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3 Redefining Leadership: A New Model

It could be said of me that in this book I have only made up a bunch of other men's flowers, providing of my own the string that ties them together.[25]

Montaigne (1533–1592), *Essais*

Overview

- There is a widespread view, but so far not a unanimous one, that a new, more integrated conceptual framework for leadership is both possible and necessary.
- The different tracks of research and thinking followed in the past appear to reflect four dimensions or forms of 'intelligence' underlying leadership: the intellectual or cognitive, the emotional, the spiritual and the behavioural.
- The intellectual or cognitive dimension of leadership comprises abilities to perceive and understand information, reason with it, imagine possibilities, use intuition, make judgements, solve problems and make decisions.
- The emotional dimension of leadership – emotional intelligence – comprises understanding oneself and others, practising self-control and responding to other people in appropriate ways.
- The spiritual dimension of leadership – spiritual intelligence – concerns understanding that human beings have an animating need for meaning, value and a sense of worth in what they seek and do, and responding to that need.
- The behavioural dimension of leadership comprises the skills of both using and responding to emotion, for example through body language, communicating in other ways (through writing, speaking and active listening), using personal power, and physical activity.
- Cognitive processes, emotions and volitional action (behavioural skills) interact, and we need to understand how.
- Five common themes have emerged that capture the essence of leadership: visioning, creating a culture of shared values, strategy forming and implementation, empowerment of people, and influence, motivation and inspiration. Evidence supporting this inclusive and practical model is provided.

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There is a widespread view, but so far not a unanimous one, that a new, more integrated conceptual framework for leadership is both possible and necessary. Roseanne Foti and John B. Miner (2003), for example, say: 'It is entirely possible that a single overarching theory of leadership is beginning to emerge from [the] conglomeration' of overlapping current theories of leadership. What is required is the 'string that ties them together'.

In November 2001 James MacGregor Burns convened an interdisciplinary group of leadership academics. He outlined his vision for a 'general theory of leadership' – a set of principles that are universal and can be adapted to different situations (Mangan, 2002).

I believe that leadership can be redefined to integrate the different tracks of research and thinking. After all, Edwin Locke (1997: 375–412) has made an attempt to create an integrated model of work motivation, a field blessed (or cursed) with as much fragmentation and richness as leadership. Frank Schmidt (1992) has recommended using 'mega-analysis' to build integrated theories or models. Mega-analysis combines all known meta-analyses of empirical studies that are relevant to each path or connection in a theory or model. Schmidt et al. (1986) have already done this on a small scale in the field of human resource management. Creating an integrated theory or model of leadership that is based on just such mega-analysis is the next step and an exciting and worthwhile challenge.

The different tracks of research and thinking reflect four dimensions to leadership:

- The intellectual or cognitive
- The emotional
- The spiritual
- The behavioural

These dimensions are forms of intelligence. They underlie the integrative, holistic model of effective leadership that I propose in this book, that effective leadership requires vision and a sense of mission, shared values, strategy, empowerment, and influence, motivation and inspiration. Let us first briefly consider some of the evidence for these dimensions.

The dimensions of leadership

In his analysis of attitudes, Tom Marshall (1991: 75) identifies three basic components:

- A cognitive element: intellectual beliefs or convictions
- An emotional element: feelings we have about these beliefs
- A volitional element: behavioural responses we make because of our beliefs

In reviewing what CEOs need to address if their organizations are to be successful, Zaccaro and Klimoski (2001: 5) conclude that these needs are to meet cognitive, social and personal demands and requirements. More specifically, Zaccaro et al. (2001) describe leader–team dynamics in terms of cognitive, motivational, affective and coordination processes.

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Manfred Kets de Vries and Elizabeth Florent-Treacy (1999: 8) describe effective leadership in terms of cognitive and emotional 'competencies' and behavioural characteristics that contribute to them. Marshall Sashkin and Molly Sashkin (2003) describe the elements of transformational leadership as 'ABC':

- Affect – emotion and feelings
- Behavioural intent – confidence to act
- Cognition – the basis for vision

Research in AT&T identified cognitive skills, the need for power and interpersonal skills as associated with the career advancement of managers (Bray et al., 1974; Bray, 1982; Howard and Bray, 1988). The ability to motivate and inspire followers is a form of power as well as a set of interpersonal skills. And Gilbert Fairholm (1996) describes a spiritual dimension to leadership associated with integrity, independence and justice, one that is concerned with meeting people's needs for meaning and value in what they do.

Studies of how and why leaders succeed, Ulrich et al. (2000) suggest, focus separately on three clusters of leadership factors:

- What to *know*. The knowledge cluster, which includes knowing *how*, concerns setting direction (understanding the business environment and developing a vision), mobilizing individual commitment, and creating organizational capability.
- How to *be*. The second cluster, about *being*, concerns personal values and motives such as integrity, ambition, concern for others, loyalty and self-awareness.
- What to *do*. The *doing* cluster refers to the behaviour and actions of leaders, such as where, how and with whom leaders spend their time.

Russ Moxley (2000) has called for a more holistic kind of leadership that integrates four arenas of the human condition: the mind (rational thought), the heart (emotions or feelings), the spirit and the body.

These analyses support the basis for the integrative, holistic model of leadership described in this book: the intellectual or cognitive dimension of leadership – the *mind*; the emotional dimension – the *heart*; the spiritual dimension – the *spirit*; and the behavioural dimension – the *body*. Let us now consider each of these dimensions of leadership in turn and how they interact.

The intellectual or cognitive dimension of leadership

'Few characteristics are more valued, or valuable, in modern Western society than intelligence', say Judge, Colbert and Ilies (2004). Intelligence was found in a study by Robert Lord et al. (1984) to be the only attribute that is seen as critical to a leader. Fiedler (2002: 91), however, believes that 'Intellectual abilities … do not predict leadership performance to any appreciable degree.' Most scholars and commentators nevertheless would agree that effective leadership requires the abilities to perceive and understand information, reason with it, imagine possibilities, use intuition, make judgements, solve problems and make decisions. Indeed Judge, Colbert and Ilies (2004) found a significant but moderate association between intelligence and leadership.

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These abilities are necessary for creating vision, mission, shared values and strategies for pursuing the vision and mission that 'win' people's minds.

According to Sun Tzu (*The Art of War*) and Confucius (*Analects*), effective leadership entails following three principles: being proactive, reducing complexity and concentrating effort on the essential tasks, and seeking improvement (Krause, 1997: 8–9). And the early nineteenth-century military historian Karl von Clausewitz added that:

> A leader must know the character, the feelings, the habits, the peculiar faults and inclinations of those whom he is to command...These are matters only to be gained by the exercise of an accurate judgement in the observation of things and men. (Howard and Paret, 1984)

The ability to think and decide is a key requirement to be able to lead a group, organization or nation (Adair, 1989: 73). This ability reflects Aristotle's element of rhetoric, *logos*. Emmett Murphy (1996) refers to 'leadership intelligence', quoting *Webster's Dictionary*:

> the degree to which a leader is able to use the faculty of reason – the ability to learn from experience, to otherwise acquire and retain knowledge and to respond successfully to new situations.

The cognitive skills of leadership

Peters and Waterman (1982: 287) argue that:

> An effective leader must be the master of two ends of the spectrum: ideas at the highest level of abstraction and actions at the most mundane level of detail.

This is commonly known as 'helicopter view': the ability both to see a problem or issue in context (from a high vantage point) and to focus on the detail and to move easily between each activity – to be able to see both the 'forest' and the 'trees'. Helicopter view is an example of 'complementarity': the ability to do one thing without prejudice to being able to do the opposite. For example, Johnson and Scholes (2002: 550) describe strategy creation and implementation as involving both detailed analysis *and* visioning about the future, both having insight about the future *and* making things happen, and both maintaining credibility and carrying people with change *and* questioning current ways of doing things.

The cognitive skills that make up what Robert Sternberg calls 'successful intelligence' are memory, analytical abilities and creativity, and he believes that these are important for effective leadership (Sternberg and Vroom, 20002). But they are not sufficient, for Sternberg in his correspondence with Vroom argues that 'wisdom' is also necessary. He defines wisdom as:

> the extent to which [a leader] uses successful intelligence as moderated by values to...seek to reach a common good...by balancing intrapersonal (one's own), interpersonal (others'), and extrapersonal (organizational/institutional/spiritual) interests... over the short and long term, to...adapt to, shape, and select environments.

Underlying the intellectual/cognitive dimension of leadership are several further forms of intelligence (Gardner, 1993): the ability to think in words and use language

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to express and understand complex meaning (linguistic intelligence); to understand cause-and-effect connections and relationships among actions, objects, events or ideas (logical–mathematical intelligence); and to think in pictures, use imagination and perceive the visual world accurately in three dimensions (visual–spatial intelligence).

Leopold Vansina (1988) studied successful general managers in a multinational company. He found they think holistically, backed up by subsequent analysis, in attempting to understand a situation, which in turn leads to a vision of what the company should be in the future. Future orientation is a necessary requirement for effective leadership. While all of us need goals – we all need to be heading for somewhere – leaders, Marshall says, must be able to deal with the future: they need foresight (Marshall, 1991: 10–11). Foresight in turn, he says, requires vision – seeing possible futures, identifying opportunities and possibilities, and knowing how to respond – and intuition – a sense for the unknown.

Both visioning and strategy development require well-developed cognitive ability. High-level leaders in particular have to produce a fit between the organization and its anticipated environment at some future time (Jacobs and Jaques, 1987; Sashkin, 1988; Lewis and Jacobs, 1992). They have to process ambiguous and complex information and produce a logical framework, understand how their organizations may evolve in the context of the vision, and develop the appropriate strategies and tactics (Zaccaro and Banks, 2001: 202). This requires both logical intelligence and creativity. John Kotter (1988: 29) says:

> Great vision emerges when a powerful mind, working long and hard on massive amounts of information, is able to see (or recognize in suggestions from others) interesting patterns and new possibilities.

Turning vision into goals or objectives requires conceptual skills. Conceptual ability takes disjointed, inconsistent and 'sometimes apparently contradictory ideas, phenomena and opinions and builds them into a mental image in which each element has a logical and integral relationship with the whole' (Marshall, 1991: 20–21). Based on a study of the research literature, Stephen Zaccaro and Deanna Banks (2001) suggest that high-level leaders need 'meta-cognitive' skills – inductive reasoning, deductive reasoning, divergent thinking, information processing skills and verbal reasoning. Such skills – for example, the selective encoding, combination and comparison of information – are particularly important for unstructured problems requiring insight and creativity (Davidson et al., 1994).

Another cognitive ability in effective leadership is the ability to take the adversary's perspective on one's own frame of reference – one's mental model – for strategy development (Dahl, 1998). Research reported by Owen Jacobs and Michael McGee (2001: 74) suggests that cognitive ability is associated with reflection on experience, openness to new ideas, and the capacity to form and integrate multiple perspectives on one's environment and experience. Gary Hamel and Liisa Välikangas (2003) say that, for an organization to become resilient in the turbulent modern business environment, the cognitive challenge is for it to 'be entirely free of denial, nostalgia, and arrogance … [and] deeply conscious of what's changing and perpetually willing to consider how those changes are likely to affect its current success'.

Strategists implicitly use mental models in scanning, analysing and making sense of the competitive environment. A mental map is known as a paradigm: 'the set of

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assumptions and beliefs that resides deep within [the organization's] culture and influences the thinking, decisions and actions of it members' (Moncrieff, 1998). 'Cognitive mapping' has been used to describe individuals' mental models and to understand how leaders formulate visions, interpret the competitive environment and develop strategies (Huff, 1990). This is discussed further in Chapter 6.

When managers fail to use (or to have) effective cognitive processes and models of their organizations, they tend to resort to simplistic management 'fads' (Shapiro, 1996; Grint, 1997b). Naomi Brookes and Michel Leseure (2003), investigating the relationship between managers' cognitive processes and organizational performance, found three themes emerging: managers use extremely simple models; cognitive processes are characterized by a small series of steps in chronological order; and their cognitive models are highly pictorial in nature.

Hodgson and White (2001) suggest four perspectives of leadership that characterize the intellectual dimension:

- *The economic and strategic perspective*. This focuses on what the organization should be trying to do – its 'strategic intent' (Porter, 1985; Hamel and Prahalad, 1994). It seeks a good fit between what the organization needs to become and the constraints and opportunities in its business environment.
- *Internal culture*: developing the organization's culture to enable it to do what needs to be done. This means first establishing a clear vision and set of corporate values. Leaders then take one or more of three stances: command and control, empowerment or 'difficult learning'. Command and control might work in an organization where expertise (assumed to be vested in a few) is highly valued and senior executives are expected to make the right decisions. Empowerment assumes – and ensures – that people can produce the necessary solutions to problems (which we discuss in Chapter 7). In 'difficult learning', the leader responds to uncertainty through 'an evolving, continuous process of discovery and reinvention', which can lead to achieving competitive advantage.
- *The overall aims of the leader*, for example maintenance of the status quo or revolution.
- *The leader's own knowledge and skills*, such as (a) strategic knowledge concerning the needs and goals of stakeholders and competitors and planning techniques; (b) tactical knowledge of how to identify emerging threats and opportunities and respond to them quickly and appropriately, within the strategic framework, through innovation and improvisation (Krause, 1997: 6); and (c) handling uncertainty during change.

Another track of research that has contributed to our understanding of the cognitive processes in leadership is the organizational systems approach. This approach, exemplified by the work of Daniel Katz and Robert Kahn (1978), emphasizes the role of leaders in spanning organizational boundaries and coordinating activity across them. Such boundaries comprise interfaces with the external environment or between organizational levels.

In Ruth Tait's interviews of business leaders, she found some ambivalence among them on the importance of intellect or cognitive skills (Tait, 1996). On the one hand, Sir Christopher Hogg, chairman of Courtaulds and Reuters, says:

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> **Whatever else it is, business is an intellectual exercise…it [is] fantastically demanding on intellectual resources. You are dealing with an enormous range of variables. You are always trying to make decisions on inadequate information and against time. It means a constant process of selection of priorities.**

But on the other hand, Gerry Robinson, chief executive of Granada, says:

> **The danger of a high intellect is that it can veer into over-intellectualizing a business problem that is essentially very simple. People with lots of nous but average intelligence can be enormously successful in running large companies.**

The American writing-style guru Albert Joseph (1972) says, 'Thinking is the process of simplifying the relationships between ideas. Therefore simplicity is not only desirable – it is the mark of the thinking person.' It requires considerable cognitive intelligence to be able to summarize information and communicate it accurately and clearly.

The danger of over-intellectualizing about problems carries some credence. In a study that explored management potential as a concept of 'trainability', it was found that the most intelligent individuals (as measured by an intelligence test) did not improve their ability to prioritize items in their in-basket or to make effective decisions as a result of coaching as much as those of above-average (but not very high) intelligence did (Gill, 1980, 1982). Intelligence was related to prioritizing and decision making in a curvilinear manner. The most intelligent individuals tended to analyse problems at the expense of making decisions about what to do.

Intuition

In addition to analytical and reasoning skills, intuition and imagination are generally regarded as important characteristics of effective leadership. Intuition is often called the 'sixth sense' or 'gut feeling'. The gut feeling that occurs, Susan Greenfield (2003) says, is due to the release of peptides in the abdomen that act as chemical messengers to the brain.

'Intuition' and 'instinct' are often casually used interchangeably. However, a distinction is necessary. The *Concise Oxford English Dictionary* defines intuition as 'the ability to understand something immediately, without the need for conscious reasoning', and instinct as 'an innate pattern of behaviour in animals in response to certain stimuli … a natural … way of acting or thinking … a natural propensity or skill'.[26] Instinctive behaviour is unlearned and largely genetically programmed. Simply expressed, instinct is innate behaviour; intuition is insight. Robert Winston (2003) suggests that both instinct and intuition play a part in leadership, for example in relation to social behaviour.

We have always placed a great emphasis on developing the intellect in our schools, universities and, indeed, MBA and other management development programmes. Admission to graduate business schools often requires high scores in the GMAT (Graduate Management Admissions Test), which measures verbal and quantitative reasoning skills. 'This exclusive trust in the intellect,' Allen Dorcas (2000) says, 'has led to a mistrust of other modes of apprehending reality, namely more intuitive modes.' While some people are reticent about arguing for their intuitive judgements because they feel that doing so is not 'intellectually respectable', many others – Einstein, for example – regard intuition as a gift possessed by great people (Adair, 1989: 89). Lord

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Simon of BP and an architect of the British government's competitiveness initiative says: 'You don't have to discuss things. You can sense it. The tingle is as important as the intellect' (Dearlove, 1997a).

Intuition is the perception of a truth that occurs without any conscious cognitive process. Psychologists take it to be a subconscious process of reasoning based on implicit knowledge gained through experience. Ignoring intuition, whether for rational or emotional reasons, presages error and failure, as many of us – and many leaders – have discovered: 'Dawn does not come twice to awaken a man' says an Arab proverb (Adair, 1989: 90).

People tend to differ in their cognitive style – their 'preferred ways of organizing and processing information and experience' (Messick, 1976: 5). Cognitive style reflects other traits in addition to cognitive ability. People tend to be either analytical or intuitive. These modes of thinking are often associated, perhaps over-simplistically (Rao et al., 1992), with the left brain and right brain respectively (Sperry, 1973). An analytical person tends to be compliant, structured and systematic, whereas an intuitive person tends to be unconventional, quick, random and holistic in problem solving and decision making. Intuitive leaders may be less dominating with their subordinates than analytical leaders are, and they are more liked and respected by analytical subordinates than analytical leaders are liked by intuitive subordinates (Allinson et al., 2001).

Jill hough and dtOgilvie (2005) say that cognitive styles 'help explain why managers with the same skill set and level of ability make different decisions … . [They reflect] "how", rather than "how well", we perceive and judge information.' Using the MBTI (Myers–Briggs Type Indicator) to study executives' strategic decision making, Hough and Ogilvie found that 'intuiting' and 'thinking' (logical) managers used their intuition to make better decisions than 'sensing' and 'feeling' managers did.

Intuitive capacity is important to strategic vision. Johnson and Scholes (2002: 66) point out that there are leaders who see what other executives do not see and who champion new ways of working. There are many anecdotes of defining moments of intuition. Sir Richard Branson's decision in 1984 to go into the airline industry, against all the advice of colleagues and friends based on rationality, was intuitive (Dearlove, 1997a). He created a successful airline with a unique brand. Another such moment defined the survival of Chrysler in the 1990s (Hayashi, 2001). One weekend in 1988, the then-president of Chrysler, Don Lutz, was driving his Cobra. Relaxed and ruminating on criticisms about the company, he formed a vision of a car that would be a 'muscular, outrageous sports car that would turn heads and stop traffic'. He put his intuitive decision into action on the Monday. The Dodge Viper was to become a 'smashing success', the right car at the right time. His intuition, he says, was 'this subconscious, visceral feeling … [that] just felt right'.

According to Ralph S. Larsen, chairman and CEO of Johnson & Johnson, intuition appears to be more important and more valued at more senior levels of management, where problems become more complex and ambiguous and less amenable to quantitative decision making (Hayashi, 2001). However, Randall White et al. (1996) say:

> Most executives can't and won't talk about it. Shareholders and institutional investors are particularly unimpressed by intuitive decisions and judgements. As a result, annual reports and the like have become works of incredible fiction. If a chief executive hits on a brilliant idea while in the bath, it is not something that he will proclaim at the AGM.

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Yet ignoring intuition is dangerous. Chet Miller and Duane Ireland (2005) point out that, while there are risks and problems with intuition, when treated as 'holistic hunch' in exploration, for example in exploring new strategies and technologies, it can be beneficial. Intuition is an emotional process that occurs faster than rational thought. Intuition may be accompanied by physical reactions: 'first the feeling, then the thought'. Intuitive feelings guide decision making so that the mind can make good choices.

Imagination

Imagination, says Ralph Rolls (1976: 14), is the human being's 'most powerful weapon for attack, defence, survival – but above all for invention and creativity'. In the words of poet William Wordsworth, imagination is 'that inward eye which is the bliss of solitude',[27] with which 'man can see beyond himself, beyond his immediate environment and circumstances' (Rolls, 1976: 14). Imagination is 'the vanguard or advance scouting party of thinking' (Adair, 1989: 93). It leads to exploration of uncharted waters, experimentation, creativity, invention and innovation. While imagination may be fanciful, silly or cranky, it characterizes the pathfinder.

Richard Olivier (2001: 5) points out that the word 'imagination' shares the same root as 'image', 'magic' and 'magi'. Images, he says, stimulate our own magic and wisdom and are the source of creative inspiration. He quotes Einstein as saying:

> Imagination is more important than knowledge – for while knowledge points to all that is, imagination points to all there will be. (Olivier, 2001: 6)

Greenfield (2003) describes how even learning skills may occur through imagination: imagination helps to establish neural connections in the brain. She quotes the example of learning to play the piano, which can be aided by imagining one is playing it as well as by actually doing so.

The emotional dimension of leadership

Emotion at work

We all experience emotion in our lives, not least at work. While psychologists have studied emotion for many decades, it has not figured much in the study of work in general and leadership in particular until recently. Moreover, 'the emotional impact of a leader is almost never discussed in the workplace, let alone in the literature on leadership and performance', say Daniel Goleman et al. (2001). Why? Steve Fineman (1996) suggests a reason:

> Deeply rooted in Western (especially male) cultural beliefs about the expression of emotion is the belief that organizational order and manager/worker efficiency are matters of the rational, that is non-emotional, activity. Cool strategic thinking is not to be sullied by messy feelings. Efficient thought and behaviour tame emotion. Accordingly good organizations are places where feelings are managed, designed out, or removed.

Guy Lubitsh and John Higgins (2001) describe how ignoring emotions can result in tragic consequences – for example, in the *Challenger* disaster. Engineers did not feel

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they could let management know of a crucial fault in the Space Shuttle because of management's perceived unwillingness to listen to opposing or unpopular views and their bullying – a leadership failure. Peter Frost (2003: 13) describes how emotionally insensitive attitudes and behaviour of managers in organizations may create 'emotional pain' that becomes toxic and debilitates the organization. Listening to employees, he says, is a way of 'cleansing' emotional toxins. We need feeling as well as thinking people, says Kjell Nordstrom (2000):

> In an excess economy success comes from attracting the emotional consumer or colleague, not the rational one... . We need not only agile thinkers, but acting, feeling and communicating human beings as well.

The expression of positive emotions may have very positive outcomes. For example, excitement is contagious: it can stimulate others into action (Hatfield et al., 1992). Jonathan Haidt's research into morality found likewise:

> When people witness acts of moral beauty – a young person helping an elderly woman shovel her driveway, Mother Teresa ministering to the poor – they experience a distinct emotion [called] elevation – an emotion that involves a physical feeling, typically in the chest, and motivates people to want to help others. (Carpenter, 2001)

And Goleman et al. (2001) say:

> When the leader is in a happy mood, the people around him view everything in a more positive light. That, in turn, makes them optimistic about achieving their goals, enhances their creativity and the efficiency of their decision making, and predisposes them to be helpful.

Emotional reactions may have adverse effects on one's own judgement, task performance and well-being as well as on one's relationships with others (Ostell, 1996). Kevin Daniels (1999) suggests that negative emotions, for example, may affect the way managers make major strategic decisions about their organizations. Time and again we see calmness under pressure – self-control – as a characteristic of effective leaders. It is often emotions that explain why irrational decisions are made. The heart may 'rule' the head with adverse consequences even at the top level in an organization. The damaging effects of strong negative emotions at work are well documented. Lubitsh and Higgins (2001) say:

> It is not unusual to find a senior executive bullying his senior team, accusing it of laziness, an accusation which has nothing to do with the diligence of the team — or the need for performance — and everything to do with the senior executive's emotional need to disown and reject some of his own 'bad' emotions or past experience of being in an organisational setting where the senior management team did become lazy and indulgent, and the organisational costs were great.

First the feeling, then the thought. The emotional mind is far quicker than the rational mind, springing into action without pausing even a moment to consider what it is doing. This suggests that emotion has a more immediate and perhaps even greater impact on our behaviour than rational thought. However, it is difficult in practice, and perhaps

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even unrealistic, to separate feeling from thinking. For the 'emotional brain', housed in the structure in the limbic system called the amygdala, works very closely and speedily with the 'thinking brain' in the prefrontal cortex. This relationship provides us with what we call 'emotional intelligence' (Goleman, 1998a). It is well known that effective learning, for example, depends on the interaction between cognitive and emotional processes. In contrast to learned behaviour, instinctive behaviour such as fear and competitiveness in human beings, according to Winston (2003), also arises in the amygdala.

We now understand a great deal about emotion and its relationship to our behaviour. And we have come to accept the need to 'manage' both our own and other people's emotions. Sharon Turnbull (2003) makes the point that 'charismatic and transformational leadership has at its heart the assumption that the control of emotion is the most effective way to lead'. But this is not about encouraging the exploitation of other people's feelings. It is instead about enabling both ourselves and people we interact with to function effectively, achieve results and enjoy job satisfaction. It is about emotional intelligence.

Emotional intelligence

The concept of emotional intelligence was developed rapidly during the 1990s. Its roots go back to the 1920s with Edward Lee Thorndike's concept of 'social intelligence' (Thorndike, 1920), defined by Kimberly Boal and Robert Hooijberg (2000) as the understanding of one's social environment. One of the earliest definitions of emotional intelligence comes from Howard Gardner (1985: 239): the ability 'to notice and make distinctions among other individuals … in particular, among their moods, temperaments, motivations, and intentions'. Peter Salovey and John Mayer (1990) reconceptualized it as: 'the ability to monitor one's own and others' feelings and emotions, to discriminate among them and to use this information to guide one's thinking and actions'. And John Mayer et al. (1999) later defined emotional intelligence as:

> an ability to recognize the meanings of emotions and their relationships, and to reason and problem-solve on the basis of them. Emotional intelligence is involved in the capacity to perceive emotions, assimilate emotion-related feelings, understand the information of those emotions, and manage them.

Two forms of intelligence identified by Gardner (1993) underlie the emotional dimension of leadership: the ability to understand and manage oneself, one's thoughts and feelings, strengths and weaknesses, and to plan effectively to achieve personal goals (intrapersonal intelligence); and the ability to understand other people, display empathy, recognize individual differences and interact effectively (interpersonal intelligence). Together, these abilities constitute emotional intelligence.

Notable models of emotional intelligence have been developed by Robert Cooper and Ayman Sawaf (1997), Daniel Goleman and Richard Boyatzis (Goleman, 1995, 1998a,b) and Victor Dulewicz and Malcolm Higgs (Higgs and Dulewicz, 1999; Dulewicz and Higgs, 2000). A comparison of the characteristics of emotional intelligence that these authorities agree on is provided in Table 3.1 Comparable terms are grouped together.

Cooper (1997) defines emotional intelligence as 'the ability to sense, understand and effectively apply the power … of emotions'. Cooper and Sawaf (1997) suggest that

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Table 3.1 *Characteristics of emotional intelligence*

	Cooper and Sawaf	Goleman and Boyatzis	Dulewicz and Higgs
Self-awareness	√	√	√
Awareness of others Organizational awareness Interpersonal sensitivity	√	√	√
Resilience	√		√
Interpersonal connections Building bonds	√	√	
Compassion Empathy	√	√	
Personal power Influence Persuasion	√	√	√
Integrity Trustworthiness	√	√	√
Conscientiousness		√	√
Achievement orientation Motivation		√	√

there are three broad aspects of emotional intelligence – emotional literacy, emotional competencies, and values and beliefs – with 14 factors within them. Unique to their model are emotional expression, intentionality, creativity, constructive discontent, outlook, intuition, and trust radius.

According to Goleman (1995), 'emotional intelligence refers to a different way of being smart. It's not your IQ. It's how well you handle yourself and handle your relationships, how well you work on a team, your ability to lead.' And it is 'the capacity for recognizing our own feelings and those of others, for motivating ourselves, and for managing emotions well in ourselves and in our relationships' (Goleman, 1998b). Research by Goleman and Boyatzis produced four dimensions of emotional intelligence – self-awareness, self-management, social awareness and social skills – and 20 factors within them.[28] Unique to Goleman's model are accurate self-assessment, self-confidence, self-control, adaptability, initiative, service orientation, developing others, leadership (in its own right), communication, change catalysis, conflict management, and teamwork and collaboration.

Research by Dulewicz and Higgs (2000) suggests there are seven dimensions of emotional intelligence.[29] Unique to their model is decisiveness.

Is 'emotional intelligence' merely a recycling of what we used to call the 'soft' skills of management and leadership? Is it not just another case of 'old wine in new bottles'? I do not believe this is so. So-called soft skills generally concern *interpersonal intelligence* – relating to others – whereas emotional intelligence also involves *intrapersonal*

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intelligence – knowing oneself, which, Tim Sparrow says, is necessary before one can understand others (Pickles, 2000). The former leader of an executive team at Ford Motor Company, Nick Zenuik, says, 'Emotional intelligence is the hidden competitive advantage. If you take care of the soft stuff, the hard stuff takes care of itself (Cooper, 1997).

Recent work on emotional intelligence has refocused what we know about the place of emotion in human behaviour. And because human behaviour is the focus and outcome of leadership, we have now come to understand leadership not only as an intellectual, cognitive process but also as a social, behavioural, spiritual and emotional process. The key feature in our understanding of this is the new importance in our leadership role that we now give to self-awareness.

Emotional intelligence and self-awareness

'We lie loudest when we lie to ourselves,' says Eric Hoffer, the American sociologist (Cooper and Sawaf, 1997: 10). How can we recognize and respond to other people's feelings if we fail to recognize and respond to our own feelings?

Self-awareness includes knowing how others see us. In the immortal words of the Scottish poet, Robert Burns:

> O wad some Pow'r the giftie gie us
> To see oursels as others see us!
> It wad frae mony a blunder free us,
> And foolish notion.[30]

Awareness of the importance of self-awareness is nothing new: sociologist Charles Cooley coined the term 'the looking glass self' in 1902. Yet there are some commentators, such as journalist Lucy Kellaway (2003), who dismiss self-awareness as 'tosh'. Referring to the UK Home Office selection criteria for recruiting bankers, she asks: 'Have you ever met anyone who was "fully aware of their own strengths, weaknesses and motivations"?' She suggests that what people say about themselves, for example about how they learned from failure, may have nothing to do with their actual ability to lead effectively.

Nevertheless, as leaders we need to know and control ourselves first before we can lead and enable others. This is not a new principle: Philip Massinger in 1624 said: 'He that would govern others, first should be the master of himself.'[31] Understanding ourselves helps us to understand better other people. Allan Church (Church, 1997; Church and Waclawski, 1999) has shown that high-performing managers are significantly more self-aware than average performers.

Lack of self-awareness may result in reading other people's responses wrongly, incorrect assumptions about people and situations, and inappropriate behaviour (Bass and Yammarino, 1991). Self-awareness gives individuals greater perceived control over interpersonal events (Sosik and Magerian, 1999). And transformational leaders who are self-aware display high levels of self-confidence (Sosik and Margerian, 1999). Rob Goffee sums up the importance of self-awareness: 'At the heart of good leadership is self-knowledge: knowing your strengths and weaknesses and using them to your advantage' (Crainer, 1999). Self-awareness, then, is the starting point for self-development, and this is a prerequisite to become a good leader. So what characterizes self-awareness?

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Personal insight Personal insight is our awareness of how we are feeling and why we are feeling that way. It is also our awareness of our behaviour that is being driven by our feelings and values. More importantly, it is our awareness of the impact of our behaviour on others. Thirdly, it is our awareness of our strengths and how we best perform. Peter Drucker (1999a) makes the point that performance can only be built on strengths and that it is therefore important to know our strengths. To achieve personal insight requires honesty about ourselves.

Accurate self-assessment Accurate self-assessment adds to personal insight and entails understanding our strengths and limitations as well as our emotional needs. To achieve such understanding we need constant feedback on our leadership style and its impact on others. Effective leaders create a culture of openness and feedback, whether informally or formally, through 360-degree processes. David Dunning says, 'People overestimate themselves [in relation to their abilities] … [and] they really seem to believe it' (DeAngelis, 2003). He found that the least competent performers (among students) inflate their abilities the most. The reason for this appears to be ignorance – inaccurate self-belief – rather than arrogance. One reason for this ignorance is lack of accurate negative feedback that would help to improve performance.

Humility Some managers find it difficult to offer an apology for making a mistake, believing that they will expose themselves to criticism or loss of face. In fact the converse may often be the case. Managers may gain credibility and respect for having 'owned up' to a subordinate, who then feels that justice has been done and as a result is willing to focus on resolving the problem (Ostell et al., 1999). John Hunt (1998) says that, by exposing a flaw or weakness, leaders reduce their 'psychological distance' from followers and thereby attract help and support.

Leaders who are self-aware take responsibility for their actions. In this sense they display humility. The ability to say 'I was wrong', 'I don't know', or 'You are right, and I think I need to change the way I see this' is not an admission of weakness but arguably a strength (except in some traditional cultures). Humility, then, is the basis for developing self-confidence. The poet John Ruskin recognized this: 'The first test of a truly great man is his humility' (Holden, 2000).

Self-confidence Self-confidence is undoubtedly a characteristic of effective leaders (House, 1977; Bass, 1985; Boal and Bryson, 1988; Atwater et al., 1991; House and Howell, 1992). According to Paxman (2002: 8–9, 43) it is a *sine qua non* for political leaders. And Zaccaro and Banks (2001: 203) say:

> [Self-confidence] contributes to the envisioning process in several ways. First, high self-confidence helps leaders develop an innovative vision that breaks with the status quo. Second, it helps them confront the difficult challenges associated with implementing such a vision. Finally, when leaders display a strong sense of confidence, they convey a positive message to their followers about the feasibility…of their vision; accordingly, they facilitate the trust necessary for successful vision implementation… . Low self-confidence leads to more reward-based or coercive modes of leader influence.

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James Minchin (1986: 325–326) writes of Singapore's 'founding father' and former prime minister, Lee Kuan Yew:

> **anyone who examines [Lee Kuan Yew's] leadership will discover that one rock-solid feature of the psychological landscape is always in evidence. It is that Lee does not, perhaps cannot, criticise or doubt himself.**

Personal vision A key part of self-awareness is understanding who we are and what we want from life: our personal vision. When we ask who we are, we are asking what our values are, what we stand for. If we do not know this, how can we have anything against which to judge ourselves? One way of capturing our personal vision is to ask what legacy we want to leave as a leader.

Emotional intelligence and self-control

Self-awareness is the foundation for emotional intelligence, but by itself it is not enough. The emotionally intelligent leader exercises self-control. David Gilbert-Smith (2003: 10), the first chief executive of The Leadership Trust, says:

> **all leadership starts with oneself, with learning to know and control oneself first, so that then and only then can one control and lead others.**

The importance of self-control is highlighted in a case study of Gravitas Public Relations in Cheltenham (Pickles, 2000). While staff had high levels of 'happiness' as a team, their impulse control was weak. Understanding that and emphasizing self-control when the company recruited a new person proved more effective.

We can develop considerable self-awareness by attending courses and through feedback. But we will never develop and grow unless we have the desire and courage to change our behaviour. This means sometimes pushing ourselves out of our 'comfort zone'. It means developing what Konosuke Matsushita called *torawarenai sunao-na kokoro* ('a mind that doesn't stick') – an agile and innovative mind (Nordstrom, 2000: 177). John Kotter (1997: 206) describes one of Matsushita's guiding principles: 'Solving difficult problems requires, above all, an open mind and the willingness to learn.' In his book, Matsushita (1978: 63) says:

> ***Sunao*** **is a Japanese word that usually denotes weakness or tractability in a person, an openhearted innocence and a willingness to be sincere. One could say that a sunao mind is an untrapped mind, free to adapt itself effectively to new circumstances.**

Daniel Goleman refers to the ability to manage our emotions. Robert Cooper refers to 'effectively applying' our emotions. Our ability to effect personal change, and indeed to influence others, depends on how we manage our emotions and whether we can maintain a self-empowering mindset. Consider the model in Figure 3.1 and think about your attitude towards organizational change.

It is a fact that change is going to happen. With it there will be uncertainty or even chaos. The way we lead other people through change will depend on how we lead ourselves through it. If we find it difficult to accept the fact of change, then our mindset may be resentment. We start to talk in a resentful way: 'They shouldn't be doing this to me' (whoever 'they' are); 'I could do some really cool things around here if only my

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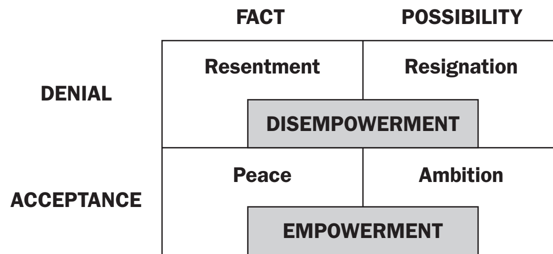

Figure 3.1 *Self-empowerment model*

boss would let me'. From here it is only a small step to personal resignation: 'There's nothing I can do. What's the use of trying? They never listen anyway.' At best, all you are going to do is to achieve the status quo. But you are effectively disempowering yourself by saying that you cannot do anything to change or influence the situation.

In contrast, accepting the situation immediately brings an inner peace. Only from this launch pad can you create an ambition to take control of your situation and how it affects you. You are then empowering yourself. As Nordstrom (2000) says, 'It is what it is.' Only when we accept this axiom can we do something about it.

A good clue as to where you are 'internally' is to look at the external, visible signs. Listen to the language you use and the conversations you have with others. Ask a colleague to give you feedback. If you are in the top two boxes of the model above, ask yourself what effect it is having on those whom you're leading.

Self-control first requires self-awareness – recognizing one's own emotions. Then it requires controlling one's own emotional behaviour. For example, in exercising such self-control, it is important to deal with a person's emotional reaction before attempting to resolve the problem (Ostell et al., 1999). What may get in the way of this is 'unconstructive mood matching', which is what happens when we display an emotional state that is similar to that of another person, with adverse consequences: for example, displaying anger with somebody because the latter is angry with you (Ostell, 1996). Self-control means avoiding the use of emotive verbal expressions and negative body language that would exacerbate another person's negative emotion. Self-control involves self-awareness, displaying integrity, self-empowerment and being agile in our behaviour.

Emotional intelligence and awareness of others

Self-awareness and self-control are critical prerequisites if we are to excel in the third major competency of emotional intelligence – awareness of others. Interpersonal insight is characterized by understanding others' motivation, aspirations, needs, interests, preferences, likes and dislikes, and feelings. The key to awareness of others is empathy. Says Peter Drucker, 'The number one practical competency for leaders is empathy. Today, perceptiveness is more important than analysis' (Cooper, 1998). A study of the US presidential election in 2000 revealed that voter perceptions of the emotional empathy of candidates Al Gore and George W. Bush were associated with ratings of their transformational leadership and attributed charisma, which in turn had a strong relationship with voting behaviour (Pillai et al., 2003).

The essence of empathy is sensing what others feel without their saying so. We sense other people's feelings not through the words they use but through their body

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language – their eye contact, tone of voice, facial expression, gestures and posture. For Nelson Mandela, 'To see the world through another man's eyes, you have to walk a mile in his shoes' (Mandela, 1994).

Empathy is the foundation for social competencies – understanding other people's feelings and needs, whether colleagues, subordinates, customers or bosses. Empathy is not necessarily agreeing with people; it is showing understanding of their feelings and needs. And when people believe their feelings and needs are perceived and understood, they are more trusting and therefore open. The film *Dead Poets' Society* provides a vivid example. Teacher John Keating (Robin Williams) displays impressive empathy with student Anderson over his fear of creating and reciting a poem in class. He uses humour. Humour diffuses anxiety and tension. Leaders like Hannibal and Churchill knew this and used it liberally to good effect.

How do we achieve empathy? Emotionally intelligent leaders who do so use well-developed questioning skills – open and probing rather than closed and leading questions. They use active listening skills – paraphrasing the meaning or content of what the other person has just said and reflecting the feeling displayed through that person's body language. Active listening confirms to another person your understanding of his or her meaning and feelings. Understanding builds trust. And trust breeds powerful relationships. As such, trust is a common corporate value, which we discuss in Chapter 5.

Emotional intelligence and leadership

According to Daniel Goleman, emotional intelligence is twice as important as cognitive or technical skills for high job performance, and at the top level almost all-important, according to findings from profiles of top executives in 15 global companies including IBM, PepsiCo and Volvo (Pickles, 2000). And Robert Sternberg says that IQ accounts for as little as 4% of exceptional leadership, job performance and achievement; emotional intelligence (EQ) may account for over 90% (Sternberg, 1996). A study of 100 management and business leaders in the UK over seven years by Higgs and Dulewicz (1999) revealed that 'emotional intelligence was more highly related to success than IQ alone'. And taken together, EQ and IQ predict managerial success even better (Dulewicz and Higgs, 2000). According to Goleman (1997):

> High IQ makes you a good English professor; adding high EQ makes you chairman of the English Department… . High IQ makes you a brilliant fiscal analyst; adding high EQ makes you CEO.

But the case for emotional intelligence is put perhaps most powerfully by Bennis (1994), one of the world's foremost thinkers and writers in the field of leadership:

> emotional intelligence is much more powerful than IQ in determining who emerges as a leader. IQ is a threshold competence. You need it, but it doesn't make you a star. Emotional intelligence can.

Intellect – verbal, numerical and thinking skills – is necessary for effective leadership. However, it is not sufficient: emotional intelligence is an essential requirement for success.

The emotional and interpersonal dimension of leadership concerns values, strategy, empowerment, and inspiration and motivation. The leader's self-concept and emotional

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intelligence are the key. Feelings are the manifestation of both motivation and the frustration and satisfaction of needs. Emotion is a powerful moderator of intellectual understanding and reasoning and behaviour, in both leader and follower. Inspiration is the ultimate 'level' of motivation. *Communicating* the vision, values and strategy, empowering people, and inspiring and motivating them are both emotional and behavioural processes and require considerable interpersonal skills.

Openness and curiosity in leaders stimulate exploration and learning and the creative problem solving necessary in visioning and strategy development (Keller, 1986; McCrae and Costa, 1987; Barrick and Mount, 1991; Mumford et al., 1993a,b). Risk propensity is also important: visionary leaders are intellectually and emotionally courageous (Tichy and Devanna, 1986a,b). They know when to confront painful situations and they can resist conforming. Effective leaders also display skills in complex interactions with others, behavioural flexibility, conflict management, social awareness and reasoning, persuasion and empathy (Zaccaro et al., 1991; Zaccaro, 1999). Understanding the moods and emotions of stakeholders is important to leaders, for example in deciding how to communicate strategies (Boal and Hooijberg, 2000). Chief executives need to understand and manage the dynamics of the top team, which calls for emotional intelligence, in ensuring clear goals and cooperation. Studies by HayGroup clearly reinforce the need for emotional intelligence:

> the most successful teams are distinguished by empathy and integrity, rather than brainpower…[they] excel at working with others and are adaptable, capable of self-control and able to manage 'productive conflict'…over ideas rather than personalities. (Maitland, 2001a)

A study of 12 skippers in the 2000/2001 BT Global Challenge Round-the-World Yacht Race found (using Dulewicz and Higgs' model) that the more successful ones displayed greater emotional intelligence, in particular interpersonal sensitivity, and that their intuitiveness increased during the race (Dulewicz and Higgs, 2002). Interviews reported by Jane Cranwell-Ward indicated the importance for success of self-confidence, self-belief, a strong set of values and an ability to cope with emotions (Dulewicz et al., 2002). She also found that skippers who were 'performance drivers' motivate teams to achieve when projects are short term and need to be completed quickly, whereas 'performance enablers' inspire teams to maintain commitment and loyalty over a longer period, which is critical during times of uncertainty.

Neal Ashkanasy and Catherine Daus (2002) suggest, however, that 'there is much more to emotions than just emotional intelligence'. They show how affective events theory can explain positive or negative emotions that influence both work attitudes, such as job satisfaction, commitment and loyalty, and affect-driven behaviours, such as impulsive acts, spontaneous helping and transient effort (Weiss and Cropanzano, 1996). In turn, work attitudes influence judgement-driven behaviour, such as quitting, anti- or prosocial behaviour and productive work. Positive and negative emotions, according to the theory, are a consequence of daily work events, such as hassles and uplifts, and personal disposition in terms of 'trait affect' (a general tendency to be in a positive or negative mood) and emotional intelligence. In addition to having emotional intelligence, managers need to investigate the events that cause emotions in organizational settings.

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Goleman et al. (2001) say, 'Emotional leadership is the spark that ignites a company's performance, creating a bonfire of success or a landscape of ashes.' Higgs and Dulewicz (2002: 113–117) report several studies that indicate a link between emotional intelligence and leadership. They speculate that leadership effectiveness (LQ) is a sum of emotional intelligence (EQ), intellectual intelligence (IQ) and managerial competence (MQ):

$$LQ = EQ + IQ + MQ$$

In a study of innovation and enterprise course participants at the Swinburne University of Technology in Australia, Benjamin Palmer et al. (2001) found that emotional intelligence correlated with the transformational leadership behaviours of individualized consideration and inspirational motivation and (as Julian Barling and colleagues also found) with the contingent reward element of transactional leadership. In a further study, Lisa Gardner and Con Stough (2002), studying 110 senior managers, found that emotional intelligence correlated highly with all aspects of transformational leadership (individualized consideration, intellectual stimulation, inspirational motivation, and idealized attributes and behaviour (derived from idealized influence)). Understanding others' emotions and emotional management were the best predictors of transformational leadership, and there was a negative relationship with laissez-faire behaviour.

Despite all the research studies of emotional intelligence, there is still a 'macho' mentality (emotionality?) among some journalists and executives about what it takes to be an effective leader. Stefan Stern (2003) quotes research by Graham Jones at the University of Wales that 'will cause Dr Goleman and his followers to rethink their theories on touchy-feely management'. This research focuses on 'mental toughness' – the ability to persist and sustain high levels of performance even under extreme pressure. Mental toughness is characterized by 10 features, according to Stern's report:

- self-belief
- resilience – the ability to recover from setbacks
- focus in the face of distractions
- drive to succeed
- control – the ability to regain control after unexpected events
- resolve – pushing back the boundaries of pain while maintaining discipline and effort under distress
- 'nerves of steel' – accepting anxiety or pressure as inevitable and knowing one can cope with it
- independence
- competitiveness
- 'chillability' – the ability to 'switch the focus' on and off as required

Stern (2003) says, 'The mentally tough don't let the latest quirk of fate shake them', quoting Nietzsche: 'That which does not kill me makes me stronger.' What is of concern here is how these findings for 'true grit' can be reconciled with those for the characteristics and positive consequences of emotional intelligence. I would argue that they *add* to emotional intelligence.

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Effective leadership, then, requires well-developed emotional intelligence – the ability to understand oneself and others, to practise self-control, and to use interpersonal skills to respond to other people in appropriate ways. Effective leaders 'win people's hearts'. They use personal power of emotional intelligence rather than position power (authority). Emotional intelligence, in addition to cognitive skills, is key to identifying and promoting shared values that support the pursuit of vision, mission and strategies and to empowering and inspiring people. Visioning, strategic thinking and goal setting without effective emotional leadership are impotent. But the converse is dangerous. And without spiritual leadership, both intellectual and emotional leadership are barren.

The spiritual dimension of leadership

Effective leadership concerns both cognitive and emotional intelligence, but it concerns something else too. Nietzsche said, 'He who has a *why* to live can bear with almost any *how*' (Allport, 1983: 12). Effective leadership requires spiritual intelligence: providing *meaning* and *value* in what we seek and what we do. 'Spirit', according to *Webster's Dictionary* and the *Oxford English Dictionary*, is a person's animating principle. And, in the words of Frances Hesselbein, 'people are hungry for meaning and significance' (Shinn, 2003). Spiritual intelligence (SQ) concerns understanding that human beings have an animating need for meaning, value and a sense of worth in what they seek and do. Spiritual leadership is about satisfying that need. Underlying the spiritual dimension of leadership in part is what Gardner (1993) calls linguistic intelligence: the ability to think in words and use language to express and understand complex meaning.

Louis Fry (2003) defines spiritual leadership as:

> creating a vision wherein organization members experience a sense of calling in that their life has meaning and makes a difference [and] establishing a social/organizational culture based on altruistic love whereby leaders and followers have genuine care, concern, and appreciation for both self and others, thereby producing a sense of membership and feel understood and appreciated.

Leadership as involving 'sense-making' or 'meaning-making' is a fairly recent view (Weick, 1995). Interpreting the environmental complexities – the threats and opportunities of the organization's external environment and the strengths and weaknesses of its internal environment – requires the cognitive skills discussed earlier in this chapter. Leadership from the social constructivist or constitutive viewpoint concerns providing meaning and value to followers by displaying behaviour and articulating messages that reflect the needs and wishes of others who have it in their gift to confer the status of leadership.

Zohar and Marshall (2000: 5) contrast SQ with EQ:

> my emotional intelligence allows me to judge what situation I am in and then to behave appropriately within it... . But my spiritual intelligence allows me to ask if I want to be in this particular situation in the first place. Would I rather change the situation, creating a better one?

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On this Adam Blatner (2000) says:

> **One of the components of feeling a sense of meaning in life is the ability to become aware of feelings and to think about relationships... . Emotional intelligence and personal meaning are complementary, the former offering methods for the energizing of the latter.**

The quest for meaning in liberal Western society is vividly captured by Michael Novak (1982):

> **Many regard the emptiness at the heart of pluralism as a flaw. Its consequences among individuals are looked upon as illnesses: anomie, alienation, loneliness, despair...at the spiritual core there is an empty shrine.**

Danah Zohar and Ian Marshall (2000) believe that managers not only have avoided recognizing emotions; they have also lost their sense of purpose and their 'spirituality'. Wehman beings, Charles Handy (1997: 108), the British writer and management philosopher, says, need a purpose in life that gives us 'energy for the journey'. Meaning and value are what comprise 'spirituality'. He quotes a definition of spirituality from an unlikely source, the British government's Department of Education: 'The valuing of the non-material aspects of life, and intimations of an enduring reality' (Handy, 1997: 108). We can influence this 'enduring reality', Handy says, by leaving 'a bit of ourselves behind'.

The 'deregulation of employment' (Capplli, 1995) – the disappearance of security and tranquillity in the workplace – has created a 'spiritual vacuum' for a growing number of people. And this spiritual vacuum has extended beyond work to human life in general. It has created a growing need for 'spiritual leadership', or what Leigh Kibby and Charmine Härtel (2003) call 'noetic' leadership after the Greek word *noös*, 'spirit'.

Historian Theodore Zeldin (2004), from his conversations with them, believes that the majority of business leaders and MBAs 'are not primarily interested in making money':

> **They need money of course, but there is a deep desire to do something more useful with their lives. Our business leaders are prisoners of the system that they have inherited, entangled in bureaucratic cobwebs from which they cannot escape. Corporations were invented 100 years ago: they are no longer suitable for our aspirations today. We have to rethink how we want to organise business and what we want to replace corporations with.**

These ideas about meaning and value are supported by research findings by Laura Nash and Howard Stevenson (2004). From their studies of successful professionals, top executives attending Harvard Business School programmes, HBS alumni, and members of the Young Presidents' Organization, they concluded that there are four 'irreducible components of enduring success' that people pursue and enjoy:

- Achievement – accomplishments that compare favourably against similar goals that others have striven for
- Significance – the feeling of having made a positive impact on people cared about

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- Legacy – establishing one's values or accomplishments in a way that helps others to find future success
- Happiness – feelings of pleasure or contentment about life

Mihaly Csikszentmihalyi (1999) points out that material wealth does not correlate with happiness. Martin Seligman, leading researcher into happiness and former president of the American Psychological Association, regards the sensual pleasures (often associated with material wealth) – 'the pleasant life' – as the lowest level of happiness, bettered by 'the good life' – enjoying doing something we are good at – and the highest level, the most lasting form of happiness, 'the meaningful life' – that comes from doing something one believes in, that has meaning and value (Seligman, 2002; Elliott, 2003). And the Chief Rabbi in the UK, Dr Jonathan Sachs, says:

> Living for yourself may be pleasurable, but pleasure is not happiness. Happiness comes from a life lived with and for others within a framework of mutual responsibility. (Appleyard, 2004)

Catherine Fletcher (1976: 4) says, 'The search for meaning … brings purpose and enrichment into our lives.' What is 'meaningfulness'? Baumeister (1991) suggests that people experience a meaningful life when they have a sense of purpose or direction, a sense of self-efficacy or control, a set of values that inform their actions and behaviour, and self-worth. Richard Sennet, the sociologist, suggests that certain features of modern capitalism are a cause of the lack of meaning in people's work:

> The uncertainties of flexibility, the absence of deeply-rooted trust and commitment, the superficiality of teamwork; most of all the spectre of failing to make something of oneself in the world, to 'get a life' through one's work. All these conditions impel people to look for some other scene of attachment and depth. (Overell, 2002)

Mike Emmott, who advises the UK's Chartered Institute of Personnel and Development, says that the search for meaning at work includes job satisfaction and commitment but also extends to 'a sense of the wider purpose in doing the work' (Overell, 2002). The 2004 Roffey Park survey found that managers are seeking different kinds of meaning in their work: associated for some with personal values and ideals, for others with spiritual beliefs or personal fulfilment (Hoar, 2004). Mike Martin suggests that meaning lies at the core of professional ethics: meaningful work is about 'self-fulfilment and self-betrayal, and the interplay of private and professional life' (Martin, 2000; Overell, 2002). Norman Bowie writes:

> Meaningful work is work that is freely entered into, that allows the worker to exercise their autonomy and independence; that enables the worker to develop their rational capacities; that provide a wage sufficient for physical welfare; that supports the moral development of employees and that is not paternalistic in the sense of interfering with the worker's conception of how they wish to obtain happiness. (Overell, 2002; see also Bowie, 1998)

Neal Chalofsky (2003) suggests that meaningful work – work that expresses our inner being – depends on several factors, among them:

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- Knowing one's purpose in life and how work fits into that purpose
- Having a positive belief about one's ability to achieve that purpose and pursuing the opportunity to do so through work
- Empowerment – autonomy and control over one's environment
- Recognizing and developing one's potential through learning
- The nature of work itself

Spiritual leadership takes followers beyond self-interest. It is associated with integrity, independence and justice, says Gilbert Fairholm (1996). He suggests that the foundation for spiritual leadership is morality, stewardship and community. Spiritual leadership is about identifying and affirming shared core values, beliefs and ethics, a shared vision and a shared purpose that have meaning for everybody, meaningful work, empowering people, and stewardship – holding the community's, and indeed the world's, resources in trust. Spiritual leadership is about creating Aristotle's *ethos*.

Fry's model of spiritual leadership (Fry, 2003) comprises vision, 'altruistic love' (values) and 'hope and faith' (effort or motivation). Vision, he says, provides a broad appeal to key stakeholders, defines the destination and the journey (the strategy), reflects high ideals, encourages hope and faith, and establishes a standard of excellence. Altruistic love concerns the values of forgiveness, kindness, integrity, empathy and compassion, honesty, patience, courage, trust and loyalty, and humility. Hope and faith provide endurance, perseverance, stretch goals, the desire to do what it takes, and the expectation of reward or victory.

The concept of spiritual leadership tends to be focused more on the characteristics and behaviour of the individual leader rather than on the relationship between leader and followers, their situation or the leadership process, according to some writers. Douglas Hicks (2002) suggests that 'the concept of spirituality is more disparate and contested than the current leadership literature acknowledges'. Ron Cacciope (2000) says:

> The meaning of the term spirituality is often misunderstood and can have negative connotations for many people. Spirituality is often seen in the same context as organized religion, with particular beliefs, moral rules and traditions. Spirituality, however, is not formal, structured, or organized. Organized religion has more of an external focus where spirituality involves a person looking inward and therefore is accessible to everyone whether religious or not. Religion often has salvation as its major aim. Spirituality is above and beyond any specific religious denomination and seeks to find and experience the common principles and truths that each religion offers.

Ian Mitroff and Elizabeth Denton (1999a, 1999b) report that most managers they surveyed or interviewed in the United States are positive towards spirituality but negative towards religion. Hicks (2002) believes that 'The opposition between spirituality and religion creates a problem for leadership scholars who acknowledge that the "whole person" comes to work.' Hicks believes the distinction between spirituality and religion is not tenable. He argues that effective leadership is not about promoting 'a single spiritual framework but … [about creating a] culture in which leaders and followers can respectfully negotiate religious and spiritual diversity' – a culture of 'respectful pluralism' (an example of individualized consideration). The Dalai Lama for one, however, is very clear about the difference between spirituality and religion:

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> **Religion I take to be concerned with faith in the claims of one faith tradition or another, an aspect of which is the acceptance of some form of heaven or nirvana. Connected with this are religious teachings or dogma, ritual prayer, and so on. Spirituality I take to be concerned with those qualities of the human spirit – such as love and compassion, patience, tolerance, forgiveness, contentment, a sense of responsibility, a sense of harmony – which bring happiness to both self and others. (Dalai Lama XIV, 1999: 22)**

Zohar and Marshall (2000: 285) say that 'Self-awareness is one of the highest criteria of high spiritual intelligence but one of the lowest priorities of our … culture.' Danah Zohar and Jacquie Drake say that leaders with high SQ behave in characteristic ways that are not 'God-given' but can be developed (Zohar and Drake, 2000; Zohar and Marshall, 2000: 15). They say that such leaders are:

- Flexible – receptive to suggestions, surprises and change, and able to cope with ambiguity
- Self-aware – reflective and critical of themselves
- Led by their personal vision, sense of purpose and values
- Able to cope with and learn from failure and suffering and turn the lessons learned into wisdom
- Holistic – focused on the whole person and the whole situation
- Welcoming of diversity
- Independent and willing to take a stand on issues
- Questioning, particularly in respect of reasons for actions, decisions and events
- Able to reframe situations using new perspectives and creating new options
- Spontaneous – in tune with the moment and unafraid of responding or initiating action

Spiritual leadership is about creating meaning and value for people, in work life, family life or community life. Zohar and Marshall (2000: 16) suggest that a high-SQ leader is likely to be a servant leader: 'bringing higher vision and value to others and showing them how to use it … a person who inspires others'. Spiritual intelligence does not merely reflect existing values: it leads to new values.

Zohar and Marshall (2000: 7) point out that spiritual intelligence is the result of the integration and unification of activity in the cognitive and emotional domains of the brain – 'a dialogue between reason and emotion, between mind and body' – that gives meaning to our existence. While science, including psychology, has not explicitly addressed spiritual intelligence, Zohar and Marshall (2000: 11–13) point out that much evidence for it has resulted from neurological, psychological and anthropological studies. As in the field of leadership, there are several streams of research that have scarcely yet converged:

1. The existence of a 'God spot' in the brain – a spiritual centre in the temporal lobes which, in scans using positron emission topography, lights up whenever subjects are exposed to spiritual or religious topics (Persinger, 1996; Ramachandran and Blakeslee, 1998).
2. The existence of a neural process in the brain that is devoted to unifying and giving meaning to our experience (Llinas and Ribary, 1993; Singer and Gray, 1995; Singer, 1999). Serial neural connections are the basis of IQ; haphazard interconnections

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among huge neuron bundles are the basis for emotional intelligence; and synchronous neural oscillations suggest the basis of spiritual intelligence.

3 Language as a uniquely human, symbolic activity that evolved in parallel with the development of the brain's frontal lobes and that enables meaning and symbolic imagination (Deacon, 1997).

Viktor Frankl (1984) suggests that our search for meaning is our primary source of motivation. Zohar and Marshall (2000: 19–32) give many examples that support this notion. The spiritually intelligent leader provides 'a consistent focus on mission … a clear sense of direction and the opportunity to find meaning in … work' (Hesselbein, 2002). Bennis and Thomas (2002) share this view: they argue that effective leaders create shared meaning. Meaning, whether to do with work or life in general, is captured in the goal – the vision – and the values that have meaning for people and thereby motivate and inspire them. Meaning has 'meta-value'; Kets de Vries and Florent-Treacy (1999) say:

> When people see their jobs as transcending their own personal needs (by improving the quality of life for others, for example, or by contributing to society)...the impact can be extremely powerful.

They cite as an example the pharmaceutical industry, in which the preserveation and improvement of human life through the development of new medicines provides this meta-value and is a source of motivation and inspiration. They argue that effective leadership entails meeting human motivational needs: effective leaders 'pay attention to individuals' desire for *identity*; their sense of usefulness or *meaning* in life; and their feeling of *attachment* or human connectedness'. It is when there is alignment between employees' motivation and organizational values, they say, that people's subjective experiences and actions become meaningful.

The Roffey Park report says that it is employees rather than employers who are leading the trend towards greater spirituality, perhaps because employers find the subject too vague and perhaps, according to consultant Geraldine Brown, because of its association with weird cultism (Watkins, 2003). Jon Watkins quotes Richard Cree of the Institute of Directors as saying that:

> The issue of spirituality is not the kind of thing companies should be getting involved in... . It has to come from the employees...there are still...a lot of people that are not convinced by it. (Watkins, 2003)

Paul Gibbons, a management consultant with PricewaterhouseCoopers, is quoted by Watkins (2003) as saying that spirituality is merely another management fad. On the other hand, Watkins also quotes a training manager, Simon Burton of pub chain Greene King, as saying that spirituality is linked closely to inspirational leadership and empowerment – giving employees autonomy, giving them the room to be creative and make mistakes, and the building of trust between employees and the employer. Burton says that inspirational leadership models use 'all the words … associated with spirituality'. The increasing popular interest in spirituality in the workplace is captured by Fleur Britten (2005) in *The Sunday Times' Style* magazine, describing spiritual development activities and programmes at several organizations, including Apple,

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McKinsey, the World Bank, Orange and Kwik-Fit, and residential programmes run by specialized providers such as Golcar Farm in West Yorkshire in the UK, The Big Stretch in Spain and Shreyas in India.

Reviewing studies that demonstrate the value of spirituality in work organizations, Len Tischler et al. (2002) say, 'evidence exists that suggests a link between workplace spirituality and enhanced individual creativity, increased honesty and trust within the organization, enhanced sense of personal fulfilment … and increased commitment to organizational goals'. The concept of spirituality, to do with meaning, purpose and value in what we do, is key to intrinsic motivation and to leadership. Inspiration comes from leadership that provides meaning, purpose and value, and, Jill Graham (1991) says, this is more powerful than charisma alone, which may lack a basis in values and therefore may not protect followers from immoral action. And Zohar and Marshall (2004) argue for a new form of capitalism – 'spiritual capital' – that is based on spiritual intelligence and the higher motivations we associate with transformational leadership.

Related to the concepts of emotional intelligence and spiritual intelligence is what Doug Lennick and Fred Kiel (2005) call 'moral intelligence'. They define this as 'the ability to differentiate right from wrong as defined by universal principles'. Moral intelligence, they say, concerns the key elements of integrity, responsibility, compassion and forgiveness. These elements overlap with Fry's (2003 concept of spiritual intelligence.

The behavioural dimension of leadership

The behavioural skills that are necessary in leadership include both using and responding to emotion, for example through body language. But they also comprise communicating in other ways through writing, talking and listening – using personal power – and physical activity. While little research has been carried out on political behaviour, political skill has been argued as an important behavioural competency in leadership (Mintzberg, 1983, 1985; Perrewé et al., 2004; Treadway et al., 2004).

Underlying the behavioural dimension of leadership again are several forms of intelligence (Gardner, 1993): the ability use language to express and understand complex meaning (linguistic intelligence), to manage oneself, one's thoughts and feelings (intrapersonal intelligence), to interact effectively (interpersonal intelligence), and to use the body in skilful and complicated ways, involving a sense of timing, coordination of movement and the use of the hands (kinaesthetic intelligence).

Emotional and spiritual intelligence models generally include interpersonal skills, but such skills can also be categorized as belonging to the behavioural dimension of leadership. Such skills are learned behaviours. Following Marshall's model of attitudes, the behavioural dimension – Marshall's volitional element (1991: 75) – comprises the behavioural responses we make as a result of our knowledge, beliefs, values and feelings. The behavioural dimension of leadership contains more behaviours than those associated primarily with emotion.

The behaviours associated with emotional intelligence include communicating with other people, active listening, building relationships, managing conflict, teambuilding, collaborating with other people, developing and empowering them, influencing them, and inspiring and motivating them. However, in addition to these behaviours

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there are those that result mainly from *thinking*. Examples of such behaviour are speaking (other than inspirational oratory) and writing (including computer keyboard activity). As Albert Joseph says, 'You cannot write clearly unless you have thought it out clearly' (Joseph, 1986: 34). The same applies to speaking.

The Bradford model of leadership focuses on the interpersonal 'micro skills' of effective leadership behaviour (Wright and Taylor, 1994; Randell, 1998; Wright and Taylor, 2000). These are ways in which effective leaders structure their interactions with followers and others and manage emotion. They comprise the perception of others' thoughts and feelings through their behaviour, appropriate questioning, making judgements from the answers, and responding appropriately both verbally (using active listening by paraphrasing meaning) and non-verbally through body language (reflecting implied feelings).

Political skill has been defined by Gerald Ferris et al. (2002) as:

> An interpersonal style construct that combines social perceptiveness or astuteness with the capacity to adjust one's behavior to different and changing situational demands in a manner that inspires trust, confidence, and genuineness, and effectively influences and controls the responses of others.

Political skill enables leaders to network, influence and control people and situations effectively.

Leaders' behavioural repertoires influence their effectiveness and consequently that of their organizations (Bullis, 1992; Hart and Quinn, 1993). Behavioural skills, together with cognitive skills, include the ability to choose and use the appropriate leadership role for the situation (Boal and Hooijberg, 2000) and influencing behaviour upward, downward and laterally (Yukl and Falbe, 1990; Yukl and Tracey, 1992). Subordinates or followers, peers and bosses alike frequently see managers who perform a broad range of leadership roles (styles) as more effective (Hooijberg, 1996). Typical leadership styles, which we discussed in Chapter 2, are the directive, consultative, participative and delegative styles. Situational sensitivity and behavioural flexibility in leadership style are inherent in effective leadership.

Leaders may be able to discern and understand the need for particular behaviour, but they may not necessarily be able to act in that way. An example is effective time management. This requires not only cognitive skills but also emotional skills such as self-discipline and self-control. The interaction between thinking and *behaving* (Johnson et al., 2001) and the emotional or *affective* aspect of this interaction (Walsh, 1995) therefore must be considered.

The relationship between the cognitive, emotional, spiritual and behavioural dimensions of leadership

Concentrating on the separate dimensions of leadership in a mutually exclusive way inevitably entails failure to understand the interaction among the cognitive processes, emotions and volitional action (behavioural skills) in leadership. Emotions and moods interact with cognition (Parkinson, 1995). For example, anxiety and sadness adversely affect attention to stimuli and information recall (Dalgleish and Watts, 1990; MacCleod,

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1991; Mathew, 1993; Williams et al., 1996). And the affective and cognitive components of attitudes also interact. Affective–cognitive consistency is a significant moderator of the relationship between job satisfaction and job performance: the greater the consistency, the stronger the relationship between job performance and job satisfaction (Schleicher et al., 2004).

Martha Nussbaum (2001) suggests that emotions are ways in which human beings direct their attention to objects and cannot be separated from perception or cognition. Mary Warnock (2002a) argues likewise:

> [Jean-Paul] Sartre...was convinced...that one cannot separate the emotions from the intellect, that the emotions have objects (they are intentional) and that loving or hating or feeling disgust for an object is a way of perceiving that is bound up in all our understanding and knowledge of the world, giving intelligibility to that world.

Nussbaum (2001) in particular argues that compassion is socially useful provided it is informed by reason. Emotional intelligence may *enable* the intellect: once the contagion of negative emotion is dissipated or controlled, the rational, analytical mind can function more effectively. On the other hand the intellect benefits from positive emotion; indeed the synergy of reason and emotion is the fount of human achievement. Charles Rennie Mackintosh (1868–1928), the iconic Scottish architect, designer and artist, in contrast to Nussbaum, with a converse message, put it this way:

> Reason informed by emotion...expressed in beauty...elevated by earnestness...lightened by humour...[that is] the ideal that should guide all artists. (McKean and Baxter, 2000: 139)

Higgs and Dulewicz (2002: 141–143) suggest the need for balance between the rational (cognitive) and emotional in achieving results. The cognitive aspects of leadership, they say, comprise corporate business plans which are cascaded down into individual goals or objectives; the emotional aspects comprise vision, values and the resulting behaviours.

The interaction between thinking, feeling and behaviour is complicated. Using functional magnetic resonance imaging, Jeremy Gray and colleagues found that activity in the lateral prefrontal cortex of subjects' brains as they were carrying out verbal and non-verbal tasks under conditions of emotional arousal and non-arousal was influenced by the combination of emotion and cognitive activity but not by either one alone (*Monitor on Psychology*, 2002). They also found that pleasant emotions heralded better performance on verbal tasks but worse performance on non-verbal (visual) tasks. And the reverse was true for negative or anxious moods: anxious subjects did better on visual tasks and worse on verbal tasks.

Cognitive resource theory suggests that there are several moderators of the association between intelligence and leadership that concern emotion, for example the supportiveness of followers, leader stress and leadership style (Fiedler and Garcia, 1987). The theory suggests that stress experienced by a leader moderates the relationship between intelligence and leadership effectiveness because of negative emotions associated with fear of failure, doubts of self-efficacy and anxiety about evaluation (Fiedler, 1986). Judge, Colbert and Ilies (2004), in their meta-analysis of studies of intelligence and leadership, indeed found that intelligence and leadership are

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more strongly related when leader stress is lower. Cognitive resource theory also predicts that leaders need to be directive in their leadership style if followers or subordinates are to benefit from their superior intelligence, which shows itself in better strategies and decisions. Again, Judge et al. found support for the moderating effect of directive behaviour in the relationship between intelligence and leadership.

According to Catherine Cassell and Kevin Daniels (1998), 'The process of strategic management is essentially a rich social and cognitive process.' Strategic analysis, they say, entails the analysis and selection of strategic options by management teams 'on the basis of incomplete and ambiguous data', often through 'intense debate and negotiations over … months or even years', influenced by 'the vested interests of stakeholder groups'. Cognitive processes are involved in the associated judgement and decision processes. And cognitive, emotional and social processes are involved in handling the consequences of strategic decisions, e.g. downsizing as a result of restructuring.

The relationship between thinking, emotion and behaviour is captured in the Leaderplex model of Robert Hooijberg et al. (1997). This model proposes that behavioural complexity is informed by the cognitive and social (emotional?) complexity of the leader. And cognitive complexity, social or emotional intelligence and behavioural complexity are suggested by Boal and Hooijberg (2000) to have a positive association with absorptive capacity, capacity to change and 'managerial wisdom', although, interestingly, there appears to be no significant direct relationship between social or emotional intelligence and cognitive intelligence – IQ (Sternberg, 1985; Rosnow et al., 1994; Sternberg et al., 1995). Moreover, Boal and Hooijberg (2000) say that having a clear vision and charisma are moderators in this relationship: they strengthen it.

Boal and Hooijberg (2000) argue that cognitive intelligence and social (emotional) intelligence are particularly important at the highest levels in organizations. Top-level leaders who display higher levels of cognitive and social or emotional intelligence and behavioural complexity anticipate environmental changes, e.g. deregulation, see trends more quickly, and start to reformulate their organizations' strategies ahead of the competition. Visioning and strategy development usually take place in a group environment, except perhaps in some owner-managed small enterprises (Johnson, 1998). The dynamics need to be understood. For example, individuals may behave in a way that is cognitively dissonant to maintain membership of the group.

An integrative, holistic model of leadership

From the previous sections, we can see therefore that effective leadership entails the following defining functions:

Vision and mission. Effective leaders define and communicate a meaningful and attractive vision of the future and a mission or purpose through which the organization will pursue it.

Shared values. Effective leaders identify, display and reinforce values that support the vision and mission and that followers share.

Strategy. Effective leaders develop, get commitment to, and ensure the implementation of rational strategies that enable people to pursue the vision and mission and that reflect the values they share.

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Empowerment. Effective leaders empower people to be *able to do* what needs to be done.
Influence, motivation and inspiration. Effective leaders influence, motivate and inspire people to *want to do* what needs to be done.

The new model of leadership is an attempt to bring together scholarly research findings, the findings of leadership surveys, what organizations have found to describe best practice, lessons from the arts, and theoretical speculation. Each of the elements and processes in the model is discussed in detail in the chapters that follow. But first I consider further evidence, not quoted so far, that supports the model.

Robert Kreitner and Angels Kinicki (1998) identify vision, values and empowerment as the new leadership paradigm:

> Traditional organizations and the associated organizational behaviors they created have outlived their usefulness. Management must seriously question and challenge the ways of thinking that worked in the past if they want to create a learning organization. For example, the old management paradigm of planning, organizing and control might be replaced with one of vision, values, and empowerment.

In their studies, Arthur Yeung and Douglas Ready (1995) found that expressing 'tangible vision, values and strategy' ranks in the top three globally valued leadership capabilities. And according to a survey by The Manufacturing Foundation (2003), successful middle-market manufacturing firms in the UK[32] are characterized by visionary and inspirational leadership, a clear strategic direction, a supportive corporate culture, and employees who are empowered to make decisions and act. Moreover, the '100 Best Companies to Work for in America' (Levering and Moskowitz, 1993) have three common characteristics: an explicit mission or purpose, a strategy for achieving that purpose, and cultural elements that support the mission and strategy (Lipton, 1996). And one highly successful company chairman and CEO who supports vision, values and strategy as key to shareholder value is William W. George of Medtronic, Inc., one of the world's leading medical technology companies, based in Minneapolis. He says:

> The best path to long-term growth in shareholder value comes from having a well-articulated mission that employees are willing to commit to, a consistently practiced set of values, and a clear business strategy that is adaptable to changing business conditions. (George, 2001)

Probably the models closest to mine are Kotter's and Kouzes and Posner's. Kotter (1990a) says that leadership concerns the following:

- Setting a direction
- Developing a vision of the future and expressing it in terms of the values of the followers
- Developing strategies for achieving the vision in a participative way
- Aligning people (obtaining their commitment to the pursuit of the vision)
- Motivating and inspiring people

In later writing, Kotter says that leadership is about empowering other people, and that there may be unusually capable people at the top but that their effectiveness is based

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on communicating 'their visions and strategies broadly … [obtaining] understanding and commitment … [motivating] large numbers of their middle managers … [and building] coalitions' (Kotter and Heskett, 1992).

James Kouzes and Barry Posner (1995) see leadership as:

- Inspiring a shared vision
- Enabling others to act
- Modelling the way
- Encouraging the 'heart'

The Burke–Litwin model proposes that individual and organizational performance are a function in part of mission, strategy, culture, individual knowledge and skills (an element of empowerment), and motivation – the key idea in Burke and Litwin's concept of leadership (Burke and Litwin, 1989; Burke and Litwin, 1992). They define individual and organizational performance in terms of productivity, customer satisfaction, self-satisfaction, profit and quality. Fred Cannon's modified model, resulting from an empirical study of 462 managers at all levels in one financial services organization, proposes that leadership is a function of personal and professional qualities, the creation of vision, building and sustaining commitment, and ensuring execution, with strategy and culture as two situational or contextual factors (Cannon, 2004).

Zaccaro and Banks (2001: 181) suggest that most models of leader effectiveness specify setting the direction – defining the organizational purpose and a vision of the future as 'a direction for collective action' – as a central role of organizational leaders. It also entails 'facilitating or enabling' people to achieve it, according to Zaccaro and Klimoski (2001: 6–7), and this is done 'through mission, vision, strategy, goals, plans, and tasks'. They suggest that, in addition to the 'social or interpersonal influence processes … cognitive processes [are] equally critical to leader effectiveness', for example interpreting environmental demands and strategic thinking. The role of top-level organizational leaders is to align the organization and its environment (Lawrence and Lorsch, 1967; Thompson, 1967; Wortman, 1982; Bourgeois, 1985). This entails making sure that strategic choices and their implementation are effective.

Support for the model of leadership described in this book comes not only from the academic literature but also from real-life case examples, such as British Sugar and BAT.

CASE EXAMPLE

British Sugar's Leadership Competency Model[33]

British Sugar's 'leadership competencies' were developed through interviews with managers and board members and testing the conclusions with wider audiences. Behavioural statements were generated, together with specific descriptors. The focus was business challenges and opportunities in the future and associated leadership behaviours. British Sugar's leadership competency model

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proposes three competency dimensions that reflect vision, values, strategy, empowerment and motivation:

- *Understanding people:* winning their 'hearts' by winning their trust, respect and confidence in us as a leader, by making them feel wanted, valued, listened to and involved, and by giving them pride in their job, in [the company] and most importantly in themselves. Key elements in understanding people are building relationships, flexibility of style, integrity, motivating others, developing others, tenacity, providing direction, interpersonal sensitivity, empowering people, and teamwork.
- *Business thinking:* winning people's 'minds' by understanding and clarifying the business challenges that face them and [the company], and by enabling them and ourselves to improve our business knowledge and skills to perform to the highest level of our ability in handling these changes. Key elements are strategic thinking, cross-functional awareness, technical skills, information gathering, judgement, problem solving, and innovation.
- *Understanding yourself:* first learning to lead ourselves, before we earn the right to lead others, by knowing and controlling ourselves first and increasing our knowledge of how others see us, against what is expected from us as a business leader. Key elements in understanding oneself are self-awareness, self-motivation, drive and energy, communication skills, decisiveness, impact, and self-confidence.

CASE EXAMPLE

British American Tobacco's Leadership Model[34]

Bat (British-American Tobacco) defines effective leaders as having a clear vision for the business, aligning, energizing and enabling those around them, fostering innovation, and contributing to building a global enterprise. Effective leaders fostering innovation, and contributing to building a global enterprise. Effective leaders foster an open, confident culture that encourages change and innovation and is shaped by the Guiding Principles ('Enterprising Spirit, Open Minded, Freedom through Responsibility and Strength from Diversity') and they inspire people to perform and enjoy. They develop a learning culture by building the capabilities of the organization and people, with a focus on coaching.

Having followed Montaigne's approach in providing the string that holds the flowers together, let us now consider the flower arrangement. The next chapter considers the first (and fundamental) characteristic of leadership: having and communicating a vision and mission.

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Discussion Questions

1. **Do you think it is possible to create a single inclusive and holistic model of leadership?**
2. **How important is the intellectual or cognitive dimension of leadership in relation to the other dimensions?**
3. **What is the relationship between the emotional and spiritual dimensions of leadership?**
4. **How does the use of personal power show itself in the behaviour of effective leaders?**