

Behold, a [leader] will reign
righteously
And [managers] will rule justly.
Each will be like a refuge from the
wind
And a shelter from the storm,
Like streams of water in a dry
country,
Like the shade of a huge rock in a
parched land.

3. God created and continues to create.

4. Humankind is called to incarnate God's love.

5. Followers of Christ have an allegiance to a new kingdom.

6. The community of faith is a social reality and is one means through which God's work can be advanced.

7. All human efforts, individually and corporately, fall short of fully expressing God's love. Even the best of human intentions falls short of the glory of God. All individuals and social organizations are fallen or flawed. All stand in the need of ongoing grace and renewal.

From this centerpiece or focal point, I have been drawn to the fundamental notion of leadership as service, most eloquently framed by Greenleaf (1977) as "servant leadership." Figure 1 highlights several important additional elements of my leadership framework. This framework links servant leadership, transformational leadership, and contextual or contingency considerations. It reflects the dynamic interplay of these important themes in leadership theory. It represents my personal "landscape" of leadership.

Let me explain the landscape. The framework represented in Figure 1 positions servant leadership as the foundational construct. The chart depicts a continuum of leadership practices from expressions that are essentially short-term, linear, and not substantive in focus (transactional) to practices that are intended to facilitate significant, non-linear, strategic changes in performance or corporate culture (transformational-strategic change). The chart demonstrates that as the scope of change anticipated increases and is more strategic, the time required and the buy-in necessitated increases. Contingency factors

or contextual considerations are positioned "in the middle of the fray." Job characteristics, the lived or felt experience of the follower, are noted as a significant type of contextual consideration. However, it is leadership as service that is critical, regardless of the scope of change or urgency of change needed.

Just as a landscape in nature is never complete, this leadership landscape is never complete. Rather, it is always in process.

These might be described as core role expectations. Although the word taxonomy might sound mechanistic or formulaic, Mintzberg viewed effective leadership as dynamic and anything but mechanistic. Although any executive over time expresses the various roles, the degree to which or intensity with which any of these roles are carried out varies based on context. It would be fair to suggest that Mintzberg could have characterized an executive's work as a "dance" between and among many different and important roles.

One of the seminal roles that Mintzberg envisioned was that of "embodiment." This proposition asserts that an executive becomes the embodiment of the organization's mis-

sion, values, and core identity. This is particularly true for a nonprofit organization in which the CEO is the only one person who has responsibility, authority, and accountability for the whole. The CEOs in my research consistently expressed that they view their work as a result of call and that they view their call to serve as congruent with the mission and deepest convictions of the organization. In this very critical sense they see themselves as the embodiment, though flawed, of the organization's mission and identity.

Transformational Leadership

Transformational leadership has received substantial attention in the literature of leadership (Bass, 1985;

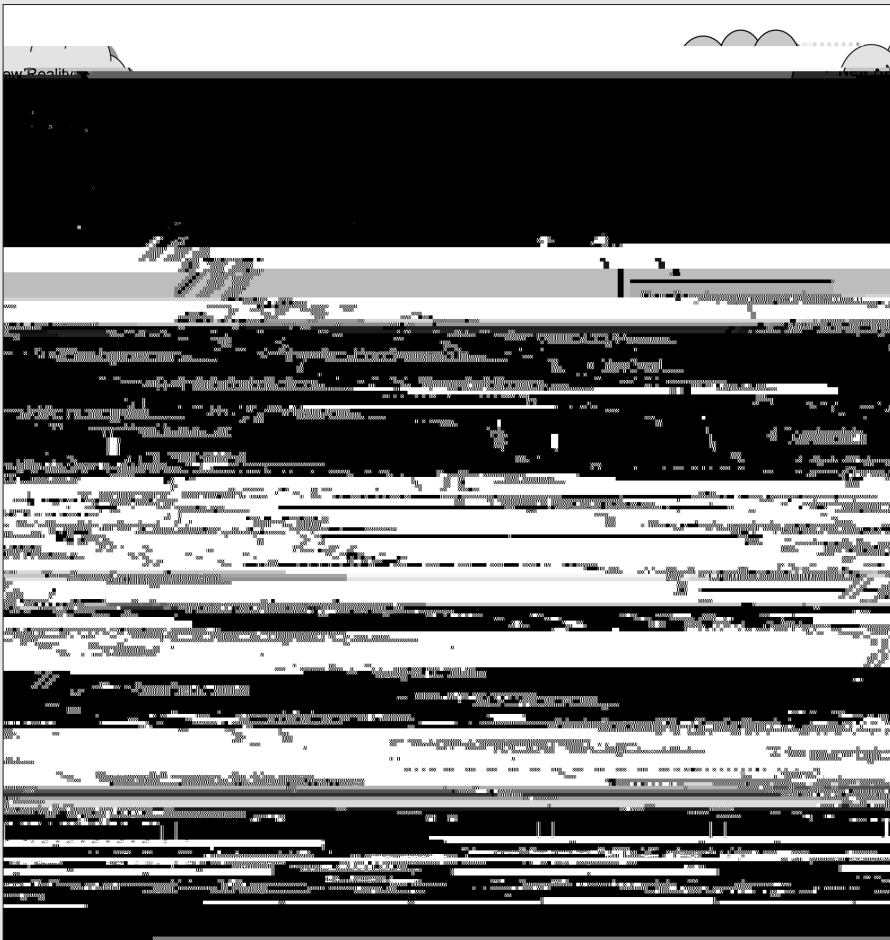


Figure 1 An Integrated Leadership Framework.

Burns, 1978; Piccolo & Colquitt, 2006; Peters & Waterman, 1982). The core idea is that transformational leadership, in contrast to transactional leadership, focuses on organizational change that is sweeping in scope and strategic in consequence. Such change may be along lines of services, markets, ownership, organizational alignment, identity, and culture. Most of the CEOs engaged in my research framed their efforts at deepening the faith identity or more fully integrating mission and values in their organizations as requiring transformational leadership.

Sense-making

Sense-making, as promulgated by Weick (1979, 1995) and advanced by many others, (including Piccolo & Colquitt, 2006; Covrig, 2005; Eisenberg, 2006; Fairhurst, 2008; Gioia, 2006; Kouzes & Posner, 2006; Manning, 1997), emphasized the role

sion and witness over centuries. While some of those forms have become oppressive and have given rise to institutions that drifted from the essence of purpose, others have served and served effectively. Faith-affiliated organizations must find an appropriate integration of two themes, faithful expression of core mission and values and marketplace effectiveness. This is a daunting task in the face of very competitive markets, pluralistic constituencies, and relationships within the community of faith that may be ambiguous and ambivalent.

4. Leaders and organizations achieve higher levels of integrity as they seek to match their practice to their deepest held convictions or core values. Individual leaders and organizations deal with issues of integrity. Followers respect and follow leaders who are trustworthy and competent (Kouzes & Posner, 1995, 2003). Customers, clients, and other constituents engage with organizations or companies that deliver on their promises. At the end of the day, integrity or ethical congruence is absolutely critical to effectiveness.

5. Leaders offer support to organizational constituents as they seek meaning and value through their contribution to the organization's mission. This approach to leadership is no more true for relationships with internal stakeholders than with external stakeholders. This function is even more important in a 21st-century context in which there is immense turbulence in almost every sector of human experience (Benefiel, 2005; Wheatley, 1999, 2005; Whyte, 1994, 2001).

6. Leaders and organizations must

sensitive to and responsive to their environment. Senge (1990) characterizes organizations that are self-aware and market-savvy as •learning organizations. Scott (1992) says that organizations that are attentive and responsive to market conditions are naturalistic and open systems. Such responsiveness is critical to survival in the 21st century. Lipshitz, Popper, and Friedman (2002) suggest that organizational learning can and should happen in many interrelated dimensions of the organization. The point is, organizations must be capable of accurately perceiving their operating context, critiquing their current activities, discerning what adaptations are necessary, and shaping effective responses. Organizations must be •other-aware and •self-

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of that tradition (Stiffney, 2010).

6. I want to choose integrity in all my work and communication. While this may seem self evident, it's worth mentioning. I am a high •IŽ and high •DŽ on the DiSC inventory. I am an ENTJ on the Myers-Briggs assessment. I am a green/blue combination on the Birkman Leadership Inventory. I score lowest in modeling the way on the Kouzes/Posner Leadership Practices Inventory. All this is to say that I can be a driver and a consummate politician.

Politicians can be attractive, even effective. They can also be deceitful. I know I am prone to exaggeration (at least so says my wife). I can also be overly optimistic in the most trying of circumstances. In a Harvard Business Review article, Maccoby (2000) speaks of the significant contributions of positive narcissism. Therefore, I need to attend to being straightforward, transparent, truthful, and vulnerable.

7. I believe I am entering a season of life with significant opportunities to mentor young leaders and governing boards. Whether in my current role or not, I will be about this work.

Finally, in this next season I want to engage more meaningfully with my family and the local community of faith. A demanding professional career and a Ph.D. program have forced me to scrimp on family and congregational commitments. I intend to engage more deeply. These commitments are absolutely critical to staying real, finding support, and being a loving person in this world. They may in fact help me be a more effective leader. I have much to learn. Leadership, like life and landscaping, is a work in progress.

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