



## **Leadership Frameworks for Emerging and New Leaders**

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# LEARNING OBJECTIVES

At the end of this seminar, participants will:

- Understand the distinction between management and leadership
- Have an awareness of multicultural leadership competencies
- Have an awareness of leadership competencies that build power
- Have an awareness of leadership behaviors others' consider most important
- Have an awareness of collective or shared leadership principles
- Have identified personal practices which will support your leadership development

# PERSONAL PURPOSE

## **Silent Start: Reflect**

What attracted you to your position?

What's personally important to you about the work your organization does?

## **Discussion in Pairs**

Share your reflection with a partner.

# DISTINCTION BETWEEN LEADERSHIP & MANAGEMENT

**Leadership:** The *process* of working with (engaging, inspiring, aligning) others in order to move forward an organizational or community vision and agenda.

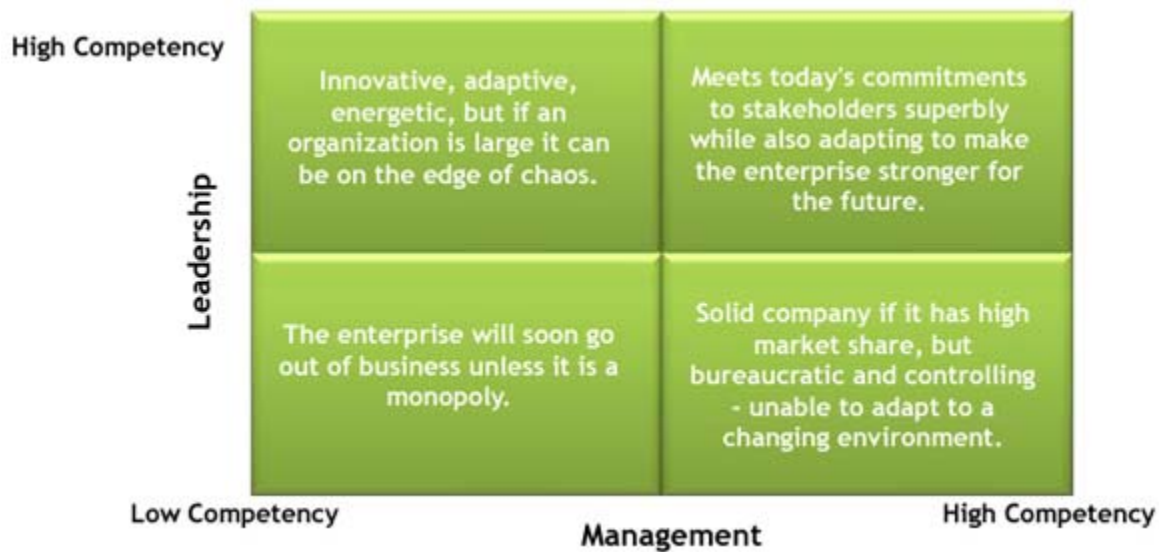
**Management:** The *process* of planning, organizing, and measuring performance and work systems to support an organization’s ability to move forward its vision and agenda.

| ACTION   | MANAGEMENT   | LEADERSHIP  |
|--|--|---|
| <b>Creating an Agenda</b>                                  | Planning and Budgeting – establishing detailed steps and timetables for achieving needed results, and then allocating the resources necessary to make it happen  | Establishing Direction – developing a vision of the future, often the distant future, and strategies for producing the changes needed to achieve that vision  |
| <b>Developing a Human Network for Achieving the Agenda</b> | Organizing and Staffing – establishing some structure for accomplishing plan requirements, staffing that structure with individuals, delegating responsibility and authority in carrying out the plan, providing policies and procedures to help guide people, and creating methods or systems to monitor implementation | Aligning People – communicating the direction by words and deeds to all those whose cooperation may be needed so as to influence the creation of teams and coalitions that understand the vision and strategies, and accept their validity. |
| <b>Execution</b>   | Controlling and Problem Solving – monitoring results vs. planning in some detail, identifying deviations, and then planning and organizing to solve these problems   | Motivating and inspiring – energizing people to overcome major political, bureaucratic, and resource barriers to change by satisfying very basic, but often unfulfilled, human needs  |

|                 |  |   |
|-----------------|--|---|
| <b>Outcomes</b> | Produces a degree of predictability and order, and has the potential of consistently producing key results expected by various stakeholders (e.g., for customers, always being on time; for stockholders, being on budget) | Produces change, often to a degree, and has the potential of producing extremely useful change (e.g., new products) |
|-----------------|--|---|

**What happens when organizations have different amounts of management and leadership?**

When organizations have high competencies in management and leadership, they're able to meet challenges today as well as tomorrow. Management and leadership are complementary and interdependent.



Sources: John P. Kotter, *Forces for Change: How Leadership Differs from Management*. Free Press, 1990. <http://www.kotterinternational.com/our-principles/change-leadership>.

## EXERCISE: Pair & Share

1. Which is more your natural inclination, leadership or management? What perspective do you tend towards?
  
2. What blind-spots or challenges does this create for you in your role?

## Discussion Exercise:

**1. How do you define leadership?**

**2. How does your organization define leadership?**



# LEADERS AND LEADERSHIP

## Definitions and perspectives

### We Are the Leaders We've Been Waiting For!

Community leadership is the demonstrated capacity to inspire, motivate, empower, mobilize and assist other people to work towards mutually agreed-upon goals.  
– National Council of La Raza

We are tied together in the single garment of destiny, caught in an inescapable network of mutuality. And whatever affects one directly affects all indirectly. For some strange reason I can never be what I ought to be until you are what you ought to be. And you can never be what you ought to be until I am what I ought to be.

Dr. Martin Luther King Jr.

Yesterday is gone, but we must hold on to it anyway. Its meaning is the sense of our lives. We must be careful not to fictionalize and romanticize our stories. We must look at the beauty and the failures of our history with equal love and understanding.  
Walter Mosley

Leadership can be practiced by anyone in any kind of movement, community, organization, or institution. Leadership has little to do with formal authority or where one is in the chain of command, and a great deal to do with forming and sustaining relationships that lead to results in the common interest.

Stephen Preskill and Stephen Brookfield

If you have come to help me, you are wasting your time; but if you are here because your liberation is bound up with mine, then let us work together.

Lila Watson

It's so important to maintain a historical perspective and understand our own struggles in relation to others, and to understand what realities shape our uneasy proximities.

Vijay Iyer

## Eight Principles of Multicultural Leadership

Juana Bordas identifies eight core leadership principles common to Latino, Black and American Indian communities, principles deeply rooted in each culture's values and developed under the most trying of personal, societal and community conditions.



A multicultural leadership orientation incorporates many cultural perspectives, appreciates differences, values the unique contributions of diverse groups, and promotes learning from many orientations. People are encouraged to maintain their cultural identity while at the same time participating in and contributing to the larger society.

Multicultural leadership is uniquely suited to our mosaic world because it incorporates the influences, practices and values of a variety of cultures in a respectful and productive manner.

Multicultural leadership also entails changing organizational structures so that diversity becomes part of the framework and the standard way of operating. This requires a shift from hierarchical pluralism, which dictates that people conform to dominant cultural norms, to egalitarian pluralism, with values and norms that reflect a multicultural perspective.

### Principle #1 – Sankofa: Learning from the Past

*Sankofa* reminds us that our roots ground and nourish us, holds us firm when the winds of change howl, and offer perspective about what is lasting and significant. Although *Sankofa* rests on the foundation of the past, its feet are facing forward. This ancient symbol counsels us that the past is pathway to understanding the present and creating a strong future. *Sankofa* invites us to bring forward the meaningful and useful – including the values and spiritual traditions passed from previous generations – to learn from experience, and to avoid the dead ends and pitfalls of history.

Through time honored traditions, these cultures [the cultures of African-Americans, Latinos/as and Native-Americans] keep the past alive and accessible so it feeds the present. Since their history is a tale of conquest, cultural oppression, and racism, reclaiming and remedying the past is crucial to recovering power and wholeness. For many, this is not about times gone by, but their recent family history.

When the past is constructed in the bright light of honesty – or at least when everyone's story is told – we can begin reconstructing leadership from a Eurocentric form to one that's more diverse and inclusive. We can construct a new leadership covenant that reflects and respects the history and culture of all Americans.

Authentic diversity, however, can only happen on a two-way street – understanding must go both ways. Looking at history from a different point of view and considering the reasons why the past is so relevant to people of color can be the springboard for learning to lead from a multicultural orientation.

*Sankofa* reminds us that for most of human history, people lived in *We* or collective cultures, in which the collective superseded individual gain.

## Principle #2– I to We: From Individualism to Collective Identity

We cultures share everything.

We cultures work together so everyone benefits.

We cultures are collective and relish togetherness.

No one gets left out of a We culture.

We cultures are impeccably inclusive.

We culture put benefiting the whole before the individual.

In We cultures the I exists only in relationship to others, not as a separate entity.

There are nuances of both individualism and collectivism. Our goal is to understand the nuances of both orientations. Collectivist’s cultures are usually portrayed as tightly woven and integrated. They cherish group welfare, unity and harmony. To maintain these, people behave politely, act in a socially desirable manner, and respect others. The family, community, or tribe takes precedence over the individual, whose identity flows from the collective. People work for group success before personal credit or gain. In contrast, individualistic cultures are more loosely integrated. Change and risk taking are embraced. Individuals are highly differentiated from others. Self-identity and self-interest are keystones. To grow up means to become independent, autonomous, and responsible for one’s own life. Individual freedom and choice are highly valued. Individual needs supersede collective ones.

The extent of one’s individualist or collectivist orientation determines how much control one assumes in life. The independent focus says, “To a very great extent, I control my life, determine my reality, choose my experiences and shape my destiny. I am the captain of my ship. Collectivist cultures are more in tune with natural cycles and believe in a life power that is external to them. These forces influence their lives.

I and WE are not a dichotomy. The I is intrinsic to the We orientation—individuals must be strong for the collective to thrive. We do not have to choose one or the other. This concept of both and rather than either or is a thread that runs through collectivistic cultures. Just as the corn stalk grows tall on its own but only fully matures when many are planted and cross-fertilization occurs, the I is nourished in the rich soil that has been cultivated by the collective not just today, but for many previous generations.

Shifting from I to a We orientation implies an alteration in values whereby social responsibility and looking after the common good is embraced. It is understood that excessive accumulation

of wealth or power by a few hinders the well-being of society as a whole. Deep sharing is a cultural touchstone and wealth is defined as being able to give to others.

### **Principle #3 – Mi Casa Es Su Casa: The Spirit of Generosity**

Mi casa es su casa reflects a sprawling sense of inclusiveness and generosity. It encapsulates a joy in sharing and implies “What I have is also yours.” In collectivist cultures, possessions are more fluid and communal.

In collectivist *We* cultures, generosity is not a two-way street; rather, it is a busy intersection where everybody meets.... From a *We* perspective, because the self emerges from the collective, generosity toward others is actually giving to oneself. Cyclical reciprocity means people are continually giving to one another.

Generosity is the glue that holds *We* cultures together. The community fiber would be torn if some were to take more than their share or to accumulate great wealth at the expense of others.

Dealing with the social structures and revitalizing public morality so that an equitable and compassionate society can thrive is a critical leadership issue of our time.

James MacGregor Burns, renowned leadership expert defines leadership as a collective process linked to social change with the purpose of enhancing the well-being of human existence. He adds that leadership implies that ability to mobilize people and engage them in a process in which both leader and followers raise one another to higher levels of motivation and morality.

The purpose of leadership in communities of color is in step with Burns’ description – to promote that collective well-being by creating positive social change and securing equal opportunities through a collaborative process that develops and uplifts people.

If leaders are to enhance people’s well-being, then surely they must nurture a social, political, and economic environment in which people can get their basic needs met, including decent housing, work, education, and health care.

Leaders are also guardians of the social contract whereby people willingly follow the rules, laws, and structures of society in return for the benefits received. When these begin to unravel, there is social disengagement, alienation, and increasing economic need, as well as more violence and crime.

The imperative that leaders are the guardians of future generation’s mandates that they be good stewards and include a vision for a sustainable future.

## Principle #4 - A Leader among Equals

In collectivist cultures, a leader's authority comes from the group. Leaders are expected to reflect the group's behavior and values. By listening and gathering people's opinions, the leader integrates the group wisdom. The leader must find unanimity within the group first, and then act in concert with it. Like a battery, leaders charge people up, facilitate their working together, and assist them in solving problems. Through empowering others, a community of leaders evolves. Standing out too far from others or calling too much attention to oneself can damage the group cohesion that is central to collectivist cultures.

This kind of leadership centers on good character, honesty, humility, generosity, and keeping one's word. A key responsibility is treating everyone with fairness and consistency and following the rule. A leader among equals focuses on the common good. His or her skills, energy and endurance are for the well-being of the people they serve. Leaders who serve a greater purpose lessen their self-importance...

### **Leadership is conferred by the Tribe**

Leadership is externally conferred by people who recognize a person's abilities, talents, or vision and know how this benefits the community. If a person has admirable qualities—generosity, sharing, responsibility to self and others—people will follow.

A person is valued for what they can contribute to their community. Since everyone can contribute, leadership is rotated depending on the task or function at hand, and therefore, is much more distributed.

### **Personalismo**

In the Latino culture, people identify and work with a leader because of personalismo—people's respect for the leader as a person. Personalismo implies that leadership centers on character and emphasizes the importance of honesty as a leadership trait. Leaders must also do what they say they are going to do. Latinos expect their leaders to accomplish extraordinary things while remaining ordinary people. A leader must embody his or her community and never forget "where he or she came from."(Cesar Chavez)

### **Setting an Inspiring Example**

In the Black community—leaders are known as people who "walk their talk." Although uniqueness and personal style are celebrated, self expressions is considered a way to enhance collectivism—unlike the usual American individualism that separates one from the group. It's analogous to a jazz group playing different interpretations—the individual musician has to be in harmony with and contribute to the music of the group. When the individual player adds his own interpretation and style it is always in sync with the group and the other musicians back him up, appreciate his improvisations, and encourage him. Others in the group may then take the lead. His differs from the kind of individualism in which a person sets himself apart. Nurturing group identity is a key function of this type of leadership.

## Principle #5 – Leaders as Guardians of Public Values: A Tradition of Activism

Leadership springs from a collective orientation in which people have to be inspired to work together to solve mutual concerns.

Dr. Antonia Pantoja, Founder of ASPIRA, the first Puerto Rican leadership and advancement program concludes, “The whole purpose of leadership is to exercise one’s power, knowledge and access to change those aspects of society that are inequitable.”

Leaders are guardians of public values. Communities of color must assume a macro view of leadership that concerns itself with the public values and institutions that underscore racism and discrimination.

Historically, an African-American leader emerged because he/she was concerned with the macro ethics of large systems and institutions as well as the micro ethics or private virtues of individuals.

Leadership in communities of color is inherently a public responsibility to bring people together to address and change the social and economic conditions that affect their lives.

Ethnocentric thought and the pull for assimilation pose questions as to whether people can be Americans *and* still stay connected to their race, culture, country of origin, or ethnic group. Ethnocentricity blinds people to the benefits, customs, traditions, and languages of our rich cultural mosaic. ...The task of preserving and honoring cultural traditions and integrating these into a multicultural mosaic is a key function of leadership in a diverse society.

Leaders also have to inspire people to believe in themselves....A point of cohesion for Latino leaders is that they are united by a concept know at La Causa – the cause – which recognizes leaders as *advocates* for justice and equal opportunity. ...It supports the notion belief that we are part of a long-term movement.

Dealing with oppression, people’s lack of belief in their abilities, and the cold facts of discrimination is a central charge of leadership programs in communities of color.

Leaders in communities of color must uncover how the internalization of the psychology of oppression has affected them personally.

Only by becoming aware of how society is structured to perpetuate the dominance of some groups and to limit access to others will leaders be able to create a framework for the just and equal society in which diversity can flourish.

The lack of awareness of White privilege perpetuates the myth that democratic choice is equally available to all which supports the individualistic stance of meritocracy – that people make it based on their talent and hard work.

## **Principle #6 – Leaders as Community Stewards**

Leadership as service integrates the concept that leaders are not motivated by self-interest, personal influence, or power. They accept the mantle of leadership to serve the people, communities and ideals they sought to further. Examples include Nelson Mandela, Martin Luther King Jr., Susan B. Anthony, and Cesar Chavez.

Robert Greenleaf’s servant leadership urges leaders to engage in “making power legitimate for the public good.” Community stewards derive their power from the communities they serve and are accountable to them. It expands the scope of the servant leader to community servanthood and stewardship.

Community stewards build people’s capacity and foster group empowerment. They are also trustees of their community’s future and guardians of future generations. Community servanthood is based on involving many people sharing power, and benefiting others. Leaders, therefore, are agents of change working in partnership with the community leading others to collectively find solutions to the community problems. Community progress is a key component.

A shared community vision is the collective aspirations of the group or the organization. Community stewards recognize that a shared vision promotes unity, continuity, and wholeness. Listening to understand is a key leadership trait. As a community steward, leaders listen to everyone’s ideas and ensure that everyone in the group speaks before the leader ventures an opinion. In this capacity, the leader functions as a weaver, integrating people’s ideas, discerning the group consensus, and bringing forth the collective wisdom.

Community stewards nurture full participation, consensus building, and respect for each individual’s opinion. Only after much listening, interchange, and reflection does a collective answer or solution surface.

Creating a community of leaders grows other people’s capacities and builds the critical mass needed to promote social change. As community stewards, leaders are dedicated to serving people, a movement, a cause and a greater purpose. A crucial step is setting a destination that synthesizes a compelling and shared community vision.

## **Principle #7 – All My Relatives: La Familia, the Village, the Tribe**

The widespread custom of treating people as relatives is a natural evolution of the We identity that is the heart of collective cultures. It reflects a spiritual understanding of the universal human connection.

Treating all people as relatives would transform leadership. We can also surmise how this would create a very different society – one that is more compassionate, equitable and socially responsible.

The importance of acknowledging that people are related extends to leadership as well. Leaders are expected to treat people as family members. This is easier to understand when noting that leadership is not a position or a passing stage, but a lifelong commitment.

Seeing people as relatives, as members of one big family, as one's community or village, presents a different model of how leaders relate to their followers.... Seeing relationships as responsibility lays the foundation for leadership that assumes accountability for the social institutions that safeguard equity, the common welfare, and justice for all.

A society that regards people as relatives would actively address the social and economic structures perpetuating inequities.

Leaders must personally model the behaviors they aspire to see in society – making a private value reflected as a public value. The private aspect is how individuals act toward each other and the public values are ensuring that the society is structured in such a way that people are cared for and treated humanely.

Leaders in communities must ensure that the table is wide enough to include all people of goodwill who are ready to build a society that will benefit the human family.

### **Principle #8 – Gracias: Gratitude, Hope and Forgiveness**

There are many spiritual attributes that nourish Black, Latinos, and Indian leaders, *gracias* (gratitude), hope, and forgiveness are three that transformed oppression and need into an enduring faith in life's goodness.

Gratitude was deeply ingrained in early We cultures, in which just surviving was a blessing indeed. Most indigenous culture had celebrations to give thanks for the cycles of nature. *Gracias* means grace as well as thank you. It embraces an appreciation for parents, family community and those who came before.

Gratitude and thankfulness is an essential reflection of the reverence for life inherent in the American Indian Culture. Coming from a place of gratefulness and thanksgiving, instead of focusing on lack or needs, replenishes the fountain of generosity that flows from collective cultures. *Gracias* strengthens community, inspires optimism and allows people to keep the faith during trying times or when faced with limitation. Gratitude is a transforming force that engenders hope and generosity even when one has little to share or times are difficult. *Gracias*, being grateful, is a key quality that cultivates hope because people concentrate on what they have, not what they lack.



Gratitude or focusing attention on what one has, not what one wants was a spiritual survival tactic for communities of color during centuries of oppression and lack. Practicing gratitude brings a sense of contentment with one's life. It can also be an antidote to the rampant materialism that is dividing our world into the haves and have-nots.

### **Hope and Optimism**

Keeping hope alive is a powerful force among African Americans. In the American Indian culture hope is anchored in dreams, visions, prophecy, and good counsel of wise elders and shamans. Hope kept tribes together when they were removed from their lands.

### **Forgiveness and Reconciliation**

One of the key contributions African Americans make to the world is reconciliation...the challenge of resolving conflict through reconciliation and bringing people together. Forgiveness also allows people to begin enough. At the start of each year, Cherokee tribal members make a procession to the stream and gather together in a ceremony of swirling water overhead. With each swirl they wash away any thoughts or actions that are not beneficial for their future well-being. Particularly important is forgiving anyone who had offended or hurt them.

### **Spirituality**

The term spiritual responsibility reflects the integration of leadership, spirituality, and people's welfare in communities of color. When relationships imply responsibility, spirituality is a moral obligation to ensure others' well-being and the collective good. The leader as community steward and guardian of public values grows out of this conviction.

For Indian people, spirituality is the integrating force of their lives and the essence of leadership. It is the personal power or "medicine" a leader carries that allows the leader to contribute to the community and obtain greater consciousness, awareness, and balance

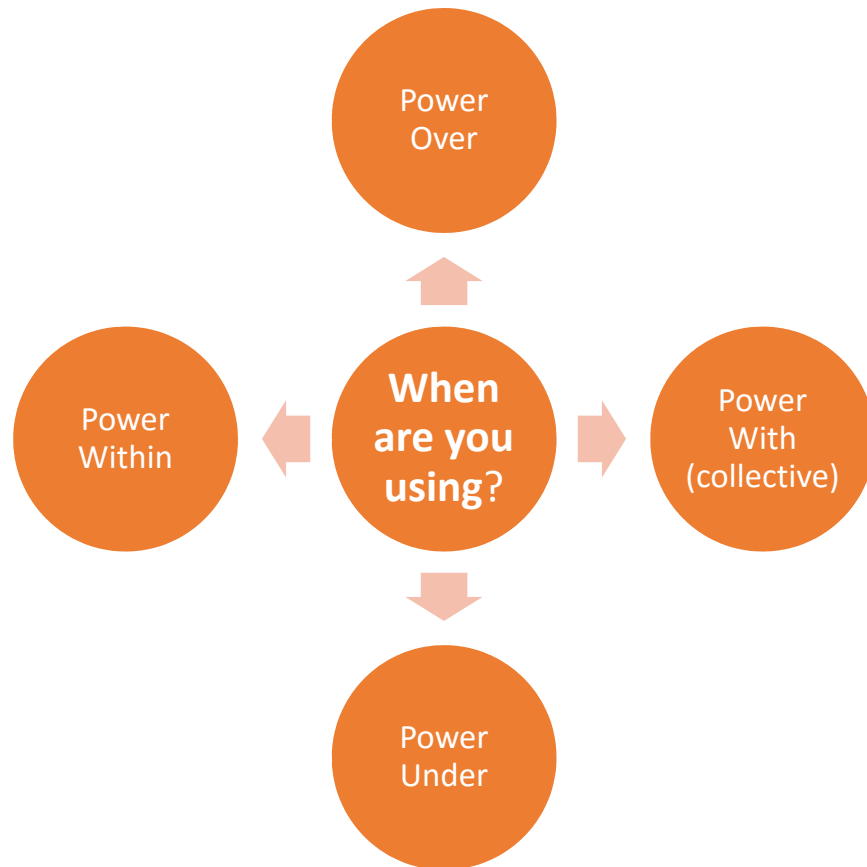
*Excerpted from Salsa, Soul and Spirit: Leadership for a Multicultural Age. New Approaches to Leadership from Latino, Black and American Indian Communities by Juana Bordas*

## EXERCISE

1. Which of these principles is most important to the kind of leader you want to be?
2. What practices can you commit to? How can you strengthen your leadership within that area?

| PRINCIPLE   | PRACTICES / WAYS TO STRENGTHEN |
|---|--------------------------------|
| #1 – Sankofa: Learning from the Past                                |                                |
| #2– I to We: From Individualism to Collective Identity              |                                |
| #3 – Mi Casa Es Su Casa: The Spirit of Generosity                   |                                |
| #4 - A Leader among Equals  |                                |
| #5 – Leaders as Guardians of Public Values: A Tradition of Activism |                                |
| #6 – Leaders as Community Stewards                                  |                                |
| #7 – All My Relatives: La Familia, the Village, the Tribe           |                                |
| #8 – Gracias: Gratitude, Hope and Forgiveness                       |                                |

## WHAT'S POWER GOT TO DO WITH IT?



### Types of Power

**Power over** – is linked to domination and control, the power to command compliance. It is so much a part of our society that we are completely accustomed to its language and implicit threats. Many systems function by imposing “power over” through coercion, and threats. Positional leaders in nonprofits, like other institutions often use “power over” simply by restricting information and narrowing the number of people who get to make or influence decisions.

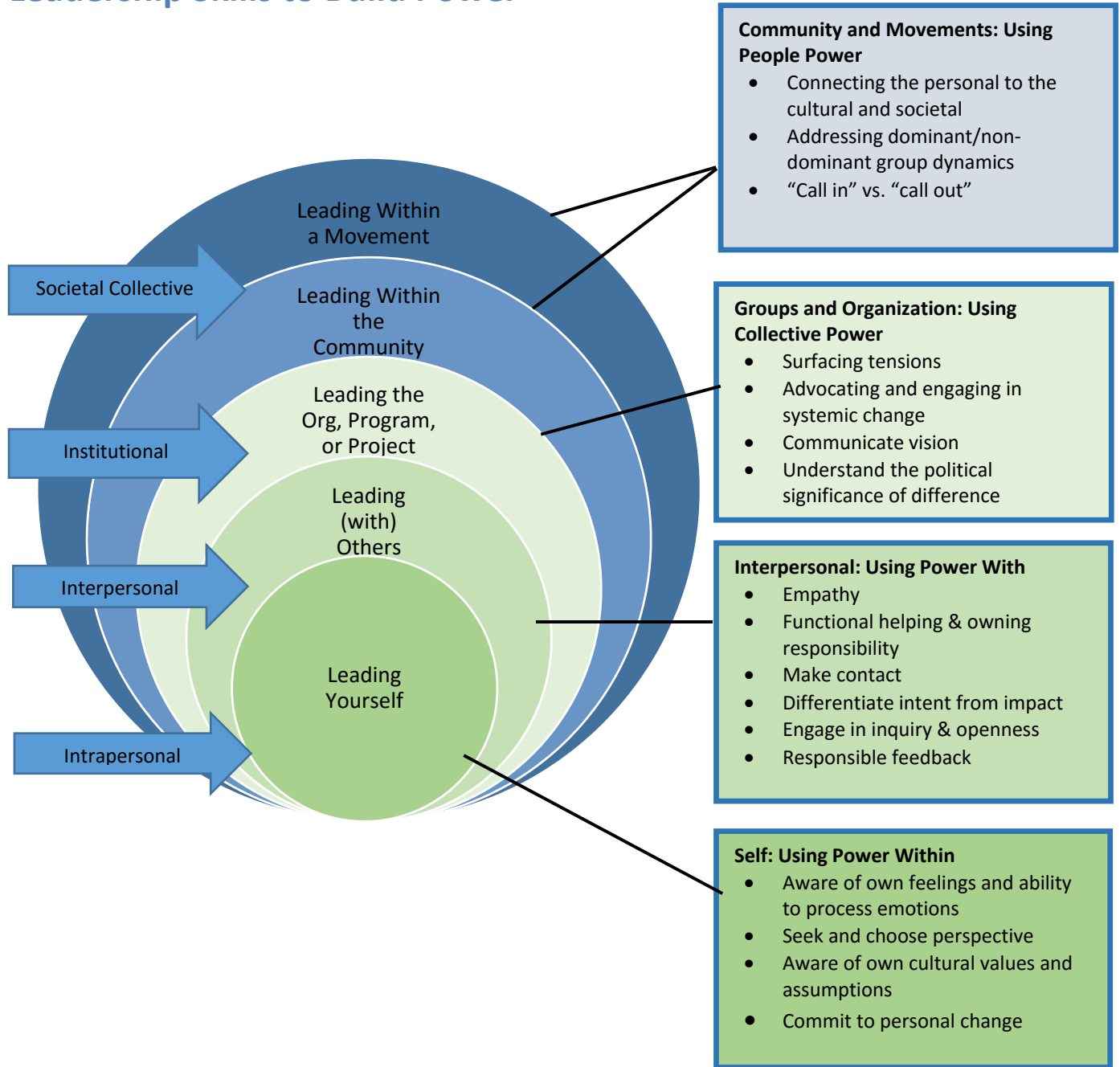
**Power with** – the kind of power people given to respected individuals; social power, influence wielded among equals; power to suggest and to be listened to; When we act together, we have collaborative power, *People Power*- the capacity to act collectively. Many nonprofit leaders also exercise “power with”.

**Power from within** – as individuals we have endless reserves of power within: creativity immanence, spirit, or soul depending on your world view; the sense of bonding and connection

with other human beings and the environment; willingness to participate as an agent of change.

**Power Under** – when we give up the power we have, when we say “we can’t” instead of “we won’t.” “Power under” can also be a conscious giving up of power, in order to follow. In some nonprofits there are positional leaders that are hesitant to use their positional authority and can make odd, irrational choices of when to use “power over,” “power with.”

# Leadership Skills to Build Power



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## More Leadership Competencies by Domain

### Leading Yourself

#### Self awareness and self management:

- Identifying personal purpose
- Increasing self-awareness
- Ability to self-manage
- Acknowledging and bringing forth strength and power in self
- Becoming aware of own cultural values/assumptions
- Committing to personal change

### Leading (with) Others

#### Social awareness and relationship management:

- Relating to and understanding others
- Developing others
- Acknowledging and bringing forth strength and power in others
- Engaging in inquiry and openness
- Engaging in responsible feedback
- Coordinating efforts and building commitments
- Empathizing with multiple perspectives
- Awareness of the cultural values/assumptions of others
- Addressing dominant – non-dominant group dynamics

### Leading the Organization, Program, or Project

#### Ability to interpret and adapt to the context within a system, entity, organization:

- Setting vision and strategy
- Problem solving & decision-making
- Team building
- Managing change
- Succession planning and creating shared leadership
- Fosters the ability to imagine, envision and create new realities
- Identifying systemic patterns
- Surfacing un-discussable issues

### Leading Within the Community

#### Ability to navigate within systems often without positional power or authority:

- Collaborating
- Communicating effectively
- Networking

- Acting as a community steward
- Advocating and engaging in systemic change

### **Leading Within a Movement**

**Ability to engage in boundary crossing; engage stakeholders from different sectors, communities and disciplines.**

- Creating and contributing to a larger vision for social justice
  - Engaging in cross-organizational work
  - Building relationships with other agencies, groups, and individuals;
  - Engaging constituencies
  - Transferring trust, power, and responsibility from older leaders to younger ones
- Understanding how race, class, gender, and other cultural factors impact work

## DISCUSSION EXERCISE

- 1. Which competencies are most important for you to have in your current role?**
- 2. Which would you highlight for further leadership development?**
- 3. How can you maximize the potential of “power with” (collective power) inside your organization? Who do you share power with now and who do you need to share power with more?**
- 4. When do you succumb to “power under?”**
- 5. When do you need to more fully step into your power?**



## SHARED LEADERSHIP

*Reproduced from the encyclopedia of informal education [www.infed.org].*

Shared leadership is also sometimes called collective, distributed, or democratic leadership. It involves numerous people, and fosters a belief in democratic principles and processes such as self-determination and participation. We want to include everyday behavior that is inclusive and looks to enriching all our lives, but that does not have an explicit democratic focus. This is called 'shared leadership'.

For such leadership to develop we need to pay special attention to three things. We need to encourage:

**Ownership:** Problems and issues need to become a responsibility of all with proper chances for people to share and participate.

**Learning:** An emphasis on learning and development is necessary so that people can share, understand and contribute to what's happening.

**Sharing:** Open, respectful and informed conversation is central.

The virtues it involves are central to building stronger and healthier communities and organizations:

**Concern:** To be with people, engaging them in conversation involves commitment to each other. We feel something for the other person as well as the topic.

**Trust:** We have to take what others are saying in good faith.

**Respect:** While there may be large differences between partners in conversation, the process can only go on if there is mutual regard.

**Appreciation:** Linked to respect, this involves valuing the unique qualities that others bring

**Affection:** Conversation involves a feeling with, and for, those taking part.

**Hope:** We engage in conversation in the belief that it holds possibility. Often it is not clear what we will gain or learn, but faith in the process carries us forward.

Ensuring the appropriate environment to foster shared leadership and come to decisions:

- Constructive participation
- Facilitation
- The maintenance of healthy relationships
- A positive emotional setting

| <b>Classical and Shared Leadership Compared</b>  |  |
|--|--|
| <b>Classical leadership</b>  | <b>Shared leadership</b>   |
| Displayed by a person's position in a group or hierarchy.  | Identified by the quality of people's interactions rather than their position.       |
| Leadership evaluated by whether the leader solves problems.  | Leadership evaluated by how people are working together.                             |
| Leaders provide solutions and answers.   | All work to enhance the process and to make it more fulfilling.                      |
| Distinct differences between leaders and followers: character, skill, etc.   | People are interdependent. All are active participants in the process of leadership. |
| Communication is often formal.   | Communication is crucial with a stress on conversation.                              |
| Can often lack transparency.   | Values democratic processes, honesty and shared ethics. Seeks a common good.         |
| Drawing from material in Gloria Nemerowicz and Eugene Rosi (1997) <i>Education for Leadership and Social Responsibility</i> , London: Falmer Press. Page 16. |  |

## Shared Leadership Considerations

### ***Process and Results***

The emphasis on process can lead to a lack of attention to product or outcome. Lack of clarity or confusion can be blamed when goals are not met. Care needs to be taken not to lose sight of the question or problem that is the subject of decision-making.

### ***Individual and collective***

The emphasis on the group within shared leadership approaches may mean that individuality is not the primary point of recognition. Depending on how individuals are motivated this might be a concern. Need to balance individuals contributions with the groups success.

### ***Situational and Adaptive***

The commitments, understandings and practices of shared leadership are complex and it is easy to see why people may not embrace it or misunderstand its purpose. It needs to be responsive to the situation and therefore adaptive to the unique needs of the group and the context.

Moreover, all models of leadership are culturally specific. What may be viewed as appropriate in one society or group may not be so in another.

## **DISCUSSION EXERCISE**

- 1. What aspects of shared leadership are most relevant to your organization?**
- 2. What role do you play/what is your responsibility to share leadership?**
- 3. What questions do you have to bring back to your organization? Who will you discuss them with?**

## Leadership Model: Characteristics of a Superior Leader

One study of managers found that the attributes listed below account for most of the qualities we admire in leaders at work. Please review the list below, then select from the list five (5) traits or characteristics that you look for (or admire most) in a leader, someone you would follow.

\_\_\_\_\_ **Ambitious**

(hardworking, striving, aspiring)

\_\_\_\_\_ **Broad-minded**

(open-minded, flexible, receptive, tolerant)

\_\_\_\_\_ **Caring**

(appreciative, compassionate, concerned, loving, nurturing)

\_\_\_\_\_ **Competent**

(capable, proficient, effective efficient, professional)

\_\_\_\_\_ **Cooperative**

(collaborative, team player, responsive)

\_\_\_\_\_ **Courageous**

(bold, daring, fearless, gutsy)

\_\_\_\_\_ **Dependable**

(reliable, conscientious, responsible)

\_\_\_\_\_ **Determined**

(dedicated, resolute, persistent, purposeful)

\_\_\_\_\_ **Fair-minded**

(just, unprejudiced, objective, forgiving, willing to pardon others)

\_\_\_\_\_ **Forward-looking**

(visionary, foresighted, concerned about the future, sense of direction)

\_\_\_\_\_ **Honest**

(truthful, has integrity, trustworthy, has character)

\_\_\_\_\_ **Imaginative**

(creative, innovative, curious)

\_\_\_\_\_ **Independent**

(self-reliant, self-sufficient, self-confident)

\_\_\_\_\_ **Inspiring**

(uplifting, enthusiastic, energetic, humorous, cheerful, positive about the future)

\_\_\_\_\_ **Intelligent**

(bright, thoughtful, intellectual, reflective, logical)

\_\_\_\_\_ **Loyal**

(faithful, dutiful, unswerving in allegiance, devoted)

\_\_\_\_\_ **Mature**

(experienced, wise, has depth)

\_\_\_\_\_ **Self-controlled**

(restrained, self-disciplined)

\_\_\_\_\_ **Straightforward**

(direct, candid, forthright)

\_\_\_\_\_ **Supportive**

(helpful, offers assistance, comforting)

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# The Impact

*People who perceive their manager to have **HIGH credibility** are significantly more likely to:*

- Be proud to tell others they're part of the organization
- Feel a strong sense of team spirit
- See their own personal values as consistent with those of the organization
- Feel attached and committed to the organization
- Have a sense of ownership of the organization

*People who perceive their manager to have **LOW credibility** are significantly more likely to:*

- Produce only if they're watched carefully
- Be motivated primarily by money
- Say good things about the organization publicly but criticize it privately
- Consider looking for another job if the organization experiences problems
- Feel unsupported and unappreciated

***Ultimately, management credibility impacts retention and productivity.***

***What is credibility behaviorally?***

*"They walk the talk"*

*"Their actions are consistent with their words"*

*"They follow through on their promises"*

*"They do what they say they will do"*

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# Five Practices & Ten Commitments

In *The Leadership Challenge*, James Kouzes and Barry Posner write about these Five Practices of Exemplary Leadership. This model is based on 25 years of research and data from over 3 million leaders.

## 1 MODEL

the Way

1. FIND YOUR VOICE **by clarifying your personal values.**

2. SET THE EXAMPLE **by aligning actions with shared values.**

## 2 INSPIRE

a Shared Vision

3. ENVISION THE FUTURE **by imagining exciting and ennobling possibilities.**

4. ENLIST OTHERS **in a common vision by appealing to shared aspirations.**

## 3 CHALLENGE

the process

5. SEARCH FOR OPPORTUNITIES **by seeking innovative ways to change, grow, and improve.**

6. EXPERIMENT AND TAKE RISKS **by constantly generating small wins and learning from mistakes.**

## 4 ENABLE

Others to Act

7. FOSTER COLLABORATION **by promoting cooperative goals and building trust.**

8. STRENGTHEN OTHERS **by sharing power and discretion.**

## 5 ENCOURAGE

The Heart

9. RECOGNIZE CONTRIBUTIONS **by showing appreciation for individual excellence.**

10. CELEBRATE THE VALUES AND VICTORIES **by creating a spirit of community.**

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# REFLECTION

*What kind of a leader do I aspire to be?*

*What calls me to leadership?*

*What is the ultimate impact I would like to have as a leader?*

*Which leadership competencies do I have and which do I want to develop further?*

*In what areas do I need to be more intentional about how I contribute to leadership?*

**Make 1 to 3 commitments based on today's conversation**