for communication about coming changes (Joshi, 1991). Employees' resistance and skepticism with uncertain personal resulting effects (Foler & Skarlicki, 1999) make change even harder.

Change management should support employees and the organization during transitions (Lorenzi, 2013). "Change management includes procedure, techniques, methods and tools to control and manage people to attain necessary business outcome after change" (Mogogole & Jokonya, 2018, p. 836). Information Technology (IT) change management is an official procedure for IT changes to ensure the understanding and knowledge of planned changes throughout the organization and reduce negative influences on services and customers (Ziemba & Oblak, 2015).

Change management strategies to overcome resistance and create readiness facilitate successful implementation (Piderit, 2000; Shang & Su, 2004) and include communication, training, management support, and technical resource availability (Caldwell et al., 2004; Herold et al., 2007; Martins & Kellermanns, 2004). These important factors to proactively create readiness for change as well as to prevent and overcome resistance (Ash et al., 2011) are discussed below.

Communication

Communication is essential for information transparency reducing uncertainties during change. Providing accurate information, retraining, and assistance to cope with uncertainties minimizes negative effects. Appropriate feedback and reinforcement during change help employees make better

decisions and see more advantages (Husain, 2013). Husain's (2013) *Change Communication Model* stresses effective communication for successful organizational change, including answering questions, building trust, lessening uncertainty, and increasing participation.

Elving and Hansma (2008) regard the success of organizational change significantly depends upon managers' communicative and informative skills. Bennebroek-Gravenhorst et al. (2006) echo that communicating the need for change and organizational objectives is critical to success. Excellent communication means everyone understands the change, its need, and its expected effects.

Communication reduces resistance making more productive change efforts. Success depends on the organizational ability to change each employee's performance. Communication of task changes is an essential change strategy (Lewis, 2000). *Lewin's Model* views intentional organizational change as *unfreezing, initiating the change, and refreezing* (Harper, 2001, p. 9) using various strategies for implementation (Branch, 2002). Klein (1996) explained that communicating "objectives," "what is changing," and "why" helps "unfreeze" the organization to be ready for change. Klein (1996) emphasized top management participation in delivering written and even face-to-face change messages.

Face-to-face communication can also be virtual. Many lockdowns due to the Covid-19 pandemic necessitated the change to virtual communication as companies began working remotely. Media communications initiated the need for change, but it is the organizational policies that have convinced managers and employees. Health concerns, home schooling, and guideline updates demanded increased virtual communication via teleconference, keeping companies operative even during lockdown. Some businesses that were not adaptive to the rapid change have experienced challenges, ranging from employees' leave of absence, downsizing, to even bankruptcies.

During times of uncertainty and turmoil, everyone needs timely and accurate information. Possibly, no amount of information is sufficient; but good efforts have merits too. Managers perceived as secretive make situations worse (Tourish et al., 2004, p. 24). A vacuum in communication can generate resistance, uncertainty, and be supplemented with rumors (Elving, 2005). Even employees not directly involved also need timely, detailed, accurate information about the change, while those involved must understand how roles and responsibilities will take place. Good communication corrects rumors and combats misinformation. Management should be the "cheerleader" for change, reiterating the need and proclaiming progress to encourage optimism and persistence.

Communication can reduce or manage uncertainty (DiFonzo & Bordia, 1998). Employees question how their jobs change, their competence, and whom they will be working with. "Feelings of uncertainty are about the process of change, the personal and social consequences of change" (DiFonzo & Bordia, 1998). "Information flow should be continuous, concrete and multidirectional" so that employees understand their personal impact (Hussain, 2013, p. 45). Misunderstandings are inevitable. So successes should be widely communicated to employees (Klein, 1996).

Communication during the "moving" stage from old to new ways should be specific (Klein, 1996). It is important to build structures and processes to support new ways. During the "refreezing" stage, communication shifts from top management to immediate supervisors answering questions regarding efficiency, rewards, control, and relationships. Reinforce new behaviors by recognition and rewards when the change is going well (Klein, 1996). Celebrate success!

Knotter's 8-step Model for Change also addresses continuous management of emergent change. This approach results from the assumption that "change is continuous, open-minded and unpredictable process of aligning and realigning an organization to its changing environment" (Burnes, 2001). Kotter's 8-step Model includes increase urgency, build guiding team, develop the vision, communicate for buy-in, empower action, create short-term wins, don't let up, and make change stick (Kotter, 1996, pp. 133–145). The first four steps are "thawing the organization" through which leaders communicate the vision with their actions and day-to-day activities. Steps 5–7 fit into "moving or making the change," and the refreezing process comes in Step 8. After effective changes, leaders must now make the changes permanent, connecting new behavior with corporate success, showing new ways are staying (Rose, 2002).

Listing the steps makes transitions easier but has a disadvantage of being rigid. Skipping a step may cause change failure. Although Kotter emphasizes "Communicate for Buy-in" in a specific step, communication should be a continuous practice throughout change management. Implementing change is a time-consuming process (Rose, 2002). Kotter's model has been described as too linear requiring each step completion before progressing; however, Kotter's model offers easy-to-follow progression.

The *Griffin & Moorhead Model of Change* (Griffin & Moorhead, 2014, p. 531) of top management's view emphasizes change is continuous. Their model includes forces driving the change, recognizing and defining problems, devising a solution, implementing change, then evaluating results. Its change implementation process includes Lewin's three stages of unfreezing, moving, and refreezing. Change is not a series of linear events in a time period, but continuous, open-ended process of adaptation to circumstances and conditions (Burnes, 1996; Dawson, 1994; Griffin & Moorhead, 2014). Burnes (1996) suggested that this continuous change approach should focus on change readiness and how to facilitate change.

In contrast to Kotter's linear model, *Anderson & Anderson Change Model* (Anderson & Anderson, 2001) incorporates *content*, *people*, and *process* as independent and interactive perspectives in a cyclical process integrated in all of the nine phases (p. 15) described here:

Phase I (*Prepare to Lead Change*): Identify need, build consensus, establish shared intention, devise strategy and prepare employees by clarifying roles; choose the most suited change initiators; create change message; and clarify the overall strategy (p. 25).

Phase II (*Create Organizational Vision, Commitment and Capability*): Build organization-wide understanding, commitment, momentum, and the capacity to succeed in transformation (p. 129) by motivating employees to embrace change and "vision for the future"; apply open communication techniques; and assign responsibility for high-leverage action to key players (p. 130).

Phase III (*Assess Situation to Determine Design Requirements*): Evaluate "information that defines what success means, what is already in place" (p. 147) and what is needed by creating clear expectations; assisting in corrections to keep change on track; and identify areas to dismantle or build to solidify change (p. 148).

Phase IV (*Design Desired State*)*:* Design specific organizational and cultural solutions to enable successful achievement of change "vision" (p. 159) by creating processes and structures needed for desired state; decide how design levels (vision, strategic, managerial and operational) will be managed; decide on pilot test need; and decide on communication modes (p. 168).

Phase V (*Analyze Impact*): Assess magnitude of future state design on organization and ensure effective integrated functionality (p. 171) by focusing on formal organization (structures, management, processes, skills, people, technology, and work practices), human and cultural organizational aspects (mindsets, behavior, relationships, and other cultural elements), and their interconnections (p. 178).

Phase VI (*Plan and Organize for Implementation*): Identify required actions to reach desired state, develop master plan, design strategies to sustain change impetus, and determine pacing strategy and timeline (pp. 180–188) by refining and establishing conditions, structure, systems, policies, and resources; initiate strategies to support employees; and communicate implementation master plan (pp. 191–196).

Phase VII (*Implement Change Plan*): Check and recheck activities to ensure nothing is overlooked, implement master plan to desired state, and implement required changes moving from current state (p. 201) by watching for resistance; responding to employees' reactions; supporting employees' internal changes (p. 202); monitor and correct process (p. 204); and monitor for

    fulfilment of design requirements, measurement, effectiveness of organizational, and how well "new" integrated organization works (p. 206).

Phase VIII (*Celebrate and Integrate New State*): Celebrate to integrate and support employees toward mastering new mindsets, behaviors, skills, and practices (p. 212) by providing in-house training; offer job, project, and skills seminars/workshops; organize follow-up application meetings; coach and mentor; identify and reward best practices; and benchmark to evaluate process improvement (pp. 216–217).

Phase IX (*Learn and Course Correct*): Establish continuous improvement mechanisms, evaluation and learning strategies on change, and initiate actions to improve organization's readiness and ability for future successful changes and dismantle defunct infrastructure and unneeded conditions (p. 223) by learning from the change process and establishing best practices; verify expected change results; improve weak areas; evaluate relationship and partnership creation, development, management and maintenance to support the change process (p. 227).

The *Anderson & Anderson Change Model* considers change initiators of strategic decisions and mechanisms dealing with cyclical process challenges of different phases. Communication plays an essential role in strategic decision-making and mechanism execution. Training is also important, especially in Phase VIII.

Training

Industry 4.0, the fourth industrial revolution is underway, enabled and characterized by "rapid advances in technology, digitalization, smart technologies, automation, and industrial internet" (Molino et al., 2020) carrying economic, political, and social implications, changing how tasks are performed, and how organizations function (Ghislieri et al., 2018). Schwab (2016) describes an exponential rate of change, disrupting most industries impacting production, management, and governance. The new technologies in Industry 4.0 enable more flexible, automated, interconnected production and business processes, resulting in larger scale and scope of change due to technological advances in business sectors.

    Barley (2015) observed that a complex, pliable, changing, and ever-expanding portfolio of internet tools, information, and media has altered how humans access vast bodies of information without physically visiting an information center, communicate instantaneously and asynchronously on virtual platforms, and interact with data for evidence-based decisions.

    The interconnection between different subjects, hardware, software, and humans is enabled by Cyber-Physical Systems (CPSs) (Baldassari & Roux, 2017). Systems such as the Internet of Things, big data, advanced robotics, and artificial intelligence drastically increase data generation, collection, and analysis, with even automated algorithms performing dynamic computation and supporting speedy accurate decision-making. These systems challenge traditional business operators, managers, and decision-makers with an unprecedented need for change.

    However, not all humans welcome these advanced technological systems. New technology implementation often fails due to employee resistance (Marler & Dulebohn, 2005; Pederit, 2000) from multiple factors such as lack of training, unfamiliarity with technology, and lack of self-efficacy.

    Capaldo and Rippa (2009) propose evaluating organizational capabilities when selecting technology implementation strategies and change management interventions. Some examples are communication, management support, modification, and training. Benn and Baker (2009) examine a model incorporating resistant employees' input and channeling conflict to modify change. This co-evolutionary perspective fosters institutional support that integrates technological change with organizational human systems into processes, procedures, and norms.

Change strategies that overcome resistance and create readiness will assist in successful implementation (Piderit, 2000; Shang & Su, 2004). There is much research on how to prevent, reduce, or overcome resistance to change (Armenakis et al., 1993; Bhattacherjee & Hikmet, 2007; Folger & Skarlicki, 1999; Henry, 1994; Hirscheim & Newman, 1988; Holt et al., 2003; Judson, 1991; Self, 2007; Self & Schraeder, 2009). Some research addresses organizational preparation through strategy application and measurement to increase readiness for change (Armenakis, 1993; Kwahk & Kim; 2007; Kwahk & Lee, 2008; Self, 2007; Self & Schraeder, 2009). Ash et al. (2011) suggest that creating readiness to change is more fruitful than simply reducing resistance to achieve successful technological implementation.

There are many reasons behind resistance to technological change. Employee opposition to change may arise because of distrust, loss of control, and fear of job loss (Cascio & Montealegre, 2016; Frey & Osborne, 2017; Redden et al., 2014). The lack of technical and digital skills and adequate training are obstacles as well to change implementation (Franzoni & Zanardini, 2017). Sharing information with employees about change while addressing their concerns and providing additional training is one of the important change management strategies.

While communication and information programs are crucial for awareness about change, training is important for new technology users to learn and develop positive attitudes and perceptions (Marler et al., 2006). Molino et al. (2020) highlighted providing information and training opportunities to all employees for morale in supporting Industry 4.0 transformations. Organizational culture described as the morals, values, views, beliefs, and unseen assumptions that staff publicly share in the organization can stimulate innovative behavior and enable change (Naranjo-Valencia et al., 2011). Magogole and Jokonya (2018) also refer to organization culture as the norms and ways of shared expectations, values, and beliefs that govern people's behavior in an organization. Training also offers an opportunity to share and update organization culture related to technological change.

For example, the Covid-19 pandemic required rapid responses by organizations in launching training and building confidence to communicate and simulate face-to-face conversations virtually. Adapting new procedures and processes for sales and customer services demanded urgent training. Employees' morale needed lifting in the depressive pandemic. Even informed and convinced of need, employees experienced great uncertainty and stress lacking coping mechanisms or the ability to quickly adapt and deliver in a virtual environment. Timely training on new procedures and processes aided the transition to new technological platforms and virtual operations during the ubiquitous turmoil of the Covid-19 pandemic.

Employees' willingness to accept change is related to job knowledge and skills (Miller et al., 2006). Employees empowered with efficient skills, attitudes, and opportunities tend to embrace change more readily and are least likely to resist, possessing the ability and confidence to accept change (Cunningham et al., 2002; Miller et al., 2006; Cortese et al., 2020). Training allows employees to enhance their job knowledge and skills and become empowered to embrace change.

Griffin's Integrated Framework for implementation of task redesign emphasizes training. Its *diagnosis of work system and context* requires employees easily access necessary training for skills to perform redesigned tasks (Griffin, 1982, p. 208; Griffin et al., 1987).

Griffin & Moorhead's Model of Change calls for new skills and work assignments (Griffin & Moorhead, 2014, p. 531) in progressive and continuous change processes, especially for exponential change like advanced technology. Soliciting employee suggestions for improvements can increase acceptance in developing and implementing new systems. Employees are motivated and engaged when their inputs are adopted for technology and skill developments (Molino et al., 2020).

Learning organizations encourage employees to develop skills and engage in training to enhance their qualifications. Employees are empowered with skills, attitudes, and opportunities to welcome change. Employee performance should be evaluated. Development opportunities should be offered for skill improvement. Both simple task redesign and drastic technological transformations require

adequate opportunities for information and training be offered to all employees in order to inform and enable them to anticipate and prepare for change. Training increases employees knowledge, technical and soft skills, reduces their fears, (Shamim et al., 2016), and fosters acceptance of technological change (Molino et al., 2020). Developing skills and personal characteristics are important to short–term change implementation as well as long–term employee benefits even outside of current work.

To supplement communication and training, management support is also crucial. Leaders' unwavering support often serves as the cornerstone for change.

Management Support

Top management support is the voice and strength of change effort. Leaders, as change agents, provide vision, strategies, and accountability. Griffin (2014) defines transition management as systematically planning, organizing, and implementing change. Leaders, accountable for strategy creation and change implementation (Kanter et al., 1992), need implementation skills for successful organizational change (Bossidy & Charan, 2002; Gilley, 2005), including support in dealing with transformations and needed skills through training, mentoring, and individual or team coaching (Ghislieri et al., 2018).

Well–managed transformational change can bring astonishing results. The leader must communicate and develop positive relationships with employees. Some researchers believe employee work engagement is related to trust in their leader (Miller et al., 2006). Employees develop working relationships with supervisors, ideally characterized by honesty, mutual trust, and respect (Decker et al., 2002). Hanpachern et al. (1998) assert such relationships help employees accept change initiatives. Other researchers maintain that employees won't necessarily embrace change simply because they trust management (Eby et al., 2000; Livingstone et al., 2002).

A charismatic or transformational leadership style includes behaviors that focus on creating and implementing vision and mission statements, setting and achieving organizational targets, monitoring and providing support to supply necessary tools for results, as well as maintaining employee relationships, demonstrating support and guidance, and motivating employees to accept the change maintaining their energy and focus (Wang et al., 2011).

Rogers' change acceptance stages are awareness, affiliation, trial, decision to stay or quit, and acceptance of the change (Rogers, 2003). Transformational change requires the leader to communicate and develop positive employee relationships. Griffin and Moorhead (2014) shows successful organizational change and development require top management support, employee participation, and open communication. Participation, communication, and reward are key factors. These correspond to earlier discussions on the importance of communications and training to minimize change resistance (Griffin & Moorhead, 2014).

Business owners, leaders, managers, project managers, technical teams, and end-users should all participate with a voice helping carry the strategic vision throughout technological change. Those close to detailed implementation and daily operations need the necessary skills to ensure technological success. But technology alone is insufficient when soft issues are also needed related to technology.

Cascio and Montealegre (2016, p. 369) suggested change initiators understand "how to create and use psychological theory and research . . . to manage emerging developments' impact and implementation." If technological change results in downsizing, those being eliminated have lower levels of trust toward others (Tourish et al., 2004). Tourish et al. (2004, p. 25) specifically offered the practical strategy—"when downsizing is unavoidable, implement as quickly as possible, reducing the possibility of survivors becoming contaminated by negative feelings. Giving people many months to brood over impending departure does not appear to be a wise strategic choice." During downsizing,

managers' tasks are more difficult; communications are critical, but may never be sufficient due to employee uncertainty. Managers may be perceived as secretive (Tourish et al., 2004, p. 24); open and timely communications would help prevent or reduce such perceptions.

Management support by the change agents is critical to the implementation of the master change plan in Phase VI of *Anderson & Anderson Change Model* mentioned earlier.

> This can be achieved through refining and establishing conditions, structure, systems, policies, and resources supporting the implementation; initiating strategies for supporting employees to embrace the desired state and managing reactions to the change; and communicating the implementation master plan to the organization and relevant stakeholders.
>
> *(Anderson & Anderson, 2001, pp. 191–196)*

Griffin & Moorhead Model of Change introduces the following key to manage successful organization change and development (Griffin & Moorhead, 2014, p. 536): being aware and considering global and cultural issues, anticipate changes in the organization's social system and culture, start with details and show benefits to minimize resistance, secure top management support to develop a coalition for change preventing power and control problems, encourage stakeholder participation, foster open communication, and reward those who adopt and contribute to minimizing problems and resistance.

Communication, training, and management support may be sufficient change management strategies for non-technological change; however, for technological change, another change management strategy is needed—technical resource availability.

Technical Resource Availability

Technology factors must be considered when change management is implemented (Earl, 1996). Phase V of the *Anderson & Anderson Change Model* (Anderson & Anderson, 2001) "Analyze the Impact" mentioned technology as part of formal organization. It also emphasized cultural elements related to technology and technology use.

In *Mogogole & Jokonya's Framework of IT Change Management* (Mogogole & Jokonya, 2018, p. 841), the technology factors needed for IT change management success are IT strategy, IT heritage, and IT assimilation. IT strategy refers to aligning IT with a business's needs to improve business efficiency and effectiveness. IT heritage refers to working with the existing, inherited IT structure and history. IT assimilation refers to adopting and managing multiple technologies in use. Among people, processes, leadership, structure, and organizational culture, Mogogole and Jokonya (2018) found people and organizational culture had strong positive impacts on these technology factors, whereas leadership had a strong correlation with culture, although a weak positive effect on technology factors.

IT change management includes the integration and collaboration of technology, people, and processes (Al-Shamlan & AL-Mudimigh, 2011). IT integration into the change process supports successful implementations (Ziemba & Oblak, 2015). Mansfield and Basner-Katz (2011) suggest IT change management to ensure consistent approaches and processes for effective, prompt handling of change when working with organizational IT infrastructure and services. IT change management should also utilize procedures for changes to IT services to build awareness and understanding of changes and minimize negative effects on services and customers (Ziemba & Oblak, 2015; Mogogole & Jokonya, 2018).

There are controversial views on globalization enabled by IT. While some research (Corsi, 2000; Dierks, 2001; Sheil, 2001; Richardson, 2002) argued the benefits of globalization, others like Kotter (1996, p. 18) posited that globalization also created numerous business hazards alongside with the opportunities. Freeman et al. (1996, p. 18) maintained that "globalization . . . [is] driven by a broad

and powerful set of forces associated with technological change, international economic integration, domestic market maturation" (Kotter, 1996, p. 18); however, globalization also resulted in greater competition requiring improvements to compete and survive. Globalization and evolving technology create uncertainty for organizations. Burke and Trahant (2000, p. 11) reported globalization can be disruptive with phase shifts in conducting business and accelerating the commerce pace in industries. Organizations need effective change management for a competitive advantage over rivals involving elements of organizational structure and culture (Beckhard & Pritchard, 1992; Kotter, 1996; Burke & Trahant, 2000; Sheil, 2001; Nickols, 2004; Mead, 2005). Organizations must have effective processes and practices to enable and manage transformational changes due to globalization.

Tetenbaum (McMillan, 2004; Fentaw, 2016) also described that "new technologies enforcing transformation of electronics, communications, consumer markets and fast-tracked businesses" and "globalization which created a world forever linked and inter-reliant on one another as goods, information and money are exchanged." Together, new technologies and globalization have increased competition and market turbulence. New change methods and practices are needed to be implemented quicker. The rapid rise in technological change brings more complexity and uncertainties; leaders need to adopt better change methods to embrace uncertainties and bring about stability and order (Mogogole & Jokonya, 2018).

Both technological and social factors are impactful regarding change on a global scale. Technological developments of the internet and satellite enable global communications, service outsourcing, and international supply chain. Social factors such as the Covid-19 pandemic create pressure on organizations for rapid response and change. The challenge is how to anticipate need for change and how to adapt appropriate strategies early on (Harris, 1997, p. 42).

Molino et al. (2020) recommend considering implementation of new tools and systems as a change process, requiring communication and training to positively and effectively involve employees (Trubswetter et al., 2018). Being informed and trained about new technologies often requires technological resources. Both resilience and opportunities for information and training can be defined as perceived resources or facilitating conditions able to support technology acceptance (Molino et al., 2020).

Technical systems are "instruments in operating core to produce outputs" (Mintzberg & Quinn, 1991, p. 341). They may limit or enable an organization's ability to change and influence organizational structure in three ways: (1) highly regulated organizations dominated by technical systems tend to bureaucratic structures; (2) organizations with highly complex technical systems delegate system management decision-making processes to professional or skilled staff; and (3) organizations with automated technical systems embrace organic structures characterized by fluidity and flexibility accommodating special circumstances. The last approach with enabling automated technical systems could be the most adaptive and responsive for change management.

Change initiators should assess needed technical resources such as functional resources and subject matter experts to interpret the initiative and the resulting area impact for insight and advice to designers. Change coaches and champions, liaisons to affected areas, are charged with modeling and translating change into day-to-day terms for affected users. Technical resources are needed in design, testing, and implementation of new systems, structures, technology, and/or programs. The planned steps, implementation progress, obstacles, interruptions, solutions, and full documentation of integrated updated procedures should be tracked and recorded by internal IT services. Summaries of installation processes and updated training packages should be included in knowledge management. Communicators and trainers should also undertake implementation efforts.

The importance of technology and organizational impact due to technological change are illustrated by the Covid-19 pandemic. If there had not been enabling technical resources, more organizations would have gone bankrupt. Technical resource availability has become a prominent change management strategy for organizations in Industry 4.0.

Conclusion

In summary, communication, training, management support, and technology resources availability are the main four change management strategies for technological change. To implement these strategies, managers need to create a plan and communicate the need, purpose, plan, steps, and current progress throughout the change. Technology can support the communication. Provide continuous communication of the change message and management support to the advance steps to help maintain the constant pressure for change. Provide training to transition employees to new procedures. If personnel must be eliminated, do it quickly to allow the social structure to modify and heal. Do not expect a complete positive outlook from those negatively impacted. Timely and continuous communications and managerial support help alleviate pain and are never too much or too late to facilitate readiness for change and counteract resistance. Realistic progress evaluation and feedback are essential to success. Evaluate issues raised by employees and determine if modifications are needed. Provide adequate technical resources and support the new technologies being implemented. Integrate internal IT services in planning, performing, and documenting progress throughout the implementation. Maintain a positive message for the end benefits for both the organization as the whole and employees individually. Celebrate progress along the way and at the end!

Chapter Takeaways

1. Communication, training, management support, and technical resource availability are four change management strategies for technological change.
2. Change management strategies are embedded in the various change management models.
3. Change management strategies are implemented together with the mastering of steps and phases in change implementation.
4. Change management strategies help reduce resistance to change and create readiness for change.
5. Information technology is an enabling and prominent resource for change management.

Reflection Questions

1. What are the main strategies for technological change in change management models?
2. How to maintain sufficient communications throughout an organization's change implementation?
3. How to "institutionalize" training needed to reduce resistance to change and create readiness?
4. What roles do leaders and managers play in technological change management?
5. Why is information technology important for successful change management?

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