

CHAPTER

1

Leaders and Change

"One's self is at the base of everything. Every action is a manifestation of the self. A person who doesn't know himself can do nothing for others."

— EJI YOSHIKAWA¹



LEADERS

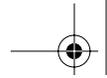


The Importance of Leadership

We all know the importance of effective leadership. Leaders not only make a difference in the results of their organizations, they also make a difference in the satisfaction levels of the people working within the organizations.² The relationship between follower satisfaction and lower absenteeism, lower turnover, and higher productivity has been clearly substantiated.³

Getting along with the boss is the number one factor affecting job happiness, according to a recent national survey.⁴ All we need to do is think about our *own* experiences with people who managed us to understand how important the leader-follower relationship is to our organizational well-being, and therefore, how crucial a good leader is to follower satisfaction.





The Conundrum

If it is so important, why don't more people lead others more effectively? There are several reasons. Lack of know-how and lack of commitment to use that know-how are the two primary reasons for lack of effective leadership. However, we do not believe that leaders get up in the morning and go to work with the intent to mismanage or mislead those with whom they are charged to work. Instead, we are optimistic that the intent to effectively lead others is behind most leaders' behavior. Therefore, let's look at two examples to better understand the problem.

Two Examples

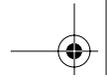
Consider Bob and Antonio, the two male executives described in the pages that follow. These men are *incredibly typical* of the leaders we encounter within the many organizations in which we work. It is not that there are villainous people in leadership positions, but, sadly, there seem to be few heroes to follow. Instead, the visionless, myopic, self-oriented Bobs and Antonios who do not inspire others toward meaningful work *are the norm*. The tragic part is that these negative leader descriptions come to us through the words of those being led.

Questions to Ponder

As you read the descriptions of these far too typical leaders, ask yourself the following questions:

- Are the leaders in my organization like those described here?
- What effect do they have on the motivation of their followers?
- What is the intent, never mind the effect, of such leaders?
- Is there something of them in me?
- What prevents leaders such as these from growing, learning, and changing?





CHAPTER 1 ■ LEADERS AND CHANGE

- What is the long-term effect of this type of leadership on the output and well-being of the organization?
- How can the organization afford to have these leaders continue to lead others?

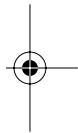
In short, we believe that those who are being led deserve better. Organizations will not prosper, change, and grow if better leadership is not forthcoming. However reluctant you may be to admit it, if you see something of yourself in these examples, then you must commit yourself to change and growth. If people such as Bob and Antonio lead others in your organization, then you must find ways to help them change before your organization can become truly functional.

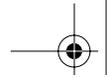
If your leadership is not perceived the way you had intended or expected, then it is in your best interest to change. If the people you seek to lead are either not productive or seem skeptical of your leader behaviors, then you need to explore other ways of leading and becoming more effective.

Bob's Self-Perceptions

Bob is a 42-year-old chief financial officer for a \$30-million, privately owned company. He manages the accounting department, which includes numerous direct and indirect reports. Bob relishes the processes and procedures of accounting, and believes that similar rational lines of thinking can and should be applied to all parts of the company. As CFO, Bob is called into several high-level meetings with other VPs of service, product development, sales, and marketing.

Although an introvert by nature, Bob would say that he is flexible enough to present a social exterior of *distant* informality. His main strength, as he sees it, lies in helping others apply rational thinking to daily events and problems. This process will take time. He believes that "haste makes waste," and urgency must take its place in line behind thoroughness. For Bob, making a decision without due consideration of all the risks signifies poor judgment.





THE LEADER WITHIN: LEARNING ENOUGH ABOUT YOURSELF TO LEAD OTHERS

Good team meetings, in Bob's opinion, are ones in which a leader guides the process so that everyone can speak, agendas are followed, and risks are noted. He believes that "passionate conflict" between team members should be kept to a minimum. When unresolved issues do arise, they should be dealt with offline. The conflicting parties should observe proper decorum, stick to the issues, and be tactful. If Bob has differences with either his boss or peers, he mentions these differences in team meetings as issues to be considered. If his perspective is not heeded, then he feels underappreciated and disrespects those who disagree with his warnings and wisdom.

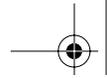
Bob sees himself as a serious, hard-working company man who performs all tasks, even charity work, with a certain efficiency and industry. In team meetings with those who report directly to him, he wants the meeting to move along quickly. He displays little tolerance for what he considers "petty interpersonal" issues between his people. He sees "channels of communication," procedures, and policies as extremely important to solving problems.

Others' Perceptions of Bob

Bob's people see him as coming to meetings with his mind made up and emphasizing process to minimize resistance. The employees on "his team" view him as reaching decisions by using the group to examine possible risks to his own ideas, downplaying alternatives, and moving to closure around his position. Then, the decision is represented upward as a team decision.

Bob is seen as evading both open-ended discussions that entail conflict and free-flowing dialogue in which other ideas may gather momentum. Others' ideas are regarded as combative. Both direct reports and peers view him as becoming tense at the possibility of values or interpersonal issues overtaking the business at hand. Direct reports feel Bob would be uneasy if the group met without him.





CHAPTER 1 ■ LEADERS AND CHANGE

Most of his direct reports say that Bob is unreceptive, tactful, critical, and political. In tense situations, Bob gets angry, attacks, and shuts down what little alternative thinking he may do in favor of avoiding risk. He is seen as following process to minimize even healthy differences of opinion, lessen possible conflicts, make the outcomes more efficient, and improve the bottom line.

Bob is perceived as someone who is not having much fun. His people think he has extremely poor “people skills.” He garners little loyalty from his people, partially because they do not know him as a *person*. They see him as someone who tries to fulfill a role without engaging either his heart or theirs. They see his work pace as slow, methodical, thoughtful, and controlling. He delegates very little and tells his people that he wants to see “final” products or reports “for an information check” before they go out. He is seen as task focused, not people focused. People matters seem to be somewhat of an energy drain to him. He tends to be seen as pessimistic about life events.

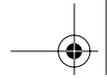
Bob is perceived as an uncommunicative soul who “suffers in silence” to all but a few. He tends to avoid most conflict until he can’t take it anymore, then he explodes with his own brand of attacking diplomacy. Using tactful accusations, he will try to gain some control over others through procedure and process. He is seen as choosing to block or avoid the expression of his own passion and humanness in favor of a self-alienating compliance to procedure and rational process.

Bob’s effect on direct reports produces a stultifying, boring, initiative-draining environment where emotionless, bureaucratic procedures replace the passion and enjoyment possible in a work setting. As a result, in spite of stable departmental performance and growth, many of his employees leave for greener pastures.

Antonio’s Self-Perceptions

Antonio is a 36-year-old vice president of research and development for a large, \$700-million health-care company. He heads a group of people





THE LEADER WITHIN: LEARNING ENOUGH ABOUT YOURSELF TO LEAD OTHERS

responsible for researching and documenting the relationship between health-care costs, effective medical treatments, and customer perceptions of health care. He serves as the HMO's spokesman to legislative groups, customer organizations, and physician groups. Antonio has published extensively, gained industry-wide recognition, and "caught the eye" of those who run the corporate holding company that owns the HMO.

Antonio sees himself as someone who can give a good presentation and make a favorable impression. He is well dressed and plays golf in the low 80s. He views himself as the head of a proud Hispanic family and is proud of his eight- and ten-year-old sons, who attend private schools. He travels incessantly, enjoys his work, appreciates the power and status of his role, and has adjusted well to the changing face of the health-care industry.

In extended conversations with Antonio, we heard him rationalize that those who left his unit were incompetent workers whose previous leader had not addressed their performance issues. The interesting thing about Antonio is that this bright, articulate man mostly agreed with much that his direct reports and peers said about him, after first giving some face-saving rationale. Antonio's reaction to hearing these perceptions was to offer extensive support of his own perceptions, followed by avoidance of further dialogue and promises to do what he could in the future.

Others' Perceptions of Antonio

Antonio's peers, direct reports, and boss describe him as incredibly bright and energetic. He is seen as a competent researcher who is ambitious and articulate, with an excellent grasp of health-care industry issues.

Although his direct reports appreciate his brightness, almost all of them describe him as arrogant, disrespectful, and demeaning. They say he communicates a know-it-all attitude and conveys an air that everyone else has inferior skills and knowledge. Employees describe Antonio as someone who says he wants directness and honesty, yet becomes irate when they suggest alternatives to his ideas or even ask for the rationale behind his decisions.





CHAPTER 1 ■ LEADERS AND CHANGE

Most of Antonio's peers see him as self-centered. They say that he does only what he wants to do. He keeps his image intact by silence, diplomacy, avoidance, and, when all else fails, attacks and public beratings. Antonio is perceived as an intimidating, smooth, political, dishonest, unethical, results-oriented man who creates a stressful work environment for both direct reports and peers. They believe Antonio keeps only the promises and appointments that serve his personal agenda, and operates on a plan unknown to those who are responsible for supporting it.

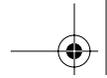
In the seven months that Antonio has led the research and development unit, seven of his thirteen direct reports left. In doing background interviews with his direct reports (some who had left as well as those still working for him) prior to our discussions with Antonio, we found that some would not talk to us for fear of reprisal. Antonio's boss sought our help because it was time to either help Antonio improve or let him go. His boss understood that Antonio could not stand alone, but must succeed within the context of others. Antonio's peers were beginning to work around him, thus stretching already overextended organizational resources.

Antonio's effect on others was easily seen in the disdain, disrespect, and anger expressed by his direct reports and peers. In his short seven months as VP of research and development, Antonio hit some home runs by publicizing the organization's output and "catching the eye" of the holding company's top brass. But, because of his effect on others around him, it is just a matter of time before this interpersonal "time bomb" goes off and Antonio self-destructs.

The Four Tragedies

The situations with Bob and Antonio are variations on a theme. Each man, as described by direct reports, is ineffective. Antonio views himself as others do and knows that people consider him ineffective. In fact, the questionnaires given to both Antonio and his people revealed the same profile. Bob, on the other hand, views himself as an effective leader and was surprised to receive feedback contrary to his own view. Bob's and Antonio's ineffectiveness results in at least four tragedies.





THE LEADER WITHIN: LEARNING ENOUGH ABOUT YOURSELF TO LEAD OTHERS

The first tragedy lies in the fact that Bob is not aware of the effect he is having on his direct reports. What creates his *myopia*? What causes him to misunderstand the effect he is having on people? Does he know what to do to change his behavior?

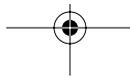
The second, even more apparent tragedy, lies in Antonio's knowing how he is viewed by his people, yet choosing not to change. Antonio certainly lacks the *will* to change, regardless of whether he has the knowledge and skill to change.

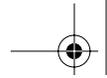
Both Bob and Antonio, like the executives they typify, lack knowledge. They lack an understanding of the true meaning of leadership. They lack the self-knowledge necessary to clearly see why they act the way they do. They have little understanding of their impact on others, and they have few ideas about possible alternatives that could be used. However, even if they considered the possible alternatives, they do not show the courage or self-discipline to use them.

The third tragedy is found in the impact these men have on those they are supposed to lead. Their leadership does not help others be more productive and energized. Instead, they create anger, fear, resentment, frustration, and flight. Their direct reports hate coming to work each day. In some instances, their direct reports refused to describe their perceptions to us and blamed the organization for letting this happen.

The fourth tragedy lies in the loss these typical leaders create for the organization they are supposed to serve. The organization's resources are not well spent supporting this type of leadership. Additionally, the organization loses employee creativity, energy, efficiency, commitment, and productivity. In some cases, this type of leader garners employee resentment and ill will to the point of employee sabotage.

These tragedies are typical, but not exhaustive, of the leadership problems existing in today's organizations. In most cases, individuals in leadership positions are well meaning. However, because of a general lack of individual and organizational awareness concerning what effective leadership behaviors could and should be used, these problems persist.





The Abetting System

Such “leaders” work and act within organizations that permit or even foster this kind of ineffective behavior. Organizations, through the individuals that head them, too often promote the Bobs and Antonios into positions of power and control. Thus, poor leadership begets more poor leadership because poor leaders often select managers who possess the same traits they themselves demonstrate. Because human issues are not valued as much as the bottom line, effective corporate leadership continues to be evaluated solely on how it appears to affect shareholder value. Human issues take longer to “fix,” and thus the Bobs and Antonios of corporate America continue to be in charge of others.

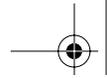
From our vantage point as corporate consultants, there is more competition than collaboration among executives. Too often, short-term issues displace long-term future considerations. Too often, focus on profits supersedes the relationship with employees and customers, efficiency is substituted for genuine quality, and rationality drives out joy in the workplace. This lack of leadership is exacting a dreadful toll.

Kissing Off the Organization

The fallout created by a pyramid of ineffective executives, as typified by Bob and Antonio, is devastating and pervasive. Our observations lead us to believe that people in organizations *feel* sad and dissociated from their organizations. Too many employees have long since moved from skepticism to cynicism with regard to their leaders and their organizations. The incidence of truly loyal employees (employees committed to the organization and planning to stay at least two years) remains at just 24 percent nationally, the same as in 1999. Thirty-four percent of U.S. employees are at risk (employees neither committed to the organization nor planning to stay), as compared to 33 percent in 1999.⁵

Too many of those who work in organizations do so merely to make a living, not to make a meaningful, fulfilling contribution to their organizations. Instead, they are merely spending time on the job to make enough





THE LEADER WITHIN: LEARNING ENOUGH ABOUT YOURSELF TO LEAD OTHERS

money to do what they really want to do off the job. In short, many employees don't *nurture their organization*; they merely meet the job requirements.

People go to their place of employment, but aren't fully engaged with either their minds or hearts. Too many employees seem to lead stressful organizational lives because they choose or are forced to abandon their personal beliefs, values, and hopes "at the organization's doorstep." They go to work simply to lay bricks, rather than envisioning the creation of a cathedral.

A recent *Fortune* article⁶ documented how the "best and brightest" don't want to be part of corporations due to the organization's lack of creativity, autonomy, and vision. Instead, the more talented among the younger generation are looking for alternatives to corporate life. If they do become part of a corporation, then it is only to learn and earn enough to get out, be on their own, and create their own vision, independence, and freedom. Younger workers have little interest in building their organization's future and show little interest in their organization's health or well-being. Today's workers feel owned instead of having a sense of psychological ownership in their organization's purpose. They feel weak, not strong; they are cynical, not hopeful; they feel despair, not commitment. Instead of viewing themselves as a partner, they feel apart, separated from their organization's purpose, the possibility of meaningful work, and the joy of mutual effort. They have no commitment to something greater than their own self-interest or reward for their own individual efforts.

The Leadership Vacuum

A great deal of fault lies at the feet of the leaders. Poor leadership results not from conscious malice, but from inadequate leadership knowledge, values, and behaviors. Many leaders we encounter do not fully realize that the biggest competitive edge they have lies more in the people they lead and less in technology, capitalization, or market share.





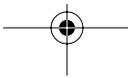
CHAPTER 1 ■ LEADERS AND CHANGE

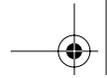
People in leadership positions do not know themselves well enough to escape the “disease of me.”⁷ This lack of leader self-knowledge results in organizational systems, policies, practices, and stories that do not create energizing environments of true hope and worth for those who work in them. Just over one-half (54 percent) of the employees surveyed believe their organizations treat employees fairly. Additionally, an atmosphere of genuine care and concern for employees was only experienced by 44 percent of the surveyed population.⁸

Those in positions of authority are the products of the very systems that need to be changed. Too often, those who are technically proficient, politically astute, or have a strong desire for power or wealth are in charge. The succession processes of many corporations seem to sift out those who are not politically aware and driven toward power and bottom-line results. The process of natural selection reinforces a culture of “self”-oriented individuals. A 1999 National Business Ethics Study reported that only 47 percent of the employees surveyed thought their leaders were highly ethical. Additionally, 56 percent of the population surveyed felt that expectations of ethical behavior had been well communicated within the organization. Yet, only a third of the employees surveyed felt comfortable reporting ethical misconduct.⁹

Those who usually rise to the top of the many organizations with which we are acquainted sacrificed much of their joy and compassion to get there. They have neither the sense nor desire to produce an energizing work environment that includes both a social vision and values for others they may lead. Instead, these individuals are caught up in their own personal quest to climb the corporate ladder. There seems to be a profound lack of purposefulness, except to make it to the top.

More often than not, we see leaders who do not have a vision that manifests a clear set of beliefs for leading their organizations into the future. Instead, many in management or leadership positions find themselves shaped by corporate culture, rather than shaping or changing the culture to emotionally ignite the minds *and* hearts of those who carry out the organization’s purpose. Thus, it is understandable that leaders have little or





THE LEADER WITHIN: LEARNING ENOUGH ABOUT YOURSELF TO LEAD OTHERS

no vision. They are followers who are promoted to leadership positions with no precedents for what leadership could be.

Not knowing what to do to move their organizations toward an energizing work environment with social vision and values is understandable. What is disturbing is that many of those in leadership positions do not have the energy, tolerance, or perspective to *want* to lead their organizations into the future.

Corporate leaders often lack the self-knowledge necessary to act effectively for themselves, their followers, or the long-term, overall positive welfare of their organizations. Those in authority lack an appreciation of the nature of leadership. They often dwell on concepts that divide and separate people, rather than on concepts that reflect the interconnectedness and commonality of people. They become forgetful of purpose and values that explain *why* and *what for*. They have very little awareness of the context of their office or the external environment that frames whatever it is they are responsible for. They seldom see themselves as learners who are creating new realities for themselves and others.

Corporate leaders are often physically out of shape and emotionally blocked. In the worst cases, they are spiritually starved executives who live terribly imbalanced lives chained to corporate titles, responsibility, and, of course, large financial payoffs. These executives are workaholics. They are the “respectable addicts” of an imbalanced system and, more often than not, they create or allow environments that produce dysfunctional employees.

Executives are often driven by personal aims. From executive boardrooms to the small entrepreneurial offices of most organizations, there can be found a group of ego-driven, personally myopic, provincially interested people competing for power and energy with almost everyone else. In most instances, that drive results in pain, dissatisfaction, broken marriages, dissolved partnerships, and disintegrated personal relationships. For many, the “road to the top” is a relentless grind in which an individual must choose to make the supreme sacrifice of personal fulfillment on an altar of organizational power and influence.





CHAPTER 1 ■ LEADERS AND CHANGE

We could provide extensive economic, sociological, and medical data to verify the need for better leadership in organizations. Instead, we ask you to ponder these questions:

- Does the leadership of your organization promote the healthy, integrated growth of *all* key stakeholders (employees, owners, and customers)?
- Are the organization's members becoming physically, emotionally, and spiritually healthier?
- If you were the leader, how would organizational members honestly answer these questions about you and your organization?

Leaders are not independent beings merely attaining personal financial goals and greater career opportunities. They must, as Socrates advocates, "See their office as a social responsibility, a trust, a duty, and not as a symbol of their personal identity, prestige and lofty status."¹⁰

It's as if leaders forget that what is done to others, is done to self. They overlook the interconnectedness of humanity. The leaders' aim should be to build energy among those who share the same business purpose and values, because business purpose and values represent the key to individual commitment. Without clarity and agreement around these elements, everyone's energy is limited. The leaders' aim should also be to create integrity in the treatment of the customer, as well as integrity in the treatment of organizational members who serve the customer. It is vital for leaders to understand that *how* employees are treated by the organization is *how* the employee is likely to treat the customer.¹¹ Without this understanding, individual and organizational wholeness is unfeasible or improbable.

The Covenant

Leaders must understand that a covenant is established between each employee and the organization—a covenant in which the employee decides whether to give more or take more. Some research indicates that approximately 26 percent of a company's workforce is engaged (loyal and productive), 55 percent is not engaged (putting in time), and 19 percent is





THE LEADER WITHIN: LEARNING ENOUGH ABOUT YOURSELF TO LEAD OTHERS

actively disengaged (unhappy and spreading discontent).¹² What kind of a covenant is established within your organization?

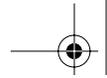
What kind of covenant do you establish if the company continually communicates messages that workers are expendable, interchangeable, dispensable, or second-class? What kind of covenant do you establish if the organization has no vision or values, or the stated vision and values are not actually in use? The data is clear and obvious. Because of the perceived low ethical standards of executives, employees feel justified in responding in a like manner. They retaliate through absenteeism, sabotage, theft, indifference, or poor productivity.¹³

By now you might think we have little faith in humanity. We do not think people are inherently self-serving, uncaring, or socially irresponsible. In fact, we believe just the opposite is possible. With the right leadership, most people are capable of a great deal of human connectedness, organizational productivity, and self-integration. However, the naturally striving and growing individual is vulnerable to being controlled and made to feel ineffective in corporate settings. The organizational context can either be nurturing or antagonistic toward the individual's integrated sense of self, and therefore the covenant formed between the individual and the organization is influenced positively or negatively.

This covenant is profoundly shaped by the leaders who represent and embody the "organization" in the mind of the employees. Leaders who do not possess self-awareness, integrity, and character, or do not recognize the value in social purpose and connectedness, negatively influence employees to become takers. Such employees learn to act in compliance or defiance with the organization's policies and procedures. They take as much as possible and give as little as possible.

It is up to leaders to embody sharing, connectedness, and self-integration so they can help others develop the same qualities. Good leadership starts from the inside of an individual leader, and then is demonstrated outwardly. Good leadership is founded in a state of being, not just doing. Good leadership is about *your* outlook, *your* orientation, *your* character, and *your* inner thoughts and emotions.





CHAPTER 1 ■ LEADERS AND CHANGE

Good leadership results in creating new realities for others to follow, or for others to be allowed to create. However, if you are to do that for others, then you must do it for yourself first! You cannot expect your organization, team, or direct reports to change if you are not willing to change. The ideas in this book can help you in your lifelong quest to become a better leader and produce an environment that fosters the well-being of others.

ONIONS

What do onions have to do with leadership? It is a metaphor that can help you understand yourself, the leader you are, and the leader you wish to become. Think of the qualities and characteristics of an onion. The main characteristics of the onion are its layers, strong and undeniable aroma, and striking taste that enhances the flavor of other foods. In most cases, the onion is commonly used to spice up the main course.



The Layered Self



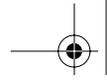
Like an onion, there are “layers” of the self. The layers, in the form of your disposition, values, and resultant leadership “skin,” give shape and substance to you as a leader. Each layer can and must be clearly understood before you can “transform” your leadership character.

A journey of self-understanding begins at the inner layers, and then moves outward to the layer of observable leader behaviors. Your leader behaviors rest on the often less visible and less examined inner layers of self, which are formed through the self’s evolutionary interaction with your life’s events. The development and expansion of your leadership character will come from understanding each important layer.

The Leadership Onion

The self consists of multiple layers, from complex inner layers to more simple outer layers. The layers of importance are: (1) the core unconscious self, (2) the dispositional layer, (3) the values layer, (4) the persona,





THE LEADER WITHIN: LEARNING ENOUGH ABOUT YOURSELF TO LEAD OTHERS

and (5) the leadership skin. Figure 1.1 depicts the multilayered self within the metaphor of the leadership onion.

The dispositional layer is divided into *wired* and *acquired* preferences. The values layer is made up of various *programmed* and *developed* values. The values and dispositional layers combine to form a values/dispositional layer, a *persona*, which also shapes your leadership behavior over time. The *persona* is the self you want to present to others, while the leadership skin is the outward behavior others can observe. More definition and specificity about these layers will be added in subsequent pages. At this point, however, familiarize yourself with the names and sequence of the layers, and then read on.

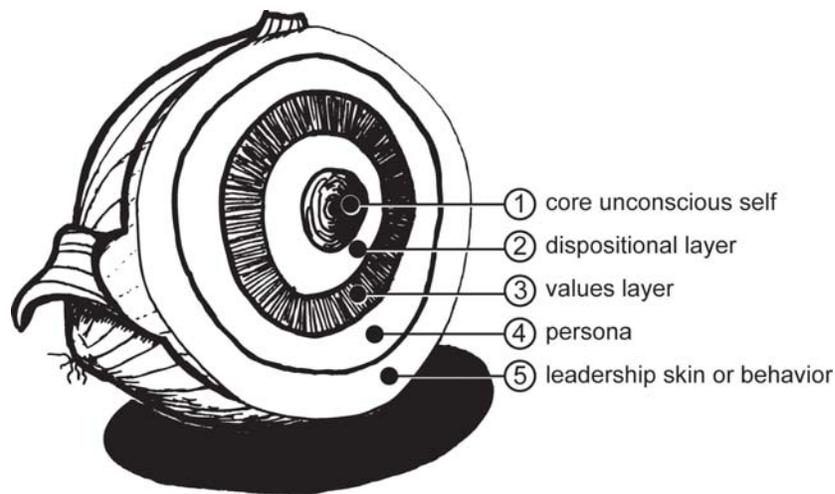


FIGURE 1.1 *The leadership onion.*

For example, your value base—what you believe, what you perceive as valuable, what business you are in as a human being—is central to your approach to leadership. The vision you hold for yourself and others stems from the important *values* layer you bring to the “moments of management.” The values layer is your unique essence, which gives form to your “leader” self. This layer is not only form giving, but because it is between other layers, it also gives strength and substance to the layers above and





CHAPTER 1 ■ LEADERS AND CHANGE

below it. Your values layer is independently linked to your *dispositional* layer—another dimension of the leadership onion.

Peeling the Onion

Besides its multiple layers, a second characteristic of an onion is the unique aroma it releases when its core is exposed. Anyone who cuts into an onion knows the discomfort to eyes and nose. There can be a similar discomfort when peeling back the layers of self.

Kierkegaard, the Scandinavian philosopher, wrote that life must be lived forwards, but can only be understood backwards.¹⁴ The process of peeling the onion requires you to constantly grow through introspection and reflection. Peeling the onion requires a *loving tolerance* for who you are and who you are not. It requires a humble acceptance of your strengths and, more important for growth, a patient acknowledgment of your weaknesses.

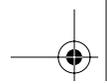
A loving tolerance of self implies a creative tension in life. It is a condition of pleasurable tension in which you are moving toward something better, while also cherishing the past. Peeling the onion fosters the duality of being and becoming. It requires a change in thought and action, while building on what is.

Peeling the onion implies that you are accountable for your own development. You must assume responsibility for your own experiences and must possess the courage to recognize both your glorious functionality *and* the adaptive potential of your dysfunction. Peeling the onion requires you to have the courage to intentionally move away from your existing comfort zones, confront your not-so-successful self, and, in reflective tolerance, face the harsh realities of self-change.

The Challenge of Discomfort

Often, discomfort comes from loss of control or predictability. When you use unfamiliar behaviors, you dislike the feeling of *incapacity*, never mind





THE LEADER WITHIN: LEARNING ENOUGH ABOUT YOURSELF TO LEAD OTHERS

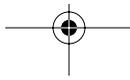
the less-than-perfect results. As an experiment, write your full name on a piece of paper. Now, using your other hand, write your full name again. How did you feel during this experience? What was your reaction? Did you like the results of your efforts with the alternate hand? Did you feel as powerful the second time you wrote your name as the first time? Most people report that they would not want to do this too often. People typically respond by saying they feel like a child in school, waiting for the teacher to correct their efforts. Some say they don't like their efforts with the opposite hand and need more time to practice.

We asked you to try this exercise because it effectively demonstrates the mental work that must be done to change an outward behavior. It allows you to touch the mental aspects you and others may bring to a behavioral change. Change is not only based in practicality and logic, but in personal emotion, security, and self-concept. Peeling the onion requires that you become more comfortable in creating the *self* that you want to become.

Attaining comfort and effectiveness with infrequently used behaviors is an anticipated outcome of this book. You must understand why you depend on certain patterns of behavior *and* why you avoid others that you could use to become a more effective leader. This journey will require courage and persistence. It will take courage to make mistakes, and to *feel* and *be* vulnerable as you lead others. It will take persistence to reinvent yourself in the presence of others' judgments.

Flavoring the Stew

Unless you are in the habit of making a meal out of a platter of onion rings, you most likely use onions to spice up or add flavor to other foods. Usually, you use moderate-to-small amounts of onions in your meals. So it is with leadership. Leadership in organizations is not the main course. The main course of organizational life is the organization's purpose and those who accomplish that purpose. Leadership ultimately provides a service, much as the onion does to the stew. Leadership "allows" the way for the main body of people to accomplish the purpose.





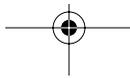
CHAPTER 1 ■ LEADERS AND CHANGE

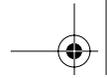
Most of us find that eating onions by themselves is difficult. A serious problem with most books on the topic of leadership is the separation of the analysis of leader behaviors from the analysis of followership. *Those books are all onions and no stew!* There can be no leadership without “followership,” and that is why, in this book, you will always find a discussion of leader behaviors in light of follower needs. You will also find an in-depth discussion regarding followers’ perceptions of leaders with specific points of view or dispositions. The chapters in this book are focused more on the examination of leadership than they are on followership. *But do not, for one instant, think that leadership is the whole stew.*

A noteworthy, telltale sign of the off-kilter, monarch-like emphasis on today’s corporate leadership is found in an examination of executive salaries. New York Federal Reserve Bank President William McDonough cites a recent study showing that during the past 20 years, the average CEO’s compensation has grown from 42 times that of the average production worker to more than 400 times as much. That translates to an average CEO salary of \$10 million a year versus \$25,467 for the average worker.¹⁵ In fact, you may be chagrined to note that executives get millions just to retire.¹⁶ Someone must think the leader is the whole stew.

Too many individuals believe that to lead means to take charge, provide the energy, motivate, be responsible for, and control, rather than to attribute meaning to an already energetic, motives-driven workforce that seeks satisfaction through their work and enriched responsibility. Not enough potential or existing leaders see themselves in the service of those who follow. The mind-set of a servant-leader means others’ needs must come before yours. It means *servicing* their hopes and dreams.

It is as if many business leaders see only themselves and act as if the organization is an extension of *their* own self-purpose. Events and people become the instruments of their desires, reality, and being, instead of promoting *common* purpose and *common* values that *lead* to a meaningful reality for them and others.





The Michelangelo View

Many executives lack a highly developed perspective of leadership. Their egocentricity puts them, alone, in the center and they are compelled to show the way. When Michelangelo talked about the creation of the “David” and many other sculptures, he was fond of saying that the figure was already there. All he did was uncover it by knowing what to chip away. This is what we mean by a highly developed leadership perspective. You are uncovering, visioning, and verbalizing what is already present in others.

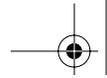
You can only do this by using yourself as a source of learning. Understanding what is in your heart allows you to understand what is in the hearts and minds of others. It is the perspective of wholeness—which starts with self-knowledge—that allows a leader to *envision* beyond self and uncover what is in others.

Most people can behave in ways that will make them much more effective as leaders. They are capable of growing by using a wider range of behaviors than they are currently using. Growth is about doing the “self” work necessary to become a better leader. You can benefit by discovering and applying certain less used aspects of yourself to become more effective. To grow is to change your realities and, therefore, yourself. To grow, you must connect to those *lost* parts of yourself that extend your range of humanness to help and serve yourself and others. You must examine how you *now* behave as a leader and understand what future behaviors might be possible within you.

CHANGE

Accept the idea that people are multilayered beings who sometimes experience discomfort with self-examination. View leadership as service to both organizational purpose and those who carry out organizational purpose. Remember that inherent in the process of leadership is the requirement that other people change and grow. With such attitudes, you can go





about the business of validating, improving, or re-creating yourself and your approach to leadership. But, to reinvent or re-create yourself will require your constant desire to change and grow. How can you ask others to grow and develop without your being open to change and growth? To illustrate the problems of change and growth, consider the following joke from Woody Allen's movie *Annie Hall*.

Changing Ourselves

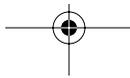
A man walks into his psychiatrist's office and promptly says that the doctor needs to help him with his brother. He says to the psychiatrist: "Doc, it's my brother . . . he thinks he's a chicken." The doctor asks, "Why don't you just tell him he's *not* a chicken?" The man replies, "I can't, I need the eggs!"

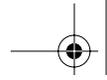
There is much wisdom in this old joke. This anecdote illustrates the following: (1) people *create* their own reality, (2) people seem to *cling* to their realities because of fear of losing what they have, and (3) people *confine* themselves to their present realities because they do not usually envision other alluring and functional realities.

Creating Reality

When two people observe the same event, they are likely to see different things and have different interpretations. This variability stems from differing views of reality, which are constructed from a combination of each person's distinctive personal experience and interpretation of life's events. No two people are exactly alike, and while there are broad patterns that are similar, everyone is unique enough to be somewhat unpredictable.

People sometimes change from one set of behaviors to another because of life-threatening circumstances. Yet, the moment the threat is past, most people return to their earlier realities. Profound, persistent behavioral change that is fully integrated into total being occurs only through the reexamination and reconstruction of reality. A reconstructed or "new" reality allows new behaviors to continue in the presence of shifting environmental forces.





Your reality is “created” or formed through interaction with the events and people of your experience. You form beliefs around these events and experiences. A common language and experiences with others help firm up these beliefs and “your” reality is formed.

Beliefs as the Basis of Reality

Everyone forms beliefs about the world, themselves, and their interactions in the world. These beliefs create an intricate web called a “point of view” or “belief window.” This self-constructed point of view is a window through which you see events and people.

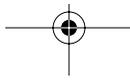
In other words, you experience the world—people, places, and things—and over time, form beliefs that allow you to function in the present and anticipate the future. The advantage of forming beliefs lies in being purposeful and reducing the time-consuming effort of understanding how and why each experience is connected to others. Your belief window can serve to reduce the uncertainty of life and particular circumstances.

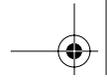


Language and Reality

Your reality is both distinctively original *and* socially shaped by shared experiences with other people. Language is one shared experience that shapes your reality. A simple example can be found in the differences between the English and Eskimo languages. English-speaking people use one word for snow, while there are numerous different words for snow in the Eskimo language. The latter allows for the distinction between different types of snow and conditions, while the English language does not. The non-Eskimo language does not stimulate an individual to experience the different snow types. Even if the non-Eskimo could actually see, taste, or feel the difference in those snow types, he or she would not be able to express it.

An intricate web of common beliefs and common experience is confirmed through a common language; thus, your reality is connected to those with whom you live and love, work and play, nurture and protect. Just as beliefs





and language are the keys to reality formation, they are also a basis for self-change. In the subsequent chapters, we offer some ideas and concepts to change your beliefs about leadership. These ideas and concepts also offer you the chance to create a new language about leadership so that you can create your new leadership behavior.

Clinging to Accepted Realities

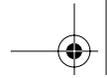
Not only do you create your own reality, but you also cling to it because other people experience similar realities. Lily Tomlin's fitting quote, "Reality is just something on which there is consensus," helps to explain how you function in the social milieu. You reach intersubjective agreement about a person, place, or thing. Your reality is connected to others through language, and your needs are met with and through others by clinging to realities that other people support. You cling to old realities not only because others support that reality, but also because you are fearful of what others might think if you were to act outside those realities or "norms."

Confining Yourself

Family, social, and cultural norms create certain realities that define what is and is not; what is good and bad; and what the self can and cannot be. It is easier to function when operating by what others accept, because adherence to certain realities allows you to see yourself as acceptable and good. Yet, there is a hidden cost to following the crowd: Accepted societal "goods and bads" and other dichotomous cultural concepts often misrepresent, misshape, or deprive existence of a wider range of possibilities, as the example of Eskimo "snows" would imply. In other words, conforming to accepted realities can be confining.

Confinement emerges when you formulate beliefs that preshape your response. It occurs when your beliefs are not supported by your experiences, yet you act as if those beliefs are supported. "Assumed constraints" result when you fail to examine an experience *because* of the beliefs you hold. Moreover, confinement results when cultural or social acceptance





THE LEADER WITHIN: LEARNING ENOUGH ABOUT YOURSELF TO LEAD OTHERS

runs counter to your experiential understanding, yet you choose behaviors that gain acceptance rather than new, more experientially appropriate behaviors. Although accepted realities may be confining, it is difficult to form new realities. Too often, fear arises when you act outside accepted norms or reality.

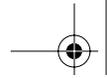
Fear and the Shadow Self

Like the onion seed, you start less developed but, at least, relatively whole. Your experience is seamless and whole—whole in the sense that your experience of existence is not limited by concepts or notions that are segmented, parted by time, divided into good, bad, future, present, past, self, or others. You are whole, in the sense that you contain a myriad of untapped response possibilities that allow you to express your humanness. Whole also means that you are capable of responding with flexibility to environmental requirements, using a wide range of behaviors.

As you develop, the world changes: Objects, experiences, and people become separate. You begin to judge and divide everything you experience into good and bad. You select what is acceptable to your significant others, group, or society. You learn what thoughts, emotions, and behaviors must be *suppressed* or *put away*. You begin to create your shadow self. Of course, some of this sorting is necessary for societal functioning, but that which is “put away” *does not go away*. The nonacceptable (according to others or society) parts of yourself take on a life of their own—your shadow self. Your shadow self is the unfulfilled, illegitimate, and almost despised parts of yourself.

Through language, experience, and association with others, you form beliefs concerning what is true and not true, what is acceptable and unacceptable, and what is possible and impossible. You learn what not to do in order to be loved; you learn what to do in order to not be rejected. To be unloved or constantly rejected is painful. Pain produces fear of future pain. Gradually, you associate fear with certain behaviors and *learn* to fear certain socially unacceptable parts of yourself. Often, you become what you least fear becoming. Often, what can and does happen, through a *trained*





CHAPTER 1 ■ LEADERS AND CHANGE

incapacity, is that you develop a less flexible self, a less understood self, and a less self-accepted person.

For example, there are many executives whose shadow selves are afraid to lose. They fear growing old and being weak, soft, and caring. They are afraid to relinquish control, slow down and reflect, or face the conflict that is the natural by-product of human interaction in organizations. There are many other executives who are afraid to take charge, be strong, or generate conflict.

At first, it is not the fears that limit; rather, it's the failure to *explore* the fears that limit. To use our chicken analogy, people are “chicken” to face their fears. It is the “care and feeding” of an unexamined “shadow” that you must seek to change.

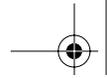
Me and My Shadow

In Jungian or Freudian language, the shadow self is mostly unconscious. That which is unacceptable from a cultural, organizational, or family point of view becomes what people do not devote much conscious energy or time to. You block your self-acceptance and development through conscious avoidance and nonexploration. You eventually deny certain possibilities in your self. Thus, the shadow self is not explored. It is seldom identified, discussed, or managed in the habits of life. Unlike other cultures of the past or present, in today's society there are almost no rituals or healing ceremonies to accept or integrate your shadow self.

However, this shadow side or aspect of self does not go away. You still have the capacity to be and want to be these unaccepted aspects, but it will take energy *not* to use or act on these capacities of self. It is quite possible that the shadow side of yourself can, at times, manifest itself behaviorally in place of more rational self-control.

Societies throughout history denied and controlled the shadow side by “projecting” or assigning that which is not socially or culturally acceptable to other groups or races. This technique of projection resulted in the anni-





THE LEADER WITHIN: LEARNING ENOUGH ABOUT YOURSELF TO LEAD OTHERS

hilation of six million Jews, the genocide of Native Americans, and the enslavement of blacks, to mention a few real and frightening examples.

The implications of the shadow can be easily seen at an organizational level. There is a shadow side to every organization.¹⁷ Ask yourself, “How important and reliable is the rumor mill in your organization? What is not openly addressed in meetings? Who are perceived as the ‘second-class citizens’ of the organization? What are people saying in whispers? Who gets blamed for system errors?” The avoidance and nonconfrontation of issues feeds the organization’s shadow. Certain unacceptable human/organizational issues are forced into the shadows and require perpetual energy to keep them there.

As previously discussed, the socialization process serves a purpose. Socialization prevents anarchy or self-oriented, indiscriminate, socially harmful behaviors that pander to the possible destructive side of every person. However, it is the authors’ opinion that certain antisocial *behaviors*, such as murder, rape, theft, lying, and so on, should be labeled as undesirable, unacceptable, or unhealthy, and therefore should be prevented. Still, it is unfortunate that when certain behaviors are labeled as unacceptable, they have major negative consequences for the wholeness of self if not integrated and accepted by the individual. Integrating these less acceptable social capacities does not always mean acting on them. However, it does mean acknowledging them and understanding the implications for a wise choice.¹⁸

Masculine/Feminine Shadows

An excellent example of the formation of the shadow self can be found in the cultural meaning and expression of masculine and/or feminine psychic aspects. Many people have written about the different socialization processes that males and females experience. Many authors have reported the stereotypical behavior required of men and women in this culture.¹⁹

The cultural meaning and expression of these masculine and feminine dimensions has also been explored extensively in a leadership context.²⁰





CHAPTER 1 ■ LEADERS AND CHANGE

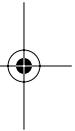
The socialization of males or females results in a set of widely known, acceptable behaviors for males and another set of acceptable behaviors for females. Both cross-cultural studies²¹ and U.S. studies²² confirm that males are more commonly socialized to assume individual, independent, aggressive, task leadership orientations, while females are shaped to assume nurturing, collectivist, compromising, caring, relational leadership orientations. The point is that each individual, regardless of gender, possesses the capacity to learn these two sets of behaviors and therefore can have the ability to respond to events and opportunities using either set of behaviors.

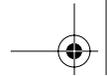
Normally, genders are not expected to show behaviors outside these orientations. For example, recall the impact that crying had on Edmund Muskie's presidential campaign or the implications given to Hillary Clinton's assertive, aggressive, controlling role when lobbying for health-care reform. The fact that each individual is capable of both orientations, yet socialized toward one, results in the development of latent aspects of self that need to be explored and perhaps capitalized on when appropriate.

People possess the capacity to understand and *express* both orientations, even though socialized toward one. The socialization process results in both self and others valuing some behaviors while devaluing others, whether intentional or not. A second confounding element arises when the devalued behavior may be natural to the individual *and* perhaps even more functional in specific role situations. It may be fitting that a woman manifests an independent, assertive, task leader approach if the situation warrants it. It also may be more effective for a man to use nurturing, caring, compromising, relational leader practices. The free and frequent use of the undeveloped and less socially accepted shadow-self behaviors takes courage and persistence. It takes courage and conviction to act in the face of disapproval, rejection, and, in some cases, even social punishment.

Fear—Your Emotional Brakes

Fear is an emotional brake on possible alternative actions. It is normal and, of course, healthy in some circumstances. Fear of falling from a precarious





THE LEADER WITHIN: LEARNING ENOUGH ABOUT YOURSELF TO LEAD OTHERS

perch or publicly making a speech in front of a hundred people may “feel” the same. Sweaty palms, the flow of adrenaline, and body chemistry may reflect a heightened state of readiness. But the potential negative consequences are different. In most situations, it is life preserving to have a fear of falling from a precarious perch, but this is not necessarily so with making a public speech. Fear in life-threatening situations may be life preserving, but fear in learning situations may be “life” threatening or, at least, limiting. A better understanding of self requires the exploration of thought and feelings, which may stimulate old and new fears.

It’s All Part of the Game

Do you think that people can and do change? Do you believe that you can change? These questions are important because to grow means that you must believe people can and do change. Because your reality is in some ways self-constructed, it follows that you can alter it. If you change your thoughts (realities), then you will eventually change your behaviors. Individual change means the shift from one set of patterns or behaviors (realities) to another over time, but an absolute prerequisite to change is the belief that you have the potential to change.

The belief that you can change is essential to your future. If you believe that you (or other people) cannot change, then you become trapped in your present limitations and strengths. On this issue, the experts tend to disagree and the battle rages.²³ Consider this: What are the implications for you if you were to live as if you cannot change your patterns of behavior?

This book is based on our findings that most people *can* change. People can and do change major patterns of behavior—with effort and education. Read no further if you believe that you cannot change. However, if you want to change, the ideas within the following pages will help.

To be more illustrative, let’s examine a real management example. One of us was advising a baseball coach for the Major League Chicago Cubs. The discussion centered on reprimanding a player for not adhering to a bunt sign. The coach had previously reprimanded the player in front of the other players.





CHAPTER 1 ■ LEADERS AND CHANGE

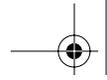
When the coach was asked to share his rationale for the public reprimand, he said he did it to teach this player and, more important, the other players, what *not* to do in the future. Further inquiry led to the coach actually disclosing that he didn't want the others to think he was soft. He was indeed *the boss* and was to be respected through compliance to his directives. Let's grant that the player should have adhered to the bunt sign. However, what alternatives to the public reprimand would produce better results for the coach, the player, and the team?

There are very few circumstances where public reprimands are advantageous. In this case, negative consequences are appropriate, but not a public reprimand because it creates a defensive, resistant, fearful individual who *feels* violated (even if he is wrong). The player's natural reaction to a public reprimand may be to make excuses, blame the coach, or defensively shut off any constructive feedback that may accompany the public reprimand. The onlookers are not thinking, "Oh, I guess I'll be careful in the future." Typically, they are thinking, "That poor teammate, I'm glad I'm not him . . . that coach is not being fair . . . he makes mistakes as we all do . . . if he ever does that to me . . ."

Instead of producing a learning experience for others about the need to adhere to bunt signs, the coach reduced his own credibility, introduced fear into a learning situation, and produced sympathy for a teammate—probably the last thing that he wanted to do. Indeed, what the coach succeeded in doing was transferring his fear to those around him—disguised in the name of teaching and authority. What makes matters worse is that the shadow side of the coach was not acknowledged or explored. His shadow side was revealed by his fear of being soft or losing control through softness. Those fears blocked his capacity to explore other behaviors.

One common solution known to work in this type of situation is to pull the individual aside (out of earshot of others, but not necessarily out of eyesight) and, after exploring the individual's point of view, to deliver the reprimand if it is still warranted. Using this approach, the player's dignity is still intact, and he also hears the message without the tension of a public reprimand. The other players see that consequences result from missed





THE LEADER WITHIN: LEARNING ENOUGH ABOUT YOURSELF TO LEAD OTHERS

directives, and they also feel that they will be treated with discretion in similar circumstances.

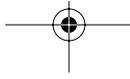
When the coach heard this alternate solution, he said, "Maybe so, but now the players know who is boss." The coach said *being the boss* was *what was important*, and he probably would not use the alternative. It seemed that, in the reality he had created, he needed the eggs!

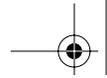
Stop for a moment. Given that you may not know all the facts behind the example, do you find yourself agreeing with the coach? Do you believe that public reprimands are effective and appropriate? If your answers are yes, what would it take to change your point of view? What *emotion* is connected with such a change? What is preventing you from using the suggested alternative? You must acknowledge your fear of change and loss of what you presently do as an individual and as a leader. Then, in the spirit of learning, you must courageously go where you have not gone before.

If you confine yourself to unquestioned, "created," familiar realities, then you act in that confinement. You can peel back the layers by understanding that you act in the presence of other alternatives, and consciously acknowledging your fears. As you receive feedback from those you seek to lead, you must face your possible weaknesses. You should cherish your weaknesses, not hide them from yourself. Your weaknesses can be a pathway to new and more growthful possibilities. You can recognize and use your fears to change to better alternative realities.

Alternative Realities and Behaviors

It is said that true insanity is repeating the same ineffective behaviors over and over yet expecting different results. The fear factor is one reason people do not change behavior, however a second and more debilitating reason is the lack of alternatives. Some people possess almost no sense of different alternatives. As you read further, you will gain a clearer understanding of potential alternatives. Try them, use them, and make them your own as you become more versatile.





CHAPTER 1 ■ LEADERS AND CHANGE

Collecting information and having the willingness to look at the effect of your behavior is a beginning. You must seek to understand and acknowledge the patterns that you presently use. Understanding presently used behaviors is the first step, but the “true” work begins in “bypassing” the fears of the shadow self, and then using other, more functional possibilities. Repeating the same ineffective behavior over again, yet expecting different results, will not enable you to grow or develop. To grow requires that you become more versatile. Thus, the second step is finding and using suitable alternative behaviors that will achieve better results for you. To use other possibilities requires the reconstruction of your reality in light of real and ideal results.

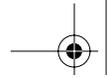
Working on the “Self”

If the baseball coach wants adherence to the bunt sign *and* respect as a leader, if he wants performance *and* motivated ballplayers, then a change in his reality is necessary. His reality must be re-created to allow for other attitudes and behaviors that could produce the desired results. This advice holds true for you. First, note your patterns of frequent behaviors. At the same time, note those patterns you *do not* use frequently. Those infrequently used behaviors are the key to your fears and growth.

The redefinition of your reality—who you are—may be accomplished if new possibilities can be found in your shadow side. Those different alternatives can be found in behaviors you fear to use. In the case of the coach, his shadow side had within it the belief that it is unacceptable to be seen as weak and not in control. Those beliefs, those fears of the shadow side, prevented him from acknowledging and using alternative possibilities.

The work comes in *realizing* those other possibilities when necessary. In the coaching example, the coach must understand that his values and disposition at that leadership moment evolved into a need for others to see who has the “power.” This need took precedent over the coach’s need to have the player understand the conditions that led to the bunt sign, the impact that not bunting had on the status of game, and the impact that noncompliance had on the team.





THE LEADER WITHIN: LEARNING ENOUGH ABOUT YOURSELF TO LEAD OTHERS

Assuming the bunt sign was the best strategy at that moment in the game, it is desirable for the player to see the same conditions that the coach saw, which prompted the bunt sign in the first place. Will the leader's actions produce "that reality" for this player?

This example may seem a bit extended, but there is a tendency for all people, at various times, to act on familiar realities instead of looking for a wider range of more effective alternatives. This is especially true in times of stress or pressure.

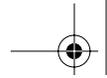
Personal "Why" of Leadership

As we consult with managers, we often ask if they like managing people. More than half of the managers say no. The results may cause you to wonder why people end up in positions of leadership. What psychic rewards do you receive from being in a leadership position? Is it to be of service? Is it because it is the only way to earn more money or achieve more status? What motives keep you going? As you read the subsequent pages of this book, they will provide you with insight as to what drives you to seek positions of leadership.

Underlying your leadership growth and your purpose as a leader is the issue of your organization's social purpose and your ability to provide leadership in light of its social purpose. Is the first organizational purpose to provide "value" that adds to the lives of others through your organization's product or service, or simply to make money? Can you envision the advancement of social purpose while business goals are being reached, and not the converse? The furthering of social purpose mandates caring about followers inside the organization, as well as the customers outside.

Too many business leaders see their goals only in terms of organizational profits. Profits are necessary and desirable, but remember that profit is a by-product of a greater, broad-ranging vision. Profit is an indirect result of the organization's interaction with a public or a society that wants or needs the organization's service or product. To improve organizations, you must deal with people (both internal and external to the organization),





CHAPTER 1 ■ LEADERS AND CHANGE

and their individual and collective actions that relate to achieving the organization's social purpose. Of course, capital and fiscal resources are important inputs, but labor and people are still the most potentially defining resources in organizational output.

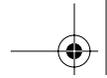
Being a profitable organization (or fiscally responsible in the case of a nonprofit organization) is not at issue. Those who try to argue for either profit over people or people over profit are limiting their capacity to lead. Profit is absolutely essential to maintain growth, provide jobs, and meet the demands of the marketplace. *How* people are treated and grow while the organization is profiting is the issue. In the long run, making a profit and treating people humanely are not mutually exclusive.

Change and Failure

It is essential for leaders to understand the multilayered self as it is brought to the moments of influence and within the context of furthering the organization's social purpose. Your personality as "it" seeks to meet the requirements of the situation (as you see it) will result in the demonstration of your character. Each moment of leadership can be either well met or poorly executed. All great leaders fail at times, so why not allow yourself that possibility? An examination of the lives of great leaders, such as Gandhi, Henry Ford, Winston Churchill, Golda Meir, and others, confirms the early failures of those we know changed history.²⁴

Your challenge is to know yourself well enough to change yourself. You must learn to "read" the situation and sometimes use behaviors with which you may not be comfortable, if you want to meet the requirements needed to be more effective. For example, the baseball coach needed to be more flexible in his private self-reality so that he could be more behaviorally effective. However, most leaders want others to change behaviors for certain organizational results; they much less often meet the challenge of changing their own behavior with the same gusto they expect from others.





SUMMARY

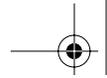
To recap: People are multilayered, can and do experience discomfort when involved in self-examination, and may not view leadership as service to others. People create and live in their own realities. They cling to these realities because they fear their shadow selves and tend not to look for alternatives. But change is possible, with self-understanding and growth.

You can use the ideas and models in this book to make the challenges of self-understanding and growth easier and more effective. We found that being an effective leader is, more than anything else, a learned set of behaviors. For the benefit of present and future generations, let's proceed with that learning now.

Endnotes

1. Yoshikawa 1981.
2. Kim 2002.
3. Eby et al. 1999; Rainey 1997; Petty, McGee, and Lavendar 1984; Tett and Meyer 1993 (to mention just a few).
4. Doehrman 2000.
5. Walker Information 2001.
6. Labich 1995.
7. Riley 1993.
8. Walker Information 2001.
9. Hudson Institute and Walker Information 1999.
10. Nair 1994.
11. Schmit and Allscheid 1995; Johnson 1996.
12. Buckingham 2001.
13. Patterson and Kim 1991.
14. Vitullo-Martin and Moskin 1994.
15. *USA Today* 2002.
16. Husted 1995.





CHAPTER 1 ■ LEADERS AND CHANGE

17. Egan 1994.
18. Johnson 1991; Abrams and Zweig 1991; Bly 1988.
19. Rokeach 1979, 1986; Feather 1970, 1984; Bem 1979; Bem and Lenney 1976; Fletcher 1994.
20. Sargent 1983; Kanter 1977; Korabik and Ayman 1989; Powell and Butterfield 1994; Murphy et al. 1995; Blanchard and Sargent 1984 (to mention a few).
21. Fromm 1965; Kohlberg 1964, 1973; Weber 1990; Schein and Mueller 1992; Adler and Izreli 1989.
22. Hofstede 1980; Powell 1990; Jensen, White, and Singh 1990.
23. Goldsmith 1983; Keller et al. 1992; Nicholson 1998; Ornstein 1993; Prochaska et al. 1992; Tellegen et al. 1988.
24. Fagan, Bromley, and Welch 1994.

