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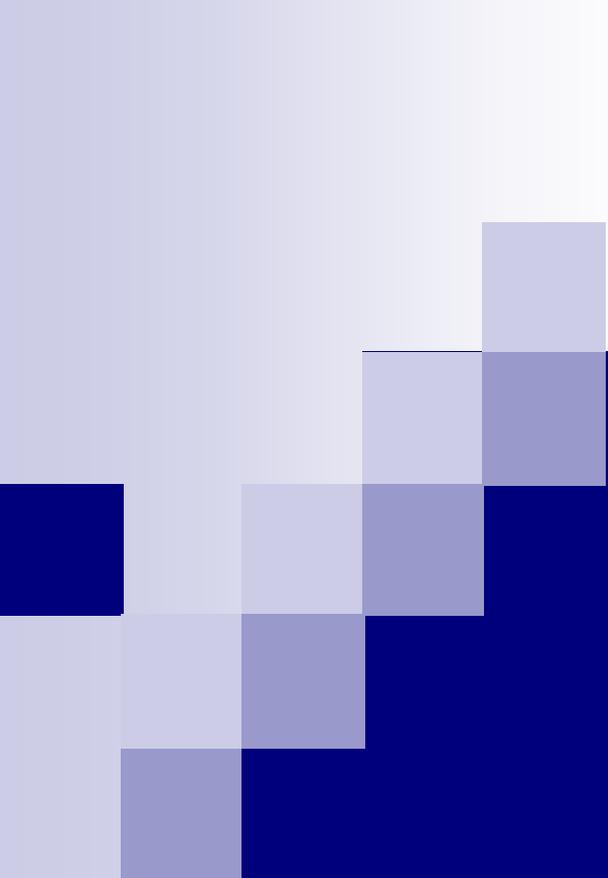
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NZACS Conference July 2011

**Biblical servant, authentic and incarnational
leadership: a multilevel model**

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Leadership contexts

- Culture of the (Christian) teaching profession
- Tensions faced by practitioners:
 - Interaction between 'management' and Registered Teachers Code of Ethics
 - Systems approaches to organisation

Leadership contexts

- Perceptions of leadership actions at diverse organisational 'levels'
- Three key groups in organisations at times of change:
 - Change strategists at the top of the hierarchy
 - Change managers in middle management
 - Change recipients at lower levels (non-supervisors)

Perceptions of change leadership

One study (Jones et al., 2008) found that:

- Executives verbalised positive perceptions of the change process
- Frontline non supervisors articulated negative reactions
- Supervisors (middle managers) were the least assertive

Perceptions of change leadership

- Why might these perceptions be so different?
- What conscious or unconscious models of leadership action are being used?
- How might we diagnose these diverse perceptions?
- Do schools share a common culture, or are there 'micro' cultures?

Perceptions of change leadership

- Schein (1996) suggests three 'cultures of management:'
 - Executive culture
 - Engineer culture
 - Operators culture
- Handout of a story based on the three cultures – which one is which?
- Do you recognise any of these cultures in your workplace?

Today's workshop will look at:

- Biblical servant, authentic and incarnational leadership concepts
- A suggested leadership model based on those models
- How that leadership model might be exercised from diverse levels:
 - Board
 - Senior management
 - Mid level managers
 - Frontline practitioners

Content is predicated on:

- The idea that if you can't manage yourself, you can't manage or lead others
- The make-up of the suggested leadership model:
 - Servant, authentic & incarnational leadership
 - Exemplary, shared & 'SuperLeadership'
 - Personal mastery and proficiency

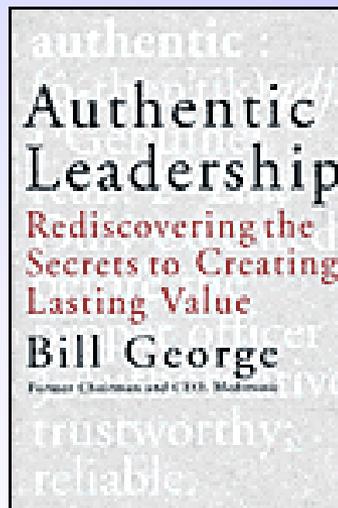
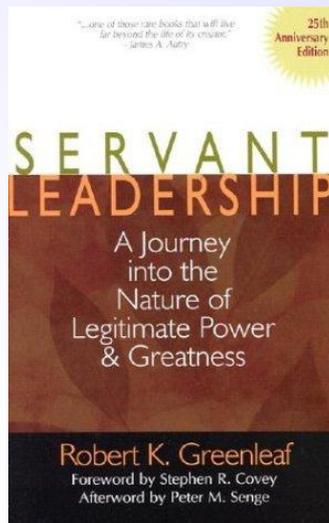


Figure 1: Self leadership constituencies



Self-leadership occurs when

- Teams and individuals perceive a situation
- Choose to engage in behaviour to align actions with standards
- Monitor activities and cognitions to encourage the desired behaviour
- Assess how the behaviour influences the situation.

The extent of self-leadership

Increases to the degree that

- Individuals and teams regulate compliance with external standards; but also
- Internally establish those standards (Stewart et al., 2010, p.186).

Self-leadership behaviours & strategies

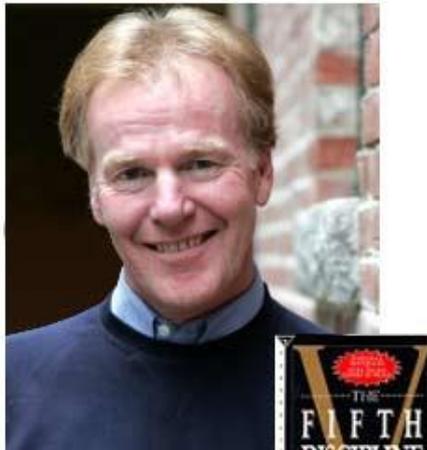
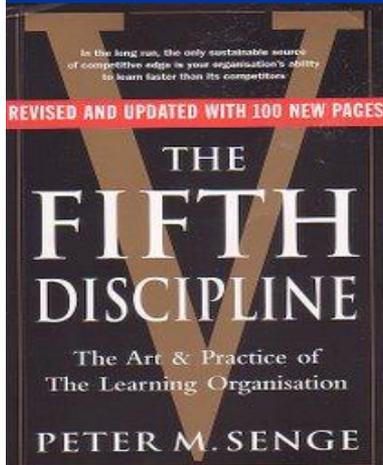
(Source: adapted from Stewart, Courtright and Manz, 2011, pp.186-189)

- Engage in our own goal setting ‘to promote performance’ – and how we reward ourselves (Manz and Sims, 1990)
- Evaluate our performance (‘self-criticism’, not ‘habitual self-punishment’) (Manz and Sims, 2001)
- Practice before performing for greater effectiveness (Manz and Sims, 1980)
- Influence ourselves to perform ‘naturally motivating [and] not naturally motivating tasks’ (Manz, 1986), eg. by identifying our preferred Belbin ‘team role[s]’ (Belbin, 2010)

Self-leadership defined

- ‘Self-leadership is ... a process through which people influence themselves to achieve the self-direction and self-motivation needed to perform.’
(Houghton, Neck and Manz, 2003, p.126)

Self-leadership constituency 1: *Personal mastery*

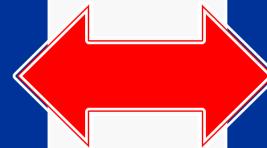


'Personal Mastery' (Senge, 1992)

- 'A desire to create'



'Continually clarify what's important to us'



'Continually learn to see current reality more clearly'

Self-leadership constituency 1: *Personal proficiency*

'Know yourself: Understanding your values and where you want to go will assure that you know which paths to take' (Useem, 1998, p.166)

To be 'personally proficient [is] to practice clear thinking; know yourself; tolerate stress; demonstrate learning agility; tend your own character and integrity; take care of yourself; have personal energy and passion' (Ulrich et al., 2008, p.29)

Self-leadership constituency 2: *Self management for 'knowledge workers'*

(Drucker, 1999)

- They have to ask: Who Am I? What Are My Strengths? *HOW* do I work?
- They have to ask: Where Do I Belong?
- They have to ask: What Is My Contribution?
- They have to take Relationship Responsibility.

Self-leadership constituency 3: *Servant leadership*

(Greenleaf, 1970; 1977; Sendjaya & Sarros, 2002; Van Dierendonck, 2011)

- Greenleaf (1970) defines servant leadership
- ‘...do those served grow as persons; do they, *while being served*, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? *And*, what is the effect on the **least privileged** in society; will he benefit, or, at least, will he not be further deprived?’

(Italics in original; bold added) (as cited in Graham, 1991, p.112)

Self-leadership constituency 3:

Authentic leadership (George, 2003)

- ‘Authentic:’ ‘genuine, reliable or trustworthy’ (OED)
- ‘Being true to the person you were created to be’ (George, 2003, p.14).
- ‘The problem comes when people are so eager to win the approval of others that they try to cover their shortcomings and sacrifice their authenticity to gain the respect and admiration of their associates’ (George, 2003, p.15)

Self-leadership constituency 3:

Incarnational leadership (Wallace, 2007)

- Incarnational leadership rests ‘on a worldview incorporating kenosis [Philippians 2:7 ‘but made himself of no reputation’], love, and justice’ (Wallace, 2007, p.iii).
- How might we interpret this statement?

Self-leadership constituency 3:

Incarnational leadership (Wallace, 2007)

- Kenosis: Philippians 2:7 'but made himself of no reputation'
- Perhaps it refers to the opposite of the significance we attach to our standing, or status
- Our leadership credibility derives from integrity of character, not on the position we occupy in the organisation

Self-leadership constituency 3:

Incarnational leadership (Wallace, 2007)

- Love: the biblical virtue of wanting the highest good for others with whom we deal, or over whom we exercise institutional authority
- Justice: God is vitally concerned with those who have no power, no resources: James 2.1-6

Self-leadership constituency 4:

Exemplary leadership (Kouzes & Posner, 2007)

- Kouzes and Posner's (2007) 'exemplary leadership practices' move us from focusing on the *values* that underpin servant and authentic leadership to conscious *actions and strategies* which realise those values.
- Behavioural leadership integrity - a reputation for trustworthiness – is a priceless asset.

Exemplary leadership: Five behavioural practices

(Kouzes & Posner, 2007)

- Model the way
- Inspire a shared vision
- Challenge the process
- Enable others to act
- Encourage the heart

Self-leadership constituency 4: *'Shared leadership'* (Houghton, Neck and Manz, 2003)

- Defined as 'a process through which individual team members share in performing the behaviours and roles of a traditional, hierarchical team leader (Houghton et al., 2003, p.124)
- What are the 'traditional leader's roles?'
 - 'Influence'
 - 'Wisdom'
 - 'Guidance'
- Distributed to team members in shared leadership scenarios (Houghton et al., 2003)

Self-leadership constituency 4: *'Shared leadership'* (Houghton, Neck and Manz, 2003)

What are the traditional leader's
'behaviours?'

- 'Transactional'
- 'Transformational'
- 'Directive'
- 'Empowering'
- 'Social supportive'

Self-leadership constituency 4: *'SuperLeadership'* (Houghton, Neck and Manz, 2003)

- Empowerment and team member self-leadership skill development roles
- Model self-leadership behaviours
- Advocate self-leadership strategies and behaviours
- Encourage learning from mistakes, avoid punishment

Self-leadership constituency 4: *'SuperLeadership'* (Houghton, Neck and Manz, 2003)

- Listen more, talk less
- Foster initiative and creativity
- Create independence and interdependence, avoid dependence
- Give fewer commands and orders
- Support individual and team level problem solving and decision making

(Source: adapted from Houghton, Neck and Manz, 2003, p.132)

Self-leadership model

The leadership model suggested in this presentation is an integrated, inclusive approach to exercising leadership actions at the four organisational 'levels'.

Drawing on the discussion so far, and before we turn to the specifics of how we address leadership at those four levels, a definition is in order

A biblical leadership model

Biblical leadership is a journey in which we come to know ourselves, our values, and our abilities, thus determining how we exercise leadership and where we belong by virtue of our contributions to our profession, predicated on serving and enabling others to accept the challenge of self and shared leadership, while remaining true to who we were created to be.

Workshop application

Chait, Ryan & Taylor (2005)
(Governance as leadership) propose that:

- Nonprofit managers have become leaders
- Trustees are acting more like managers

Workshop application

Chait, Ryan & Taylor (2005) (cont):

- There are three modes of governance that comprise governance as leadership:
 - Type 1: the *fiduciary mode*: stewardship of tangible assets
 - Type 2: the *strategic mode*: creation of a strategic partnership with management
 - Type 3: the *generative mode*: boards provide a critical source of leadership for the organisation

Workshop application

The tasks we face:

- Constructing a biblical model of leadership for our own vocational and professional context
- Applying that model as if it is ‘written on our hearts,’ not in an operational manual
- Identifying and resolving tensions that exist in the workplace by ‘systems’ thinking

Workshop application

The tasks we face (cont):

- Applying our model to the place we occupy:
 - Board
 - Senior management
 - Middle management
 - Practitioner

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