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Leadership, Coaching and Followership

An Important Equation

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This book emerged from many conversations that I have had with many people, both leaders and coaches over the years, taking in their concerns, wisdom and insights into *Leadership, Coaching and Followership: An Important Equation*. Leadership requires wisdom and institutions require leadership. Without talented women and men leading our institutions they will fail.

I am fortunate to have had excellent administrative support on this project from Dr. Yingli Sun.

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Chapter 1
Leadership, Followership and Coaching: Asking the Questions

"We must never cease our exploration, and the end of all our exploring will be to return to the place where we first began and to truly know that place for the first time."

T.S. Eliot

1.1 Introduction

Why is there such an interest in leadership? For a start, patriarchy, monarchy, power, control and territory are as relevant today as they have been throughout civilisation. Today, the scrutiny of our leaders continues in the face of driving globalisation, market upheaval and rapid economic shifts as well as falling commodity prices and production. Governments, boards and CEOs strive to resolve some of these issues within their own constituencies through finding new markets, restructuring, and cost reduction. Whether this is the appropriate response or not in relation to these demands is not the question here, although the reaction has ramifications for followers at every point no matter the situation. The challenge for leaders, followers and coaches is not to avoid looking hard at the issues and working together to respond appropriately. This book is about identifying those issues in this important equation of leading and coaching; understanding how to act, react and contain others' responses to these challenges. It is also about being able to articulate the way forward. Leadership is as much in followers' hands as it is in those that lead and coach them.

What does it mean to become a leader, that is, someone who followers regard as truly effective? There is no doubt that followers and stakeholders have grand ambitions for their leaders, whether it is as forerunners of an initiative, as a catalyst for pushing the boundaries of an opportunity or to reposition an institution, whether it is public, private or not-for-profit; global or local. Whatever their aspirations, leaders are expected to have a strong voice, a ready agenda and to think through the 'not-yet-thought and [even] unthinkable' (Bernstein, 2000) futures especially

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during periods of great uncertainty such as those facing the world in the twenty-first century. Moreover, leaders are expected to have the answers or solve the problems for their constituents or face the liability of disappointing them.

1.2 The Getting of Wisdom

Despite grand expectations for leadership, often the focus is on the failure of leadership, more often it seems than on its success. For example much is written about inadequate performance of leaders; their public fiascos or how they have let down their constituents; some of which could have been mitigated and perhaps even been a resounding achievement if the opportunities had been realised earlier or a more appropriate intervention had been made at the right time. What is not written about is the complexity underlying the leadership equation. It will never be known as the past cannot be rewound and a second attempt made. Like everyone, leaders are vulnerable and can only learn from the present, go forward and apply this new wisdom to the next situation.

1.3 The Impossible Dream

Before the reasons for the success or failures of leadership are drilled into here or how they might be averted, a further question is: are the expectations of leaders simply impossible to realise? The magnitude and diversity of stakeholder expectation is an important issue for leaders to address. Today due to media coverage and investigative journalism, more people than ever before are more aware of not only the strengths of leaders but also their weaknesses. Too often, people are confronted in the media with stories of leaders' flawed decisions and actions, both public and private, which damage their reputation and ultimately lead to their demise. A leader striving and mastering alone is not sufficient in itself to ensure meaningful and effective leadership. In fact, the qualities that propel leaders into their positions may be the germ of their downfall if they become over-reliant on these qualities without sufficient assessment of the leadership context and the expectations of their constituents. What worked in past situations may not work so well in the future. Unfortunately, there is no way of finding this out until after the event has occurred.

As stated above, there is always a good deal of speculation and controversy about a particular leadership and the effectiveness of incumbents. Determining a leader's potential influence is tricky, if not impossible. On a macro dais, leadership is not only about how a leader constitutes value to encourage institutions to forge ahead but also how it deals with the uncertainties associated with decision and policy-making as well as their implementation. How many leaders think ahead about the

uncertainties facing them and if they do, do they make time to address these appropriately? Do some leaders believe that their influence means that they can use this for whatever ends they can justify?

How do leaders ensure that followers are engaged in decision-making and its implementation? Followers pulling together with the leader is the cornerstone of followership: whether this is teamwork, collaboration, partnership, or an alignment is an essential part of doing the work. Further how does a leader enlighten their followership about the issues confronting them now and those on the horizon?

A leader needs to engage with the people who will be affected by the decisions and policies that they author. For example, how many times do followers find themselves in a situation where a new decision is made only to discover that its implementation is marred by consequences that were not intended by the leader? Consequences impact decisions such that the issue and problem being solved is not ideal for resolving the original issue or if it is, it will impact a different target group to the one intended.

Leaders need to move their institutions forward, reposition them or readjust their plans if necessary and at the same time, communicate with their principal followership. There are a number of issues to consider in this equation:

1. the state of any institution, community or society is contingent upon the quality of its leadership;
2. no matter how expansive the leadership focus is, it relies on the knowledge and skills of both the leadership and followership;
3. all institutions, communities or societies require a catalyst for reinvigoration, and
4. leadership and followership need continuous refreshing and renewal.

These four points are fundamental principles that underlie leadership and followership and are considered in the following chapters.

1.4 The Paradox of Influence

There is more than one paradox that needs to be highlighted here. Firstly, the truism needs to be stated from the outset that leadership influence is not one way. As leaders influence followers, followers influence leaders and at times, in more significant ways than is realised by anyone at the time. Secondly, leaders need to appreciate the extent of their accountability and autonomy as well as how they find a balance between the two. Autonomy, is the ability to demonstrate both the capacity and capability for action that relies on a leader's expected and legitimate interpretation of the accepted conventions of an institution, community or society. Encroachment into a leader's autonomy can thwart the development of capability and action so balancing the leader's authority with that of the Board's and having appropriate checks and balances to evaluate this, is central to effective leadership.

1.5 Multiple Missions

Leading is about being engaged. The German word, *mitbestimmung*,[1] depicts participation in both an institutional as well as management sense. It is an essential ingredient in this important equation. The significance of participation by those, outside the immediate leader-circle, is vital for leaders given their varying roles, responsibilities and perspectives that they have to assume throughout the life cycle of their leadership. The diversity of leader roles range from a CEO answerable to the board; a manager coaching a successor; a team leader mentoring a new entrant to the team; peer-to-peer working together through to chairing a meeting or someone leading specific projects. Participation makes for intelligent leadership and yet it is rarely harnessed as fully as it might to the detriment of the institution and the people involved.

If the fundamental principles outlined above are worth aiming for, what can leaders do to prepare themselves to meet these great expectations? Part of the challenge is to reflect anew about what, how and when leaders learn and what needs to be done to ensure that they are reflective about what they learn in a liberal and globally-focused sense. The temptation not to prepare well is understood given the demands of their role and consequently, many leaders act from guesswork with many becoming unstuck. Acting spontaneously and intuitively pays dividends at times. Speculation also is inevitably an implicit part of decision making but even this is the beginnings of preparing for the future. However, an over-reliance on conjecture means that leaders become conditioned to this modus operandi and do not consider the impact or outcomes of their actions or decisions, especially if spur of the moment is part and parcel of their approach.

Preparation and reflection by leaders, both before and after acting decisively, is important, especially before they air their views publically. Too often leaders are caught off-guard and are challenged about their actions without giving themselves sufficient time to think through the issues. Their surprise is evident for all to see, whether it is being stumped by a question at a staff meeting, a doorstop interview with the media or a similar unguarded moment in a board meeting. Of course, many leaders are indecisive which is far worse for the followership when they do not know what is happening. It can create an organisational climate where decision making becomes an antigen for their action.

1.5.1 Leadership Practice

Preparation for anything requires practice, a rehearsal if you like. Too often leaders feel that such preparation is a waste of time, demeaning or unnecessary as "this is a role I've been preparing for all my life". Taking on the role of leadership is only the

[1] Mitbestimmung is a concept in German law whereby staff are given a significant role in the management of the institution that employs them. Under Mitbestimmung, almost half the representatives on most supervisory boards are elected by employees and/or unions. The word translates as co-determination (Based on Fetzer, 2010).

beginning. Preparation is not a waste of time whether it is in rehearsing a speech, a presentation or a debate or developing capability ready for the next challenge or re-writing a manuscript! Ericcson (2006), an American psychologist, found that what distinguished great performers from the merely good ones was their determined practice. Ericcson quotes Gladwell in stating that, it is neither talent nor a person's physical or social biography that necessarily predicts high performance rather they are the "…beneficiaries of hidden advantages and extraordinary opportunities" (Gladwell, 2008, p.19) to practice and hone their skills. Again there is an emphasis on 'opportunity' and to grasp it. Similarly, Gladwell states that leaders who become successful outliers, 'über-leaders' take advantage of the opportunities that allow them to practise so as to increase their capability. Practice adds to their repeat experience of success.

Preparation and practice, or the lack thereof, is one reason why there seems to be fewer exemplary leaders! Everyone knows when they experience an extraordinary leader, someone who moves people to a new idea, dream or action, or who energises them to initiate a new direction in their lives. Most of these visions are dormant, waiting to be ignited and it is a leader who identifies this and sets them in motion. The leader, who is able to meet today's challenges through addressing the concerns and anxieties of followers, overcome their misgivings and conflicts gains strong support. Ineffective leaders become paralysed in the face of these demands and fall short of understanding people's need to engage with them; failing to create a pathway forward for them. The exemplary leader appears self-assured and subtle in thinking. These skills are developed over time and with experience. Leaders are not born with this know-how. However, the acquisition of these skills is not always straightforward and requires preparation and practice as suggested.

Leaders tend to display best what they do well and in doing so, run the risk of overplaying these to the point where the value is eroded and with it their leadership. The outcome is that often leaders become "stuck in a rut" and not able to pull themselves out of it. When a leader cannot become 'unstuck' they are less likely to extend what they already do well and more importantly, overlook remedying what they do less well. The upshot of this is that what most leaders need when they are honing a skill is focused practice, reflecting with a coach reflecting who provides feedback, allowing leaders to assess this for themselves and to make any necessary adjustments. Learning through the coaching conversation is important. Unfortunately, there is far too little of this form of learning in educational and training programs.

Good leadership takes work and so does worthy followership. All leaders and coaches experience what it is to be a follower and are leading, coaching and following in different ways and in different roles, at different times or simultaneously. Coaching is no different, it takes work, practice and reflection and coaches need to be proficient in dealing with the contingencies and exigencies of leadership.

However whether they realise it or not most leaders today coach either those they are working with, seeking to influence, whether these are peers or less experienced protégés. In short, the role of the leader is as much about guiding as it is about

pace-setting, both leading in front and following in the thick of it. It goes without stating it, that all followers experience some form of leadership for example, as a peer, in a group or as a team leader. And all leaders need to influence from within the action not just out in front or they will leave behind the support needed for their leadership to be effective. The role of a leader is not a destiny per se although many incumbents act as if it is. It is a work-in-progress, learning and influencing all the while.

Leaders need to focus on that set of relationship dynamics between themselves, their followers (direct and indirect) and observers. Finding a coach is a priority. A coach is an objective observer and a key touch point for learning. Humanising leadership as well as an opportunity to view it from different perspectives means examining how followers':

- needs, identities, and "theories-in-action" (See Argyris, Chap. 6) affect leader selection and emergence as well as the endorsement and acceptance of the leader by others;
- interactions and social networks influence the emergence of leadership and effectiveness;
- acceptance of the leader and their support for the leader affect the leader's self-confidence, self-efficacy, and action;
- characteristics (e.g., self-concept clarity) determine the nature of the leadership relationship formed with the leader; and
- attitudes and characteristics (e.g., level of development) affect leader action and performance.

Leadership practice is not always what it appears to be. For example, a sociable leader, while warm in public may be domineering with staff behind the scenes; an inexpressive leader publically may be very warm and engaging in small groups. What are the reasons for these differences given that both have achieved leadership positions? What are the sources of influence that some leaders have over others and others do not? Is it possible to coach some leaders to be less domineering and others more engaging? Would these contradictions improve with practice and coaching or not?

1.5.2 Leadership Is Coaching and Being Coached

The importance of coaching practice is to focus extensive and continuous preparation on those aspects of leading that a leader needs to improve; or due to fear or denial, has not explored. Unquestionably, coaching and practice leads to strengthening leader behaviours. It also assists in building confidence in leaders to modify their ways of approaching not only in the everyday dealings but also in grappling with the difficult challenges.

Coaching in the right hands becomes a prism by which leaders can astutely parse their attitudes about how they tackle things. None of this can be learnt the

first time it is tried nor necessarily in a short time. It is only through experimenting or rehearsing that people learn through experience, training or both about what they need to work on. Through practice they enhance their proficiency. However, it is not only about practice but also about the quality of preparation, of which practice is a key component, as well as the frequency and amount of time invested in this. A coach assists in this process. The focused and deep learning central to a coaching relationship informs leaders' knowledge and practice of leading and this, as previously stated, does require time. Too often, as with physical exercise, people do not make space for this in their busy lives.

1.5.3 The Images of Leadership

Leadership presents us with a series of conflicting images. One image of leadership is that portrayed in a film, popular literature, or in the political arena. Another may be of a current or past boss, good or poor. Depictions of leadership are both inconsistent and diverse. Leadership is imagined in partially understood terms based all these images: past and present. "Affects, metaphor, and memory form a synergistic, unified system." (Modell, 1997, p. 106) and people's thinking, feelings and experience are coloured by this. Equally leaders use these devices in influencing others.

1.5.4 Beyond the Metaphor

Beyond the metaphor though, is leadership about generating new ideas and ways of thinking, or is it about action? Or is it simply about ensuring that things are progressing on track?

While leadership has been around for as long as human beings have been, research into it did not commence in earnest until the latter half of the twentieth century. At this time, the insights of academic research were applied in a number of different leadership settings such as work, military, and other situations as well as in work and peer groups. While leadership has been researched more comprehensively over the last 50 years than any time before this, its popularity blossomed at a time when people were more accepting of obedience and loyalty, perhaps naïvely so, than they are today.

1.5.5 Obedience and Loyalty

Obedience is no longer taken for granted; nor is loyalty. A leader alone cannot single-handedly advance the vision, execute the strategy or meet all expectations.

How much do followers really know and how often are they afforded the opportunity to participate in the mission of leadership? Effective leadership is not about obedience or compliance.

"Obedience is the psychological mechanism that links individual action to political purpose" (Milgram, 1974, p. 1). Taking into account the date of Milgram's study, he proposed that obedience is so deep-seated in the human psyche, that people will obey an authority figure, with or without an explicit command to comply with instructions. Moreover people will override their personal morals and values to do so (Milgram). When followers ignore their own moral and ethical code, it is a significant issue as discussed further in Chap. 7.

Loyalty like obedience is also a tenuous basis for a relationship with followers. The process of becoming and sustaining loyalty is similar to obedience in that there is an element of submission required leading to a violation of personal interests, morals or ethical code.

1.5.6 Leader as Celebrity

Stories about how an institution is turned around are often attributed to an individual leader rather than a leadership team. The myth of leadership that is propagated is that it is meant to look effortless for the head of government or institution. The "story" tends to focus on the leader's personal performance, attributes, background, connections and rhetoric. Often what people do not know, (although increasingly suspect through media channels) is that the facts underlying the story cannot be validated one way or the other. The use of *Facebook* is form of story telling as more and more people use it to promote their personal and professional profiles (Mehdizadeh, 2010). As a result, people focus on the leader as a celebrity and overlook the fact that this is a persona that is largely manufactured and supported by a team. Still and all, followers desire the leader as person and often are disappointed with the glimpses of reality as they thirst for more of the behind-the-scenes profile. The irony is that as people learn more about the personal lives of leaders and their work, there is a risk that their legacy and real contribution declines both in substance and appearance, subsumed by a personal narrative, however incomplete. The reason for this is partly attributed to people's insatiable appetite for a new understanding of what leadership is or rather what the "celebrity-life" of leaders is like. While the social and political conditions of the twenty-first century have altered and inevitably with it leadership, people's idealism for leaders and leadership remains.

As with celebrity, leadership is as much an art form of communication, which plays on a deeply layered imagery for its audience. For example, great writers such as Horace[2] employed an inventive world based on collusion of all: leaders and followers. Horace used his poetry to create discomfort amongst compatriot leaders much as leaders do today with their political rivals. In doing so, Horace appears to

[2] Quintus Horatius Flaccus (8 December 65 BC–27 November 8 BC).

have become deluded, just as many modern day leaders do. His poems speak of the importance of a private inner life for ensuring resilience for the leader. When followers, supporters and society realise this, the leader's delusions outweigh the reality inevitably anger and disappointment ensue.

Images and theories overpower genuine insight into leadership. Much of the knowledge relied upon about leadership remains untouched as it is picked over and played out through hackneyed stereotypes and principles. Instead, tackling common realities such as the distribution of power and control over resources is vital for unpicking the leadership equation. It is important to come to a new *entandement*[3] that is from passive 'knowing' to active detection, reflection and interpretation. The cultural hinterland is intrinsic to leadership and that is challenging. For example, consider the impact of the new superpowers such as China and the Middle East and how forms and tactics of leadership in these contexts reshape an understanding of leadership in such cultures. One aim here is to delve into leadership to understand it in its full complexity of intertwined social values and practices.

1.5.7 Women as Leaders

Since the late twentieth century women have entered the workforce in significant numbers paralleled by their increasing numbers in further and higher education and their postponement of motherhood by longer than at least 5 years compared to their predecessors. As a result, there is a higher participation of women not only in all industry sectors globally but also in specialist roles in the workforce, than in previous times. However despite this, there is still less women represented in senior management, executive leadership teams and boards of most institutions, public and private. Nevertheless, the trend continues to gain momentum. Prior to this, conventional wisdom was not only that women were intellectually inferior to men, but also that their nature was not equipped for dealing with the harsh realities of work. It was stereotypically assumed that this would translate into a less determined and more emotional approach by women in decision making. Similarly it was supposed that women would not be able to assume the leadership of men in an essentially uncomplicated way. For a woman to be selected into a leadership role, she has first to overcome all the stereotypical views and then be able to demonstrate that she has all the attributes essential for success. In the past, senior leadership roles were virtually impossible for women to achieve with few exceptions. Further, most female leadership has played out in exceptional circumstances.

As stated earlier, communities today, irrespective of national context, continue to have high expectations and set superior ideals for leaders in every walk of life. This expectation coupled with the competitive challenges and rapidly changing institutional horizons and landscapes means that there is an imperative, real or assumed that

[3] French word is purposefully used in place of the English "understanding" to reinforce this need on our part if we are to discover something new in leadership as the twenty-first century progresses.

leaders and coaches become skilled and practised at managing themselves, their relationships, communications and transformation of their institutions and contexts. As the coaching profession prepares itself and others to meet the changes of the decades ahead, it strives to provide the tools to affect leader transformation. People also seem to accept that leadership is not forever and that even a powerful leadership may be just for now as in the limited two, four-year terms of the U.S. Presidency.

There is an abundance of stories about leaders and celebrities in the media. Consequently with such a manifest diversity, for leadership aspirants, it could seem unattainable due to the many impasses they encounter, both within themselves and with others. The leader has a privileged position in society and this truism transverses all cultures. The appetite for celebrity leaders is high as well as the desire for knowing a great deal about them, leading to unparalleled intrusions into their private lives. This eagerness for information about the personal has fuelled the pulp media as well as a burgeoning industry of biographies and led to uneasiness in our leaders which has impacted their public persona. It also has implications for their friends and family if the expose about the issues surrounding the News of the World in the United Kingdom is anything to go by. Having said that as this book will show, much of an understanding of leadership relies on the personal and the particular regardless of what the public records show.

1.6 Conclusion

The book attempts to put flight to the impression that there is a 'normal' process of leading, coaching or following. There are many variants of each as there are people who fulfil these roles. Most importantly, the book tries to show readers, whether as leader, coach or follower how to identify and appraise their own contexts. Most of the examples are restricted to organisational, professional or work settings. The focus is not only on prescribed strategies and ways of doing things but also reflections about how to meet the challenges underlying these, especially around transformation, which is today, part and parcel of our everyday working lives.

The letters, to and from leaders in Chap. 9 of this book, play an important part, for example, in how beliefs and values change over time. These leadership correspondents became pathfinders and provide instructive accounts for subsequent generations. The new conditions which they forged or met, the challenges they dealt with, have in many instances become, in the twenty-first century, an accepted part of the relational terrain in which all have to negotiate. In reading these letters powerful and resonant insights are gained. Such wisdom can guide choices and navigate pathways to the future. Above all, leadership legacy of this ilk should not be lost.

Still and all there remain unanswered questions including:

Leadership: Often people hear others lament the dearth of leader talent; how is it developed? Are the organisational conditions optimal for exercising apt, transformational leadership? What exemplars can be drawn upon to enact leadership?

Coaching: Are we building the capacities of enough people to work in transformative contexts? How are leaders and followers supported by others in the institution or community networks? Who nourishes leaders and their ideas? How is resistance handled?

Followership: How is a sense of ownership attained for followers? Do they have a genuine foothold in the leadership? Are there opportunities for them to participate with and learn from leaders?

Gender: Is gender considered in all aspects of the influencing process? Does it need to be? What gender orientations currently exist in the content and methodology of the leadership development process? Do policies and strategies require reorientation? Do leadership, coaching and followership address concerns of women and men in culturally appropriate ways?

These questions as well as the themes, already canvassed, will be explored in the following chapters:

Chapter 2: Leadership: What Is It and How Can We Learn from This Knowledge?

There are many compelling theoretical and empirical views on the formation and maintenance of leadership. Debates about the changing nature of leadership have led to much theorising and gaining new understandings about it including its aims, methods and its essence. For much of the past century, researchers have endeavoured to discover the hidden ingredients of leadership; how much is innate or learned by individuals, how a leader garners support and achieves the greatest impact for followers. While there have been a number of attempts at measuring leadership, there is still no one definition or formula. In fact far from it as definitions proliferate with each new theory. Indeed there is unlikely to be one definition that meets all the needs of all the varying contexts in which leadership is played out. The context itself has become a significant element of the modern understanding of leadership as it has to be essentially purposive, problem-focused and therefore, is contingent within a specific setting. The focus in this chapter is on the key thinking arising from the theoretical debates about what leadership is and how to measure it as well as the part that the situation plays in the everyday working lives of leaders and followers.

Chapter 3: Coaching Leaders and Followers for Learning: Understanding the How and Why

Coaching is about making a firm connection with the coachee. Both coach and coachee bring to the situation external interests which indirectly influence them and in turn, the coaching relationship. Coaches and coachees may comprise a leader working with a direct report; a leader with followers; a follower with peer followers and so on. However the focus in this chapter is on the primary relationship of coaches working with people who are both leaders and followers, usually simultaneously. How does a coach assure a robust coaching relationship for the benefit of the coachee and to meet their own professional satisfaction? What are the processes that coaches activate in the relationship and call into use? It is important to note that both processes of ‘activating’ and ‘calling into use’ are

used intentionally. The first is initiated through knowing and understanding the coachee, the second is applied through the expertise of the coach and brought to bear within the relationship.

Chapter 4: Followership

Followership, until recently, was treated as a nuance of leadership rather than something that was purposive with its own set of actions and skills. It is rarely dealt with head-on by leadership theorists and is viewed usually through a transactional rather than a transformational prism. One of the most beneficial approaches for engaging followers is through collaboration as it allows leaders to engage with them and to see what others are thinking; reflect on how they might approach the issue, and the extent of others' agreement or opposition to it. It is through collaboration that leaders can merge different views of various stakeholders often for the purposes of unifying them, although this may not always be the aim.

Chapter 5: Gendered Leadership

At this time in history, it is still noteworthy when a woman is appointed a leader, since they remain outnumbered by men in equivalent positions. To what extent does high impact leadership have to do with gender? Or race for that matter as in the case of Barack Obama, the President of the United States? In his case, it impedes him for championing the cause of blacks over whites. For any country to have a woman Prime Minister is a feat in itself although, why should it be so? By Obama achieving the status of President means that he has bridged that chasm for marginal groups at least in principle. Can the same be said in the case of a woman president or prime minister? Who is included and excluded in top governance and management circles is a source of continuous speculation.

Chapter 6: Practising Leadership and Coaching

This chapter highlights the leadership equation. It draws on the previous chapters and brings together many of the issues drawing on the skills needed for the preparation and practice of leadership. What is the connection between the subjective states of leaders and how does this impact their preparation for the role? How does leadership capability develop over time? Does this differ for men and women? How much does leadership rely on talent, experience and development?

Chapter 7: Leadership and Coaching: Over the Frontier

Sustainability is the slogan of the twenty-first century and is interpreted from a wide-ranging perspective to one more focused on environmental challenges; both are aimed at delivering outcomes for institutions. The call for sustainability springs from the need for institutions to deliver on their strategy and survive, given market demands, economic growth as well as broader environmental challenges. Ambiguity exists in interpreting what sustainability signifies for strategy, that is, what are its aims and for action that is, how will it be implemented. Part of the response to sustainability is also about how a leader initiates and responds sufficiently and ethically to satisfy all stakeholders' demands.

Chapter 8: Ethical Leadership and Followership

This chapter serves as a counterpoint to the previous chapters. Just as people understand more and more about the psychology of their environment, built or otherwise, they have also become aware about the less visible side of institutions, organisational life, and often, the hidden workplace. However does a leader consciously consider this when managing transformation? A focus on the kind of thinking underlying leadership and how this can assist in uncovering the realities of the workplace is outlined.

Chapter 9: Let the Leaders Speak For Themselves

The chapter is a series of letters from leaders and to leaders. Experienced leaders who have attained Olympian-like mastery can help identify the ingredients and value of leadership. The letters from each of the leaders are unedited as they should "speak for themselves" although they have been organised around themes which resonate with the topics throughout this book.

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Chapter 2
Leadership: What Is It and How Can We Learn from This Knowledge?

"Come, for I have found the clue I sought so long"

Walt Whitman *Proud Music of the Storm*

2.1 Introduction

The focus in this chapter is to summarise the theoretical underpinnings of leadership and secondly to reflect on the insights arising from these essentially academic debates about what leadership is and how to measure it as well as how context shapes the everyday working lives of leaders. Finally and most importantly, consideration is given to leadership thinking today and its utility for every day leaders and followers.

There have been many compelling theoretical and empirical views on leadership throughout human history. Debates about the changing nature of leadership have led to theorising about it as well as new understandings including its aims, methods and essence. For much of the past century, researchers have endeavoured to discover the enigma of leadership; how much is innate or learned by individuals, how a leader garners support and achieves the greatest impact for followers and its ingredients. Despite many attempts at measuring leadership, there is still no one definition or approach that captures it adequately for the diverse settings in which it is played out. Just about every theorist, writer, leader and follower interprets leadership in a particular way that is both like and unlike everybody else's view so there is unlikely to be one definition that meets the needs of all the varying contexts in which leadership is played out. The leadership context itself has become a significant element in understanding it, as something essentially purposive and issue-focused. One definitive element is that leadership is contingent upon its context: spatial, time and institutional.

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2.2 The Leadership Conundrum

It is important to understand how leadership is produced in cultural, political and economic ways. A primary aspect is the illumination of the monoculture (see Sect. 2.7.4) provides a yardstick by which the substance of leadership (the types of incumbents to be considered worthy of leadership, the vision) and how this limits exposure to non-conventional views of leading, especially those critical of the institution, its decisions and policies.

A second aspect concerns the values placed in and derived from the leadership and how these are reflected in the principles of the Board and the executive suite. Leadership competence comes to the fore here so that the vision and decisions reflect inclusiveness of the executive suite, itself responsible for self-perpetuating the monoculture. This social process limits the nature and quantity of information provided, thereby sidelining the diversity of viewpoints of those individuals and groups who are not part of the monoculture that shapes the institutions and the institutional networks within every national context. This form of cultural control is not only in scope but also has a hold over subsequent generations that follow through within the same institutions.

The third aspect is the leader and how they inhabit the role which becomes the substance of a particular leadership or at least, in the case where the personal profile does not resonate with followers, it masks it. Leaders serve to promote and reinforce their values which align to those of the institution as the pinnacle governing standards regardless of how inclusive they are of followers' and other stakeholders' interests.

Fourth, leadership often conceals the process that enhances the leader and the institution. Since this process is largely invisible, occurring behind the scenes, it is not acknowledged nor in some cases, managed. Fifth, the constraints on leadership include the industry/professional arenas, regulations and policies as well as the workforce.

Most importantly, no analysis of leadership is complete unless it is seen within a wider, determining context of a global market and geo-political economy. Whatever else leadership may be, it is deeply embedded in its monoculture.

Although leadership emerges in many guises at various times and varies over time, its underlying expectations are impervious. For example, it is anticipated that leadership will find a pathway forward for institutions, shape a trajectory for followers, and that problems will be sorted and benefits gained. If none of this occurs, the leader will be blamed and ousted.

2.3 The Vision: A Promise for a Brighter Future

The formation of vision is initiated as a general rule by incoming and current leaders, signaling a way forward for the institution if running smoothly or if not, out of a predicament (Shipman, Byrne, & Mumford, 2010). Sometimes a crisis is engineered by the leader so as to create a sense of urgency or firm up a resolve amongst the

followership. Often leaders view this tactic as a way to strengthen their leadership. However, for a vision to be effective it needs to be compelling and to appeal to both the values and the sentiments of followers so as to achieve this outcome.

There was a time, post the 1980s due to the economic circumstances of the time, where leadership generally was more hardnosed and management boards and CEOs moved away from focusing on vision as they saw it as serving little purpose (Mumford, Antes, Caughron, & Friedrich, 2008; Mumford &Van Doorn, 2001). However in the last decade, leaders have reverted to envisioning and supplemented this process with garnering intelligence and evidence for transformation to ensure a strong pathway to the future for their institutions (van der Pas, de Vries, & van der Brug, 2011).

Leadership is "discursively constructed in historically specific social contexts; [that] are complex and plural; and…..shift over time" (Fraser, 1992, p. 178). The leader shows the way; develops a vision and creates a narrative which at times takes on legendary and even, romantic overtones, like Horace's poetry referred to in Chap. 1. Vision is about method and manner: how to express an idea in a given situation and shape its expression to suit different temporal contexts, in particular using "text" and "cultural artifacts" meaningfully to align to the institutional goals. Followers unconsciously associate themselves with these stories and either agreement or submission ensues. It is through such stories, articulated through various channels and events that leaders promote their leadership (based on Davie & Harre, 1990).

The formal position taken by a leader reveals to the incumbent numerous facets of potential influence, which they utilise according to the fluidity of the situation and the extent of a transformation required.

> A [leader] position incorporates both a conceptual repertoire and a location for persons within the structure of rights for those that use that repertoire. Once having taken up a particular position as one's own, a person inevitably sees the world from the vantage point of that position and in terms of the particular images, metaphors, storylines and concepts which are made relevant within the particular discursive practice in which they are positioned. At least a possibility of notional choice is inevitably involved because there are many and contradictory discursive practices that each person could engage in (Davies & Harre, 1990, p. 46).

To illustrate this conundrum further, with every new leader, a fresh claim is made about their potential impact whether this is a CEO, a leader of a country, a political party, a church. Sometimes these accounts are followed by a report or an analysis, sometime later, to reveal that the leader has succeeded in meeting expectations of the office. In so doing, often what is represented to an audience are the images of idealised leaders caricatured against their failures. People enjoy failure as much as success, providing they are not its author.

Standards for identifying high-impact leadership and leaders change as institutional history is written and rewritten of what worked and did not and why. In each production of new leadership (shortened by media cycles and catastrophic actions outrunning the real events at times), particular leaders are held up as the ideal (based on Allio, 2009, p. 6). This process is far from straightforward or consistent.

Leadership is about people; human beings who not only have to deal with the complexity and uncertainty in their situations and organisations but also have personal investment in the outcomes. Increasingly leaders face the risk or the fear of not being able to perform to meet wide and diverse expectations nor to cope with the demands placed on them brought about by instant global interconnectivity, not only in terms of stretching their performance often beyond the limits of their capability but also, and more importantly, in terms of attempting to meet successfully the often unrealistic expectations of their boards, the challenges of the marketplace and the segmented communities in which they lead. Fear of failure and potential public demise produces in people a negative field that for some can be paralysing. Leaders are not immune from this. It is here that the executive coach finds a lever, discussed below.

2.4 Leadership Origins

Leader, like many words, has evolved in meaning over time. Initially 'leader' was linked to the offspring of a mythological god with all the overtones of a super-being or what is referred today as an über-being. To demonstrate this point, a CEO of a very large institution recently made an off the cuff comment to me in an unguarded moment: "I am, after all, only human".

Many leaders are seen in this way at least initially. US presidents are good examples to draw upon. However in earlier times, a leader was associated with the proponents of various religious philosophies or royalty for example, Jesus Christ was considered a leader as were those who attained distinction in battle, Alexander the great, Napoleon Bonaparte, and Admiral Lord Nelson spring to mind. Today, leaders are more often linked to someone of great merit in politics.

While celebrity leader as a notion emerged in the late twentieth century, luminaries have always been extolled. The main difference today is that with 24/7 communications, the propensity for manufacturing celebrity leaders is greater. Most employees do not consider their CEO as a hero since they are usually aware of their weaknesses or presume them. Yet the stories of famous leaders produce something akin to either hero worship or deference.

Institutions in western culture, as in most others, are quick to foment the dominant image of the leader. Conjuring up images of celebrated leaders – almost entirely men – it is one of someone who assumes almost sole responsibility for particular feats, advancements or innovations within their respective institution. However, leadership often belies the complex social processes involving numerous people working somewhat interrelated to produce these outcomes for the leader. The very invocation of leadership suggests a hierarchy of social organisation that is led by them. This social hierarchy stands for the main referent against which most leaders are evaluated, at least in a western business culture the thinking of which dominates most economies today.

By the twenty-first century, there is a psychological rift between the expectations of the leader and those they serve, especially when leaders exhibit predominantly political interest not only for the institution they lead but also for their own survival. Leaders may have lost the freedom to "rescue" the institution in the way they see fit and frequently become prisoners of their circumstances including their Board or the State. There is often a tension between what the leader is, what they know is expected of them, and what is assigned to them by the Board, the shareholders and the constituents.

Consequently, it is understandable there is at the one and same time, a strong felt-need of a leader and a lament of a lack of leadership. Leaders hold out the promise of bringing something new to the situation whether this is an institution or an event; or to recover the situation from a less than successful past performance. Further, leaders are supposed to 'enlighten' followers calling on their own inner and external resources to transform their situation to a new future and provide salvation and hope. The Climate Change debate in most countries today is an example of this.

Despite its emphasis on über qualities or John Bunyan's (1964) concept of *Everyman*,[1] leadership has yielded to meritocracy and careerism. In most western economies, institutions function on the basis of merit: positions are advertised and filled on this foundation (Son Hing, Bobocel, & Zanna, 2002). Merit is at the core of career progression or at least, it is espoused to be so. However merit-based decision making is a vexed process. The ambiguity and politicisation of leadership means that ways of thinking about its value to the institution, especially a particular leader's significance is far too influenced by social and political attitudes of followers, supporters and non-supporters. It makes it difficult to think of leadership as important in itself.

Questions of what is leadership and who is a high-impact or moral leader are almost as unpredictable and enigmatic as assessing a great work of art, a musical composition or a good idea, with opinions varying depending on one's perspective and position. For example, an expert opinion on art will frequently differ from how the general public evaluates art works, as borne out by the introduction of the 'popular choice' awards in most fields today whether it be art, literature or sport. Rarely are the award and the popular choice prizes bestowed on the same recipient. The same is true of leadership.

As stated above, the type of leadership society expects and praises is reflected within the social and cultural context and determines what followers and constituents will accept or not. The social and personal profiles of leaders and the political significance of their leadership influence assessment about what constitutes great leadership, and this is at the expense of the unequal representation of women and others from minority backgrounds. Witness the rise and fall of Silvio Berlusconi, dubbed Il Cavaliere (the Knight with all the implications of a quest which culminated in his term being the longest of any post 1940s' prime minister of Italy). Despite his three terms

[1] *Pilgrim's Progress* an allegorical play about the life of Everyman, who represents all mankind, in the fight for good over evil.

as Prime Minister, Berlusconi's impact was undone by private actions as this became the prime focus, eventually invalidating his leadership coupled with his government being slow to implement austerity measures in response to the market downturn. The media is central in influencing the public about how leadership is perceived, including the standards that individual leaders need to uphold in their private lives.

The politicisation of the media is reflected in leadership. Leaders need to deal with complex ideas and thorny issues and so this needs to be translated into language that the media thinks the public will understand. The media shape people's expectations of leaders, especially if they are a politician or in eminent office. The trust placed in the institutions that leaders represent is an awareness of the processes of appointment and accountability of the incumbents, especially when things go wrong. Facts are shaped by the media and journalists and commentators are directed as to what is suppressed or not by their own leaders. More significantly, any hint of wrong doing is likely to be spear-headed. For this reason, the community is quick to celebrate and dishonour leaders depending on their track record, both publicly and privately. When leaders do not conform to the community's or more precisely, the media's expectations of them, they bring their office or institution into disrepute. And so it is with their leadership. Think of the US Presidency and how it became despoiled through Bill Clinton's sexual scandals or Nixon's lies. Or take another example of the Catholic Church and how it became desecrated and even ridiculed over the way the public perceived its poor handling of child abuse and paedophilia. These institutions become sullied along with the incumbents' reputations. In some cases, the leaders' (e.g. captains of industry) actions were criminal and they have been goaled and ostracised until they serve their time and are then free to redeem their celebrity status and even capitalise on it. For example Martha Stewart, an entrepreneur who was incarcerated for lying in the United States has since been able to recover her reputation evidenced by her subsequent business and media success.

Accordingly, the value of the impact of leadership by the 'experts' is different to those who experience specific types of leadership directly. Often a leader is described as effective, distant or ethical for example by those who do not know them and as warm by those that do; sometimes the two views coincide. Just as great hope is held out for leadership; disappointment is likely to follow the experience of a leadership failure. While leaders are still applauded for "their courage to make difficult decisions in challenging times", this approbation will be at the expense of society's admiration for them. In these types of situation, leaders are perceived as an anti-hero both within and outside the institution and shared in a twitter-instant.

2.5 The Study of Leadership

Leadership suffers from what Fricker (2007) calls 'epistemic injustice', that is how credibility is bestowed on certain ideas and notions, while simultaneously rejecting, intentionally or otherwise, others — even 'knowable' facts.

This selective denial is often at the forefront of managerialism, where certain principles are reified such that they are no longer viewed as unchallengeable. One way of addressing this is to see leadership as importantly involving an active construction and exchange of meaning between the leader and followers which is dependent upon the prevailing circumstances and moreover, is culturally and situationally mediated by all. For leaders to act and provide meaning to others requires them to use their intellectual and emotional capabilities, to bring their subjective experiences to bear on the present circumstances, and for them to make analogous comparisons.

Nevertheless, the study of leadership has produced a large body of literature emanating from various disciplines of theoretical knowledge and research. One could ask: what is the purpose of all this intellectual energy invested by researchers and writers into leadership theory over the past century. There are several features common to most perspectives on leadership. Before discussing this further, the question of "why is leadership important?" needs to be asked.

Even a brief moment of reflection leads to an observation about the significance of leadership and followership in every aspect of our lives regardless of context. A reliance on leadership has always been from the early ages, whether it be through hunting and gathering, navigating oceans, going into battle, pioneering in the Antarctic or climbing Mount Everest, discovering scientific breakthroughs or steering institutions through the profound changes in the social and economic order and physical structures of the time. The task of leading continues to be testing and equally precarious today as it has been throughout history. And the world continues to change rapidly. Think of social networking, the use of stem cells research, nano science, the rise of China and obesity as mere samples of evidence of this. Any comparison of leadership with previous times is limited given the social and cultural mediation of meaning and the nature of change that sustained specific leaderships. However an historical understanding of the contingencies of a given leadership is important. Today's challenges are no less difficult than in the past. A quick survey of some of these more recent challenges shows, for example: the transformation of geopolitics, balancing western-centric philosophies against others as well as developing strategies to meet market demands and economies. Throughout these challenges, leaders are seeking to build their corporations, handle increasing debt more efficiently, engage in industry restructuring, all the while meeting the expectations for strong leadership.

However there are several possible answers to the why leadership is an important question, which will be explored throughout this chapter by examining selected experiences of established leaders, who were invited as part of writing this book to reflect on their own leadership journey or at least one aspect of it whether this was as a leader or as a follower. Further they were invited to contribute a personal insight through a letter to either past or present a leader or a follower that could be drawn to demonstrate a lesson in leadership and followership.

As indicated in the introduction, perhaps the most straightforward answer to "why leadership is important" is that leaders matter, either as an exemplar or a 'hero' to look to in tough times; and for ensuring governance and authority in their

institutions. Increasingly today leaders and followers slide into and out of these roles as management hierarchies flatten and as organisations need to respond to market demands (based on Stech, 2008 and background reading Howell & Méndez, 2008).

Leaders face challenges, aspire to transformation and through this maze, further problems emerge that they need to overcome. The call for greater accountability and transparency of leadership, if anything, has heightened the need for leadership and demonstrated its importance. Leaders are expected to be increasingly responsive to these changes as well as to those they serve. By making a series of prudent decisions in the eyes of the followers, each leader successively builds from their predecessor. This process can lead to a real and durable change which lays the foundation for the successor to evaluate.

The focus of leadership is primarily institutionally based, that is, businesses and organisations that design and deliver services and products as well as address followers, customers and community needs. The application here includes companies, non-profit organisations, government departments and enterprises. Leadership can be the result of individual or collective actions. Leaders are effective when they address the interests or needs of a followership and persuade or reassure them to ensue.

In the Middle Ages, industry or guilds, as they were called then, were formed around craft skills and these ensured skill development as well as the process of transferring skills from one generation of workers to the next, which is similar to professional and trade associations today. Past leaders of guilds like the captains of industries today play a significant role in influencing the social, political and cultural norms of industry. However, how much time they are able to spend in developing the next generation of representative leaders is open to question. This is an important consideration for the development of future leaders and how leadership will evolve over the next decades ahead.

Investigating leadership gives us a privileged position to discover and reflect on the institutional life in which leadership is played out, who benefits and who does not. Leadership is characterised by influence, drawing for itself from a range of sources both legitimate and personal and learning how to deal with the pressure to meet expectations and achieve outcomes. There is a renewed focus on accountability which emphasises the need for results. Increasingly accountability is becoming central to the leaders' platforms running for public office.

2.6 The Theoretical Heredity of Leadership

There are many and varied assumptions about how knowledge of the world around us is acquired, how people relate to it and what is counted as real and false. Leadership varies according to who is defining it and from what perspective. Leadership is not a discipline of knowledge as much as it is defined by the theoretical and pragmatic perspectives, outlined below in Table 2.1.

Table 2.1 Theoretical and pragmatic perspectives of leadership

Theoretical perspective	Pragmatic perspective
Reason for leadership	Approach of leadership
Leadership disposition	Choices
Leadership motivation	Incentives
Culture and mores of leadership	What is accepted and what won't be
Harmony	Conflict: What will work and what won't
Leadership policy	Business and management practices

The categories and processes of leadership are social constructs and draw from a range of social theory in three main traditions: 2.6.1 Classical Philosophy, 2.6.2 Positivist Thinking, 2.6.3 what is labelled as the Chicago School, and 2.6.4 Transformational Leadership.[2]

2.6.1 Classical Philosophical Tradition

Leaders are considered as self-directed and the assumptions sustaining the classical tradition include:

- people have free will to act as they choose;
- in choosing one course of action over another, people weigh up the pros and cons and personal consequences; and
- behaviour is governed by socially accepted laws, rules and standards and if people breach them they should experience the consequences.

These assumptions are typified in historical writings (e.g. Plutarch), in literature (e.g. Shakespeare), art (e.g. Egyptian Revival) as well as through film (e.g. Hollywood) (Riad, 2011).

2.6.2 Positivist Thinking

The positivists abandoned the Classical philosophy perspective, basing leadership on genetic or personality structures whereby leaders are predestined by intrinsic individual factors to position themselves if the circumstances are right. Personality traits are a collection of characteristics that shape people's cognitions and behaviours in certain ways and remain relatively stable over time. Personality can be inferred on leaders based on observed behaviours and behavioural trends exhibited

[2] Readers are encouraged to use the readings to explore this more deeply as what is presented in Sect. 2.6 is a brief survey only.

by the incumbent. According to the Positivists, mind, self and social relations can be operationalised and measured empirically through for example, personality scales and other standardised instruments as well as experiments and confirmed. These inventories are designed to assess personal traits that purportedly predict leadership performance and behaviour.

Taking a step back, leadership has been studied by researchers since the 1950s following on from the trait theorists in the 1940s (e.g. Stogdill, 1948). They focused on the innate characteristics of the leader whereas the behaviourists observed and described the behaviours of specific leaders: for example, Fleishman (1953, 1973) referred to 'consideration' (i.e. relationships with followers) and initiating behaviours (i.e. instructions for getting the work done). The dichotomy between a focus on relationships versus task has been replicated throughout the late twentieth century (see Blake & Mouton, 1981). The outcome of this research is that high-impact leaders exhibit a balance of such behaviours in the workplace depending on contingent factors such as the cohesiveness of the followers, existence of clear goals and policies and the like, which impact followership. However this is a crude one-dimensional approach to leadership and needs to take into account other factors such as whether the context is global, local or both, the nature of the institution. Current research shows that the traits that work well across diverse situations are being genuine and understanding of others*;* task precision and being good natured (Cottrell, Neuberg, & Li, 2007).

The idea that particular leadership styles are appropriate in different situations is the basis of the situational explanation of leadership (Higgs, 2003; Ryan & Haslam, 2007). The Fiedler Model (Fiedler, Chemers, & Mahar, 1994) can be seen as an evolutionary link in leadership theory between trait, style and contingency theories. Fiedler concluded that changing leadership style was not an effective way to lead and that leaders should instead understand the situation and do what they can to modify it. What we can conclude from this is that leaders must be aware of situations and use them as the primary determinant in their decision making. However, the experiences and abilities that leaders possess are often the reason why they have been recruited and selected for a particular role at a particular time for a particular situation. Those that choose leaders for a situation expect them to use capability and experience to transform the situation in some way.

Leaders' performance and behaviour is modified by the context, what works well in one situation may not in the next as it is contingent on what people observe, how they interpret it and choose to respond. Moreover on a macro-level, people's behaviour is modified by the situation and other contextual factors such as type of industry in which they work; the nature of the business; the state of the economy, the political regime and so on. People face the consequences drawn from their experience and this in turn shapes their future behaviour.

The mainstay of this tradition is that people's behaviour is determined biologically, psychologically as well as socially. Life cycle and experience, personal chemistry and attributes, both physical and otherwise, influence how people behave, relate and respond to each other. Some of this is learnt and some of it is innate. On the question of whether leadership is innate or learned, it is important to

note again that such theories are largely acontextual and represent generalisations about leaders. As a result, trait theories have become somewhat redundant by transactional theory of the 1970s, despite the resurgence of psychological testing for employment and other purposes.

Another relevant point to note here is that Positivism is rooted in the Scientific Method (Taylor, 1947). Frederick Taylor formulated how people worked into procedures and processes with rules; all of which could be replicated. This developed into a system whereby management was about codifying these procedures and processes, still in evidence today through total quality management (Boje & Winsor, 1993), business process engineering (Conti & Warner, 1994) and the like. Leaders today often rely on this approach as it simplifies the work and they can rely on a command and control approach, hence the charge of being too technical or managerial. Managerialism as it pertains to leadership can be conceived in two forms, that is, a specific capability and techniques required in administration based on standards and measurable outcomes. It, by definition, is "an ideology, accepted to varying degrees by all of us but held most closely by members of the managerial class that places faith in the ability of managers to provide for the needs of society by application of specialised skills and knowledge. The ideology rests on the value of efficiency which provides guidance to managers in the application of their expertise toward the achievement of organisationally defined goals." (Edwards, 1998, pp. 560–561). The "in search of excellence" movement which swept through corporate life in the 1980s made this plain. Moreover managerialist expectations of leaders are at the highest in times of turbulence e.g. when countries are at war, when markets crash and economies need rapid and effective recovery, or when the community no longer supports its leadership, national or local. Often these events and trends occur in clusters, emerging simultaneously.

Despite managerialist expectations, it is more often than not that the romantic ideal that people aspire to or are motivated by about how they would like their leaders and leadership to meet their needs.

> …..what it is that is difficult to say about leadership is ….. that it is almost impossible to articulate because it is predicated upon a desired eroticised relationship between the leader and follower. This relationship, this erotics, is homoerotic [but not exclusively so] and it is this, we suggest, that is the unsaid, or the unsayable, which prevents coherent definitions of leadership (Learmonth, Ford, Lee, & Harding, 2011, p. 929).

However, managerialism comes to the fore when people see through or feel let down by the idealised hopes of their leaders. Often this has more to do with followers than it does with leaders but nevertheless, they focus on their capability and skill set or its lack thereof. Followers "do not obey …by virtue of tradition or statute, but because they believe in" (Weber, 1948, p. 79) the leader. This can be a contradiction of terms. However, it is further testimony to what is at stake when understanding leadership: the personal and biographical and followers' expectations.

While elements of this are still relevant in organisations today, with institutions and processes becoming increasing global and, virtual with staff having to respond to issues and problem resolution on-the-spot, a command and control culture, even in the military, is no longer the central tenet of leading. Moreover managerialism

ignores the diverse sub-cultures that people work and live in and the need for accommodating diverse interests and agenda as never before is; a point that will be discussed further below.

2.6.3 Chicago School: Symbolism

Leadership based on this school of thought, dominated by Merton (1969) who unlike the Positivists, claimed that influence over others is derived from the transactions that occur between leaders and followers and is contingent upon the situation in which these are performed, the size of the group and whether it is mainstream or peripheral. These contingencies help to distinguish the notion of influence based on transactions drawn from positional influence or authority and those that are not. Leadership based on authority essentially relies on followership and for both, this occurs through a person's acceptance of formal processes learnt in school, within the family as well as occupational and professional influences. Through this, the behaviour and performance of both leaders and followers are molded and moderated by order and instability, values and norms. However, there is always a combination of authority and transactional influence present.

Understanding how leadership relies on the behaviour of groups, small and large, mainstream and peripheral, in and out groups, is critical too. Conversely, alienation and marginalisation are important in thinking about leadership and frequently, are the biggest challenges for leaders to deal with so. Germaine to leadership is the notion of control focusing on the processes that bolster or deplete control. Control comes in many forms, for example through attachment as that experienced through family ties and friendship; formal attachments through professional and trade associations or through the formation of moral beliefs such as those experienced through being a member of a religious, professional or ideological-driven entity.

In addition to behaviour, performance, influence and other more formal modes of control are the symbols that leaders draw on both through their interactions with and membership of boards, the media, governments and networks. How we label people, using position titles and the like is as significant in socially constructing the leadership reality as is the followership as one fuels the other.

2.6.4 Transformational Leadership

Transformational leadership theory was proposed as a set of characteristics that were most appropriate when an institution was going through, or needed to, change (Bass, 1985). Palmer, Walls, Zena, and Stough (2001), concluded that effective leaders were those who displayed a transformational rather than a transactional, task-focused leadership style. Most leaders want to transform or change their world within their realm of influence. However, this, of course, is largely a political venture and

political issues are by no means irrelevant to how they feel about themselves. This is where coaching also has an important role to play. However most theories on transformational leadership avoid or ignore the political dynamics and respective interests of leaders, sub-leaders, followers and coaches.

Even though positivist and constructivist theorists hold different ontological and epistemological understandings about how we acquire knowledge, how we understand human nature, how reality is constructed or given; how do leaders influence others; all share a common concern with situational and organisational structures and how this impacts or shapes leadership. Whereas trait theories paid attention to personality and relationship typologies and the "transactionalists" on what leaders do and say or zeroed in more narrowly on a single institution and its contingencies to ascertain what constituted leadership, the "transformationists" of the 1990s focused more on what leaders were doing, planning, mobilising and creating. All were conceived as rationalised relationships of exchange (profitable[3] and non-profitable in the broadest meaning) between leaders and followers. Even to the point of defining the leaders' preferences and systematising them such that options were constrained.

2.7 Insights Arising from Leadership Theories

2.7.1 Leadership as an Instrument of Change

The focus of leadership in theory and practice from the 1990s has largely been about how leaders' actions guide improvement or constructive change in the organisations or groups that they represent. More importantly, the way leaders communicate the need for change in a manner that people can make sense of and experience its impact and meaningful outcomes so that their engagement heightens and indifference or even worse, their resistance does not set in.

How this is achieved is complex, given that in the leader and follower relationship there is an inherent contradiction. On the one hand, leaders are accountable for outcomes however defined, just as they wish to have the freedom, at times unfettered, to achieve this; so too do their followers. This drive for autonomy fulfils the need that most people have for self-efficacy, a person's belief that they have the capacity (expertise and wherewithal) not only to meet the demands of their work but also to exceed them. Moreover, people with high self-efficacy are likely to perceive setbacks including critical feedback as being positive rather than negative (Bandura, 2012). What is more, when people feel competent and confident to make decisions and act accordingly (i.e. self-efficacious) they are more likely to be accountable and

[3] If I use an alternative word for profitable such as beneficial or rewarding, then I cannot use non-rewarding since even in situations where there is no money-making, there is benefit which may not be immediately apparent.

have a heightened sense of autonomy. Therefore, accountability, (that is, feeling responsible, answerable and even liable) together with autonomy are not antithetical rather they are mutually inclusive.

The experience of autonomy for both leaders and followers occurs in various ways. One is through the latitude to make choices at work within one's own professional or work domain – not so much what is to be achieved but how to achieve it. For example, 'having a say about how things are done' and being consulted about prospective changes if not directly participating in the decision making. Another way of realising this relationship between autonomy and accountability is through bestowing increased responsibility or obligations for carrying out projects and duties within the group or institution and ensuring that the governance through the institutional delegations of authority underwrites this. For example, 'the buck stops here' best sums up this type of autonomy signalling that a person is willing to take the ultimate responsibility for their decisions, rather than passing it on.

A further way for achieving this important connection is through people, especially followers, closely identifying with the institutional, workplace or group values and assumptions underlying decisions and actions. "A shared definition of the situation comes to prevail. This includes agreement concerning perceptual relevancies and irrelevancies, and a 'working consensus' involving a degree of mutual consideration, sympathy, and a muting of opinion differences. Often a group atmosphere develops – what Bateson calls ethos. At the same time a heightened sense of moral responsibility for one's acts also seems to develop. A 'we-rationale' develops, being a sense of a single thing that we the participants are avowedly doing together at the same time." (Goffman, 1963, pp. 96–98)

This idea dates back to early notions of democracy. For example:-

> Here each individual is interested not only in [their] own affairs but in the affairs of the State as well: even those who are mostly occupied with their own business are extremely well-informed on general politics- this is a peculiarity of ours: we do not say that a [person] who takes no interest in politics is a [person] who minds [their] own business; we say that [they] have no business here at all. (Thucydides, 1954, pp. 118–119)

In regard to this, people have a sense of 'pulling together more or less in the one direction'. What Vaill (1982, p. 27) called 'jelled' that is a normative fit between what people individually and collectively feel comfortable with in the face of the demands of the institution's mission. (Of course, the proviso here is that people have to know what the mission is and what it means. This sounds trite. However in today's complex organisations, many staff are indeed unaware of the mission or it is left to them to interpret it or if known, disagree with it.) An example of this occurs often at the point of hiring a new staff member. Both the employer and the candidate will be trying to find a good 'fit' between themselves and the hiring organisation. They each have expectations about what they are looking for in their prospective institution and what it can offer them to meet this need of "fitting" in. It is as much about how they can identify with the institutional mission and values and reconcile these with their own. Similarly, the members of selection committees are also looking for the 'fit' between the individual's needs and their experience with that of their organisation's or group's.

Given that followers, in any one institution or group, are from an increasingly diverse background, the reliance on any specific set of values or beliefs is less likely. Leaders are often puzzled by what seemed like a perfectly sensible idea to modify direction or introduce a change only to be met with resistance from their followers. It is important to note that this resistance is not emanating from people's psychological makeup, by and large, rather through whether or not they accept the so called "given corporate culture" of the institution. People are essentially conservative and conformist and so it is difficult for them to redirect their efforts if the direction of the institution or group changes especially without notice, reason, or consultation. They need time to ponder and understand the change, have the opportunity to question it, especially if they feel that the current direction and approach has been successful so far. In the latter case, often the followership for various reasons does not appreciate the competitive positioning of the institution, the external forces driving the change nor the information that their current approach is just not working or profitable. When followers are given this information finally they often feel annoyed and disappointed that they were not alerted to this until 'the moment of truth' when the institution is confronting a crisis. And so even if they understand it at this point, they feel let down, distrust sets in and they become resistant.

Whatever the contingencies of the situation, achieving this complex relationship between autonomy and accountability amongst followers requires strong leadership. It requires the capability and flexibility of the leader to foster it both within the followership sufficiently enough to the point where it is reflected in the climate and culture of the wider institution or group.

While the history of the theoretical development has provided us with wonderful insights into leadership it is incumbent upon leaders to develop their own critical thinking about how to do this. A coach is significant in assisting leaders, who may feel weighed down by the demands of their role, to develop their own leadership logic and stance with an inherent flexibility.

2.7.2 Choice Making

Leadership is often construed as disconnected streams of choice and decision-making leading to outcomes. For example, solutions may be proposed where problems do not exist; choices are made without solving problems; problems may persist without being solved; some problems are solved. Distinguishing an organisational's goals is problematic. There is not an overarching or uncontested understanding of what the institution is and its goals, despite the rhetoric. Choices are made based on the outcome of dissimilar streams of problem points, potential solutions, participants and choice opportunities.

To reflect this in a tangible sense, the institution is a 'garbage can' where these streams emerge (Cohen, March, & Olsen, 1972) and leaders and followers often have to sort through the 'messy situations' they find themselves in. In so doing, conflict often emerges when this process of decision making is frustrated. This conflict is especially

acute at a time of crisis, when organisational processes become more constrained, that is, when there is a major deviation from normal events, or when a lack of control over a situation is far more obvious.[4] At crisis point such as an earth quake, tsunami, bush fire, flood, stock market crash, war, devaluing of the currency, massive decline in sales, or technological accident, the leader's ability for choice making is at the fore. Often such events whether physical or social, are accompanied by "aftershocks" and delayed reactions (Johnson, 2012; Murphy, 2009; Perrow, 1984). One issue that leaders need to address is the consequences of the choices and decisions that are made or endorsed by them. What is rarely visible are the unintended or detrimental reverberations of these. Revisiting the misconduct examples of Clinton, Nixon and the Church, these situations often lead to consequences that were unknowable at a particular decision point although may have been avoided if foreseen.

What is important here is that leaders and followers need to understand that a choice is being made and in turn what the options are, that preceded the decision. Further if one option is chosen over another, what are the projected consequences, both immediate and long-term? And of course, both leaders and followers each act on different rationalities. This distinction supported by Bucy, Formby, Raspanti and Rooney (2008, cited in Gottschalk, 2012) found that the intentions, calculations and ultimate choices are different for leaders and managers compared to their subordinates. The assumption is that leaders may act on a different rationality, and they need to know this and discover the way their followers think and feel.

Again these situations can be better guided by the organisation's culture or the sense of "jelling" that followers may feel with the leadership. These "risky business" events represent everyday life for all people, working in organisations, who act or behave according to a set of beliefs, values and assumptions based on what they see as opportunities, the choices they make at the time and how they rationalise this post hoc, all of which are associated with their socio-economic status – that is, "theory must learn from life" (Willis, 1978, p. 182).

Choice making gives rise to the notion of ethical leadership (see also Chap. 8) when each option is eventually evaluated against accepted standards and critical judgments are made. The expectation for ethical leadership for incumbents of high office today is so strong that this is often the undoing of those cited above, even at times when the misdemeanour is relatively inconsequential. Trust is at the heart of leadership.

2.7.3 Leadership as Trust

To achieve this complex relationship between autonomy and accountability with followers requires trust (Fukuyama, 1995; Seligman, 1997). As indicated, leader and follower relations are built on trust.

[4] Trying as we may to conceive potential crises, we increasingly develop risk mitigation strategies so that we become less shocked and better prepared to either mitigate or handle a crisis. Crises are then moved into the realm of normal.

> Without the general trust that people have in each other, society itself would disintegrate, for very few relationships are based entirely upon what is known with certainty about another person, and very few relationships would endure if trust were not as strong as or stronger than rational proof or personal observation. (Simmel, 1978, p. 179)

A trust relationship is based on a 'way of being' as well as a 'way of doing' which reinforces it. To demonstrate this point, trusting people involves a degree of risk taking because neither the leader nor the follower can ever predict in advance whether trust in one or the other is misplaced or not. People come to trust each other when both parties act in good faith and do not abuse this by violating the other's expectations.

2.7.4 The Monoculture of Leadership and Its Elitism

Despite the contemporary ethnic, cultural and language mix of communities, institutions in which leadership is performed remain mono-cultural; still largely white, male and networked. ".... Those who sit in the seats of the high and the mighty are selected and formed by the means of power, the sources of wealth.... which prevail in our society" (Mills, 1956, p. 361). To attain leadership, to get to the 'top' of any institution or group is, if not to conquer the monoculture, to be accepted by it. Often one particular business leader will introduce and sponsor their protegés into their institutional networks such that leaders can be traced back through their 'generational tree' of the monoculture.

Exclusiveness or elitism is an important concept here as it governs how we think about leadership and ultimately how coaches work with leaders and leadership aspirants to assist them work within the corporate culture that is, the dominant monoculture. The prevailing culture in practice supports and continuously endorses a particular type of leadership from its inception. This process replicates itself through the selection and socialisation of leaders exhibiting similar patterns of behaviour and approaches until its culmination. When leaders replicate the monoculture they experience less opposition to their interests from their peer "cultivars" as they will be accepted onto boards, professional networks and clubs, thereby extending their influence. Although ultimately, these leadership "cultivars" will compete with each other and eventually, become each other's greatest rivals. For example, witness the "clash of titans" and the subsequent falling out amongst formally close networks on boards, in political parties, when this is played out by the media.

What supports these mono-cultural 'elites' is that they control cultures that govern the 'in' and 'out' groups of society largely governed by money and investment; and the views of these elites on what works best is upheld by board members. How many times does the media report about both men and women leaders lamenting the fact that leadership and board membership is not diverse and leaving the question about 'why is this so?' hanging (Rowley, Hossain, & Barry, 2010).

There is an accepted way of doing things reinforcing the specific monoculture. Power disparity in gender relations and social relations is taken-for-granted and relatively fixed; despite having been acknowledged as unequal, if not counterproductive. The monoculture governs a set of relations that infers a natural order and hierarchy of control (like Taylorism, based on Taylor, 1947) which, in turn, implies obedience or loyalty to the leader, and is internalised by leaders and followers alike. Reaching genuine diversity of institutions and boards, not only using quotas to rectify this but also examining and unpicking defending cultural assumptions would mean leading an institution differently once the eventual erosion of the status quo that the monoculture protects, had occurred. New leaders, regardless of background, 'sign up' to this mono-culturalism by becoming assimilated or conveniently bi-cultural.

According to agricultural theory (Lampkin, 1997) from where the term monoculture comes, such culture is more susceptible to pathogenic decline. Similarly when a culture is exclusive as often found in institutions, leadership and power become corrosive over time, turning inward with a greater propensity for unethical behaviour and corruption. There are extreme examples of monoculture in specific industry sectors where the networks of connected individuals are evident. The pathogenic decline comes about when a particular leadership dominates: "*power tends to corrupt, and absolute power corrupts absolutely*" (Dalberg-Action, 1907, p. 504).

2.8 Monoculture, Diversity and Inclusiveness

As institutions become more diverse, there needs to be greater opportunities for inter- and extra- group mixing, interacting and communication. Institutions are important in building a democratic society and they need to be created where members with different responsibilities are included and can participate equally for the purposes of knowledge sharing which can only enrich the endeavours of the institution. These opportunities can be formal (official) and emergent. To experience this, compare an exclusive culture (i.e. one that is "open" by invitation or practice only to selected individuals) to a more diverse one, that is inclusive, which is open to a variety of ideas and influences. Exclusion is the result of a deliberate intention to reduce the number of people who can share in the knowledge of the elite group; and in some instances, this may be inadvertent. An inclusive culture is ultimately more resilient to decline as it can absorb a wider range of issues, strengthening it all the while. A diverse culture therefore does not have to be quarantined from outside influences to protect it. The following are some of the institutional-related questions that can change or limit inclusiveness, and hence greater diversity amongst participants:

- How well is the strategic direction of the institution understood so that members, both inside and outside the institution, can identify with this purpose;
- Does the leadership group take a big picture view in terms of the impact and time horizon of its institution?

- How accessible is relevant Information and data sources for all and is this communicated regularly?
- What is the extent of reciprocal trust, which is critical for building a collaborative culture? High trust and therefore group engagement is often associated with organisational or group size. If the institution is large, work groups are important for personal, face-to-face interaction.
- What is the extent to which the leadership engages with its followers?
- How responsible are all institutional participants for its work and behaviour? If this is high, is it open to self- or peer-review?
- How is it known, whether or not there is a high degree of integrity in the institution? Is there a code of conduct and are most members aware and follow this as well as the ethical principles of the institution? Is there a sense of professionalism throughout the institution? (see Chap. 8 for a further discussion around this); and
- What is the composition of the institution and its workforce profile? How this is balanced? Is the workforce relatively stable or transient?

Inclusive cultures take time to develop and this is not a straightforward process. Many of the variables above need to be addressed as they form the foundation of an inclusive culture. However, they are often seemingly messy and chaotic. The most important thing is to focus on creating space in terms of time and place for a "conversation" so that people can begin to exchange information initially, eventually formulate ideas and through this process overtime they will come to entrust each other. People need and must want to participate as this is a measure of them identifying and wanting to belong to the institution and follow its mission. It demonstrates what they believe in and value for what the 'institution' is doing. If trying to broaden a mono-culture then some of the above factors need to be addressed as well as initiating grass root triggers to encourage greater and more diverse participation through identifying champions within in the workplace. This will invigorate some shift and the leadership needs to use this to stimulate it further so it can be spread institutionally through

- developing a shared vision
- conducting intensive internal and external consultation, with professional facilitation
- communicating continuously to all staff using various media channels and feedback loops
- mentoring and coaching of informal leaders
- ensuring democratic process and structures for participation; and
- reinforcing institutional policies and codes to the above.

Culture is a tool for influence and change in institutions. The more sterile the culture, the less observable are the real forces of change and conversely, the forces of resistance. Through generations of leaders, a set of norms and values develop as well as a guiding purpose, that is, the current leader's strategy and its implementation. For it to survive it needs to be open to opportunity and change. To withstand change requires a diverse range of thinking and responses which is less likely to occur in a mono-cultural context.

Early leadership thinking from 1940s onwards, of which managers of a certain generation experienced and learnt, reinforces assumptions of command and control, now deeply embedded in Western culture. This had led to not only in relative terms but also and less perceptibly, the unequal distribution of power between leaders and followers. Inherent to this is an acceptance that the leader is the one rightly in control and the test of 'good' leadership is a leader's ability to influence and get others to follow. Power is improbable, vague and ultimately fruitless, if it is not expressed as an exchange with each group accountable for their part.

While earlier thinking demonstrated how followers are influenced through an unwitting acceptance of the monoculture and the underpinning psychological and social structures as given (e.g. systems of authority, institutional hierarchy) as defined by the leader-follower relationship. Evidence of such thinking is reflected in relationships between god and disciple, king and subject, pope and flock, master and servant, manager and employee. Through this dimension, leadership theory itself reinforces social cohesion due to its capacity for engulfing leaders and followers into a ritual acceptance of this and in so doing, reinforcing the hierarchical structures demarcating the power of appointed leaders and the relative status of those outside these revered circles (see Durkheim, 1984). This belief is reinforced by positivist[5] theory. Cultural competence[6] goes some way in addressing this monoculturalism and will be discussed in Chap. 6.

It is understandable that resistance to the status quo is profound. Resistance involves an attempt to neutralise the legitimacy of the monoculture to destabilise its power and influence bases. However way the opponents justify it, resistance ensues when allegiance to one leader or a principle conflicts with that of another, especially where there is a difference in standing. In most cases, resisting a leader or the monoculture is passive until a crisis point is reached.

Throughout the twentieth century, theories of leadership assumed a prevailing monoculture. However in disciplines where an emphasis on the scientific method of research is less revered for example, in political economy, such assumptions are challenged. Political economists hold that there is a plurality of coexisting ideas and standpoints although mostly they contend that leaders employ coercion, incentives, and persuasion in varying degrees. The structural, legal and political context in which an institution works is significant to this. Each context has its own challenges, opportunities and constraints that are inimitable, including the opportunities and constraints of its incumbents. No one alone can identify conclusively what an institution "requires" by way of leadership, or in what order or quantity for its optimum development. Some leadership theorists conclude that leadership is about harmonising different viewpoints and seeking common ground whereas other political economists do not. For example, there are many accounts

[5] Positivism theory holds that "causation lies in the external conditions, rather than in the minds of organisational members, and that situational imperatives determine the organisation, rather than that individuals exercise a free choice", in Tsoukas and Knudsen (2003).

[6] Multicultural competence first coined by Paul Pedersen in Pedersen (1988).

of how leaders have cast themselves or been viewed by others as "architects of political change" (Schofield, 2006).

The identity and status of the leader does make an impact. For example, Wood (2007) assessed the comparative impact of the U.S. presidents' economic rhetoric. His analysis demonstrated that presidential speeches shaped a range of everyday issues such as the health of the economy, consumer confidence and choices to purchase or not, business investment, as well as interest rates. This finding was foreshadowed in earlier research by Jones and Olken (2005) who showed that changes in growth rates are associated with changes in the identity of the national leader. Further higher-status individuals were followed or better role models for others more regularly than lower status individuals (Eckel & Wilson, 2007) The political economist view of leadership focuses on how leaders are chosen, selected, removed and held accountable by and to those empowered to make important decisions (Bueno de Mesquita, Smith, Siverson, & Morrow, 2003). To what extent leaders have choice over how to assure agreement or acquiescence from their followers is something most test day in and out throughout their tenure as well as the measures they use to gain this either through coercion, "quasi-voluntary compliance" (Levi, 2006) or role modelling. The leadership literature gives little insight into this.

2.9 Leadership and Cultural Integration

Cultural integration is by definition, "an orientation to understand the cultural differences of each person in a multicultural or cross-cultural context - but strive to create something that is a combination of many cultural perspectives" (Caligiuri, Lepak, & Bonache, 2010, p. 94). The latter day studies of leadership have been more likely to emphasise cultural integration as opposed to cultural competence and how this assists individuals' and groups' capacity to make decisions and mobilise others, despite the constraints they face. In contrast to the earlier works, these theorists assume that structures provide leaders with access to resources which enable them to create strategies for action. The milieu in which this is played out employs culture as a symbolic resource using communication typically, email, social media, YouTube broadcasts and public performances. Such practices are normalised in people's everyday lives. Studies of social and political movements such as climate change, political parties, labour movements, philanthropy, sport and social activities as well as managerial practice illustrate how people are willing to act (i.e. human agency). These studies have tilted people's attention towards the potential for challenging official leader appointments and relationships in all spheres of life; take for example, women challenging the Church hierarchy.

Leadership is often seen in terms of normalising and governing followers' action through its integration with the status quo (monoculture). As mentioned previously what is less in focus are the socio-political issues, with the aim of negating or contesting traditional hierarchies. While it could be assumed that transformative leadership embraces social equity, it may occur more as a matter of

compliance if the monoculture remains untouched. Thus leadership reinforces the institutional system and codes of power of the monoculture and upholds the current divisions between the 'in' and 'out' groups, thereby continuing to exclude particular groups from active participation in power.

To influence the leadership context, a sense of proportionality is required in balancing privilege, diversity and opportunity. This is a very postmodern view whereby the late twentieth century philosophers believed that that there is no absolute fact or fixed meaning about leadership. Leadership is probably best understood for the purposes here as "trans-disciplinary" coupled with "a new principle of relativity, trans-cultural, transnational and encompasses ethics, spirituality and creativity" (Klein, 2004, p. 516).

2.10 Reflections on Leadership Thinking Today

As discussed previously, leadership as an expression developed as many words do by modifying its meaning over time through shifts in both its usage and its deployment in various contexts. This shift in meaning and usage mirrors the transmutation of leadership itself, such that it is a continuously moving goal. Consequently, its evolution as a concept and a process and practice in action is just as complex, nuanced and ambiguous as people's understanding of the human condition. In earlier times, it was assumed that people relied on their leaders and were loyal to them, especially publically. Today, people are appointed and it is often more expedient to say leader than use an alternative word.

Viewing leadership through the prism of language, action and identity is important to see it in all its facets. Leadership as a form of rhetoric provides important insights into how a leader crafts a vision, develops goals and messages to communicate meaning to their followers. Communication through the various media channels at our disposal today: twitter, email, YouTube etc. creates leaders overnight or at least, celebrity-leaders.

2.10.1 Leader as the New Celebrity

As mentioned in Chap. 1, throughout the centuries outstanding leaders were idealised when their influence made sense for the populace. How genuinely loyal this following is, has always been problematical for a leadership. Leaders respond to the expectations of many stakeholders and followership. Complicating this relationship and the need to fulfil often unrealistic expectations is the fact that leaders often take up their positions of influence without being fully prepared or in some cases willing to do so, which can be difficult especially if they are ill-prepared.

2.10.2 The Social Construction of Leadership

Even for those most experienced leaders have not usually performed to the level of leadership required for their new role and so often they are confronted with a high degree of uncertainty and even instability about this, emanating from within the institution itself. Adding to the uncertainty are the broader contextual factors such as the market economy that feeds into this volatility. In taking up their position, new leaders need to respond quickly so as not only to stabilise matters but also to demonstrate that they are in control of their new found situation. On top of this, what new leaders would like to do or what they believe they can do may be risky for those employing them as well as for their followers and for them.

As a result, leaders may feel incapable or vulnerable in confronting the enormity of the leadership task so they develop a persona, a protective layer or a contrived image. The less prepared leaders are for the role, the more they seek self-protection and the gap widens between their public and private personae. The difference between the two personae is not a sham, although the leader or indeed, their followers, may feel this is the case especially if the false persona is too dissimilar to the core person that it shields. A protective shield, of course, is what many leaders used in ancient times for physical battles. Although life is different today, the battles that is, the crusades, the conflicts, the confrontations and even fracas, remain. A convoluted pattern of leadership emerges so much so that the incumbent leaders become 'lost' at times in its intricacies. What they often do not realise is that their confusion is noticeable to others. In an attempt to maintain a functional leadership, they engage in further self-mythologising and some embody the contrived persona and even integrate it within their core self. To some extent, most people represent themselves in this way, moving to and fro between public and private selves. Where there is a strong alignment between the two selves, this is not easily noticed by others and most people function easily between public and private spheres, understanding the different requirements for public presentation. Some people master the process to the point where there is only a rare glimpse of the private person by others in an unguarded or even well staged unveiling of the "real" self. However when there is a greater distinction between the public and private persona, the incumbent will experience a degree of dysfunction and even distress in trying to reconcile the public and private selves. One way that this is done is by reducing any experience of cognitive dissonance (Festinger, 1957) and so it leads to an enduring self- and public-mythology. This myth can spawn a degree of idolisation usually at first and if the wider the gap between the two selves, the public version subsumes the private one including personal values and principles. Chapter 7 on ethical leadership discusses this phenomenon further.

Some leaders at least in the beginning have a stronger sense of the construction and promotion of their public persona and depending on how public their profile is or needs to be, they will even employ public relations experts to help them prepare and manage this development. The preparation of candidates for political leadership is an example of this process. However increasingly today many institutions engage

in this practice, for example, leaders of political parties, religious leaders, corporate leaders and more and more, high profile universities, schools and local government do so too.

Consequently, the push for institutions to be competitive or first in the stakes means that more and more leaders will need to groom themselves for public leadership and exposure through the various communication channels. In this, they will assume a role which needs to be aligned to the institution's vision or redirect it based on their own reputation or personal identification, brand if you like. For some leaders, this will be a familiar experience and part and parcel of their expectations for their role. For others, it will be a new, surprising and even, startling experience. Along with the capability set, (technical and interpersonal) usually required for leadership, leaders will need to enact a public face not only for their institution but also for themselves and the two will need to be aligned, adding another layer of complexity to the leadership equation.

This can be a deeply discomforting feeling for some leaders who undergo a sense of acting out, something that they either are not or that they are submitting to. It becomes dysfunctional when they become overly dependent on a persona that is too distinct from their own core self, resulting in a sense of being out of control. What exacerbates this sense of false self for the leaders is that they cannot derive from the situation a strong sense of authentic selfhood, something that all individuals require for a healthy well being. More particularly, they may begin to feel that they cannot rely on those who assist them in constructing and promoting their leadership. Leaders may fear their dependence on this and on others for supporting it (Winnicott, 1965). Dysfunctional feelings about leadership can occur from the outset or develop over time. Regardless of when it occurs, this dependency can become the defining characteristic of leadership and can draw a leader towards conforming to the requirements that they believe others, their boards, followers and other stakeholders deem to be desirable if for no other reason that their leadership depends on it. Satisfying and pleasing the Board, their constituency or follower brings a feeling of security that they need to maintain if their leadership is to be sustained. Overly satisfying this can exacerbate the sense of discomfort. However believable it is in the beginning, eventually almost no-one is deluded by this collusion and the leader knows this. The need for leadership coaching is apparent.

2.10.3 Mirroring the Leader

A mirroring process by others in the leadership equation is aligned to this process through role modeling. Role modeling occurs when people identify with others that they admire, often leaders with a high public profile, even over-exposed, due to their prolific visibility through multiple and 24 h access to mass media channels including broadcast, (e.g. chat and business channels); Internet and print (e.g. biographies).

Leadership relies on a followership based on an aspirational frame of reference which followers seek; perhaps for them it is a pathway to a different and maybe a more successful future. Aspiration is often based on what Herzberg (1987) termed *extrinsic motivations* or incentives such as money, fame, and image. If followers are dependent on these they will model themselves on the extrinsic attributes of leadership in the hope that they will attain them too. The intrinsic form of aspiration occurs when followers identify with the vision, values and the direction that the leader outlines and integrate it with their own or indeed find a strong connection with it from the outset – a form of "fitting" in. Followers will feel more connected to the leader in this case and be more readily mentored and coached and open to thinking about ideas and methods different to their own.

Similarly, role modelling is a process if formalised, whereby followers are encouraged to believe in and identify with leaders who are similar in thinking to themselves and/or to the type of person or leader that they would like to become. The aspirations of seemingly independent and even geographically dispersed followers come together so closely that it appears as if there is a collective narcissism taking hold to create something outside and beyond their normal life, so that they have something or "an image" to believe in and admire that is, the celebrity leader, which is in turn they see as a reflection of themselves. This movement is not something that is necessarily devised or manufactured, it just happens and takes hold.

Increasingly the notion of leader, especially of those heading up public institutions, is likely to be carefully devised, scripted, orchestrated and promoted. However while the belief in the leader may not be one that is initially or customarily accepted by all; it is quite rapidly absorbed into mainstream thinking due to the interconnected world in which people live today. This process occurs, in no small measure, due to instant media communications now at everyone's disposal such as Twitter. Once it has passed through to the public's consciousness, it transmutes to an article of devotion and ultimately, a publically held conviction, not only by the leaders but also by their constituent followers.

The more frequent exposure of individual celebrity leaders, the greater their cumulative effect on the population or constituent segment of it. Paralleling this growth of 'experts' is a growing groundswell of familiarisation of these leaders which ultimately launches them as cultural icons, for example, Steve Jobs, Warren Buffett, which remain long after their time has passed. Margaret Thatcher is a rare female example of this longevity with a film about her released in 2012. Apart from a strong sense of self, a vision and a directness of thinking, little seems to connect these leaders with each other, as each invests something different in their iconic leadership.

2.10.4 "Celebrity-isation" of Leaders

Our society has moved from iconic leaders, leaders who created unforgettable character, which embodied some attribute that was admired, to celebrities. "Celebrity-isation" integrates belief, aspirations and identification into leadership by followers. A celebrity

leader takes various forms: firstly, the emergent person with some outstanding feature and then goes on to enhance their standing due to achievements which go beyond meeting the expectations about their performance by all, including themselves. Whenever a celebrity leader emerges, it is a surprise, innovative and a break from the past. Mostly however, it is not. This is a point that is developed further in Chap. 6.

Secondly, there is the 'overrated' leader often supported by a team on the side line but is seen as someone on whom everyone depends including the Board, the followers and the shareholders. Despite this, leaders come and go and the institution survives and even prospers. A lot of gratuitous attention is given to the leader when perhaps there should be a greater focus on their followers.

Thirdly there is the leader, celebrity or not, who is narcissistic and through this process is persuaded by others to believe in their invulnerability; often an image that is invalid and cannot possibly succeed. Narcissistic leaders are often deluded and have an unreal or false perception of their standing, achievements or influence, which others recognise and do not disabuse them of. A case of "the emperor's new clothes syndrome" (Andersen, 1989), through which the leader is continuously upheld as the principal person, because everyone is afraid to articulate what is tacit knowledge; or to come to terms with what others know or because they fear the consequences if they do not comply with what is expected of them. Followers can become deceived too and inadvertently collude in this type of leadership. For example, many celebrity leaders become deluded about their prospective performance due to the media hype and the public's belief in their success. Often these statements are carefully crafted in response to the need to live up to the expectations of sponsors, supporters and followers. Fauconnier and Turner (2002, p. 217) called such half-fantasised blends "counter-factuals" and report that leaders resort to counterfactual thinking every time they "pretend, imitate, lie, fantasise, deceive, delude, consider alternatives, simulate, make models, and propose hypotheses". Similarly, Goffman (1959, p. 81) argues that self-delusion results in self-deception which becomes inevitable when two different perspectives are held and intertwined in the leader's modus operandi. The two roles the individual plays compel them to employ double talk, that is, two fundamentally dissimilar responses: deceit and feigning.

Using this classification system of celebrity leader, the coach will encounter all four types and many variant forms in between. However the first two ideal types: the emergent celebrity and the over-valued celebrity leader are easier to identify and perhaps consequently easier to engage with at least initially. However working with them for the benefit of growth for the coachee will be challenging as it will be in the case of the latter two forms of leader: the narcissistic and the deluded. The narcissistic and deluded leaders, given the range of their thinking that is likely to fall outside the realm of what is mostly expected from the actions and thinking of everyday (as opposed to celebrity), leaders will require support and assistance beyond the skills of most executive coaches unless they are also qualified clinical psychologists or similar. In my experience, narcissistic and deluded leaders are not open to the usual logical reflection and reasoning frames used by executive coaches due to their solid conviction that "they are right and everyone else is wrong" or they "just don't see or hear what everyone else is telling them". This blocking of external feedback

by narcissistic and deluded leaders is usually accompanied by the extraordinary content of their convictions and these also do not sit well with most of the followers who may not be able to speak with them or out about this.

Some followers may hold similarly held convictions at least for a while. An obvious example concerns leaders of religious or political sects, pop stars and the like. Depending on how far removed the sect is from the mainstream culture, such leaders are more likely to be delusional. On the other hand, strong convictions of followers about their leaders are not restricted to marginal figures and for a time can be applied to mainstream celebrity leadership due to the public's lack of knowledge about what is going on behind the scenes compared to what the public can see. This is where the ethical stance to leadership and coaching is so critical and is discussed in Chap. 7.

Leaders themselves are not necessarily responsible for this situation as they may be simply living out and up to the reflected expectations of their minders, those close to them, their followers and the public at large. Moreover in certain walks of life, business, government, politics, academia, opposing beliefs are commonplace. For example take political opponents running for national leadership. Each will hold with great confidence, strong beliefs about certain things that they believe are vital for the public and, in so doing are drawing from their unique subjective experiences. Both demonstrate an extreme and unambiguous imperviousness to the other's experiences as well as to each other's persuasive, counter-arguments. For each, the opinions of the other bear no truth and their proposed policies are unworkable. Obviously in the case of both, neither is deluded. Both are expounding views which are highly valued at times, overvalued at other times, or overrated with different segments of the public. However on the face of it some segments of the public taking sides with one or other of those leaders, would argue that one of them is deluded and even perhaps narcissistic. So in everyday life it is difficult for most of us to sort out which celebrity leaders have substance and which do not until their track record and performance is experienced or can be traced back over time. On many occasions, it is expressed that in reference to a specific leader's performance or reputation that history will record their achievements as significant. The only time it is distinguishable is when the celebrity leader is spruiking a new idea or innovation, which lies outside most other's comfort zones. If their public pronouncements are intense this can further arouse suspicion and rejection especially in academic or political arenas.

"Celebrity-isation" is manufactured by both leaders and followers through a number of ideas generated internally and externally, which could be considered delusion-like in the extreme or to a lesser extent, overrated. How the celebrity leader is perceived and is managed depends on the personal presentation and the past experiences of both the leaders in question and their followers. Regardless of people's philosophical perspective, leaders influence society's thinking about issues and events, and their ideas and values are inevitably reproduced in some way. To accept their influence or impact, passively is core to followership. There are few corners of people's lives where they follow others on impulse; parents and teachers are examples and celebrities can be the other. What is the process that underlies their influence or adulation?

One way of looking at this is through the use of symbols employed by leaders. Communicating experiences requires putting them into a suitable language and the telling of the story itself as well as the interpretations of the events by the speaker and listeners. Language brings together the reality of the objective outer world as well as the subjective inner world (Bourdieu, 1991). The audience perceive these leaders as both metaphoric and in some way, relevant to their personal pathway and the professional and personal changes they wish to make along the way. Leaders use discourse and words as symbolisation. For example, the catch-cry phrases by which they become known, the clichés and other verbal devices work by focusing on specific symbolic-discursive elements and in so doing, reinforcing specific norms and stereotypical images of self or others. Leaders appeal to followers and their words become firmly solidified in their role and all that they represent.

The greater the integration of the figure head aspects of leader with their inner self, the more likely it is that the audience will become favourably inclined towards them. Leadership with the common touch or what some have described as the "Queen of Hearts" is a current phenomenon.[7] Accordingly, the followership has an opportunity to integrate their own thoughts and feelings which can then be articulated and communicated and just like media 'opinion polls' can propel the leadership into prominence or cause it to flounder. What the followership think, act and say publically will have a huge impact on the quality of the leadership.

Consequently, leaders use the media to their advantage on the one hand, to boost their popularity and conversely this ploy for publicity often backfires on their image and their private self. This promotional process occurs in leadership contexts, whether these are governments, corporations, universities, boards and so on. Rituals of performance and all its channels (e.g. YouTube) constitute wide influence today especially within diverse or dissenting sub-cultures. To that end, leadership is now scripted, rehearsed, performed and analysed. Symbolically condensed units of meaning to represent key elements of the leader's experience have socially structuring effects to create a sense of community building; the seeding of solidarity, the solidifying of group values and beliefs as well as addressing emotional or moral plights. The individual perception of audience members reinforces socioeconomic relations of power between themselves and those of their leader.

For example many political leaders as well as organisational leaders find their influence ebbing away as other members make their mark. When this occurs, the sub leader can rise to become, for all intents and purposes, the 'real' leader, even if not in name, whose philosophy becomes the guiding force for the current leadership and who sets the agenda. The sub-leader can emerge especially if former rivals fall away or do not exist.

On surveying it all, how leadership plays out in the media often strips it of real meaning and converts it into a rigid, indeed evangelical view. In the process, the awareness that imaginary symbols act as a surrogate in that they stand for something else, often with a gap between aspiration and reality; this is not visible and often overlooked. People are confronted with such an array of opportunities

[7] Popularised by Princess Diana in the UK in the 1990s.

on which to found subjectivity and identity and are overwhelmed to the extent that there is a constant need to reaffirm for themselves, the beliefs and values to which they subscribe or wish to ascribe to and to build a framework for the meaning of their own professional lives.

What this means for everyday leaders is that people are capable of deluding themselves in terms of their past success, their current influence as well as their contributions. Leaders often overrate their impact and take credit for achievements that their followers made. From a followers' perspective, leaders often have a heightened sense of their position and are seen as overlooking poor results.

Delusions become a problem for leaders when they need to adapt their actions and approach to changing circumstances. This problem is more visible with high profile leaders e.g. chief executive officers of renowned institutions, chairs of boards and political figures. Such leaders find it difficult to modify their strategies partly due to the confidence built up with their past success and partly when they begin to receive feedback that suggests change, they either think others are confused or do not understand what they are trying to do. As a consequence, leaders reject the advice and feedback or shift the blame to someone else and soldier on along their current course of action. Leaders, like all of us, can become resistant to change, when all the signs suggest that they need to do so. Their optimism buoys them for a time against the pending failure. These false beliefs in one's own standing and capability can also affect a leader's ethical stance discussed in Chap. 7.

2.11 Misplaced Loyalty

Loyalty is a devotional response, and like celebrity worship or religious fervour, can dissolve almost as quickly as it develops. In leadership terms, loyalty is an interesting question – is it about commitment, fulfilling your duty, supporting relationships, abiding by values or an ideology? Are people bound by the loyalties they forge? Fletcher (1993, p. 171) saw loyalty as "a life in which interaction with others becomes the primary means for solving problems". Others view it as an interpersonal relationship that can lead people to act unfairly in favour of some, while overlooking the rights of others (Ewin, 1993).

Hirschman (1970) claimed that loyalty requires a spoken and unspoken obligation of followers (he referred to employees) to submit to their leaders' interests. Whatever the intent of loyalty, it is focused on the relationship between the leader and the followers and their purpose and motivations which may or may not be aligned with that of the institutions. Loyalty is sustained by gaining privileges, earned or not. It relies on the "boys' networks" and the "girls" being "good girls" often leading to resentment by those in the workplace who do not comply and therefore are labeled 'disloyal'. The disloyal group is viewed as potentially unsafe and every attempt is made to marginalise them. Distrust sets in not to mention the possibility of corruption.

The leadership conditions that support the loyalty phenomenon include a convenient equation between an ambitious leader who relies on personal influence and power and views this as or more important than serving the wider interests of the institution. Adding to this equation are the followership, who also shrewdly perceive the benefits of serving the leader's interests and needs rather than those of the institution. A leader's compelling vision or inspiration is a powerful way of engendering loyalty, which like love is a complex emotional response. For example, followers attribute an inspiring leader with some special quality or power providing them with a deeply felt relationship emotionally, spiritually, intellectually or in some combination of these,[8] even though leaders and followers may never meet face to face. Others who are not equally persuaded see the loyalty of followers as unfounded and become critical and unsympathetic to them. A leadership based on personal loyalty can flounder when the ties to the leader fade and followers become resistant in defense of their previous devotion.

Leaders use followers and the workplace as a context to give voice to their 'intensity' and even realise their fantasies. A large part of this requires followers to uphold and legitimise their values, actions and decisions. Again the divide-and-conquer approach coupled with the consequences for the loyal and disloyal operates here and is used to include and exclude people, opinions and experiences that do not align with their credo. Organisational accoutrements such as branding, the use of logos, uniforms, office accoutrements, self-portraits, media interviews and other forms of leader promotion are used to reflect them and are iconic of their pursuits. It also provides ways in which enduring involvement, providing others display a willingness to go to considerable lengths to follow them and secure their goals.

Little has been done to explore obsessive or fanatical leadership in terms of the motives and actions of that kind of leader. Fanatical leaders make choices that appear, to most, to be illogical, mystifying or incorrect although may act logically in other aspects of their professional and personal life. Fanatical leaders are not identical and vary on commonalities such as obsessiveness, addictions and fervour of beliefs. Most people display intensity, to a greater or lesser extent, in their lives. What contributes to such intensity varies and most people cannot sustain it for long periods, if the failure of "resolutions" is anything to go by. However the conditions for creating fanatical leadership exist where predisposition, objectives and goal-directed actions are brought together, with extreme intensity being a likely outcome (Haynal, Molnar, & de Puymege, 1987).

Fanatical leaders see the cause of all problems as a force of opposition and the only way is for them to counteract with an equal force of 'good' (Daly, 2002). "The fanatic believes himself to be in possession of the truth which confers upon him omniscience, omnipotence, and invulnerability" (Haynal, Molnar, & de Puymège, 1983, p. 36). Many leaders in turn derive narcissistic pleasure from personal loyalty and often their celebrity status or at the very least, high profile, which only serves to reinforce the intensity of their actions.

[8] Similar to the ancient Greek notions of love: agape (unconditional), éros (romantic/sexual), philía (friendship), and storgē (affection) as described in CS. Lewis's *Til We Have Faces*, loyalty is multi-faceted.

Institutional loyalty, in contrast to leader loyalty, is a form of commitment to a co-operative pursuit rather than an individual one. For example, it can be an association or a network which is goes beyond an individual leader such as the medical fraternity, the Catholic Church, the Masons, a criminal gang and so on. It usually involves a leadership circle within and outside the institution, reciprocally sustaining each other. Institutional loyalty pertains to a cause, a philosophy, a code of conduct or principle or a professional code of practice. While it sits beyond both personal and organisational interests, it may contain these if all three components are aligned with the philosophy. Another way of describing institutional loyalty is through professional accountability as its mainstay is founded on a followership being held responsible with their actions being evaluated against approved codes of practice, ascribed to by leaders, followers and clients or customers of the services and products delivered by them.

Influence and decision making is conducted within a sphere of professional accountability and is endorsed legally and morally. Followership is governed by the dignity of the professional and institutional codes that all have endorsed. The leader and follower are as much servants to the espoused cause as each other and in this they form a professional partnership, each with their role to enact.

The implications of loyalty for shaping a cultural context are significant in terms of values and relationships. Cultures rely on a deeply internalised DNA system, which is transmitted from one generation to the next. If professional accountability is embedded both the leaders and followers comply and in so doing, reinforce not only the values of the institution in serving the public interest but also the interpersonal and social context in which they work.

Self-perceptions and actions are a reflection in part first of how people think about themselves as leaders and followers. Second, the context in which leadership and followership occurs is multi-segmented. How leaders think about their leadership is linked to the opinions of others and the assumed expectations of their constituency (team, institution, community or electorate). The same is true for followers. Analysing the feedback (in whatever form) and addressing expectations is rarely straightforward.

Most feedback is not delivered in a situation where the recipient has been prepared to receive it. Consequently most dread and rarely welcome it. The reason for this is that feedback is often delivered insensitively to the recipient's needs and instead of reflecting on it; it is usually rejected out-of-hand and if not, falsely or poorly interpreted. However if people see feedback as a 'normal' part of the interactions and relationships they will be expecting it and more open to listening to it and interpreting it in an appropriate way.

2.12 So the Next Question Is What Makes Up Leadership as We Have Discovered Thus Far?

It is important to state that leadership is a complex interaction between leaders and their followers, direct and indirect. Followers are co-creators of leadership and their continuous investment in it extends beyond the immediate relationship with

leadership incumbents. Followers become part of a social process that is explicit especially when different interests are at stake. Similarly, the leader becomes a cultural or political inscriber whose sway depends on their negotiation with followers. They become encoders, re-encoders or decoders of the logic that underpins their leadership, which becomes self-propagating ensuring that the monoculture thrives.

Dynamic leadership is about recognising the opportunities and limits of leadership including what can be achieved now and what must be executed at the right time. Undoubtedly, leaders play complex roles that shape what and how people feel, see and respond to it. Followers see the leader as someone who attempts to develop a high level of cultural and social understanding of institutional life which either meets their expectations or does not. Others see the leader as someone who attempts to improve what they do. Another version of the leader is someone who conquers frontiers, while a third view is someone who symbolises a higher ideal. These three views are not distinct. The particular frame in which the leader or leadership is envisioned, whether it is of their own or someone else's, dominates how people lead, how people follow and how people coach. It plays a critical role in the reproduction of the social and political status quo.

Many leaders promote social transformation; few achieve it and fewer still engage in institutional reconstruction that changes the status quo and leads to "rocking the boat" often complemented with deep resentment and resistance. A leader is envisioned with a critical and broad view of social structures, capable of discerning how to re-encode or decode boundaries and relationships. Stephen Jobs is an example of this type of leader. Jobs literally crossed both the symbolic and concrete boundaries that divide and order innovation, consumerism as well as the relationship with the consumers not only in relation to Apple products but also in how relationships with consumers have been fundamentally altered through new technological opportunities. Jobs since his death is often described as a genius, an innovator and the focus is on the individual leader rather than the enterprise. Jobs and Apple are synonymous, although he was not always viewed as the leader of choice.

2.12.1 Leading Through Vision

As stated previously vision remains central to an understanding of leadership. Most people think of vision and leadership as synonymous, and both have fascinated and fixated commentators, journalists and academics alike. The rise of the celebrity leader has reinvigorated the importance of vision for leadership in 2012 following its popularity in the 1980s and then its decline in the decade or so that followed. Part of the reason for its reinvigoration is that leaders need to invest more effort into thinking through the future direction of their institutions due to globalisation, a more intense market economy and rapid technological change so as to remain competitive (Conger & Kanungo, 1998).

A leader's vision is simply "a statement about future goals and the requisite actions needed to attain those goals" (Kohles, Bligh, & Carsten, 2012, p. 2) or

"the strategic plan that will help accomplish organisational goals" (Hall, 2011, p. 73). Vision serves the three purposes for both the leaders themselves but more importantly, for followers. It sheds light on future direction for strategy, especially in the light of change, identifying priorities, and sorting out choices for key decisions (based on Fry, Hannah, Noel & Walumbwa, 2011, p. 261). This is vital for strong followership and how others will view the institution and the particular brand of leadership and whether they will "buy" into it (Criswell & Cartwright, 2010, p. 6).

Leaders need to articulate what is important for their leadership. It is not frivolous in intent or statement. A vision is an expression of the circumstances that the leader sees and must demonstrate to followers an authenticity of reflection and insight. A vision needs to be clarified, understood, promoted and sponsored continuously if followers are to embrace it and indeed cohabitate within the leadership equation. At the same time, leaders realise much of what they advocate represents a particular position and line of reasoning which is open for debate. Consultation with followers is the mainstay for this process to occur. Flexibility of thinking will result in leaders and coaches appreciating that the vision and decisions made around strategy are imperfect as the workplace is changeable.

2.12.2 Building Relationships

Few leaders are influential without an extensive followership, often measured today by the number of followers on a Twitter account! Leadership is more than the sum total of successful or failed leaders and more than the sum of any one person's characteristics. Few leaders make it on talent alone as leadership requires the patronage of others, not only supporters and followers but also a sponsor, a mentor or their network, a political party or indeed, a faction if in politics, the Board and so on. The existence of power brokers (or "leader makers"), underlies the history of successful leadership feats and coups in almost every field. These are largely unseen or overlooked in the emergence of leadership. This is not the case in Australia in 2012, where the overthrowing of the former Prime Minister by his then deputy, a woman, remains a firm topic of discussion worldwide, to this day.

Leadership provokes questions about power, success, failure, morality and malevolence as evidenced by the focus of the media on the rise and fall of leaders and the reasons behind both. When a successful or failed leadership is publicised, it is often considered against the leader's aptitudes and flaws. Overemphasis on one or other, narrows insight into leadership; not only does it attribute success or failure to an individual but it also neglects the complexity of human interrelationships and the stakeholders' complicity with it. Deterministic influences outside a leader's control need to be acknowledged, for example, the global economy and unpredictable markets, government regulations that contribute to a leader's incapacity to be omnipotent. Chance and accident (normal or otherwise) need to be understood in this context too and are discussed below.

However as suggested, the idea of a flawed attribute or decision is often blamed when leadership failure ensues whether it is a media report, a court ruling or a Board decision to scapegoat the leader). Scapegoating does not necessarily eliminate predictable or unpalatable blemishes and this is where the coach steps in to salvage the leader's reputation. Scapegoating is defeating; it renders people with a sense of pointlessness and despondency, in this case about the state of national and public institutions and their leadership. Both successful and failed leadership emphasise the private person in a public world and places a focus on human failures rather than the moral, ethical and emotional dimensions on leading as well as the externalities, and the political aspects. It is inevitably alienating.

Most commentators, in academe and the media, concede that the greatest insight into leadership occurs following catastrophic events such as the GFC, accidents and conflict. Despite fresh insights leaders are still characterised as courageous, resilient, assertive, prophetic and physically appealing. They cannot be weak or beset with flaws such as depression, anxiety, uncertainty even though many throughout history have been often successfully and sometimes to their detriment. There are few people who live without flaws becoming self-evident. A few leaders fess up to such when there is nothing to be lost but rarely expose this either beforehand or at the peak of their career as they would not be accepted, promoted or celebrated. In summary, leadership is shaped by the:-

- external environment, institutional framework including regulations, policies and situations of a given enterprise within this;
- diverse personal characteristics, capability and motivations of the leaders, followers, and other stakeholders in the situation;
- diverse interpretations of the leaders, followers, and other stakeholders especially about the 'way' and purposes of the enterprise and how action them;
- working and networking relationships amongst the leaders, followers, and other stakeholders; and
- history of the achievements, crises and collapses of the enterprise (Based on Kilburg & Donohue, 2011)

2.12.3 Leading Through Surprises

The global reach of business today demonstrates how interdependent the social and economic world is. In spite knowing this, recent history shows that institutions often fail to think both locally and globally. Leadership is recognised within a defined domain based on actions and outcomes. What kind of imagination is required to conceptualise problems of unseen complexity and to lead valiantly and responsibly in the face of the challenges this portends?

Catastrophic events and accidents, such as the GFC, earthquake, and tsunamis are unlikely but do occur with significant aftershocks. While all three occurred in the twenty-first century so far and with recurrence, most leaders have to manage the

shocks and the unexpected during their term. Business and organisational failures result in leader anxiety often because they seem to violate people's need for cause and effect. In hindsight what seemed stable and dependable, a business, a community or a financial market, suddenly is not and the source for a chaotic turn of events is not always apparent. What is clear though is that certainty itself compels people to seek reassurance: they need to understand why and how to avoid or minimise it in the future so as to alleviate the anxiety about the unknown. In so doing people seek to reduce their anxiety (Nietzsche, 1998).

The GFC for example, climate change for another, tries leaders' capacity to imagine the distant and often unobservable strands of inter-connectivity that intertwine all parts of the global economy together and that make social, economic and political concerns indivisible. This means that leaders need a deep awareness stimulated often by direct experience that acknowledges realities beyond people's immediate sphere. Moreover, business and economic change requires our capacity to live morally in the context of uncertainty that a newly expanded sense of community has created.

What is needed, then, is to foster an approach suitable to adjust to the problems created over long periods of time, like a mutation as well as a restored sense of what it means for leadership.

2.12.4 Leading Collectively

More than at any other point in human history, the diversity and connectedness of our world, largely due to the Internet, although not exclusively, is being realised. It is a complex web of interdependency that often seems invisible, intangible, or at least difficult to fathom quantitatively. More than that, the Internet is equalising the relationship between leaders and followers, between suppliers and consumers and turning these notions on their heads. With the Internet, knowledge and information is accessible to all. Leaders will have to learn what people want, study the nature of thought and human desire, and be expert listeners.

Building a culture of cooperation is essential for organisational vitality. The influence of formal leaders like the CEO can have a remarkable influence on others. If leaders want to guide change, it is essential that they engage followers who in turn have their own authority to do so (Patterson, Grenny, Maxfield, McMillan, & Switzler, 2008, p. 145). Each institution has a given culture which constrains leadership in terms of its own stated and unstated expectations. Over time, leaders and followers alike develop a set of unquestioned assumptions that operate silently in the background to sustain the modus operandi about the workings of the institution. These assumptions affect communication patterns, role expectations, exchange and reciprocity, and alliances and relationships. All of these are internalised which means often that they endure the most insistent or novel attempts at change.

Leadership requires, perhaps more than ever before, due to global interconnectivity, that people work collectively, morally and ethically together. Despite a

leader's aspiration for success, they are dependent on others at times without fully acknowledging this. The extent of their interdependence with followers is apparent when they encounter resistance to their leadership in some way, for example, a refusal to accept a change program. Part of the issue is the failure to recognise their interdependency with followers and consequently also the failure to consult with them and if they do, their failure to accept their feedback or assessment.

Working with followers goes beyond requesting feedback or participation as this borders on reactive at best and passive at worst. It requires active dialogue between the leader and followers with both parties actively engaged in the debate especially about new directions, proposed changes or dealing with an unexpected turn of events. Critical engagement requires self-management, commitment, competence (master skills) and focus, and courage (credibility and honesty). Follower development is a leader's utmost responsibility. Willingness to move beyond comfort zones is fully expected of tomorrow's leader. Emerging security threats demand that we do so (Kelley, 1996).

Understanding what followers expect from leaders is critical. If you think about your local politician, your general medical practitioner or your boss, you want each of them to demonstrate competence and be experienced; you want them to act authentically and be committed to their role; you want them to be able to communicate and effect change as required; and you want them to work well with their colleagues and instill teamwork and be approachable.

2.12.5 Leadership and Learning

When leaders find the institution that they have been leading is not travelling well, a realisation gradually occurs. The danger of ad hoc learning in the absence of rigorous action-reflection leads to decidedly idiosyncratic outcomes. Intentional development, periodic self-assessment, and regular reflection with peers on challenging situations strengthen and focus what one learns on the job. Learning without any translation into new modes of thought, action, and interaction is not sufficient.

Strategies for apprehending the sphere of influence require leaders to consider the wider domain in which they work, to call on suggestions to overcome obstacles and to weigh up all the potential options and outcomes. This is fundamental management learning, although so few leaders attend to it and fall victim to their own leadership.

Taking the lead is a challenging task in itself as it entails is not only self-survival but also ensuring the endurance of the institution being led as well as its enhancement. It is all the more acute today as regardless of industry type, size of enterprise, most leaders are in unique positions due to the potential publicity surrounding their position, their institution and their decision outcomes including how they manage risk and control risk appetite. It may be interesting to compare leaders who are selected or appointed as oppose to those who volunteer. The leaders drive for identity in an increasingly wider realm is often combined with cunning marketing that feeds off itself to create a public profile for the incumbent.

If a leader achieves high profile leadership whether this attracts wide publicity or simply recognition within their own sphere of influence, this means a leadership advantage for them, that is, an 'optimal experience' for most leaders (Csikszentmihalyi, 2003). Following on from this, many leaders refer to the *intense* feelings of enjoyment and pleasure they get out of the leadership experience, regardless of whether they are a figurehead, a pivotal decision maker or a trailblazer. Some of this pleasure is due to the response and in some cases, adulation from followers. Their primary access to reality is through their leadership and this reflected admiration – hence the *'celebrity-isation'* of leadership. Other parts of it are associated with confronting or introducing new 'ideas' mental and physical endurance in working with challenging people, influencing others, having to make pivotal decisions, and the distress of working long hours including travel and being available to others as needed – usually 24/7 in today's world. The opportunity to introduce new ideas today is limited and this is discussed further in Sect. 6.10 and Chap. 8: *Letters from Leaders*.

Through many revisions from the early twentieth Century to now, from Kafka to Sartre, through the various intellectual revolts against positivism, the idealism around leadership and leaders has lessened.

2.13 Conclusion

Considering the bulk of leadership theory with all its complexities, ambiguities and irreducible differences, it needs to be evaluated it in intellectual, philosophical and cultural terms and not accepted at face value. In thinking through leadership, it has to be done within the context of an institutional framework in which it resides. Leadership needs to be seen holistically as well as its component parts. Leadership continuity and discontinuity, as well as its multi-dimensional continuum operating on many different levels of context, content, form and meaning are part of this.

Despite all the decades of searching for a scientific rigour to prove a definitive leadership theory, in many ways leadership research and writing today, with its focus on transformational has inevitably to its early biographical roots of the 1950s, when much of academic literature focused on individual traits, the personality or character of the leader incumbent, his (and it usually was) personal influence as much as the power of the position or what Weber termed 'charisma' (Weber, 1993). Today we have become addicted to plot-driven leadership if the mass media stories are anything to go by as if the media is the nearest thing we have to knowledge today.[9]

Their significance lies not only in what they tell us about leadership but also about human nature and often their actions are larger-than-life as a consequence of being played out in the media and from here we deduce the moral compass of leadership. Only when it suits people, do they dismiss the narrators of these media tales

[9] This thought is based on George Eliot's claim that "…'art' is the nearest thing to life".

as unreliable. Instead based on what people read or observe, they attribute leaders with minimal psychological and moral distinctions as if they belong to a particular breed; certainly not their own.

It will be apparent from this discussion how vital the coach is within the leadership equation.

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Chapter 3
Coaching Leaders and Followers for Learning: Understanding the How and Why

"Language is not a perfect game, and if it were, how could we play?"

(Harwood, 2011)

3.1 Introduction

Coaching is about generating a positive connection with those engaged in the coaching relationship: coach with coachee being the primary participants. Mindful that participation inevitably means that the incumbents represent others who indirectly influence them and in turn, the coaching relationship. Coaches and coachees take many forms including a leader working with a direct report; a leader with followers; a follower with peers and so on.

The focus in this chapter is on the primary relationship of coaches working with people who are both leaders and followers, usually simultaneously. How does a coach assure a robust coaching relationship for the benefit of the coachee and one that meets their own professional satisfaction? What are the processes that coaches activate in the relationship and call into use? It is important to note that both processes of 'activating' and 'calling into use' are used intentionally. The first is initiated through knowing and understanding the coachee, the second is applied through the expertise of the coach and brought to bear within the relationship.

How do coaches respond when they 'enter' the leader's world and need to address the leaders' preoccupations? How do coaches deal with a very 'oral world' of leaders with their, what must seem at times, overwhelming aspirations? How do coaches shape and work with leaders to modify their thinking so that they can continue to meet their own characteristic patterns of fantasy and defense? In other words, what kind of person is a coach and how do they perceive the leader's world of and around them?

Before these questions are addressed, it is important to understand that coaching is and has to be coachee-centric if for no other reason that too often people feel

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separated from not only their genuine selves but also from others in forming authentic relationships due to both internal and external expectations. This sense is essentially heightened for leaders. Leaders often feel they cannot fulfill these expectations whether they are self-imposed or not. All leaders need a good appreciation of who they really are as well as their capability. They also seek robust guidance. When others (bosses, colleagues, family and friends) reward us for doing what is expected, the separation from their professional role and their self is intensified. Leaders need to feel connected within themselves as well as with others. Both aspects are important.

Coaching is about making space for reflection and learning and above all, as the above questions imply, it is about establishing a positive coaching relationship. It is less about technique as it relies on artistry as it were in that coaching is a lot like poetry with its own rhythm and tempo. Coaching is also a practical, methodological and specialised form of communication. However instead of being appreciated by a wider group of people as in the case of poetry, it is enjoyed by two people only at any one time. However the benefits of the outcomes for the coachee will extend to a wider group whom they seek to influence, and all will enjoy the reflected advantage of this effect.

Coaching is a very special relationship and the notion of enjoyment is used to depict the potential for the coaching relationship to produce an immensely satisfying conversation and connection between two people. Just as poetry has two perspectives: the writer perspective and the reader perspective so too does the coaching conversation: the coach view and that of the coachee. Both the coach and coachee interpret what is said individually, that is, in a way that is both like and unlike everybody else's interpretation. This makes the coaching relationship a very special one. Coaches meet with coachees to learn about their experiences and to communicate a deeper form of understanding with them about their joint conversation at each session and over time.

A nourishing coaching relationship affords the coachee a well-connected and 'safe' learning relationship, especially if they can identify with the coach's feedback on emergent themes and issues and gain benefit from the 'content'. Each coachee will respond to the relationship through their personal history and character. There is no fixed "meaning" in the unfolding of the relationship. The coachee feels a cadence within the coaching relationship that they connect with, and similarly for the coach.

The types of coaches and coachees vary and, in the context of this chapter, the relevant coaching scenarios, as previously stated, could be a leader working with a direct report; a leader with followers; a follower with peer followers, an experienced former leader working with a current leader and so on. The latter scenario is one of the most successful formats for coaching.

3.2 Coaching as a Profession and 'Scientific' Discipline

Before the focus moves to the artistry of coaching, a survey of coaching's professional and scientific roots is outlined.

3.2.1 The Professionalism of the Coach

How does a coach assure a robust coaching relationship for the benefit of the coachee as well as to meet their own satisfaction with professional standards? It is really important that the coach does no harm; this requires a deep reflective and epistemological knowledge by the coach coupled with learning from within the relationship and its application of this learning with the coachee. A coach needs to respect the coachee and to uphold the highest ethical principles and not to do so constitutes a breach not only of the coach's capacity but also of the very profession of coaching. The coach is someone whose credibility and judgments the coachee needs to rely upon. The coaching frame is in no way inhibited by prejudicial stereotypes, or someone who exercises the capacity to monitor and correct a coachee's perspective according to either their own or a managerialist frame of reference or that of the employing organisation per se.

Professional work including coaching is "complex work for which the required knowledge and skills have been codified" (Skrtic, 1991, p. 87). A common professional identity has some preconditions, including the attainment by the professional of specialised, standardised and scientific knowledge and expertise, delivered and awarded through a recognised professional and educational body (Driscoll, 1998; SkrticE, 1991). Another feature is professional accreditation and membership in an institution that abides by a set of bylaws and a code of ethics and provides the practitioner with the professional autonomy to exercise professional judgment (Skrtic). This professional autonomy is based on theoretical, applied, and practical knowledge, which in turn is based on a positivist epistemology of knowledge and objectivity. Thinking more broadly, the research into coaching, compared to that of leadership, is a relative neophyte. Although coaching is characterised by similar research traditions and assumptions as those underpinning leadership, the quantitative foundation supporting its research is much lighter, with a greater emphasis on a qualitative understanding of coaching practice. In the not-too-distant past, coaching was associated with sport and fitness. For many decades, coaching has been used in improving children's outcomes in education, then in life coaching and more recently, its focus has become the executive suite. The demand for this is paralleled by a sharper focus on institutional and hence leadership accountability and performance. Both experienced and emerging leaders, need support to deal with the complex tasks at hand, seek greater support to assist them and often employ a coach to assist them in this task.

The professional development and scientific study of coaching has implications for coaches and coachees as well as for employers, researchers, policymakers and the community more generally. For coaches, it is interpreted to mean developing evidenced-based scientific strategies and organising good training programs for their profession. For employers, it means incorporating high performing leaders who can extend their capability to meet the challenges thrust upon them. Often what coaches, leaders and employers of both are looking for is a set of best and tried practices. These have an important effect on the people involved only to the extent

to which they can be applied to the specific challenges and cultural mores of their institutions and the internal relationships for which they are intended.

Changing priorities and ideas about expertise, people's choices and rights, governance and ethics all serve to question long held views of the professional and all that this stood for in the past: namely, autonomy, control and elitism (Smith, 2006; Southon & Braithwaite, 1998). The community's views about professionalism are changing for a number of reasons. These changing views are shaping the professional practice of coaching and how coaches engage with their clients and in work organisations.

3.2.2 Executive Coaching

Executive coaching began in the 1980s, (Hyatt, 2003) and until the International Coaching Federation (ICF) formalised the role and practice, coaches were not recognised as 'professionals'. Coaching is "partnering with clients in a thought-provoking and creative process that inspires them to maximise their personal and professional potential" (International Coaching Federation [ICF], 2012).Professional coaches have increased noticeably in recent years: in 2011 ICF alone counted more than 19,000 members in over 100 countries (ICF). Part of the reason for this used to be leadership failure (Watkins, 2003), today, it is more about developing capability of high-potential performers (Coutu & Kauffman, 2009), facilitating a transition (Kauffman & Coutu, 2009), and improving communication, engagement, retention and output of high-potentials (Coate & Hill, 2011).

To the extent that coaching practice is underpinned by any theoretical model, it is defined here as "… a collaborative and egalitarian relationship between a coach, who is not necessarily a domain-specific specialist, and coachee, which involves a systematic process that focuses on collaborative goal setting to construct solutions and employ goal attainment process with the aim of fostering the on-going self-directed learning and personal growth of the coachee" (Grant & Stober, 2006, pp. 1–14). "A systematic procedure enacted within a helping relationship that has the aim of fostering the coachee's development" (Stewart, Palmer, Wilkin, & Kerrin, 2008). "Coaching is a dynamic and self-generating process in which the coachee works to harness and develop their skills, approaches and capabilities in order to achieve their personal and/or professional goals and to reach and maintain their optimum performance" (Dexter, Dexter, & Irving, 2011, p. 4).

Executive coaching, however, is often confused with both mentoring and counselling and, to a lesser extent, with management development. It is a distinctive process employing action-learning which is discussed in greater detail in Chap. 9. "The coach's participation in the development and learning process of the person is the focus. This process creates the foundation for new, alternative, or revised narratives of the focus person's personal and professional life" (Stelter, 2007, p. 191) The term 'executive' remains as the original deployment of coaches was working with CEOs and similar. As implied earlier, coaches, either from within or outside

the institution, have no direct authority over those being coached, nor should they. As coaching gains in professional credibility, we need to understand how coaches work with leaders. An in-depth review of these definitions shows the following major features of coaching concept: maximising human potential; personal growth and self-directed learning; solution-focused and performance enhancement; facilitator for goal-attainment" (Shams & Lane, 2011, pp. 1–3).

Executive coaching inevitably is associated with transformation and dealing with uncertainty. For that reason, it has a lot in common, as previously stated, with the early theories of leadership. Coaching has emerged partly in response to a new complexity that leaders have reported over the last 20 years. Given the considerable changes in the labour market, globally and locally, there has been a growing interest in what does this mean for 'me', so the focus remains on the individual. It is concerned with assisting the coachee plan, organise, control, coordinate and perform their roles better. Through coaching, there is now a window into the dilemmas, aspirations, particularly the diverse and complex relational configurations that people experience at work and professionally. Coaching potentially is influencing the way we understand leadership in the twenty-first century.

3.2.3 Coaching Traditions

There are a number of traditions underpinning it today related to the theoretical approaches outlined above such as: -

1. Humanist coaching is about, "human growth and change" (Stober, 2006, p. 17)
2. Behaviourist coaching is about changing patterns of actions (Peterson, 2006)
3. Cognitive coaching focuses on choices and decisions of the coachee
4. Goal-focused coaching focuses on objective setting and outcomes (Grant, 2006)
5. Positive coaching focuses on what drives, invigorates and propels coachees to action (Kauffman, 2006)
6. Adult learning is "a learning approach that helps self-directed learners to reflect on and grow from their experiences" (Ives, 2008, p. 102)
7. Systems coaching as the name implies focuses on a patterns of thinking and actions and their interrelationships (Cavanagh, 2006)

Given the transformative aspects evident in the array of definitions above, coaching could be considered analogous to medieval alchemy, whereby alchemists seek transformation of substances; in this case, approaches to leading others. A magical transmutation is often expected by those employing coaches, whether it is the leaders themselves directly, their employers or the Chair of the board. Part of the reason for this, that as Schein puts it, there are two types of leadership problems: the traditionalist who respects the current orthodoxy and will steer the institution securely and the non-orthodox who flouts tradition and does things against the accepted conventions. The latter creates a high degree of uncertainty for everyone, even though it may have been called for by the Board.

Do Board members try hard enough in thinking through the leader's strengths and weaknesses before selection of the incumbent? Were the weaknesses seen or do prospective leaders overplay their strengths in leadership, as previously mentioned? Leaders often realise this and modify their behaviour. Interestingly, it is usually around managing people trying harder to ensure staff feel empowered and comfortable. They may be more visible, walk around more, shorten communication lines by flattening structures and deliberately shift the way work is organised.

Both the traditionalist and non-traditionalist leader and every variant in between are difficult to predict although, whatever the case, 'organisations like to put their stamp on people and they have the right to do so' (Schein, 1988, p. 62). Often this is the reason for the employment of the coach and so the kind of metamorphosis expected of the coachee includes, amongst other things, the following:-

- employing of informed problem-solving, making choices and decisions;
- being a highly skilled communicator (developing and defending arguments, working effectively in a group), producing high-quality work (acquiring and using information);
- making connections with a broader constituency as well as acting as a responsible and ethical institutional citizen, personally and as a representative of the institution in which their leadership is upheld; as well as
- becoming a member of the 'in' group, that is the executive suite and all that this implies.

3.3 The Coaching Relationship

The coaching relationship is a very influential one. The coach encourages the coachee to cultivate a questioning mindset about their leadership and the context. This sounds straightforward and is rarely due to the type of people that coaches are working with.

The more experienced the coachee is, the more self-confident they are (and should be). Self-confidence can block a questioning mindset as most leaders have learnt to deal with self-doubt and set up a defense by which they have learnt a series of avoidance devices. These devices are so much part of their way of leading and influencing others, they are not aware of them and more importantly, their impact on their learning. Coaches can assist in helping the coachee to question their professional tactics and to gauge how flexible they are in making adjustments where the coachee feels it is necessary to do so. The process will be discussed in more detail below.

The coach is the guarantor of the framework used to govern the coaching relationship and conversation, to both assure its durability and shape its function and outcomes. It relies on the commitment of the coachee to both question and to respond appropriately to these as well as a commitment to follow up on outcomes. The coach tries to maintain a safe and supportive learning context for the coachee

through helping to "contain" their responses and emotions throughout the process. Containment in coaching serves the function of "holding together" and supporting the coachee as they unravel the issues and seek transformation arising within the coaching experience. Coaching is also about challenging the coachee in regard to their vision, their attitudes to staff, peers as well as their Board or other leaders in a safe learning milieu. The coach also helps the coachee to disentangle their approach or responses to their team or staff over particular issues or conflicts; encouraging the coachee to take risks, to question their own assumptions; to test out boundaries and limitations and to review their accessibility and openness with staff. The coachee through this process gains a sense of their containment and learns to internalise and self-regulate it and in so doing, increase their self-esteem and sense of their self-efficacy. To achieve containment within a coaching relationship means that the coach requires a high degree of emotional intelligence to withstand the negativity or indeed hostility that the coachee might reflect back onto the coach so they do not become overwhelmed by such backlashes as they emerge (See Sect. 3.7.7. below).

3.3.1 A Powerful Connection

The approach to understanding the coaching relationship is crucial as it is potentially a very powerful connection for coachees and can, if not handled carefully, dominate and even overwhelm them. It is also a significant one for coaches as it 'tests' their engagement skills, their critical thinking and learning capacity as well as their willingness to be flexible and adaptable. No aspect of the coaching relationship can be under estimated. While coaches cannot hope to replicate the emotional and intellectual conditions of the coachee outside of their normal working situation, they can infer aspects about it derived from their developing their own relationship with the coachee over the course of time. The coaching relationship takes time to establish; and its outcomes govern its eventual duration. All of these factors experienced by the coach and the coachee shape the central framework of the coaching relationship. However the actual psychological and intellectual states of the coachee cannot be known or accessed by the coach directly, rather inferred from both the verbal and non-verbal behaviour of the coachee derived from their experiences.

3.3.2 Subjective Nature of Coaching

The coaching relationship is essentially based on the subjective experience of both the coach and the coachee. Perceiving, thinking, affecting, acting and responding towards each other colours all of the coach's and coachee's subjective experience. The coach enters into the 'other's realm of experiences using the

analogy of their own personal experiential world. There is a distinction to be made in regard to this: firstly between a relatively unchanging understanding of the situation based on the coach's intuition and perceptions of the current and secondly, their inherent understanding which attempts to make sense of the emergence of one event from another as it unfolds in the coaching relationship (based on Jaspers, 1963). There will be much about the coachee and the coaching relationship that the coach finds 'un-understandable' to use Jaspers expression, simply because it is inaccessible for a variety of reasons.

3.3.3 Observations Within the Coaching Relationship

The coach has to grapple with first, the coaching relationship which they observe and engage in and this can have a transforming effect on both the coach and the coachee as it unfolds and each receives feedback from the other. Second, there is the element of meaning: both the coach and coachee are seeing and deriving meaning, and it is through this process that the awareness of meaning undergoes a radical transformation. This grappling with the 'now' situation and the understanding of it, is mirrored in the relationship between leaders and followers and shapes the outcomes for both.

3.3.4 Knowledge Transfer in Coaching

Coaches need to 'transfer knowledge, information, understanding and sentiment' to the other; 'empathise with' the other; and literally 'feel with and into' as well as 'work alongside' others. All these approaches will vary depending on the role of the other. In essence they define the notion of engagement. In this way the coach reaches a realisation of the coachee's understanding and expectations of their experience and assists with the coachee in an acknowledging this. A process that requires great empathy and transferring of knowledge and understanding and the coach can only make a representation of this through this process.

A coachee is searching to understand *what works best* and *what works well for them* in their current role and how this might apply to any future roles. They strive to understand how they need to develop further to engage more effectively with followers, take the next step in their career and professional life. To achieve this, it is essential for them to delve below the layers of their own "surface" experiences so that they can examine their perceptions of these occurrences as well as the reflected perceptions of others about these as well as the language used both within and about the situations. This set of layered perceptions, reflected insights and language *in use* becomes the focus of the coach's and coachee's conversations. The coaching conversation is the vehicle that forges and propels the coaching relationship over time

as each one forms an 'episode' and needs to be examined separately and together by the coach and coachee in collaboration and independently. All of these elements will be explored in greater depth below.

3.4 Distinguishing the Coachee's Story and the Coach's Analysis

The relationship with the coach is highly varied and is conditioned according to background and the situation of the coachee primarily, and the coach too. The initial meeting with a coach is often precarious with some hesitancy on the part of the coachee; however it is a significant one as it sets the scene for the coaching relationship. One of the reasons for its uncertainty is that in each case, the coach and coachee are working on premises and assumptions that are difficult to anticipate and may be unwarranted. Equally these may be spot-on and therefore potentially threatening.

3.4.1 The Coachee's Logic

The initial coaching conversation serves to highlight or remind the coachee of their vulnerabilities, which they inevitably seek to defend, either by denying them, sublimating them into a more positive response, instead of bottling them up and learning to dissipate their anger or anxiety through working out what is contributing to such a response. A coach has a short period of time to establish rapport and trust such that the coachee wishes to continue to engage with them. The issues that emerge in a discussion with the coach need to follow the "logic" of the coachee rather than that of the coach. The logic of the coachee is usually not apparent to the coach for some time.

3.4.2 The Coachee's Vision

One way to discern this logic is for the coach to ask the coachee about their idealised image for the future of their world, that is, their vision (Conger, 1999). It is important for coaches to gain a sense of the coachee's ability to formulate a vision (regardless of its nature for example, innovative or not) and how the coach uses this to influence others (Conger & Kanungo, 1994; Mumford, Antes, Caughton Friedrich, 2008; Shamir, House, & Arthur, 1993; Strange & Mumford, 2002; Yukl, 1999). Research shows that by communicating a 'vision', a leader potentially strengthens the way they are viewed by their followers. Notably and as mentioned in Chap. 2, a vision is the tool used by leaders to create a common

focus for the followership. How does this process occur? A vision places a "light on the hill"[1] by the leader, as it were, to show followers the way with the hope that any confusion about future direction is mitigated as a result; while at the same time, converting any pessimism, disappointment or disapproval amongst followers into a more optimistic stance given that the light provides a form of resolution (Naidoo & Lord, 2008) (See Sect. 2.3).

3.4.3 The Coaching Conversation

The mainstay of any conversation is its understanding, interpretation, reflection, reinterpretation, understanding and this cycle continues onwards. This cyclical process is core to the coaching conversation and without it, there is little progress and a great deal of dissatisfaction for both parties. However there will be many challenges for the coach throughout the course of the relationship including supporting, dealing with the coachee's defenses, providing supportive dialogue and coaxing of the coachee to move forward.

Taking a step back, it is essential for the coach and the coachee for that matter, to understand the coachee's story, their perceptions, reflected feedback from each other as well as others outside the coaching relationship. Both need to gain greater insight into the coachee's actions and decisions too so that they can begin to work on their aspirations for closing the gap to attain the next step whether this be a transformation or the taking on of a new position.

A coach's task is to distinguish the experience of origin from the coachee from their own analysis of it, which takes the form of questioning and understanding, reflecting back, further analysis and so on. Analysis is not about the coach's judgment, which if permitted to surface could risk colouring the entire relationship and open it to disagreement and even resistance by the coachee. The cycle of understanding, interpretation and reflection is basic to a successful coaching relationship. Frequently, the issues that the coachee is grappling with are concerns and issues around their own perceptions and those of others, either real or false, poor decision outcomes, embarrassment from events that were poorly managed. Sometimes there is a defense of sorts, a blockage, of which the coachee is unaware.

The coaching relationship affords for both the coach and the coachee an opportunity to distinguish between what they should hold as acceptable about themselves, their actions, their professional relationships and what is out of bounds. From the outset, it is essential that that the primary and uppermost consideration of the coach is that the coaching relationship is for the benefit of the coachee not for anyone else. The interests of the coachee are paramount. Understanding is vital for both.

The coach needs to differentiate between directly observable perceptions and the content of the coaching relationship and those which are the outcome of their

[1] The phrase "light on the hill" was coined by an Australian Prime Minister Ben Chifley in 1949 to garner support from his followers in the Australian Labor Party.

reflections, interpretations and even at times, assessments which they put forward to be tested by the coachee. The distinction is necessary that is, between direct facts and information and any assessment that the coach makes about this. The latter involves a processing of content and, although it may be useful, it is not the direct experience of the coachee (Jaspers, 1963). What the coach observes in the relationship is direct content of that conversation which initially has not been modified or processed through interpretation. A coach listens and attempts to understand that which is stated in its natural conversational tone. The analysis is used in reflective feedback and mediated by the coach's considered assessment.

Meaning is implicit in all our perceptions whether this is mundane such as for example, watching a group of people in a park. Oblivious to the processes of our thinking, people make assumptions about what others are doing in the park based on their actions if they are not within earshot of the action. Further if the people in the park are a group of young boys carrying some bottles from which they occasionally take a swig, assumptions are made about what they are doing there. Assumptions are based on the immediate perceptions and inform our thinking and assessment oblivious to our processes of interpretation or simplification. In the case of the boys in the park, their intentions are surmised as well as their relationships. For example, the meaning attributed to a group of boys is 'gang' and the meaning of 'swigging' equals being drunk and from there disorderly and even criminal intent is extrapolated.

Similarly, when people overrate themselves in some way, this is based on meaning that they attribute to specific situations, observed or experienced. The strength of these convictions can prove to be impenetrable for the coach where defenses are placed and avoidance tactics are employed. The role of the coach is to uncover the reality of these convictions for the coachee and to decipher the meaning that they associate with them. The difficulty can be when the coachee regards what they observe at work, for example, as fact rather than their interpretation (and misconceptions), positively or negatively about what is going on. For example, a coachee might state "I really thought they had it in for me" demonstrating a negative interpretation or conversely "I thought they wanted me as their leader". Events and observations can mean something quite different to the coachee as a leader than they do for their followers for example. A coachee may refer to themselves in the third person, demonstrating their perceived distance from the situation.

Often a person seeks a coach or the Board does because they are having difficulty reading the situation or opening themselves to incoming cues or their interpretation. What is meant here is that the coachee is not able to view their world objectively due to their own aspirations and defenses and these outweigh their capacity to process information to assist them temper these desires and goals.

3.5 Coaching Frameworks and Approaches

At this point some of the theoretical frameworks and principles are outlined that have influenced coaching in a similar way to those outlined in Chap. 2 about leadership.

3.5.1 Trait Approach

Sometimes the trait approach is employed in coaching relationships, harking back to the leadership thinking of the 1940s. This approach is used to identify typical patterns of situations and conditions that lead to dysfunctional relationships for the coachee.

3.5.2 Psychoanalytical Approach

This approach is similar to Adler's theory of individual psychology, in which the consequences of the coachee's perceived personal and professional disappointments or shortcomings play a major role in how they view themselves (Adler, 1997). It is through this prism, at times faulty, that coachees view and relate to others, exacerbating problematic situations.

3.5.3 Perceptional Approach

Learning about the usual ways that coachees respond or react to unexpected events, decisions and the like and especially their perceptions of these is vital and so understanding both a coachee's perceptions and filters as well as those of the coach is important to gain a full understanding of the situation. People employ this approach all the time however it is important to be conscious of how one is applying it especially in a coaching relationship.

3.5.4 Cognitive Approach

This approach focuses on how coachees make decisions, how much information they use, as well as their value and belief system indicating their degree of openness and flexibility in decision making. Some people require a lot of information and evidence for decision making whereas others do not. Information, type and nature, affects the perceptions of others about how coachees make decisions, whether they are biased or impulsive, for example (Garety & Freeman, 1999). Most people at various times misinterpret what others think although more often than not, they reflect back with a some accuracy what others are thinking about them; a fact often verified through 360° feedback of those who relate to us at work through various relationships. A coach might ask permission of the coachee to employ a 360° exercise in some situations especially if they have been hired by the coachee's employing organisation.

3.5.5 Descriptive Coaching Approach

Arising from both the trait and psychoanalytical approaches, some coaches formulate the coaching relationship on a descriptive basis, avoiding interpretation and speculation wherever possible. Here the emphasis is upon what the coachee observes rather than their interpretation of it. That way a coach can sort out what most see rather than through the prism of the coachee's cognitions and emotions.

3.5.6 Values-Based Approach

The coach here is interested in finding out about the coachee's ideas and values and where these are derived from: past socialisation, professional acceptance, formal education and so on. The coach seeks to assess whether the coachee feels such values are forced upon them and they are simply to follow them, whether they are reinforced or even enforced by others. Depending on the outcome of this analysis, the coach will discover whether or not the coachee feels restricted due to the values they hold or those they should hold. In short, the coach uses the coachee's own value system to interpret what they are experiencing and how they may use this in the future or conversely use it to modify their values and ideas which may be out of step with their professional orientation, their employing organisation or their board, for example. This approach is more about structural fit of the coachee in their current and future roles.

3.5.7 Cultural Approach

The coach needs to deal with the prevailing cultural milieu of the coachee so as to understand what is going on. Often a coachee's faulty thinking is 'normal' within the cultural context and so it needs to be viewed in this light. The overarching cultural framework is used to organise perceptions and content throughout the coaching conversations. The attention of the coach is to compare the inner attitude of the coachee with their worldview, their way of thinking, so as to be placed in a better position to understand it.

When the coachee does not recognise their own ideas as their own they attribute them to the external and objective environment as a way of coping. This process can lead them to overrate their ideas, contribution and ultimately themselves. Learning how to receive feedback from others through communication is a positive outcome of the coaching relationship using this approach.

3.5.8 Philosophical or Linguistic Approach

Many coaches emphasise the qualitative nature of the coachee's subjective experiences by focusing on specific attributes of the experience itself as described by the coachee. The coach needs to figure out the diversity between the coachee's claim of a felt experience (e.g., "I felt that he put me down") as opposed to the coachee's claim about an objective attribute which is part of the subjective experience (e.g., "The team is hierarchical"). The latter claim can be confirmed by the organisational chart and by meeting other members of the team and subject to amendment, whether by observation or counter-arguments by another person. The former claim cannot be confirmed. What is important in this approach is when the coachee cannot make the distinction about objective and subjective claims and refers to the former with the same degree of conviction as the latter and as if it is a given that cannot be challenged or changed. To give an example of how this can be a problem is when the coachee feels powerless and out of control in their professional role or working situation or conversely that they have the power to control the situation without question or challenge from others. Moreover if the coachee was to argue against reason about this, then it would be time for the coach to refer them onwards to a person qualified in treating such illusions.

Here is an example, focusing on the use of language as a case in point of its value and meaning within the coaching relationship, between the coach and coachee as follows:

Leader: 'I am burnt out.'
Coach: 'Why do you think you are burnt out?'
Leader: 'They are always aggressive towards me when they ask questions.'
Coach: 'Who is aggressive?'
Leader: 'My Board.'
Coach: 'Are some members more aggressive than others?'
Leader: 'Well it's the Chair of the Board that is the most aggressive.'
Coach: 'Why is he aggressive?'
Leader: 'He doesn't think I am up to the job!'

In the above example, if the leader had stated to her friend over, let's say, a coffee chat that she was 'burnt out', the friend may have understood her to mean that she was simply exhausted based on the way that she expressed it. (And she may well be exhausted.) Remember a coach will meet the coachee over many occasions where they will find the coachee exhausted and exhibit at times improbable perceptions of what is going on for them. Alternatively coaches may see coachees experiencing a range of moods from exhaustion and melancholy to energetic and cheerful as well as expressing desires and requests that drive them to think quixotically at times, although this is not the sustaining representation throughout the coaching relationship. However, if the friend was listening carefully and was also a caring person, chances are she would have responded appropriately picking up on the presumed fatigue, although probably only dealing with it at the surface such as her friend's weariness, low energy levels or sheer tiredness.

However what the excerpt above demonstrates is that through the skillful guiding by the coach, s/he is led us to a deeper understanding of the coachee's situation. If this occurs then in such a brief conversation, the coach has learnt so much about the coachee as follows:

1. The leader feels used up and maybe suffering exhaustion.
2. The leader is feeling pressure from her Board although it is the Chair of the board that is applying the most pressure.
3. The Board is forceful although the leader perceives the greater hostility emanating from the leader.
4. The leader perceives that the Chair does not think she is capable of her current leadership role.
5. There is a gender difference between the leader and the Chair of the Board.
6. The leader is finding it difficult to 'follow' what the Board wants or to anticipate their requirements.

It is important to understand how this valuable discovery was achieved by the coach. By probing gently and using open questioning and not rushing ahead of the coachee in the conversation, the coach learned a lot more about what the coachee (the leader in this excerpt) was attempting to communicate and actually did so. Although a reader cannot hear this here, the coach is not only using questioning, they are using the sound, tone, pitch, pace as well as observing the non-verbal behaviour of the coachee to provide them with both the clues and nuances to ask the 'right' questions. They are also reflecting back to the coachee through mirroring their tone or pace and at other times, contrasting theirs with that of the coachee's in order to ensure responsiveness or a shift in the conversation.

Coaching is used to transcend the limits of personal experience to 'see' beyond and below what is visible so as to become more conscious of the nature of relations between leaders and followers as well as the intertwining relations amongst their various stakeholders. Coaching is about connecting the significant with the immaterial, the acknowledged and the unknown, the specific with the universal over time. The capability of the coach and the relationship they build together with the coachee is critical for this process to take hold.

3.6 Exploring the Stages of the Coaching Relationship

Now that the scene has been set both in theory and practice and, as you will see, in even more detail in the following section and also in Chap. 6, there are some important stages for the coach to develop the conversation with the coachee. Before embarking on this process it is necessary to understand something further from the coachee's perspective. Most people do not expect to know and understand everything about their roles, their situation and their conundrums. What most coachees expect from the coaching relationship is to extend their capability through insight broadening their relationship skills, taking on new responsibilities, building self-confidence

and trust in others and so forth, so that they are able to take on new roles and advance in the hierarchy of the organisations that employ them. Consequently the transition expected from the coaching relationship requires some very deft emotional and intellectual footwork, initially by the coach and ultimately by the coachee as this responsibility and commitment is transferred to them:

1. Stage 1: The coach needs to build a **rapport** with the coachee. One of the questions that a coach might try at this initial stage of the coaching relationship is to ask: have you used a coach before? The coachee might respond by giving examples of coaching that they have experienced. While this is useful information for the coach, what is more valuable for the coachee at this stage is that the question is likely to lead them to think about the times they have accessed support from others for example, as a coach, a mentor, a counsellor or other regardless of the context and specialist role that the mentor, for example, might have held aside from their relationship with the coachee. What is relevant for coaching practice is that the coach needs to assume that this internal remembering is likely to occur and it is at this stage that they can ask what worked well for the coachee in these previous settings and then what did not work so well. The answers to these questions are important markers for the subsequent conversations including the initial one. More immediately handy for the coach is that s/he can then ask what would you like to achieve from this coaching relationship? This is asked at a macro level in terms of what would they like to gain from the coaching relationship once it is coming to a close and also can be used to elicit more specifically what they would like to achieve from each coaching conversation. The question about the coachee's expectations of the coaching relationship is the most important one and needs to be asked at the outset.
2. Stage 2: Discussing prospective outcomes of the coaching relationship is important for forming an effective relationship **contract** between the coach and the coachee. Through contracting in this way, the coach and coachee together discuss and agree on what will be their focus. Of course, the emphasis maybe modified over time in the course of the many conversations that will take place.
3. Stage 3: The coach engages in **framing**. The example above shows that framing or shaping the conversation occurred through open questioning and more than likely the sound, tone, pitch, pace of voice and language as well as other non-verbal gestures. Framing then shapes the conversation to bring into 'frame' specific issues and ignore or store other issues which are sent 'out-of-frame' to assist in the analysis by the coachee. Framing also assists in reaching a shared interpretation and critique of issues, especially when these are in a highly contentious or uncertain situation, and the potential for resistance by the coachee is high.
4. Stage 4: The coach needs to be prepared to **listen**. Listening is critical not only for the coachee to feel supported but also for the coach to identify cues that s/he will use in framing: the choice of words, how the language is structured for example, use of action words and amount descriptive words.

5. Stage 5: **Reflective** practice: It is primarily about sense-making and refers to the specific interventions of the 'learning' coach that direct coachees as learners toward their own reflective practice, connected to the questions that a coach may ask as well as other interventions to generate reflective moments (Rimanoczy, 2007). Reflection is founded on the existing knowledge and understanding that the coach brings to and takes from the conversation. It is essentially connected emotions that the coach possesses and needs to contain. The reflective process includes the coach and the coachee, questioning, seeking explanations, making conjectures and speculating about what happened and why in particular situations.
6. Stage 6: The questions from the coach elicit a **response** for the coach to further question, interpret and reflect the interpretation to the coachee through the use of further questioning. This approach elicits one of two things: (a) it provokes a response accompanied by a verbal or non-verbal reaction from the coachee and (b) it draws out further meaning that is deeper than the surface conversation. If this is done *without* a good rapport between the coach and the coachee, then one would have to ask what are the chances of eliciting valuable meaning to assist the coachee when they are likely to be disobliging to open up to the coach, due to the lack of rapport between them.
7. Stage 7: If the coach is able to draw out a trove of information through questioning, then s/he can start to **pinpoint** the circumstances surrounding the problem from the coachee's perspective.
8. Stage 8: The coach needs to be continuously checking through the conversation with the coachee that what they have uncovered is **reproduced** and reaffirmed by the coachee.
9. Stage 9: Once the problem is affirmed then the coach can start to **deepen** their line of questioning to elicit further information. This cycle of questioning and responding is repeated over and over again throughout the duration of the coaching relationship. Remember the coach is not a counsellor or a therapist, although they may be deploying some of the techniques used by these practitioners.
10. Stage 10: Steps (1)–(6) take time and needs to be done through **the coachee's frame** not the coach's. The coachee's frame provides information about the issue at hand, its meaning and what can be done to remedy it which they will find compelling. Once established, their discovery becomes their new framework for further meaning and assists them to structure the information in a way that they can take out of the coaching conversation and use it in their leadership situation with others.
11. Stage 11: Coaching is irresistible in its simplicity to feedback information to them which they have revealed and then can take it back and **deploy** it, albeit with new insights, into their own situations. Hopefully this can be done accompanied by a new energy level that the coachee has derived from confidence as a direct result of these insights.
12. Stage 12: Sometimes the coach needs to assist the coachee '**reframe**' or repackage the information (see Chap. 6) to contextualise it for them. The way the

coach presents information using questions and answers will make a significant modification to how the coachee ultimately deploys it as a strategy. A clue about how to do this is by discovering how the coachee best learns new information for example: is it best done through listening, drawing, using analogies or through them practising it in role plays?

13. Stage 13: Once step 9 is reached, the coach encourages the coachee to **experiment** with the new strategy in this case, their leadership role.

3.7 The Development of the Coaching Wisdom and Assessment

At this stage let us return to the coaching conversation in more detail.

3.7.1 The Coachee's Appraisal

The coaching conversation triggers an appraisal process (based on Ambrose, 2001), as previously mentioned which allows the coachee and permits the coach to initiate talking using discernment and judgment and summarised as follows:

1. recalling and analysing the past experiences of the coachee; and
2. focusing on particular situations and analysing their content so as to take in their complexity.

Both these processes rely on revealing cognitions and cognitive processing attributing intellectual states such as intentions, knowledge, beliefs, thinking and willing to oneself as well as to others. Understanding how coachee's employ reasoning as part of their cognitive capacity is also important and is influenced not only by their cognitions but also by their emotions. Reasoning requires information and is important in the decisions that coachees make.

3. Identifying overt and hidden conflicts for analysis is important;

All of us engage in attributional bias to a greater or lesser extent. For example those at the extreme either end of the continuum will experience heightened emotions such as self-esteem, inflated or low. Some people may feel harassed or bullied by others, where this can be verified or not that is, without any co-occurring perceptual or experienced anomaly. It is possible that such a claim by the coachee is the result of unrealistic or erroneous perceptions of an event or action by other(s) and that the labelling they use is simply a convenient way of highlighting the distress they feel. Negative events that could potentially threaten the self-esteem of the coachee are attributed to others (externalised contributing attribution) so as to evade a discrepancy between the ideal self and the self that is experienced by the coachee (Bentall, Kinderman, & Kaney, 1994). It is at this point that coachees are willing to

seek the support of a coach as their drive for meaning is strong. The task of the coach is to help the coachee see where they sit in terms of attributing events to external factors by assisting them to recall material which at times is sensitive. The task of the coach is not to provide them with an explanation rather for both the coach and the coachee to search for meaning which satisfies the need for an explanation to the point where they can use this in moving forward in dealing with the exigencies of their role.

4. Working on inconsistencies in the narratives particularly those derived from their emotional states and resilience.

Cognitions are driven by underlying affective states (i.e. moods, autobiographical remembering and re-experiencing and reinterpreting) and have an effect on how coachees perceive current and future actions and events as well as the interpretation of these. How can a coach be sure that the coachee is speaking candidly? Self-candour is more important than what is said to the coach.

5. Attributing and acknowledging each participant's role and his contribution to the global understanding of the coachee's situation.

To assist the coachee on this journey, the task of the coach is to seek out the events, actions and decisions that coachees feel are important in the professional working life. That is not to say to disregard events that are insignificant and merely coincident as these may demand attention from the coachee. Hence the coach is performing a disservice if they are erroneously overlooked in this process. Important and seemingly less important events may relate to each other in meaningful ways and in so doing have considerable explanatory power (Kapur, 2003). The coachee will experience cognitive and emotional relief from gaining insight through arriving at an explanatory process. This felt relief can be used to consolidate their learning around what worked well and less well for them in these types of situations. From there, the coach and coachee can start to build a strategy for dealing with future events which will have spill over effects in other situations.

Routine associations can be quenched by the coachee if they prove erroneous; also their usual beliefs can be challenged and modified by the coach. However where the coachee engages in firm views about an event in the absence of support and in the face of strong contradictory evidence, the coach may use examples relating to the association of other events or experiences to assist in the coachee's learning. This type of learning (insight) may lead to the issue being resolved. The coachee may learn to view the situation through a different perspective and categorise it in another way so that it is seen as unlike the original event that has become reinforced in their mind. They now learn not to expect the salient event in future situations. The coach works with the coachee to focus their perceptions and learning on situational cues, going over similar situations so that the coachee understands how to distinguish the newly non-reinforced context from the old, reinforced one. Letting go of mistaken perceptions does not involve unlearning of the original association, on the contrary it involves the formation of a new association for the coachee with both the lack of reinforcement in the new learning situation. Learning experiences of this

type during the coaching relationship occur in the absence of the usual reinforcement and overtime, especially if the coachee e*nacts* this in their normal work interactions, will invoke an inhibitory learning process which eventually overrides their reactions to the initial cues. A decline in responding in their typical way at work may also lead to a marked change not only in the cues they received but also in the extinguishing of the factors that lead to the original cues being produced and reproduced. This new learning stymies a sequence of events that ultimately can be experienced as destructive for the coachee. When this is blocked, coachees regain their composure, self-esteem and confidence levels. However after a period of time if the original issue persists for the coachee and the coach is not having success in them dealing with it and it is also accompanied by other strongly held convictions by the coachee, then it is time to seek further external assistance by the coach with the coachee's permission.

3.7.2 An Example of Changing Perception

One of the most complex changes to make in any institution is modifying people's perceptions about a leader, their strategy and interpretation of their actions. Perceptions are formed over time and are built up as layers of assumptions based on social and contextual factors. Whether they are 'real' or not is not the issue, perceptions exist and people act and react accordingly. Once particular perceptions become part of people's way of seeing and responding to a given leader or event, they are not easy to turn around. So how does a leader alter others' perceptions of them? First of all the change has to be based on evidence – either new actions replacing the past ones or similarly, new information. People need to be advised about this so they can see it clearly. Once this done, the new actions or new evidence have to be reinforced over and over again. Consistency is the key here. Then there are the following steps to consider systematically which can be worked through by the leader or with a coach:

(a) **Communicating the new evidence:** Disclose openly the new information to demonstrate the change. It is hard to refute substantiated evidence.
(b) **Building alliances with peers and others so they learn to trust the leader:** Listen to others and address their concerns.
(c) **Consistently demonstrating the new evidence and actions to replace the past perceptions**.
(d) **Letting your actions speak for themselves:** Live the life or the style you want to portray. Let your action speak for themselves against the perceptions or misconceptions. Consistently prove to others, day after day, that the 'so called notion' is wrong.
(e) **Surprising them**: If others perceive the leader to be ineffective, they need to act to show that they are not.
(f) **Remembering first impressions count:** Start out the way you would like to be perceived and act consistently with this impression unless there is a good reason to modify it.

(g) **Building strong relationships with your followers:** If there is not enough information about something or someone, the vacuum is filled with institutional mythology. Many perceptions arise due to lack of communication or evidence or misinformation.

3.7.3 Resolution of Issues During the Coaching Relationship

Once a replacement learning and strategy is adopted with conviction by the coachee, the subsequent course is worked through and in some cases, may require mapping out. Some coachees will revert to their old responses at times, spontaneously remitting and returning to the new learning position. Others elaborate and develop their belief into a comprehensive strategy to enable them to regain their equanimity.

3.7.4 Pattern of Sustained Learning

The multi-dimensionality of experiences for coachees also has implications for the conceptualisation of the way forward. So some adjust to the new learning, sometimes reverting to the old repertoire of responding and will extend coaching or if re-engage with the coach or even a new coach. Coaches need to encourage a fresh perspective which can be gained through the coachee seeking a different coach. A change of coach can be a problem if the employer has a contract with a given coach and the arrangement should be with a team of coaches from the same organisation or a list of referring coaches. In all learning situations like these, coachees are likely to experience a decrease in work pressure as well as in their distress. Work happiness as it is often termed today, comes about usually with the opportunity for people to learn and develop at work; they want to be contributing and learning on the job and in their roles. Above all, they want to trust others and be trusted by them. When these conditions are in action, people are more likely to feel in control and are in a better position to achieve the goals and expectations that have been set for them. In that sense, it is critical that their perceptions of felt experiences can be relied on and confirmed by co-occurring evidence.

3.7.5 The Concept of Form and Content in Coaching

Understanding coaching from a philosophical viewpoint is important. Based on Kant,[2] all experience or knowledge of the coach entails both incoming impressions

[2] Immanuel Kant (1724–1804), a German philosopher, is the central figure in modern philosophy. He synthesised early modern rationalism and empiricism and continues to exercise a significant

derived from engaging with the coachee and the deployment of some organising framework for them to make sense of what is going on. The first is about content received directly from the coaching relationship; the second is about form, that is, forms of experience. Form is the way in which the coach experiences content in the coaching relationship. The coach, together with the coachee's perceptions, ideas, judgments, feelings, drives, self-awareness, are all forms of internal phenomena that shape how information and knowledge derived from past and current experiences is presented in the relationship. It is important that coaches understand and can delineate form from content as both provide different insights, singularly and together.

What is the intellectual basis for this statement? On the one hand, philosophers such as Locke,[3] Berkeley [4]and Hume[5] emphasised the application of observation and experimentation, not theory, excluded form as being important, whereas Descartes[6] and Leibniz,[7] who believed that thought and action is governed by reason emphasised the organising framework solely. On the other hand, Kant took a carefully considered middle course. This is the philosophical origin of the concept of notions of form and content applied here. Coaching relies on both experience and knowledge involving the two branches of thinking: conceptual form and intuitive content. In Kant's words from his Critique of Pure Reason (Kant, 1929,

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influence today in metaphysics, epistemology, ethics, political philosophy, and other fields. Kant argues that the human understanding is the source of the general laws of nature that structure all our experience; and that human reason gives itself the moral law, which is our basis for belief in God, freedom, and immortality. (Based on "Immanuel Kant", In Zalta).

[3] John Locke (1632–1704) was an English philosopher. His monumental *An Essay Concerning Human Understanding* (1689) is one of the first great defenses of empiricism. It tells us in some detail what one can legitimately claim to know and what one cannot. Locke believes that using reason to try to grasp the truth, and determine the legitimate functions of institutions will optimise human flourishing for the individual and society both in respect to its material and spiritual welfare. (Based on "John Locke", In Zalta).

[4] George Berkeley (1685–1753) was an Anglo-Irish philosopher. He was a talented metaphysician famous for defending idealism, that is, the view that reality consists exclusively of minds and their ideas. This theory denies the existence of material substance and contends instead that familiar objects are just ideas in the minds of perceivers, and as a result cannot exist without being perceived. (Based on "George Berkeley", In Zalta).

[5] David Hume (1711–1776) was a Scottish philosopher, known especially for his philosophical empiricism and scepticism. Today, philosophers recognise Hume as a precursor of contemporary cognitive science, as well as one of the most thoroughgoing exponents of philosophical naturalism. (Based on "David Hume", In Zalta).

[6] René Descartes (1596–1650) was a French philosopher. He offered a new vision of the natural world that continues to shape our thought today: a world of matter possessing a few fundamental properties and interacting according to a few universal laws. This natural world included an immaterial mind that, in human beings, was directly related to the brain; in this way, Descartes formulated the modern version of the mind–body problem. (Based on "René Descartes", In Zalta).

[7] Gottfried Wilhelm Leibniz (1646–1716) was a German mathematician and philosopher. He advocated rationalism. The work of Leibniz anticipated modern logic and analytic philosophy, but his philosophy also looks back to the scholastic tradition, in which conclusions are produced by applying reason to first principles or prior definitions rather than to empirical evidence. (Based on "Gottfried Wilhelm Leibniz", In Zalta).

p. 65): "That in the appearance which corresponds to sensation I term its matter (or content) but that which so determines the manifold of appearance that it allows of being ordered in certain relations, I term the form of the appearance".

The Kantian stance of middle course between observation and reasoning is significant. What the coachee reveals or what the coach learns or infers within the coaching relationship can be both presented and received in different forms. In Kantian terms as in life, one is objective (positivists) knowledge and one is subjective experience. Both can be considered symbolic or representational. The subjective stem is the conceptual form imposed by the cognitions of the coach and coachee (each different) and the objective stem is the incoming content from their perceptions, intuitions and interpretations.

To develop leaders, coaches use a process, as demonstrated above, to render the thinking of a potential leader visible and amenable to transmutation. Transmutation refers to the visualising and inscribing of characteristics that classify and order a potential leader's visible conduct, and not necessarily the readily observable actions and participative processes that (s)he uses or will use with followers. In other words, the leader's skills are attributed by the coach's perceptions and understanding of the past and present and it is these they use to deconstruct and reconstruct meaning for and with the coachee. Just like the medieval alchemists, coaches today operate more like forensic chemists in sifting through the live evidence based on reports from the leader, peers, superiors to detect 'error', identify problems and pending challenges (some undetected by the coachee), compare with their own subjective experiences of leadership (primarily through coaching others as required by the executive suite), evaluate actions and plan next steps.

In that sense, coaching is viewed as a process for leadership demarcation and preservation of the status quo by retrofitting individuals into the executive suite, and makes administrable what are perceived as the salient features of a leader's inner characteristics and capabilities. The focus on the leader's sphere conforms to the institutional strategy, performance expectations and outcomes. Coaching is increasingly seen as an essential part of the leader aspirant's progression "to the top". Because managers are neither theoreticians nor leaders, coaches have stepped in and brought with them the translation tools needed for the instruction and development of leaders and hopefuls to achieve their career aspirations.

The professed standards of coaching are in the ordering, mapping, and governing of the internal qualities and characteristics of the coachee as an enhanced or future leader, defined by the contingencies of a specific institution and often inferred from meeting with the leader's significant others such as their supervisor and the content passed on from significant others through these two sources. Coaching 'discovers' the most appropriate strategies to augment (or even replace) a person's 'intuitive' reasoning with new sets of rules for 'acting' and 'observing' which purportedly conform to CEO's and/or Board's expectations, replicating the monoculture. Coaching fabricates leadership for intervention and uses principles that normalise and divide leaders from non-leaders and in so doing support the extant practices of both social inclusion and exclusion. The mapping of a leader or an aspirant simultaneously creates typologies of people who do not 'fit' or who are unlikely to 'act

appropriately' according to the institution and therefore, become inscribed as poor leadership potential. In that sense if employed in this way, coaching has not moved far from the early trait theories of leadership.

At other times, coaching exemplifies transactional theory (see Chap. 2, Sect. 2.6.2) when its purpose is to identify for the coachee how to access structure and resources for example, linking new information with existing knowledge, integrating outsiders with insiders, or excluding them. When cognitive dissonance emerges, coaching assists the coachee to 'reorganise' their thinking to resolve that conflict (Festinger, 1957; Warfield, 2001). Coaching formulates and classifies what is and what should be and these become personified as the coachee's own.

Similar to the transformationalists (see Chap. 2, Sect. 2.6.4), coaching is also about finding more effective procedures for both understanding and transforming the 'situation'. Its aim is to develop particular kinds of leaders who understand not only content but also social processes of communication and participation, and the formation of social relationships within specific institutions and networks. Think of advertising, a prime minister's address to the nation, a fund-raising campaign and so on and how these communication processes are infused and penetrate most aspects of our work and personal lives. The coaching of a person for leadership is told as a modern salvation story that prepares a person for an uncertain future, which has different qualities from the future that any of us can envision from here.

The fabrications of coaching make possible new techniques for structuring reality as new phenomena and effects are imagined. One consequence is the production of kinds of leaders or aspirants, who are in need of salvation by coaches and other management development specialists[8] characterised as informed rescuers. Books are written and programs offered to ensure the psychological health of active and aspiring leaders and to aid them in their cognitive development and in so doing, to convert them into problem solvers, decision makers and ultimately leaders. And as the new expertise fills society's 'needs' for leaders in this way, it simultaneously reproduces those desires by comparing one leader to another or to a norm that has now been socially prescribed.

Coaching creates a more participatory approach for leading. It carries a progressive language of social equity in which a plurality of interests and demands are valued, and in which leaders can learn to consider and respect followers more and commitments to an active and participative workplace are promoted. Coaches encourage coachees to move from their own, intuitive or learned understandings to those expected by the executive suite – hence the politics of executive coaching.

3.7.6 Coaching Cultures Through Leaders

Institutions and work organisations are cultures beset with the sum of human dreams and actions. Leadership, culture and vision go hand-in-hand. Leaders decipher the

[8] Yet to be conceived but will be spored by the burgeoning field of coaching.

given structures and problems and attempt to reinterpret and mobilise them as resources to support their vision, strategy and interests. In so doing, leaders convey cultural influence. So while much effort of the leaders is about harnessing followership (discussed below in Sect. 4.5), they need to work out their limits to their influence so as to engage others in evaluating and negotiating their expectations. In reality this is complex and not easy. Large and complex institutions inevitably rely on rules, regulations, policies and procedures to guide their daily operations. Generally, a regulatory framework is quite explicit, although the transparent and consistent application of policies and procedures to guide organisational and individual behaviors may not be – hence the power of the monoculture. If leaders understand the informal organisation (its hidden culture), a leader can carry that power to the board, staff and consumers who are otherwise indifferent to it.

Institutions are a plurality of social spheres derived from gender, market, religious and familial backgrounds of its members. Each sphere comes with its own values and ideology networked throughout the organisational constituents: board members, shareholders, management, staff, consumers and clients. Just like Robinson Crusoe, leaders need to work across unknown boundaries, national and cultural simultaneously. Spanning cultures is not only important for the global supply chain but also for managing multi-cultural workforces and leading to a shared point either in direction or decision making or both. Developing the diversity of talent, drawn from various cultures and social spheres, is crucial. Talent development relies on identifying potential and remains a top priority for organisations. According to NTMN's 2011 Talent Management Survey Report (New Talent Management Network [NTMN], 2011), 63 % of companies have formal talent management group, and this increase to 70 % for large companies with more than 1,000 employees. In an era of tight budgets, spending increases suggest corporate support.

3.7.7 Leading Change Through Coaching

Change means some form of transformation, large or small. It also means compelling change (which may not be aligned with the magnitude of the proposed transformation). Change often occurs at a time when leaders and followers are asked to work with less resources compared to their past experience. In turn, this demand has led to smaller internal workforces with a smaller leadership team. Hierarchies are flatter with followers having to take on more advanced tasks and indeed leadership-type roles, with less recognition for this although with a higher need for superior capability. The nature of problem solving is more advanced with the sort of issues becoming more compounded with such rapid change that more people are required to solve them. Followers commonly face two choices: (1) learn more on-the-job so they are levied with leadership responsibilities without commensurate recognition, authority or pay; or (2) resist and defend against the increasing load and pressure on one's time and person. Both choices can potentially erode individual morale as well as organisational vitality once this starts to mount and often prove ineffective for producing

capable followers and leadership talent for the future, unless this is translated as an opportunity. Under this situation, leaders and coaches are often perplexed to find their best efforts impeded by others resistance to it which they deem as unreasonable – although it is entirely normal and reasonable.

Despite best efforts, resistance is inevitable. First and foremost as stated earlier, we need to understand each other's expectations and what it means to work and fit in with each other within a specific context, whether this is a small business or a large corporation, whether it is run by family, government, and not-for-profit or private capital. Secondly, under conditions of complex change the need for consulting, planning, trialling and developing capability is paramount.

The so called informal organisation forms artlessly, in and around the formal components of organisational life that is, its strategy, policies, rules, services and products. There may not be complete agreement around these, other than they have passed through a process of deliberation and approval and then issued to the relevant stakeholders. Intention indicates the existence of a motive(s). What is not intended by the institution, its leaders and Board that is, the informal dynamics is less accessible to and often "forgotten" and therefore overlooked.

Being an effective transformational leader or coach requires that both have a deep, and not only surface understanding of what is going on, beyond the discernible goal and outcomes, day to day within their organisations.

3.7.8 Future Coaching

Coaching like leadership is in need of becoming increasingly familiar with the 'cohesive thinking' that defines it — understanding, for instance, how analyses of innovative practices are produced, or how to establish tactical and strategic implementation. This technical know-how, albeit deficient in most cases, needs to be complemented by a disposition to unlearn our own expectations about leadership. A central challenge for coaches is understand this now as well as make new sense of it through the coaching relationship with a leader.

What we all desire is a satisfactory explanation and sufficient evidence of how to deal effectively with issues and difficulties as they arise in our working lives, whether it is as leader, coach or follower. Whether we are leaders, coaches or aspirants, it is important to develop an understanding of such matters and be able to integrate this into our own actions and intentions for an enriched working life. Coaching seeks to mediate the relationship between the leader and the follower and the leader as follower. This knowledge needs to be accessible.

Further, the extent and nature of uneasiness about work and career progression may persuade people to seek a coach. This choice may come at a point of a personal standstill; a time in which a person conceives that no further progress can be made in terms of their career track. This realisation could be heightened by discerning a discrepancy between that and others' expectations, often resulting in a contradiction between the two and one that a leader has not learnt to navigate around.

The coaching profession is now dealing with not only the quantum of issues but also the numbers of people, who demand or need a coach and in some cases, their employer funds a series of coaching sessions on their behalf. Employer-funded coaching may in itself be a problem as it could potentially set up a moral hazard. Employer-subsidised coaching may result in different commitments and outcomes than if it is personally-funded and if so, the coachee might not be entering the coaching relationship in good faith although it should never be presumed that this is the case. However at the very least, it might also change the visible conduct of the coachee and not necessarily lead to authentic personal commitments.

What are the implications for coaching? Coaching provides people with opportunities for observation, direct practice, and feedback. The coach needs to foster a mutual Socratic[9] inquiry, if you like; a form of self-reflection using a variety of perspectives. Most of all, coaching is there to assist the coachee to minimise and eventually avoid certain framings and actions that block their critical leadership.

Assimilating the research of coaching with that of leadership is important for widening our understanding and how this varies culturally especially in Eastern and middle-Eastern cultures. We have seen that followership is key to understanding leadership although it has largely been neglected. Since leadership is moving toward a collective process which is more likely to be distributed geographically, communication and communication channels have become vital. In this context, boundaries are less meaningful; strategies are likely to be contextualised locally and more emergent. Speed of response and decision making is vital.

3.8 Conclusion

Coaching like leadership is a complex relationship, often resulting in unlikely recruits to each. Many of us regardless of our roles often wonder:

(a) What are coaches for? and
(b) What are they dealing with?

All leaders and coaches have their unique filters in which they sift out values, beliefs, events and relationships that do not align with their own. Coaching assists coachees detect their filter and to work through it to see how some of the sifting out may not be productive and to minimise their blind spots. Of course, changing perceptions of and about oneself as a leader is not simple and cannot occur overnight. In some cases, first impressions stick and the leader can never turn around the prospective followership in that specific context. They made need to exit and seek

[9] Socrates (469BC-399BC) was a classical Greek Athenian philosopher. He was credited as one of the founders of western philosophy. One of Socrates' contributions to the western philosophy is the Socratic method where a series of questions are asked not only to draw individual answers, but also to encourage fundamental insight at hand. (Based on "Socrates", "Plato's Shorter Ethical Works", In Zalta).

fresher ground to start again. However working with a coach provides a leader with an opportunity to discover their authentic self, how much of it they need to demonstrate to gain trust, and assist them to refresh their leadership. Coaching assists them to regain the reasons for their pursuit of leadership and in some cases, a better way to communicate with others so that they are not blind followers themselves.

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Chapter 4
Followership

We that had loved him so, followed him, honoured him,
Lived in his mild and magnificent eye,
Learned his great language, caught his clear accents,
Made him our pattern to live and to die!

Robert Browning *The Lost Leader*

4.1 Introduction

Leadership is the ability to act with others and to have the emotional means to carry it through successfully. Since the 1950s at the outset of the budding research on leadership, followership did not feature as prominently with a few exceptions (Heider, 1958). Until recently followership was treated as a nuance of leadership rather than something that was purposive with its own set of actions and skills. Followership is rarely dealt with head-on by leadership theorists, viewed through a transactional prism rather than a transformative one. One of the first set of theorists to deal with followership was Hersey and Blanchard (1982) who viewed it as "one of the independent variables of the leadership process". When followers lose confidence, a leader's position is untenable.

The focus of Hersey and Blanchard (1982) along with other theorists was upon how followers engaged in the process of leadership rather than how leaders engaged with them. "The key to the emergence of followership, and its logical extension, leadership, lies in the need for group coordination" (Van Vugt, 2009, p. 54). Here the pressure is for social cohesion amongst followers to "stick together" with its attendant or unintended consequences of ensuring the reinforcement of the monoculture by influencing followers to identify with the group and by emotionally bonding them (Van Vugt & De Cremer, 1999) to the leader. "People are naturally attracted to such leaders" (Van Vugt, 2011, p. 167). Others argue that the 'distinction between leaders

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and followers is meaningless. In every moment of life, we are simultaneously leading and following'" (Bryman, Collinson, Grint, Jackson, & Uhl-Bien, 2011, p. 429). Leadership means "getting things done effectively through people".

4.2 The Leadership Illusion

Claims by the leader, early in their leadership, translate to hopes for followers that their grand ambitions will be realised through the leader. However such hopes rapidly dissipate with a lack of implementation, whereby everyone blames the leader when the disappointment may be due to the dynamics of the relationship between the leaders and followers; or that followers did not play their part in the delivery of the mission. Nevertheless when followers are letdown by their leaders, the leader becomes trapped by the illusion of leadership in which followers collude to support. Followers experience their disappointment in the unsuccessful leader, who still holds onto their position; however any real sense of the capacity to influence has been eroded. Under these conditions, the leader is drawn into the collusion and this camouflages their leadership vulnerability – they are the only one who fails to sense it, until they are "dismasted" when there is little support for them remaining. Most leaders, especially politicians and CEOs do not sense this until it is too late, and their removal is a mere formality. This implies the importance of leadership and followership to achieve the intended outcomes in partnership or at least as an alliance.

Not surprisingly, some leaders "get it wrong" by using approaches leading to chaos and recklessness even. This can occur when some leaders espouse that internal competition amongst followers is an effective way of engaging them. A leader often achieves this by pitting followers against each other to see who competes best, especially if they engineer it so that the "winner's" view, mirrors that of the leader. This approach is more evident in federated type institutions such as government, public institutions or private corporations. Another strategy used by leaders is harassing followers into submission. Using this approach, leaders overrule or ignore followers when they raise issues of concern.

One important question to pose in this chapter is whether leadership is something that is essentially leaderless? In other words, should the role of leader be reshaped so that the leader becomes more of a coach and less of a controller or a figurehead? Certainly a leader needs to become more of a critical listener, someone to offer information gradually and encourage dialogue amongst follower-leaders, and then to launch a process that has been largely agreed by followers.

4.3 Follower Relationships with Leaders

Followership involves the communication and collaboration of people and, according to Howell and Mendez (2008), it emerges or forms in many guises: relatively autonomous where followers are self-supporting and have little reliance on the leader.

In this case the leader draws on their strong support and skills as a complementary attribute of the leadership team. A second orientation using this typology is the collaborative team approach where leaders and followers combine in the interests of mutual goals and outcomes and the third type is a more democratic moving of the leadership from different members of the group. This typology is a pure form and in reality, leaders use the three orientations to a greater or less extent. However many would resort to a more conservative, leader-centred approach especially in tough times and that is one which is less democratic whereby the leader makes all the decisions and announces these to followers. It is essentially less collaborative.

Leadership is based in an essentially multi-partisan support adding to the multi-layered assumptions, aspirations and incentives with the realisation of maintaining relatively stable relationships among the various groups of followers. All followers have interests and causes which need to be understood even if each idea cannot be addressed to any great depth. However embracing all the ideas and ensuring that everyone's interests are at least addressed makes for potentially hazardous leadership. Even more significantly, leaders need to realise that any stability achieved in relationship building with followers is dynamic and can alter in an instant. When any follower segment decides to contest the situation, it constitutes both a serious problem and if not managed well and at the right time, often leads to a setback for the leadership. Timing is important here. It is about balancing short term gains and losses with those in the longer term to maintain a stable leadership.

What is important to note here is that the type of leader-follower relations has a huge impact on the self-concept of followers and certainly influences the effectiveness of their engagement with the leader. Follower-centred perspectives of leadership have adopted a bottom-up approach examining followers' perspectives on what constitutes effective or ineffective leaders. For example, leader-member-exchange (LMX) theories have aimed to assess in empirical ways the roles of leaders and followers more dynamically within a leadership process (Shamir, 2007). This is a more shared leadership approach, which is neither leader-centred nor follower-centred as it discards the division between leaders and followers as arbitrary (Shamir, p. xvii), which in practice it actually is.

4.4 Engaging Followers

One of the most beneficial approaches for engaging followers is through collaboration as it allows leaders to engage with them and to see what others are thinking; reflect on how they might approach the issue, and the extent of others' agreement or opposition to it. It is through collaboration that leaders can merge different views between various stakeholders often for the purposes of unifying them, although this may not always be the case.

In this context, leaders and followers participate in a 'democratic 'process to exchange ideas and discuss issues. However given an equalised climate through a democratic process, this can sometimes lead to the situation where genuine critique does not surface amidst an eminently reasonable discussion. If this is the case,

Stakeholder type	Current stakeholder position on issue	Collaboration Channel	Communications Approach	Key leader/strategic messages
Sales teams	Concern about the potential impacts on their work	• All staff emails • eNewsletter • Onsite communication • Stalls • Staff News	Program of stories provided each quarter (a quarter in advance)	Continued improvements which benefit whole of company

Fig. 4.1 Collaboration matrix

agreement is assumed. When finally the 'error' is discovered and people realise that there is not the level of agreement, previously assumed, further discussion is often protracted with the thread of purpose being lost. Despite the problematic issues arising from collaborative approaches of engaging followers, recent research (Robertson & Cooper, 2010) shows that high levels of psychological well-being and commitment are essential in delivering some of the important outcomes that are associated with successful leadership. More specifically, Robertson and Flint-Taylor (2008) believe that engagement is strongly associated with positive well-being and moreover that the two go hand-in-hand.

Say you are engaging in a specific exercise such as strategic planning for the next 2–3 years. The questions to ask include:

1. What is the value of collaboration in regard to this?
2. What outcomes are you seeking?
3. What are the best channels to use and who should be involved and when?
4. What is the main messaging for the collaboration?
5. Who is likely to champion and who is likely to oppose it?
6. What will you do with the feedback and how will this be communicated with those you consulted about it?

Developing a collaboration strategy is essential for this exercise as it is for managing collaboration through a change process as shown in Fig. 4.1.

Unquestionably, without the engagement of followers there is little chance of genuine leadership influence or else, it becomes severely constrained. Further any solutions will not be sustained even if activated initially.

Not only do leaders reap the benefits of engagement for attaining outcomes but also they can use it to transcend the followers' expectations and move them to a point beyond the particulars of a given circumstance. Leaders need to deal and manage across issues when people have different priorities, rather than by compromising on one single issue at a time. In order to do so participants need to exchange information about their own priorities and identify the degree of difference between

their priorities and those of the leader. Rather than focusing on limited resources, the participants need to work together to expand these. Leadership is also about converting disagreement blockages into seeing where the points of difference are and how far apart the parties are on these issues.

Leaders that come close to realising the grand ambitions of their constituents usually succeed for a number of reasons and most of them, if not obvious immediately, are straightforward once it is discovered what they are. Interest in leadership is important apart from fostering and improving organisations or to inform a followership about the issues confronting them now and those yet to come. It is imperative to understand how people designated as leaders encourage others to follow and support them. While there will always be a fascination with the 'real' person behind the leadership "mask", although not to suggest that it is simply a facade and in some cases it clearly is, understanding leadership from inside the centre our self is what we all strive to learn. One way to do this is not only to envisage from inside our own world ("deep inside us") but also the different ways leaders relate to others and how they learn about leadership through this form of engagement with others.

Leaders identify the parameters of the context; construe meaning based on extrinsic and intrinsic factors and sense the mood of the followers. This is the reality of leadership experience and its pursuit is to sustain within each leader, a self-serving satisfaction that they are achieving what they set out to do. However, a leader has to move between the self-serving emotional experience and the followers' expectations as well as the conventions of the institution in which the leadership is enacted. In other words, the different strategies employed in different situations consist of numerous coexisting realities although constructed differently to "match" the circumstances. A leader cannot afford to falter in their purpose nor can they fall short of engaging with their followership and sustaining that relationship through the ebbs and flows over time.

Many of the theories refer to leaders motivating followers which can mean anything from provoking, inspiring and encouraging them to action. What is assumed here is that followers are motivated by the leader and the question is how sustainable is this in the short or long term absence of the leader.

In interactions between leaders and followers, there is a considerable variation in the approaches both overtly and otherwise. The approach can be formal or informal, polite or impolite, aggressive or compromising and so on. Undoubtedly, how the relationship manifests itself socially and interpersonally profoundly influences the motivation of each to engage with each other. The point here is that the focus for followership needs to be on engagement if the influence of the leader is to be sustained beyond any one leadership. Engagement is the bridge for discovering the necessary sensitivity for narrowing the gap between leaders and followers. Often leaders are disconnected from their followers, often reflected in their public and private personae appearing to be unreachable and for some only a fleeting, if at all, awareness of the great distance between their intellectual self as a recognised and professional leadership position and their perceived social one. Moreover, since there is a fundamental unity between the intellectual and emotional manifestations of the individual some leaders experience disunity.

At a deeper level of awareness, when leaders begin to realise the separation of their official position of leader from their inner self, they experience cognitive and emotional dissonance (Festinger & Carismith, 1959), often not knowing how to remedy this. Gaining congruence is important for firstly, sustaining a sense of continuity between the leader's personal-self: emotions with visible leader-self so, and secondly and more importantly, enhancing their capacity to reflect and become more authentic, less pretence and defence in their relationship with followers. A skilled coach has an important role to play here in assisting the leader to regain a sense of self-unity, an issue that will be discussed further in Chap. 6.

Leadership is about identifying areas of joint gain requiring the creation of agreements between the leader and others. Some leaders have difficulty in reconciling the positions that followers take when resisting them, although not insensitive to their needs and interests. They are just at a loss to deal with the predicament and engage with them fully.

No one knows whether they will have a good life partnership until they have experienced and lived through it. Similarly, no one knows whether they will be a good leader until they are in the position to exercise leadership. In both cases, it shows that at the core of leadership is a relationship, together with a set of circumstances that either contribute or detract from it: financially, socially and personally as well as an imagined and understood history of the parties in the relationship.

A leader has a number of personal resources to call upon: physical attributes, cognitive capacity to learn, sustaining concentration powers to avoid distractions, boredom, intensity of motivation, strength of purpose and translating to action, understanding your biases, aspirations, lifetime experience and ability to use and gain know-how for the next action, accepting opportunity, using your memory, and handling anxiety and fear of failure. These resources can be converted to strengths or weaknesses, one or more can impinge on the other. Giving oneself space to stand aside and consider these means and how to augment them is important for understanding one's resourcefulness.

Engagement builds on prosocial outcomes, that is, how the leader can engender trust, encourage responsibility and obligation amongst followers, as well as generate their intrinsic motivation and creativity, all the while stimulating their voluntary cooperation with others (Tyler & Blader, 2003). Trust is based on what is fair in any one context and how this is replicated in each encounter is an important part of this. Leaders essentially think of themselves in relation to followers, although this varies cross culturally. For example, the principle of equality implies that all followers need to act impartially and independently of their individual or sub-group characteristics. Leaders also are the product of 'languaging' (Becker, 1995) how they use language to serve and communicate their own and others' intentions. However the capacity to listen to what followers have to say is fundamental to engagement. Stories that people tell communicate to us how they see and would like to see their position in the world as well as the different positions that people are meant to be in the world. Listening and really listening provides leaders with a greater range for exchanging understandings, ideas, identifying nuances and gaining an agreed position.

Further, the stories that are shared about where people feel they should be considered or employed often reveals the extent of institutionalised injustice has meant that some groups and individuals have encountered unfair barriers to realising their positions. Particularly important for the purposes of this discussion is the nature of the understanding that listening creates for the leader, although it is important to realise that it is an interpretative understanding rather than an analytical knowledge, 'understanding with' followers, rather than 'understanding about' them. As Carl Rogers stated: 'The more I am open to the realities in me and in other persons, the less do I find myself wishing to rush in to "fix things"' (Rogers, 1967, p. 21). This quote is very apt for any leader who often feels prompted or is prompted to become "the fixer". Through the Rogerian tradition of active listening it is possible to see followership or for that matter, leadership as a respectful engagement with followers.

While the leader's engagement with followers has traditionally been guided by position, protocol and context and notwithstanding these strictures, engagement presents us with the possibility that following the promptings of the emotional self may be liberating for both the leadership and the followership.

4.5 Understanding Followers

Understanding followers depends on the nature of the relationship with the leader and how much potential influence that leaders and followers can each bring to the situation. This interplay of influence will vary depending on how each can access their personal resources of influence as well as the institutions' delegations of authority.[1] Second-order leaders ("sub-leaders") such as divisional heads in a large corporation, ministers of the crown, secretaries of state can wield considerable influence both legitimately and personally, especially if the institution is large and decentralised. Real power is reciprocated between leaders, sub-leaders and followers. Trust between the leader and followers is important, as previously stated, especially as the belief in the leader's vision is paramount for successful followership.

Secondly, the development of influence skills such as critical and creative thinking, the capacity to co-ordinate effort and actions as well as learning about intercultural aspects of followership lends itself to democratic leadership.

Thirdly, the engaged follower is more likely to develop the capacity for problem-solving and to employ it when required. One oversight that leaders often make is that they assume that there is one right answer to an issue; however the one that they have decided to implement may not achieve the best outcome. The extent to which leaders are open to listening to other potential ways of handling issues is important not only for solving the problem but also for bolstering their leadership. Often leaders ignore the views of their followers and experience damage to their leadership as a result.

[1] Legitimate power.

This seems to be obvious especially when the leader has selected the team to provide support and often their leadership is judged by the talents of the sub leader group.

Fourthly, engaged followers will feel be able to interact and exchange ideas more easily with each other, which means they have others to rely on and this will also provide them with a greater sense of psychological well-being than if they were not engaged in this way. The feedback from peers and direct staff reports to the leader shows consistently that leaders are so focused on their agenda that they do not either consult or if they do, they set up a pretence to do so, effectively not listening to the feedback. It is as a straightforward process to listen to the views of others people and, particularly in situations where imprecise policy or uncertainty can lead to multiple interpretations and anxiety. Further there is no point in establishing the framework for consultation, if the leader's mind is already made up on particular issues this will be communicated to others. As in any relationship one way to destroy the support of those in it is to ignore them, and to overlook their capability; this is especially valid for followership.

Finally understanding the culture of the context of leadership will be translated more easily for them when they are fully engaged, and this can aid both their adjustment to it and how they may contribute in broadening the values and belief systems to reflect the full membership of the followership and not simply resort to the organisation's monoculture.

Leaders rarely work solo and if they do, their leadership is in trouble and will be short-lived. They need to understand how to engender followership and support. Within institutions, leaders need to rely on others to provide opportunities for their influence to cascade throughout the reaches of the organisation to identify issues and opportunities to resolve them. Leaders seek ideas and contributions from others they know will offer useful, and even a different outlook. Leaders need to be seen as decisive as well as encouraging contributions, involvement, and initiative from followers (Bateman, 2010, pp. 42–43). Leaders often struggle with establishing processes to ensure that this occurs.

4.6 Relationship Leadership

Relationship leadership is essentially about integrating interests, priorities and goals amongst a group of stakeholders. The aim of integrated leadership is for a group of leaders to maximise agreement amongst a network of stakeholders and to sustain this over a period of time. Sustaining agreement is dynamic and will be continuously assessed from many aspects including justice, both procedural and distributive (Curhan, Elfenbein, & Xu, 2006). Integrated leadership is more likely to foster connected followership, ultimately mirroring it. However connecting followers cannot be forced and needs to be inculcated gradually through mirroring it. This idea is explored through working as a team.

4.6.1 Instilling Teamwork Is Core to Relationship Leadership

Leadership works when leaders provide a tangible example of how it works for them by demonstrating this specifically through their own actions and decisions. In order to achieve this, a leader needs to have a good self-image and a positive attitude for assisting people to understand how s/he likes to work and relate with others. In modifying people's approaches to working together, it firstly operates at an unconscious level before people start to take notice of why something works or why it does not. This is an important point to understand as the transition from unconscious to cognisance is partly due to the leaders' ability to get others to model their own behaviour or stance on theirs and this produces a reverberating effect. Leading others is about assisting people realise their own potential to see and understand based on their experience and to review their own capability to influence others. An example to demonstrate this point is as follows: a prominent leader of a major international institution has an obvious physical disability. If you happened to a chance meeting of this leader in the high street, it is likely that you would notice the malformation ephemerally or depending on what you were doing, take a closer look. If someone was to ask you what the individual did, depending how he was dressed, you might select a number of occupations that you believed s/he would be physically and emotionally capable of performing. If you were at a business conference and the same person was introduced as a business leader, it is likely that it would take you a moment or two, to reconcile the person's appearance with their formal role. If they then presented to the group and were impressive in their ideas, your conscious assessment of them would fade into the background, that is, recede into your unconscious realm, with perhaps a different assessment about the capability of people with disability. Moreover you are more likely to think differently about the organisation that employs this person especially if they are the chief executive officer. If the chief executive officer, in this case, is a great leader, those who follow them are more likely to make a similar judgement and may reflect this assumption in any future decisions about recruitment and selection.

This example of change of mind demonstrates that people have the capability to change or create the opportunity to reflect even unconsciously and create a new way forward. Often people do not because their personal capability is not challenged in the way that it might be when something unexpected occurs. The example also shows how people develop insight and wisdom based on experience that can be developed and used differently in dissimilar contexts.

4.6.2 How Is Teamwork Instilled in Others?

Think about the particular context that you are attempting to instil teamwork. What is it like? What "stage of connectedness" are people at? For example, are they adrift, siloed and territorial, reluctantly linked or connected? What "stage"

would you like to move them to? What levels of capability are required for both the leaders and the followers?

Next, gauge the level of rapport that you have in this setting and relate this to your position: official leader, unofficial leader, emerging leader, follower and so on. The degree of rapport is significant in the quality of the changing relationship as well as the mutual trust and responsiveness between the various participants.

Thirdly, once you have a strategy or future direction forming, focus on the nature of the feedback that you are receiving from the participants. Can you rely on your perceptions about the feedback and should you be conducting some 360° assessments of this, even if this is done informally. Another way of doing this is to recruit a 3rd party to evaluate your sense of readiness for relationship change amongst the leaders and followers.

Fourthly, once you commence implementing the new direction through modelling and if things do not seem to be working out, are you prepared to modify your approach? It is important that you consider a number of different approaches as you may need to change gears suddenly. The more choices people have or are shown, (including communication styles, who they choose to share or work with), which are aligned towards greater connectedness, in this case, the better the outcomes.

Leadership and followership are contingent upon relationship rapport, trust, active attention (what is frequently termed 'mindfulness' today) with the leader assisting that people stay focused on the implementation process.

4.7 What Are the Implications of This for Coaching?

Coaching is one of the most psychologically challenging roles that a person can be asked to perform. Yet this is precisely what coaches do so as to assist leaders attain both their organisational and personal objectives. Equally the task of leader is confronting especially when leaders are called upon to make difficult decisions that affect followers for example, when they have to engage in change management such that some people need to change direction. Of course there will always be "winners" and "losers". In the case of a catastrophic change, pending or otherwise, when the leaders and followers need may end up losing their positions, their livelihoods or in some circumstances, their health and life.

In both the case of the coach and the coachee, they need to remain sensitised, that is being highly sensitive to the emotional events and overall situation while at the same time, personally de-sensitised, that is, not overly identifying or overly empathising with those who are subject to the outcomes of the actions so as to remain professional to deal with the predicaments each face. An example of the latter is when an adult exercises "tough love" towards a child to ensure that their interests are well served all the while acting as a responsible parent or teacher. In the above cases, the responsible practitioner whether this is leader, coach or teacher needs to become somewhat detached intellectually and emotionally or else they risk being swamped with concern and ultimately, their coaching practice will not

meet the needs or demands of the coachee. An example here would be a surgeon over empathising with the potential degree of a patient's pain that they are likely to suffer as a consequence of the surgery that s/he is about to perform. Or where a counsellor overly identifies with a client's grief and becomes unduly affected by the degree of empathy that s/he experiences as a consequence of the rapport between them. For a coach, there needs to be a distinction between staying focused and ensuring that the coachee remains focused in modifying their thinking, while at the same time maintaining a professional rapport.

The issue is when then actions and emotions are disproportionate such that the balance between being sensitised and desensitised is lost. Often the leader or coach just like the medical practitioner will be confronted with a backlash of intense and potentially disruptive emotions from the recipients (or the close family members) of their decisions or actions. In all cases balancing the public good, morality and a sense of professionalism is what counts. Again professional, intellectual and emotional dissonance can emerge and needs to be overcome.

4.7.1 Building Rapport and Preserving Professional Distance

Coaches consider the boundary between the personal and the professional. In doing so, this creates an opportunity for both personal and professional reflection for the coachee and the coach. Of course it is impossible to be purely objective when engaged in coaching as it essentially involves a meaningful relationship with the coachee, which is inherently subjective. The first part of the reflective exploration involves the coach questioning him or herself as follows: what is it like to be a leader? How do you cope with the demands of followers and stakeholders as well as the pressures? The next step in reflection is focused on the coach asking him or her, the following questions: How will I delineate the boundaries in this relationship? How do I know where the coaching relationship begins and professional responsibilities end? Is it possible to be a friend with the client? Can I use this experience to model the kind of leadership relationship I would like to establish my coachees? And, what does it mean to be a professional person?

How then do leaders and coaches act sensitively when they appear to be acting contrary to this? For coaches, dilemmas about professional boundaries and dual relationships (e.g. when a supervisor is coaching a team member) are both of concern and helpful in exploring the complex moral and client interface between various professional roles that all play. Boundary dilemmas reveal much about the nature of professionalism, and the tension between personal and professional morality. Boundary dilemmas are occasions for coaches to discover and understand underlying values that are implicit in professional work. In reflecting on this, it is important to consider the potential complexity and nuance around issues that can only be captured in the relationship itself. This knowledge is essential for effective work as a coach, and the cultivation of discernment and good judgment.

The question of what is the right thing to do for coachees is coupled with the issue about the kind of coach one desires to become (Based on Martinez, 2000).

Both need to assume a stance towards themselves in respect of their official roles as well as in relation to their followers and coachees as people of significance. They themselves need to remain open-minded and measured. Leaders and coaches need to assume that the conduct of their followers and coachees is essentially logical and acceptable so that they can understand why they think and conduct themselves in the way that they do. One significant detrimental outcome is that when leaders dissociate themselves completely from the consequences of their actions (especially from the 'victims' or the recipients of their actions) they do so by downplaying the actual or potential harm; discrediting its significance or overlooking it or by dehumanising or blaming the victim. Just as leadership varies for women and men, both in its development, its action and its benefits, so too does followership (Bellou, 2011; Rowley, Hossain, & Barry, 2010).

The coach can assist the coachee to develop new approaches for engaging with others at work. These methods will vary depending on the nature of the relationship they have or are trying to build with others. Initially the coachee needs to have formulated in their mind what outcomes they seek which may be still vague and need further work through elicitation all the way through the coaching conversation. How does the coach assist the coachee create the approach for this purpose? Some coachees will have strategies that they use with relative effect depending on the circumstances. However it is important for the coachee to take time to reflect on what has worked well and what has not and some of the reasons for this that they have control over and redesign out of their approach. Many of the approaches that people use in different situations at work are derived unconsciously from other experiences outside and prior to being employed. At other times they are blinded in the effective deployment of a strategy because they have talked themselves out of it. For example, they identify the issue, usually appropriately, and then they either start to think about what they might do to address it and evaluate these methods or do not even reach this step and start to evaluate their assessment of the issue. Whichever step they are at, the evaluation of their own thinking can lead them to be diverted into gathering more evidence about the issue either based on their own further search or feedback from others. At this stage, people can become fixed in self-evaluation (a bit like 'navel gazing') where self-doubt creeps in to the point where they become paralysed by this. This is further seeded by their inaction.

In encouraging the coachee to act, the coach needs to ensure that they have worked out the intended direction and the difference between this desired outcome and their present state of affairs. The coachee should be encouraged to test both the future and present states and the size of the gap between them. Once this is achieved that is envisaging the approach in practice and rehearsing it, this is the key to its success for the coachee. Remember: -

1. People respond to their experiences not reality itself (so trying to find out what really happened is immaterial to coaching);
2. Having a choice of options is important for the development of the coachee and the enhancement of their capability;

3. Coachees make the best choice they can at the time, so they need to be prepared for a range of circumstances as the opportunities emerge;
4. Feedback provided by a coach is critical and it needs to be precise and mean what you say;
5. Assisting coachees adjust to new situations so they can be responsive and feel that their actions and decisions are not taking them to far out of the comfort zone in one giant leap;
6. All actions have a purpose and are aimed at outcomes even though the coachee may not be aware of this at the time;
7. Every action and decision is performed in alignment with the coachee's beliefs and interests;
8. Communication is not about what your message is rather it is about how it is interpreted. Reflect that in your coaching practice so the coachee can see learn-in-action from this;
9. Coaching is about uncovering the coachee's capability and resources;
10. Modelling the actions of the coach or leader is very powerful for followers; and
11. Coachees learn by putting into practice their learning and insights.

4.8 Conclusion

Leadership is viewed as a set of four interdependent capabilities: relating (building trusting relationships); sense-making (understanding contextual factors); visioning (developing an image of future possibilities); and inventing (moving from the vision to reality) (Ancona, Malone, Orlikowski, & Senge, 2007). What this shows is that democratic leadership obscures the distinctions between leaders and followers and opens up the possibility for all followers exerting influence and leadership at various times (Harris, 2003b). While leaders form the bridge that connects people, actions and decision, they need to be able to align and co-ordinate the interconnected parts of the institution to take full advantage of the contribution of each.

Having power or position has never been sufficient in itself without followers. Followership is an important and until recently, a largely overlooked part of the leadership equation. Part of the explanation is that the expansion of the term "leadership" is attributed to those holding a position of authority or notoriety without understanding the extent of their influence. For example, a member standing for State Parliament recently was asked what the motivation was for attaining electoral leadership. The question mystified her initially and she replied referring to the public visibility of the role and her capacity to do things for others.

Followership manifests itself in a diversity of responses to a given leader. Just like leadership, followership needs to be seen in the wider context of region, nationality, race, ethnicity, age, gender, and socio-economic factors to understand how different groups tend to construct different meanings for the same leader or for different leaders in different situations. Followership comes in many guises too from observers, supporters, participants to 'fans'. Within each of these categories there are varying strengths of engagement, so for example, 'fans' could show keen

interest through to total obsession. Judging the nature of the engagement is also important for the strength of the leadership and it should not be assumed that total engagement of the leader is appropriate for the leader to influence appropriately. Captivation with leaders may be something that occurs unknowingly and eventually unwanted by the leader. The narrative around the leader and how this is interpreted leads to the level of engagement by followers. Of course, there is no accounting for individual responses of followers depending on their psychological makeup.

Questions to ask include what similarities and differences are there between leadership and followership? In what ways do followers reflect the same values and interests as leaders? In what ways do followers show differences from or even active resistance to the values and interests projected by a leader or their leadership?

> …. Leaders have to understand that no matter what they do—and how regular they think they are—everyone is looking at them. Being watched is almost biological since neurologists have identified neurons in the brain called *mirror neurons* that help people learn by making it easier to do what others are doing. These neurons form the "person see, person do," part of the brain. Being watched carefully, and talked about, is something leaders have to understand and endure… (Kurtzman, 2010, p. 20)

Most of the time followers are persuaded to support the ideas or opinions of the leader, or these are accepted by a group of followers within a specific situation, with leaders simply showing the overall way. "… leaders evoke a homoerotic desire in followers such that followers are seduced into achieving organizational goals". The "…the leader's charisma arises from an irresistible sexual attractiveness that evokes a homoerotic desire whose libidinal energies can be diverted towards the achievement of organisational goals. Managers' understanding of leadership presumes that followers will be so overcome by an erotic desire to be possessed by the leader that they will forget their own objectives and fall in with the leader's 'vision'"(Learmonth, Ford, Lee, & Harding, 2011, p. 927 and p. 941).

The idea of one leader influencing an institution alone is an illusion. Leadership can no longer rely on one figurehead at the pinnacle of the institution nor the hierarchical rule. Leadership is very much a relationship between the designated leader and team members' and moreover, there is always more than one leader (Crossman & Crossman, 2011). To that end, leaders needs to be refining and enlightening followers so that all talent can be drawn upon, characterised by interdependence and collaboration. Of course this makes the leadership task even more challenging. The need for coaching, facilitating and mediating is more evident and urgent as leaders struggle to deal with the micro and macro aspects of their mission and to work through the hub of the followership network rather than from a hierarchical position (Grant & Crutchfield, 2008).

Followership today is increasingly dependent on democratic leadership. Just as there are hopes of leaders so too are there expectancies of followers. For example, followers need to "follow" through on strategies, learning to innovate within the institutional policies, to get on with colleagues and deal with false perceptions, participate responsibly in decision making if access is provided and ensuring a way in if it is not. It is also important to give feedback. In this way, followers are frequently leaders, hence the notion of distributed leadership (Chaleff, 2009; Harris, 2003a).

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Chapter 5
Gendered Leadership

"For most of history, Anonymous was a woman."

Virginia Woolf 1882–1941

5.1 Introduction

At this time in history, it is still noted when a woman takes up a leadership position since they remain outnumbered by men in equivalent positions. To what extent does high impact leadership have to do with gender? Or race for that matter as in the case of Barack Obama, the President of the United States? In his case, it impedes him for championing the cause of blacks over whites. For any country to have a woman Prime Minister is a feat in itself or is it? Does it prevent her from actively promoting women's rights? By Obama achieving the status of President means that he has bridged that chasm for marginal groups at least in principle. Can the same be said in the case of a woman president or prime minister?

Who is included and excluded in top governance and management circles is a source of continuous speculation in Australia and elsewhere. In the case of Boards, these discussions usually focus on personality or gender issues rather than the skill bases required, the competencies of board members: existing and proposed and the skills of the Chair to ensure that a board runs smoothly and is balanced to meet the needs of the institution (e.g. the recent Fairfax Board decision, the departure of a female director from the Amcor Board in 2012).

Gendering often takes the form of organisational subtexts, that is, seemingly gender-neutral practices that have gender implications (Jonnergård, Stafsudd, & Elg, 2010). Social groups, who are not part of the 'insider's' network within an institution are viewed by the monoculture as 'outsiders'. An example of this is women. However there are others whose characteristics or attributes are not part of the monoculture such as ethnic and racial groups who are deemed minorities even though their numbers may outweigh those of the monoculture. These 'outsiders' "disappear" in that they are not seen or taken into account. They become invisible

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in most institutions or are less valued in the social contracts sought through lack of membership opportunities, comparatively lower remuneration, bonuses and reduced access to resources.

5.2 Female and Male Leadership

In the history of leadership research in the twentieth century, little attention, if any, has been devoted to comparing male and female leadership[1] until the last decade or so. And if history had not bequeathed most institutions with a gendered hierarchy coupled with a gender-biased view of leadership, a feature that still pervades twenty-first century thinking, then this issue would not be relevant. However, this is not the case. The legacy of a gendered hierarchy in most institutions today assumes it is a natural and logical order of things and so leadership has inevitably reflected this. Gender in a social and psychological sense refers to the divisions that cultures (and sub-cultures) bestow on both people and objects based on the notion of sexual difference. While gender is essentially biological, how we use it transgresses the purely anatomical and physiological. People make cultural distinctions between masculine and feminine domains and qualities and this is particularly evident when it comes to leadership and fulfilling other's expectations.

Let us take one or two examples as a case in point. In Australia from 2010 and for more than a decade beforehand in the UK and in many other nations, the prime ministerial role has been viewed from a gendered perspective when women became the first time incumbents in their respective countries. In the British case, Margaret Thatcher became also one of the longest serving British prime ministers of modern times. Prior to taking up their roles, both women were expected to bring different attributes to the leadership role by virtue of their gender. History shows that the differences they brought to their roles may have had little to do with gender and any variation between them and their immediate predecessors could be expected based on both personal and situational contingencies.

The vast assortment of gender definitions and roles attests to their social and political construction of what is considered men as distinct from women's work. There is no need to revise the arguments here in detail. Suffice to say that in every period including the present, gender conventions and expectations (sometimes the latter is inconsistent with the former) determine, not so much the different kinds of work (although this is still debated in regard to combat roles), rather access to the central system for organising society such as board membership, chair roles, CEO. There is no doubt that, in Australia, women have risen into the roles of Governor, Prime Minister, State Premier, Minister of State, CEO and Board Member. Sometimes the timing of these appointments of women throws into the question the

[1] In a search for scholarly articles on leadership in Business source premier returns, there were16,922 works between 1915 and 2012, which means about 0.4 % of works on leadership compared male and female leadership.

motivation of their sponsorship. The inference around these appointments often suggests that, in the case of political parties in particular, women are prone to being placed in a post when the power base of the party is suffering a degree of uncertainty and their appointment is a "stop gap" or transitory; although this not a comment, one way or the other, about the capability of these women as leaders. For example, women became Prime Minister and Premier of NSW and Western Australia when their parties were under leadership stress due to internal "warring" factions and their tenure was viewed as a stop gap. These positions win for women a position of cultural centrality as much as the leadership of the particular institutions that they represent although they do not necessarily stretch the gender envelope for all women, as often is expected.[2] In announcing their positions, society upholds the patriarchal norms and gender stereotypes that shape their representations. [To attest to this, it is noted en passant, that women are still defined in terms of their marital status, and their caring responsibilities (e.g. number of children or lack thereof) in a way that men are not. Indeed women are considered as strange if they are not married and/or are childless.] Women are not making it through to the top of the hierarchy nor onto boards of governance in our institutions in most countries and people still see examples of evaluating women's leadership differently as described in the following example:-

Robyn Nevin, a renowned theatre director and actor in Australia, has run two flagship state theatre companies. She ensured the survival of the Queensland Theatre Company and led the Sydney Theatre Company (STC) for almost a decade while continuing her acting career. In her time as director of the STC she was charged with retaining the best roles for herself. This example highlights the volatility of the masculine-feminine binary in leadership. The masculine-like woman and the feminine-like male still persist as somewhat problematic in most institutions today and in the case of the former, are threatening.

5.3 Gender Identity in an Institutional Context

When a woman is the appointed leader, the construction of identity varies markedly. When women expect their authority to be adhered to, their followers report that their leader is less accessible than a male leader in a comparable situation (Scott, 2006). This echoes earlier research which reported that when a male manager acts in a forceful or assertive way, it is perceived as behaving appropriately, showing strength, whereas a female leader who behaves in the same way is considered unacceptably forceful (Eagly, Makhijani, & Klonsky, 1992). By contrast to this research, the differences in company boards, with and without female representation, found that women were more determined in resolving problems aided by a more

[2] If that were so, board membership of women would have risen dramatically and quickly after the first women were appointed to the Boards. This has not been evident and will be discussed below.

collaborative approach to leadership than their male counterparts (Konrad & Kramer, 2006). This research further supports that personal attributes alone are not sufficient to become a high-impact leader. Similar leadership scenarios have also been observed in Bangladesh (Kenny, 1995).

What do we learn from these examples? What has been experienced as personal failings are socially produced conflicts and contradictions shared by many women in similar leadership positions. This process of realisation in itself can lead to an altered interpretation of personal experience and new learnings for both women leaders and their followers.

In their study of 942 companies in the Fortune 1,000 Helfat, Harris, and Wolfson (2006) found that only 2.6 % of the organisations had more than three female executives. This evident lack of female presence in senior management is supported by the fact that less than 10 % of Fortune 500 companies are managed by women (Catalyst, 2012). Women continue to lag men at every single career stage, right from their first jobs. After a decade of persistent hard work to generate opportunities for women, inequity remains ingrained. CEOs need to acknowledge contribution to this situation to appreciate why women have been promoted or not in their own organisations (Carter & Silva, 2010, pp. 19–20).

The numbers game of counting how many women take up positions on the Board or in the executive suite is an important quantitative approach especially when linked to more qualitative kinds of analysis, and can be very valuable in moving beyond the analyst's essentially skewed observations.

5.4 Different Strokes for Different Situations

Do different situations support women as opposed to men for leadership? Are the attributes that make the leader high-impact or not likely to be different depending upon the leader's gender? In well-equipped situations, women would use problem-solving skills to resolve issues. In less certain situations they found that female leadership would focus on lessening distress, resolving disagreements, and adjusting to changing circumstances. In complex environments, their ability to share information and power would be vital (Krishnan, Park, & Kilbourne, 2006).

Universities are an example of situations where greater equality between men and women might be expected. In their study of university lecturer career paths Doherty and Manfredi (2006) found that women lecturers adopted transformational leadership patterns congruent with their gender stereotype. This behaviour should therefore have been effective and led to career advancement. However, there was not a correlation between transformation and promotion. Women were stuck mid-hierarchy. This has important implications for leaders and coaching women in terms of sponsoring their career advancement. Other research shows that there may be negligible if any gender difference "in terms of empathy and the management of employee emotions, although female leaders are more likely to take an accommodative

stance in dealing with confronting employees and top management in decision-making conflicts" (Jin, 2010, p. 178).

It may depend on the nature of the leadership of the Board and the Executive, especially when women are more likely to be promoted to leadership roles regardless of their approach once in the position. There is also a notion of institutional gendering when women leaders are effective by being offered equally challenging assignments as their male counterparts, when a similar approach taken by both male and female leaders is not evaluated differently, diversity is valued, bullying is devalued and so on (see Beaman, Chattopadhyay, Duflo, Pande, & Topalova, 2009; Ely & Rhode, 2010).

However, Simpson, too, highlights the potential for questioning "traditional" approaches noting that this "would open up spaces for alternative approaches and for critical reflection of current practices and knowledge" (Simpson, 2006, p. 190). Effective leaders may alter the ways in which they communicate and interact with others depending on the particular circumstances and individuals involved. Moreover, leadership styles can be expected to evolve over time, as non-traditional leaders face cultural and environmental differences depending on the degree of diversity found in executive and other leadership jobs in the organisation. Women trailblazers in these leadership positions find themselves surrounded by men, many of whom do not appreciate reporting to or working with women in these capacities. "Studies show, too, that if women are perceived as aggressive, they are more likely than men to be criticized for being so" (Mctiernan & Flynn, 2011, pp. 328–329).

5.5 Gender Issues

Unquestionably women can lead institutions, public and private take for example, organisations like IBM, PepsiCo, Yahoo, Xerox, Westpac, Graincorp and Target in Australia, as well as other countries, is evidence enough. There are many less prominent examples of women leadership and their success stories are there for all to see. At this point, it is important to raise the issue of what we mean by successful leadership. Throughout the world in all organisations, communities and families, women lead and contribute successfully to the extent that without them the outcomes would not be achieved and members would not benefit. These are the unsung leaders and most of them are women.

Given this, it no longer seems necessary to state the fact that women can lead and yet it cannot be stated often enough or loud enough for the following reasons. There is still a long way to go given the participation rates of women in education and training as well as the workforce. As previously stated in Chap. 2, women are missing from the executive and board suites of the largest companies in Europe, the United Kingdom and the U.S. This fact has led to some European governments decreeing minimum female board membership of these companies and where this does not apply, stricter rules around reporting board member diversity. In Australia, the Stock Exchange Securities Council has introduced gender metric

reporting as part of its governance code. In 2010, for example, 2.5 % of ASX 200 chairmen and 3 % of chief executives were women. Just 30 % of parliamentarians are female and far fewer of these have safe seats or ministerial posts. The aim is to achieve a significant increase in the proportion of female directors, and thereby avoid any requirement for government intervention in the form of legislation. Whether implementing quotas as in Norway or reporting diversity is the answer, only time will tell.

Some have called for coaching and mentoring of women as if it is a problem for women to deal with rather than men. The real problem is more along the lines of what Fricker (2007) termed 'testimonial injustice' on a grand scale whereby women are not attributed with the capability for leadership due to stereotyping and consequently, are not listened to as the concept of testimonial injustice implies but even worse, they are not imagined as leaders and therefore overlooked in selection and nomination processes. In some cases where women are leaders, they are not 'seen' as such. Fricker argues not only that this is a form of prejudice but also it is an unethical stance, hence the notion of injustice. The bias is deepened when women are excluded from senior leadership circles where members are most trusted and knowledge is shared.

A further or greater injustice is what Fricker (2007) terms 'hermeneutical injustice' whereby people who (a) experience it are unable to interpret it, or (b) if they can interpret it, they cannot convey the experience to others, even if they understand it, or (c) they can perceive it but are unable to explain it.

To explain 'hermeneutical injustice' type (a) further is when a person experiences some form of harassment for example and views this as a 'normal' within the specific institutional context. Hazing is an example of this involving harassment, even abuse or humiliation used as a way of initiating a person into an institution or group, whereby they feel privileged to be accepted.

A classic victim blame scenario lends itself to explain 'hermeneutical injustice' type (b), whereby the lack of women in large numbers of leadership positions is interpreted as a problem for women (which clearly it is) for which they are solely responsible. Moreover the accountability for addressing the problem is placed on women and usually in the form of individual culpability along the lines that they need to strengthen their skills (e.g. assertiveness, confidence, negotiation skills). Sometimes the obstacle concerns the perceived responsibilities of women. Caring is a case in point, as women still shoulder the lion share of this work outside the work sphere. If options are not available to support women in their caring responsibilities for both the young and the elderly family members, it stands to reason that women will continue to be reluctant to take on an additional responsibility of high office, unless they have the financial means and other support to do so. Most women are not prepared to sacrifice family time for work time that senior roles demand simply because they have no one else to share it.

A further 'hermeneutical injustice' is postulated by following quote by Germaine Greer (2010): "Men rule because women let them. Male misogyny is real enough, and it has dreadful consequences, but female misogyny is what keeps women out of power." According to Greer, experienced women are often

reluctant to assist less experienced women coming behind them. She speculates the reasons for this is a deep seated anxiety about the security of their newfound position given the lack of women at the senior table; feeling a righteous anger about offering support given it seems to be about scrambling to the top and surviving the struggle; or not having the time to do so and individually determining how to deal with it. It may be that women who overcome the hurdles display particular characteristics which do not translate into mentoring or coaching because they have not made this learning transition themselves. After all, their behaviour and actions have facilitated their entry into largely a male domain. You do not change what self-evidentially works.

Excluding women from further opportunities is a greater problem for men as they are complicit in defining both the epistemological, hermeneutical and policy boundaries of the conditions in which women can operate or not and are largely insensitive to this possibility. (In a kind of a perverse way, it could be seen as a form of hermeneutic blockage for them to type (a) above, as in many cases, men just do not perceive the situation for what it is when it does not affect them directly or do not think it applies to them because they do not see themselves as even mutually accountable for the injustice.) Women are unable to convey or explain this for fear of being labelled or ousted further from the rules and realms of engagement as many of the men they report to are perpetuating the situation, despite their rhetoric and even their actions and the programs they establish in an attempt to counter this.

Mentoring provides an example to explain 'hermeneutical injustice' type (c). All mentoring is not created equal. There is a special kind of relationship—called sponsorship—in which the sponsor goes beyond giving feedback and advice and uses their influence with senior executives and their personal networks to advocate for their protégé. It is accepted that most successful male executives have a powerful sponsor prior to "making it". Ibarra (2010) reported that women are over-mentored and under-sponsored relative to their male peers and this is one reason why they are not advancing through to the executive suite. Without sponsorship, women will be tentative about applying for these senior roles. Executive search firms have to play their part as both men and women wait for the approach before they signal their interest in an available senior role.

5.6 Is Gender-Stereotype Bias Universal?

The majority of the research cited so far has been ethnocentrically skewed towards the western view. However, national culture as previously indicated, influences the situation a leader finds him/herself in. In Project GLOBE (Javidan & House, 2002) 61 different participant countries were placed into ten cultural "clusters." One of the unifying findings was that gender equality was poor in each cluster, suggesting that the difficulties facing women leaders are not culturally bound. This finding has been time-tested by different researchers, for example: "…the view of women as less

likely than men to possess requisite management characteristics is also a commonly held belief among male management students in the United States, the UK, Germany, China, and Japan" (Schein, 2007, p. 6). Despite any correspondence between gender stereotype and desired leadership attributes, women are discriminated against in the appointment of leadership regardless of national culture.

5.7 Organisational Culture and Gender

Although organisations reside within national cultures, their cultures do not necessarily correspond to the host nation's culture; even more apparent in a global economy. Although organisations reflected the values of the larger culture, they tend to develop internal practices that support the culture of their head office which may reside in a different national context. So if the company culture is to appoint and promote women on merit the company policy will adhere to this rather than the dictates of the national culture (Francesco & Gold, 2005, p. 229). Even if this trend is taking hold of choosing leaders based on talent not gender, according to figures in Laff (2007, p. 35), "at the estimated growth trend for the past 10 years, it will take 40 years for women to reach parity with men in corporate officer ranks".

Women, it is argued, thus need to create new 'subject positions' for themselves in which they are valued as women. This task of identifying, deconstructing (and then reconstructing) the dominant cultural discourses of gender identities has begun. Leaders, regardless of gender, race, ethnicity or age, need to reposition themselves. Does the answer lie in the sustainable leader?

The argument for equal representation of women both on Boards and in the executive suite is evident from a talent, diversity and consumer perspective. Evidence suggests that companies with a strong female representation at Board and top management level perform better than those without (McKinsey & Company, 2007) and that gender-diverse Boards have a positive impact on performance (Joy, Carter, Wagener, & Narayanan, 2007). Women are critical for talent management as they form 50 % of the aptitude group. Diverse talent is linked to a wider contribution of skills and ideas as well as moral principles and values. All of these are important for the governance of an institution that is that shareholders, consumers and staff can identify with the board members and their collective decisions, views and outcomes. If a Board representation consists of people from the same gender, age group, ethnic background then some will feel that their interests and values are not being taken into account. For a board to provide good governance it needs to instil a level of confidence both in its business and ethical outcomes.

Despite this Boards and the executive suite do not make the most of and underestimate their potential diverse talent evident by the research to date. Despite genuine efforts to ensure fairness, CEOs and their teams may be overlooking bias that edges in at different points, when advertising positions, formulating selection criteria, inviting members of a selection panel, developing recruitment policies,

managing appointments and placements without sufficient flexibility. Others may underrate management impact on early careerists. While others may be thinking that we have gone beyond all this it is clear that this is not the case. In the United Kingdom, women comprised 12.5 % of the members of the corporate boards of FTSE 100 companies in 2010, which was a slow growth from 9.4 % in 2004 (Davis, 2011). The United States presents a similar picture with 14.4 % of women holding senior executive positions in the Fortune 500 companies (Soares, Combopiano, Regis, Shur, & Wong, 2010). Other countries, such as France and Italy, are considering their situation with others, for example, Norway, Spain and Australia, attempting to make headway (Davis, 2011).

A report by the Equality and Human Rights Commission (2011) suggested that at the current rate of change it will take more than 70 years to achieve gender-balanced boardrooms in the UK's largest 100 companies.

Diversity and gender differences are powerful shapers of institutions, especially in considering questions about who will lead them and how they will be led. Within the workplace, views about how work is done, the characteristics required for success, and who ought to be doing the work are often at odds with views about what women are like and how they should behave as people tend to rely on their own stereotypical views of this. If these challenges are to be met, then Chairs of Boards and Chief Executives need to act, all working together, including investors and executive search organisations to ensure that bias is not invisible. Government need to have policies in place to support these efforts too.

5.7.1 Gender Stereotyping

It would be good to think one did not have to include a section entitled thus in a book written in 2012. And yet the differential way we think about women and men is one aspect of the hidden workplace which many have argued blocks use of a wider talent pool for appointments, decision making and therefore, is counter-productive. When stereotypical thinking is used about women and men (such as women are inclusive, not robust to tackle tough decisions and any woman who does is considered a "battle-axe",[3] or cannot cope with the rough and tumble of the management hierarchy), it is unconsciously shared through pre-existing professional and social networks (e.g. word of mouth, emails, decisions, and other social media). Social sharing increases people's use of stereotypes with little examination of the assumptions, motives and myths that produce and propel them. Consequently, the monoculture is shatterproof through the self-replicating networking analogous to viral marketing. Of course, stereotypes are rarely used or challenged openly although act as significant hidden barriers to addressing narrow diversity, making them harder to overcome.

[3] Fierce and stubborn attitude.

Research has shown that the different ways that women and men are treated in the workplace can be imperceptible, and only visible when aggregated across the group, despite their individual impact. In another study, Kulich, Ryan, and Haslam (2007) examined the relevance of the romance of leadership theory through an experiment that compared how the performance of a male and a female leader was viewed by allowing participants to choose how much of a bonus to allocate to the leader. Their results showed that the male CEO's bonus differed substantially depending on the company's performance, whereas no differences were reported for the female CEO. Apart from those labelling mentioned above other examples of this less visible bias include a lack of mentoring, being ostracised from informal networks of communication, and an inhospitable corporate culture (Catalyst, 1996, 2001a, 2001b, 2004) that women have to combat to participate in. More significant perhaps is the lack of acknowledgement for women's contribution behind the scenes; women's employment experience is evaluated differently, fear of women misusing family friendly workplace policies.

5.7.2 Merit

The monoculture is a meritocracy, an elite group who define and control institutionally what is meritorious, propagating its own power and privilege. Merit does not have a rational nor fixed basis as it is continuously shaped and sustained by the ideology of the leadership i.e. the Board, senior management and promulgated through policy. Merit is a myth sustaining the monoculture, pervading western institutions. Merit can be defined as whatever it is that the elite group deem it to be and this in turn, characterises institutional success (McNamee & Miller, 2004). Membership comes to be perceived as an exclusive right of the 'insiders' and is rarely open to all. This lack of openness is not intentional and results from a failure to engage in reflective and flexible thinking. The outcome is that how merit is defined, limits the choices we make, and has a lasting impact on the institution, the people and its workplace.

It is questioned whether meritocracy is possible or even desirable, but also point out that the myth of meritocracy is dangerous because it discounts significant causes of inequality (McNamee & Miller, 2004). Given the statistics in the majority of countries across the world on the proportions of women at senior levels, it is clear that the current system of assessing merit cannot be said to be equitable.

5.8 What Are the Implications of This Chapter for Coaching?

Firstly, coaching needs to ensure that participants realise and work towards overcoming the pretense upheld by the monoculture that institutional activity is solely an activity that is usually found in white men. Such an "outlook" is reinforced by

their dominance on Boards and in the executive suite. Men's construction of leadership allows them to select others with similar experience to drive their institution and its business in a direction largely dictated by the monoculture to the exclusion of others.

Secondly are women more likely than men to hold different views about the nature of business? Men, more than women, are thought to harbour agentic traits, such as being decisive and task-oriented. Women, more so than men, are thought to harbour communal attributes, such as nurturance and relationship-orientation (Martell, Parker, & Emrich, 1998). Are men more likely to focus on profit and women on value such as the environment, for example, Anita Roddick and her Body Shop with it environmentally friendly focus, and the profits she generated were reinvested into development projects? Another example is Safia Minney, the founder of Global Village in 1990, who focused on environmental and social-justice issues before launching the Fair Trade Company and, in 1997, People Tree, a fashion collection using eco textiles. In both cases their "feminine" concern for the environment and fair trade made good business sense. While such stories are often cited to support the gender stereotype of the monoculture, the distinctions they make between male and female are false as there are many examples of men and women employing successful business strategies, with men employing environmental issues and women focusing on profit motive. These stories form part of the self-perpetuating and constraining stereotype of the monoculture.

Thirdly, Boards and executive suite members strive to strengthen their "connectedness" to the institution and its enterprises and at the same time do not wish to be constrained by this. How to attain a sense of connectivity, a perspective that takes into account the vast horizon of choice and sees the future in realistic, complex ways, is required.

Fourthly, ageism is another cultural discriminator. Leaders are more likely to change roles, positions, careers more than once, between the ages of 35–55 years, as they re-evaluate their career and look for challenges that draw on their prescience and success. Moreover people are likely to work to the age of 75 years in the future. Often we say they are "over the hill" as people approach the age of 60 years without realising that they have been a poor contributor to the institution from an earlier age. As they move toward this retirement age, management's frustration with their performance bubbles over and they are forced to retire. Often we take out highly capable and productive people so as to rid the institution of those people who have been poor contributors most of their life.

5.9 Conclusion

Leadership relies on real people taking on these roles who have responsibilities outside their formal role to do with their family and communities in which they engage. They bring these experiences to their leadership. Men and women have different, although increasingly similar experiences and level of engagement in this,

and it is anticipated that this will increase in the future. It is therefore hoped that there will be more empirical studies that look into how leaders reflect on their own background and experience and how that affects their potential as a leader in order to provide a better understanding of it and how it may assist them in decision and policy making, in their own development and that of others.

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Chapter 6
Practising Leadership and Coaching

"Somewhere in La Mancha, in a place whose name I do not care to remember, a gentleman lived not long ago...."

(Cervantes, 2003, p. 19)

6.1 Introduction

This chapter is the capstone of the leadership equation. It draws on the previous chapters and brings together many of the issues with a focus on translating this into skills for preparation and practice. What is the connection between the subjective state of leaders and how they prepare for the role? How does the leadership capability develop over time? Are there differences in this for men and women? How much does leadership rely on talent?

Reading the quote from Don Quixote above depicts the paradox of the leader. How can this bullied and scorned knight, wayward as he is, be a universal model for leadership? Don Quixote and Sancho are losers, although both are extraordinarily resilient, until the knight's final defeat. Don Quixote's endurance and Sancho's loyal wisdom continue to fascinate the audience.

Does leadership mean "getting things done effectively through people" or is it something more than this? What is important for both leadership and followership is to achieve intended outcomes. Great leaders usually create an impact for a number of reasons and most of them are straightforward.

As stated previously, there is a growing gap between what followers expect of their leaders and what their leaders can do. What accounts for this? Is leadership misjudged? Despite decades of leadership development and education, the outcomes of leadership are often disappointing not only for the individuals involved but also for the institutions or constituents they represent. In short, leaders by and large fall short of living up to their great expectations. This realisation often does not occur until the leader is in a position of influence and a misstep or two has presented itself.

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What is designated as faulty leadership, apart from criminal offences, is not only in the hands of Boards and shareholders but also their followers.

As mentioned in Chaps. 1 and 2, leadership is a conundrum and all that this word implies: a challenge for the leaders themselves and for their Boards; often a mystery for followers and a puzzle for coaches. In thinking about this further, it is apparent that leadership is quite different to anything else except for coaching in that neither one is technical nor precise, although often both include precision in handling decisions and draw on technical expertise. More often than not, leadership represents the coexistence of opposite and contradictory points of views, almost bipolar without necessarily tied in with the dysfunctional asocial behaviour, often a part of this 'condition'. What is similar is that there is an assumption that everyone is to carry on as if this is not the case. An example of this may be when a leader exhibits a panicked response, sometimes warranted sometimes not, which bears little direct relevance to the circumstances that contributed to the response. Such a response often arises from misreading of the situation by the leader, especially in the absence of consultation which would have been effective for getting a better gauge on what is really happening and what the impact might be.

What is designated as faulty leadership, apart from criminal offences, is not only in the hands of Boards and shareholders but also with their followers. By the same token, leadership sounds exciting and still readily sought by many who want to rise to the top of their organisations or communities. However, taking on leadership is not for everyone, nor should it be. Some people know this and do not aspire to it or nominate themselves for it as they know they will not be good at it in the same way people know whether or not they have business acumen, sporting prowess or musical talent. Even if all the signs are there for someone to become a leader, there is no way of knowing this until the incumbent is in position and is accountable for getting things done.

Do followers know exactly what type of leadership they desire? The more urgent the quest for authentic leadership, the more it tends to recede. Living through leadership, whatever your role, is a lot like reading Don Quixote (which Cervantes characterised by the knight, Sancho) – there is more than one voice that people as observers can hear and listen to. So it is for followership. The protagonist is often aware of this although cannot attend to all the voices. The quest for power so often sows the seeds of its destruction. But Sancho is neither fool nor madman, and his vision always is at least double: he sees what others see, yet he sees something else also, a possible triumph that he desires– a form of transcendence. The knight and Sancho, towards the end of the saga, know exactly who they are, not so much through their adventures as their conversations, be they quarrels or exchanges of insights.

The knowing of one's own purposes and one's own thoughts is significant in forming one's self-image of the leadership and sense of self 'in' and 'outside' that role. This process undergoes continuous adjustment. An important element of self-image is what Goffman (1959) referred to as self-presentation and displaying those parts that are pertinent to the social or interpersonal context at hand. The other important element is knowledge of oneself. The leader is basically a social construct, and a sense of the self as a leader depends on other people or how the

leader interprets their hopes, or what Jean-Paul Sartre called "our Being-for-Others". This is the contrast between "being" who I know myself to be and "seeming" how I present myself to others. It is within this continuing co-authorship of self and self-esteem that a leader learns to build resilience and a frame of mind to deal with the challenges before them. Co-authorship is important for leading, coaching, conversing and following.

The experience of leadership is about both intensity and self-concept. Intensity could be defined as the amount of energy that the leader feels, thinks and uses to drive action. It could be the meeting of the leader's "inner" and "outer" worlds of experience. For some, intensity occurs when there is an over-focusing on a single point and a corresponding under-focusing on other aspects of their roles both inside and outside the institutional sphere. For example, some leaders may over-focus on work at the expense of their personal or family life; others may over-focus on a passion at the expense of engaging in other activities and so on.

Whatever the leader becomes overly-focused on is linked to their self-concept. If a leader believes that a particular financial strategy is the right way to go, then s/he will place meaning on that at the expense of a range of other options, thereby limiting choice not only for themselves but also for their followers. The pursuit of the goal(s) is paramount. Everything the leader decides or enacts is based on this assumption which, in turn, sets up a form of self-confidence as well as an over-reliance on not only what they are doing but also that what they are doing is the right way to proceed.

The sheer intensity (Rudin, 1969) of leadership can impede genuine engagement, feedback and consultation and potentially leads to 'risky' business e.g. accidents, catastrophe, unethical behaviour or misconduct. Apart from the overt consequences, there can be a more insidious one that is an 'unspoken pact of silence' amongst followers and supporters, whereby everyone eventually sees what is happening and no one is willing to raise it. This is not to mention the effect that such intensity can have on a leader's personal life. For example, first, the opportunity cost involved such intensity can mean the loss of family, friends, and support of followers. Second, the intensity becomes an end in itself. Overtime, this transforms the leader's values and belief system.

Common ways of leading and thinking about leadership by leaders themselves may not be in the best interests of organisations. One reason for this is that often leaders have little experience of failure. In fact, the more people laud them as celebrities or über-beings, the more they distance themselves from failure until it is uncovered. This means leaders often act defensively especially when their ability to change through single-loop learning is insufficient (Argyris, 1991). Argyris (1977) distinguishes between two forms of learning: 'single-loop learning' and 'double-loop learning'. 'Single-loop learning' refers to processes of detecting errors and adjusting existing strategies to meet new requirements. 'Double-loop learning', by contrast, refers to a more profound process of learning, where 'underlying organisational policies and objectives' (Argyris, 1977, p. 116), i.e. underlying assumptions, are questioned and changed. This effect is attributed to the low experience of failure by many leaders up until the point where they are leading complex situations. Part of

the defensiveness comes from their heightened visibility due to the roles they have assumed in their professional life. Moreover, leaders fear failure and when they do not achieve their aspirations they experience an "inappropriately high sense of despondency, or even despair" (Argyris, 1991, p. 104). This fear of failure is detrimental for leading. Often the training, the socialisation and the very nature of the work that leaders have done does not always provide the best preparation for leadership. For example, think about a government minister who has spent all her time working their way through the levels of government without the experience of business or for that matter business without the experience of government. This background does not always make for an easy transition into their newfound leadership role. Most leaders who are evaluated by researchers are found to be intelligent, able, and dedicated although emotionally immature and inner-directed. "According to implicit leadership theory, as part of making assumptions and expectations of leader traits and behaviors, people develop leadership prototypes and anti-prototypes. Prototypes are positive characterisations of a leader, whereas anti-prototypes are traits and behaviors people do not want to see in a leader. People have different expectations of what they want in a leader, yet research conducted with 939 subordinates in two different samples in British business organisations shows there is some consistency in implicit leadership theories. The study showed that these theories are consistent across different employee groups and are also stable trait-based stereotypes of leadership…Six traits group members want to see in a leader (prototypes) are (1) Sensitivity (compassion, sensitive); (2) Intelligence (intelligent, clever); (3) Dedication (dedicated, motivated); (4) Charisma (charismatic, dynamic); (5) Strength (strong, bold); (6) Attractiveness (well dressed, classy). Two traits they do not want to see in a leader (antiprototypes) are (1) Tyranny (dominant, selfish, manipulative) (2) Masculinity (male, masculine)" (DuBrin, 2011, pp. 164–165).

Understanding the inside of leadership failure is crucial for success and was discussed in Chap. 3. In this chapter the focus is on what leaders need to think and do to stay-on-track.

6.2 Reflection: An Important Part of a Leader's Toolkit

Reflection and conversation are the mainstay processes for leaders, that is, focused and sustained attentiveness, trialing and committing to planned change efforts as well as honest conversation with all the stakeholders, including the coach. Effective impact leadership requires significant reflection upon one's own conduct, ways of doing things, the everyday as well as the non-routine actions and reactions (for example, how leaders respond in a crisis?). As mentioned previously, leaders often have low experience of failure in previous roles. Experiencing failure is an important lesson for leaders. Yet many aspiring leaders do so based on their experience of success and not failure. Many have not failed at anything and so failure in the role is all the more devastating for them.

Jim Collins[1] draws particular attention to leaders who reflect continuously on their actions, priorities and responses not only in crises but also in everyday occurrences. In regard to the latter, leaders manage their time well to minimise diversions, including potentially "worthy" projects not directly related to core aims. Jim Collins states that a leader who energises followers is an important contributor, but not as skilled in leadership as one who "builds enduring greatness through a paradoxical blend of personal humility and professional will"(Collins, 2001, p. 20). These high-impact leaders focus on self-mastery while retaining the direction of their strategy is foremost in their mind.

Reflection is not only linked to but also forms the foundation of leadership intelligence and is essentially about being firstly culturally aware and secondly, accepting people are different. Leadership intelligence is developing and enhancing the capability and flexibility to view the world from different perspectives, noting a range of values and beliefs amongst the people that we interact with. All leaders need to learn more about what these are; how to address them sensitively and gradually use this knowledge to shape other's responses so that they can become empathetic in their interpersonal relationships and dealings. Fine-tuning people's responses so that they are appropriate when interacting with others with different assumptions about how their world is, is vital.

It is important for a leader to demonstrate awareness of their personal values and attitudes albeit that their values and beliefs will not always match exactly those of their followers. Difference needs to be accommodated in one's approach so as to engage in conversations that make sense to others. Consider the following dimensions of difference:

Cultural Identity	Ethnic Identity	Nationality
Acculturation or extent of	Assimilation extent	Socio-economic status
Education level	Language	Literacy
Family background	Social history	Perception of time
Gender	Sexuality	Religion and spiritual views
Political/Union orientation		

Leaders need to refrain from making assumptions about differences even in their own minds to ensure relationships flow freely. This type of understanding is part of what leadership intelligence is and underpins communicative competence.

6.3 Principles and Processes of Communicative Competence: Verbal and Non-verbal

Communicative competence is the ability to converse to influence outcomes with trust and integrity. Competent communicators plan to align themselves with their conversation counterparts to deliver a smooth, productive, and mutual dialogue.

[1] In Collins (2001, 2005, 2009) and Collins and Porras (1994).

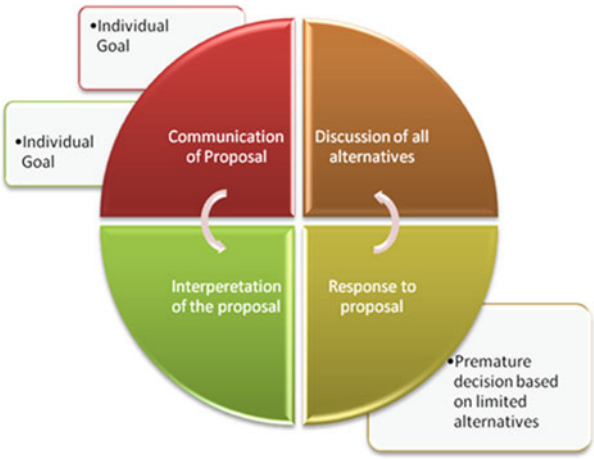

Fig. 6.1 Communicating for understanding

Mutual dialogue contains non-directive language. The coach needs to be in control of the conversation by focusing coachees on relevant issues to progress their task of transformation and gain insight. Communicative competence includes a number of important attitudes and abilities as follows:

6.3.1 Rapport

As discussed earlier in this book, rapport is a critical sense for all relationships whether these are one on one or group to group. Rapport is a sense of agreement and equality amongst those with whom you are communicating. The degree of rapport increases as the leader relates to others, moving from zero to maximum rapport. A similar effect is indicated when there is a lack of agreement and sense of equality and low empathy for others. The relationship with followers under this scenario is characterised by hesitation, a lack of confidence in the situation, through to hostility. While rapport can be initially gained, it cannot be deepened nor sustained without trust and integrity. Once distrusts set in, it is difficult to restore.

6.3.2 Trust

Competence entails thoughtfulness about the other person and the relationship with them, current and future; accepting their perspective and wishes as valid as well as ensuring that the outcomes of communication are as satisfying as possible to all involved. Distrust of others can lead people to expend effort verbally, pushing and pulling or more subtly manipulating them, while attaining only minimal or mixed results. Often the harder people push, the harder others resist them. As will be explained in Fig. 6.1 above, it depicts the proposal being communicated

between leader and follower as well as coach and coachee, who seek agreed outcomes. How successful they are depends on the communication options they employ.

A leader's preciseness in communication improved followers' satisfaction (de Vries, Bakker-Piepe, & Oostenveld, 2010). Preciseness, that is, the amount of care and accuracy that is taken when conversing with followers or a coachee is critical for them to believe in the leader or confide in the coach. It is crucial that disclosures and personal conversations are not repeated or abused.

The most important element in every relationship is trust. However, developing trust is always a challenge due to individual differences, values and beliefs. Trust fluctuates over time and often throughout the process will be stretched and if lost, is very difficult to restore. Trust is developed between the leader with follower and coach with coachee when they:

- share feelings, emotions and reactions, and have the confidence that those with whom they are sharing will respect them and not take advantage of them or treat them indiscriminately;
- rely on others to treat them in a fair, open and honest way;
- place value on the concept of mutual respect, caring, concern and assistance; and
- communicate with others taking into account the backgrounds and concerns of others.

6.3.3 Empathy

Empathy is the ability to view a situation from another person's perspective and gain insight into how that person may be feeling. Alignment with the other person is highly unlikely when people do not appreciate what the other person may be feeling or need. People require a realistic understanding of what is possible to achieve with another person; in other words, which of their goals are compatible with those of others. When people show empathy for the other person, they are more likely to act in good faith towards each other. Identifying the needs of the parties to any conversation is crucial and achieved by asking open questions. Each person has a range of different needs, assumptions and attitudes, rendering every conversation multi-faceted. Empathy, enabling others to express their position through a calm process of rephrasing and questioning, is important for coaches and leaders. This aspect will be discussed further in more detail below in Sect. 6.7.1.

6.3.4 Flexibility in Generating Options

A competent communicator develops a wide range of interaction skills (*see list below*), each of which will have varying impact in any given situation. Figure 6.1 above shows how each communication option leads you towards or away from a

mutual understanding and successful communicating with the other. Flexibility means being able to select from a range of skilled options at any time during the relationship conversation. Options ultimately lead to a proposal, the request. This proposal will be responded to; indicating the extent of mutual understanding at that point in the conversation, providing the person is gauging this. A mutual understanding does not represent agreement. The process of formulating and putting options is separated from that of *deciding* on a final outcome. Deciding prematurely on an option and failing to consider alternatives will limit choices too early in the relationship. The following description is an example to demonstrate this point:

Picture yourself in a group that has to determine the capital priorities for a development program in your organisation. You are the Chair of the group and you need to work out a set of options, which are that you have enough money either to refurbish half the buildings completely (Option A) or to rebuild one new building (Option B). If you start the meeting and say, "Well, that's all the funding we have; what do you think?" you'll get everyone's first thoughts based on their own views, uninformed, erroneous or not. These will be reinforced subsequently by whatever arguments those who have committed to them can raise. But suppose you say, "Let's develop two sets of options, first one of all the pros and cons for option A and then a similar list for Option B. Then you will have all options considered well before a decision has to be made. This way, the leader is bringing together all the ideas of the group members, encouraging them to work together without the need to defend the leader's decision. It is a group decision and everyone is more likely to support it under these circumstances.

So focusing on getting the other to see things from your viewpoint moves you further away from a mutual understanding and lowers the extent of your rapport with them. List of interaction skills includes:

- listening by not talking and creating silence and coping with pause
- demonstrating open mindedness through appropriate facial expressions
- adapting appropriately to the difference of opinion
- acknowledging differences
- sharing thoughts appropriately
- conveying information without commanding or dictating terms
- responding to information being provided by others and remembering it
- using calm repetition to reinforce information
- attempting to resolve conflicts along the way so that it is not a zero sum game
- communicating concisely and clearly
- confronting a situation as necessary
- speaking with empathy
- describing steps and information objectively without evaluating
- providing specific details supported by evidence and examples, and
- projecting oneself into the other's frame.

To preserve the relationship: -

(a) avoid evaluating the conversation coachee's responses to your proposals. Instead, listen to them deeply (see Sect. 6.8.2 on listening);

(b) focus on shared interests to gain joint understanding; and
(c) propose suggestions based on evidence.

6.3.5 Sensitivity to Circumstances

Communication options determine outcomes and vary according to circumstances. People need to be aware and sensitive to these. Through experience, competent communicators gain greater knowledge about the potential effects of different skills, especially under complex conditions. This understanding leads to more competent choices in relation to the other conversation participants. Look again at Fig. 6.1 above, each arrow represents options depending on the circumstances and the stage of the relationship. This understanding assists people in moving forward in the relationship.

6.3.6 Proficiency

Although all of us have varying *potential* for language and communicative know-how, all our capability has been developed throughout our lives. Importantly, communication is learnt and enhanced through conscious skill development, based on reflection of our experiences as well as observing others. Most people gain experience and emotional maturity and become more adept and confident through experience. How people choose to communicate (i.e. the choices they make in conversation) is linked directly to how spontaneous they are in conducting a skilled interaction. Timing, word-choice, emphasis, inflection, pause, pace and rhythm are employed spontaneously if people are to gain trust and integrity when communicating. If people are too self-conscious or rehearsed, they will not be believed. Proficiency is further enhanced or depleted by:

(a) *Linguistic competence,* employing grammar, syntax, and vocabulary to suit the situation, e.g. What words do I use here? How do I put them into phrases and sentences?
(b) *Non-directive language*, while directive language has its benefits, it should be used sparingly and only when there is mutual respect and trust. Non-directive language through open questioning is more useful.

However, non-directive approaches require a high level of proficiency and attention to ensure that a relationship does not stray from its main focus. Relationship development is time-consuming and is built over a period of time to allow rapport and trust to develop. Some useful skills to consider in this include:

(a) *Sociolinguistic competence,* employing and responding to the other using suitable language for the circumstances and the relationships, e.g. which words and phrases fit this setting and this topic? How can I express a specific attitude

(professionalism, warmth, respect) when I need to? How do I know what attitude another person is expressing?

(b) *Contextual competence,* using the broader context so that each conversation is linked to make up a coherent whole, e.g. How are words, phrases and sentences constructed to lead to a wider and deeper understanding for those involved? Also consider:

- how to adjust to different cultures
- how to deal with different societal systems
- how to deal with psychological stress
- awareness of self and culture
- how to respect boundaries in a conversation and know when understanding and meaning has penetrated them.

(c) *Explanatory competence* concerns identifying communication breakdowns, and being able to restore understanding through redressing gaps in verbal and contextual meaning, e.g. how do I know when I've misunderstood or when someone has misunderstood me? What do I say then? How can I express my ideas if I don't know the name of something or the right verb form to use?

A good communicator reflects the principles of communicative competence outlined above. At the heart of compassion is understanding. However, it is arrogant to imply that each person understands the other's situation or their perspective fully. Often this mistake is made and met with "How can others know what it is like for me?" And they cannot. Yet it is important that how and what people communicate demonstrates a willingness to understand as best as they can. The demeanour of the communicants needs to demonstrate patience, acceptance and consideration.

6.4 Perception in Communication: Precipitating Factors, Sensory Acuity and Calibration

Successful communicators are proficient at identifying precipitating factors and adjusting their approach before the conversation starts and during it. Understanding the power of precipitating factors can also help you to de-personalise negative comments. Something that you need to consider is the mood of the person that you need to communicate with at the point where you initiate the conversation, and how this will fluctuate throughout the process.

Sensory acuity is how people refocus and refine the distinctions in what they see, hear and feel. People achieve these distinctions by using sensory-based language; different from making judgments or assuming that they can "mind read" others, which they cannot. Take the following two examples:

Example A: "Her eyes are half closed, the skin colour of her face has gone pale, she is speaking with a soft, slow voice, her head is tilted, and the corners of her mouth are turned down."

Example B: "Her eyes are moving around a lot, she is shifting her balance from foot to foot, she is constantly moving her hands, and she keeps taking deep breaths."

Immediately assumptions based on what people observe will be made. In example A, it is assumed that the person is unhappy whereas in example B, it is understood that the person is frustrated. What the observer is engaging in is a form of *calibration* that is, is the ability to notice, using sensory acuity, shifts or changes in the way a person looks or sounds. Comparing the other person's present behaviour with their previously observed behaviour requires gathering sensory based evidence from observing body movement, skin tones, and other visible indications of mental processing, listening to voice tones, pace, rhythm, pitch and word choice and any other audible indications of mental processing. Calibration gives the observer the means to establish rapport, to offer feedback based on sensory evidence, and to gather more information.

6.4.1 Mental Models for Interpreting Information

A mental model or frame of mind is the filter people use to understand what is going on in their life. It is also the filter people use when learning something new. Team members, for example, usually understand each others' mental models even if they are not shared. Some people need diagrams or pictures, others want narratives and others want real life examples. Apart from what is being said, people also focus on a range of extraneous factors, including the status of the person, the dynamics among the group, the manner of communication and the evidence presented to them. It is never clear cut what "sources" people are drawing from to make sense of what is going on. So it is important that this surface in the conversation and be utilised accordingly.

6.5 Non-productive Thinking Habits and Shifting to Alternative Ones

Most tasks require planning, thinking through the options, execution and evaluation of outcomes for continued learning to occur. Non-productive thinking shapes our expectations and behaviours and in particular how people relate to others. If people face life's challenges thinking: "I can't do this, it won't work" or "I'll fail", it will undoubtedly affect the effort, approach and indeed the outcome of the endeavour. Whereas if people believe that they can contribute or make a change (in other words positive thinking) they will make a difference.

If people think they are "boring or "anxious", their approach will be different in communicating with others than if they think otherwise. The point here is that how people think greatly influence their motivation, emotions, moods and attitude. Inferiority, lack of personal warmth, poor skills, pessimism, aggression and

conservatism are all examples of non-productive and inflexible thinking which can impede a person's leadership potential. Working these issues through with a coach, can assist this.

6.5.1 Barriers to the Conversation

Barriers in the conversation can arise when, among other things, people:-

- precipitate too quickly through an early phase of a conversation and do not allow time for the airing of issues;
- lead the other party "down a path" before they are emotionally prepared for this;
- lack clarity of focus; and
- fail to understand how the other party needs time to absorb new and complex information.

(See communication barriers in Sect. 6.8.3 Verbal and nonverbal strategies to minimise common barriers to communication.)

6.6 Congruent Communication

People attempt to communicate in a way that is consistent with how they see the world or how they wish to gain outcomes. Sometimes the latter can lead to inconsistency when people communicate differently than how they intend, and moreover, they are not always aware of this.

Communication involves our thinking, use of language and strategies for getting the preferred outcomes. What is and how the ideal outcome is determined will depend on the situation and the other person' perspectives, shaped by their beliefs, values and interests.

Communication and its outcomes are also shaped by our rapport with others, including a person's communication skills, both verbal, nonverbal and written as well as how they internalise feedback from their various communications. In short, how people think and act shapes their communications as well as their responses to how others communicate with them. This is especially true when people do not agree with each other.

Further, communication patterns can change when people are distressed or encounter resistance from others. How do people modify resistance either before it occurs or when they detect it?

Powerful communicators express themselves congruently. People unconsciously accept what they are saying because their meaning reflects their personal integrity which is communicated nonverbally. When all communication channels reflect each other, there is a sense of harmony. For example: If a person says "I understand your problem" and they are saying it compassionately and confidently, making eye

contact with the other as well as showing appropriate body language, they are more likely to accept what is being said as it appears believable to them.

6.7 An Example from Coaching Practice

A further example assists to demonstrate the enriched learning analysis and is centred on listening and establishing common ground effectively especially from the coachee's perspective. Clark's theory of language is useful with its key concept of "common ground", defined as the information discourse participants share and include "mutual knowledge, mutual beliefs, and mutual assumptions" (Clark & Brennan, 1991, p. 127). It bridges cognitive and social approaches to communication and allows the coach to focus on communication as a joint activity, co-created by both parties in the coaching relationship. This is discussed further below.

The art of listening is taking on the emotional responsibility by the coach, enabling both the coach and coachee to have the emotional space to discriminate between their own emotions and needs from those of coachee, reducing contamination and misunderstanding. Of course before coaches can successfully listen to coachees, it is important for them to develop the art of internal listening, an important form of self-monitoring and self-regulation for that matter. This sense of self-awareness may at first lead to the experience of self-consciousness, a continual process of noticing and examining aspects of the self with the purpose of deepening personal and interpersonal understanding.

6.7.1 Why Is This Important in Coaching Practice?

The importance is in the realisation that sharing the "inner worlds" between the coachee with the coach, both to reveal and respond appropriately with one another is an act of courage. To be effective, it requires attentive listening, open questioning, empathy and understanding. The author as coach categorised these into five skill areas which are important in coaching practice, namely:-

Skill 1: Clarifying through, for example, inviting interaction by offering open questions to clarify content and to gain more information. Appearing less intense and smiling was a key learning for me, as the more I achieved this, the more the coachee opened up.

Skill 2: Paraphrasing and verifying. The coach restates in their own words what they hear the coachee is saying, and then they can confirm that they are hearing correctly. Use non-judgmental phrases like "If I understand you correctly …" or "So what you are saying is....". If the coachee's understanding is incorrect, the coach will be able to correct any misunderstanding or provide the coachee to clarify or augment their response. In turn, the coach's response or any actions taken will more likely meet the coachee's needs and expectations.

Skill 3: Reflecting and empathising. Demonstrate valuing the coachee by being reflective. The coach lets the coachee know that she not only understand the content of the message but also perceive the feelings or thoughts involved. To reflect the feeling or thought the coachee is conveying, it is important to make statements such as "It seems as if that bothered you a lot" or "It sounds like you believe...." Reflecting does not mean the coach agrees with the coachee, rather that they comprehend what the coachee is feeling and thinking. If the coach agrees with the coachee and wants to empathise, they may add "I would feel the same way if I was in your place" or "I believe the same thing you do".

Skill 4: Summarising by briefly summing up what has been said. This is not problem solving. Restating action items and commitments as well as asking for confirmation and commitment from the coachee.

Skill 5: Using double and triple loop questioning (based on Argyris & Schon, 1996) is also important for listening and building common ground. Double loop questioning focuses on the contributing factors to a situation that the coachee is discussing whereas triple loop questioning allows each to explore assumptions and belief patterns about the context (e.g. the organisation, the workplace) surrounding a particular situation.

6.7.2 How It Fits into and Enriches the Field of Coaching Practice

Organisational learning fits in very well as listening and building common ground are essential for assisting the coachee in self-exploration, understanding and taking action. A coachee does not move forward unless these three things are achieved.

The specific reception strategies include general reflection, that is, self examination with the coach providing feedback on the overall meaning, specific reflection (the coach asks a specific question about what is being said), proposition testing (see below), and forward inferencing (see below). Reception is never passive. It is important to consider how these provide positive or negative evidence of comprehension by the coach for the coachee and hence serve to establish common ground between them. Each party in the coaching relationship plays an active role in building and advancing common ground by collaborating with each other where each takes in turn to be the messenger and the recipient, and by indicating each other's current level of understanding. In a meaningful coaching relationship, the coach helps the coachee reach higher levels of understanding through this approach.

By ensuring comprehension through reflection, the coach and coachee progressively establish common ground. Clark and Brennan explore this process of grounding in their 1991 article (Clark & Brennan, 1991). From their vantage point, much like from the socio-cultural perspective, language use is but one example of joint action, defined as an action that is carried out by two or more persons "acting in coordination with each other" (Clark, 1996, p. 3). For coaching conversations to be effective,

coachees must not only be understood, but also establish understanding with their coach before they can proceed. As coachees move through the coaching conversation, they "keep track" of their common ground and update it gradually. The coach needs to approximate this process as it may break down.

Clark's concept of grounding includes 'negotiating meaning' although this concept is conceived much more broadly in coaching practice. Knowing the signals for a lack of comprehension in instances of miscommunication is critical. It is important to seek negative or positive evidence of understanding (or the lack of it) by using non-verbal (including nonverbal evidence of "continued attention" such as eye contact) and verbal gestures (including utterances such as, "uh huh"). In this way, the concept of common ground highlights its crucial role in the coaching relationship.

Proposition testing is vital for the coachee to move towards commitment to action. Coaches need to be engaged in developing and trying out premises in relation to the situation which may be affecting the coachee's thinking and behaviour. For example, if a coachee was passive in a coaching relationship, the coach could reflect this behaviour to him/her and use it to test whether this was likely to be the case in a work situation that requires a different type of behaviour. Propositions could be grouped according to personal, group or organisational factors.

6.8 Coaching Followers

6.8.1 Empathetic Response

6.8.1.1 Leaders Require the Empathetic Response

An empathetic response reflects the principles of leadership competence outlined above. At the core of empathy is understanding the other and their situation. Howell and Shamir (2005) suggested that followers, who have a personalised relationship with a charismatic leader, may be more likely to show blind loyalty, obedience, and deference. Whether this augurs well for a robust relationship is questionable for both the leader and the coach. Leadership depends on an effective relationship between leaders and followers (Shamir, 2007, p. 435).

6.8.1.2 Empathy

Using empathy is also a good way of addressing communication avoidance by perhaps giving an example of a past experience without in any way comparing directly to their current situation.

Not having the appropriate information or evidence at hand or showing little knowledge of the other's situation demonstrates a lack of consideration. Being

unable to respond promptly and appropriately also shows a disregard especially in a difficult conversation. There is no hard and fast rule as to how to respond empathically, as this varies from situation to situation.

6.8.2 Improving Understanding and Communication in Relationships

To communicate effectively, it is important to listen deeply and respect pauses and silence. Periods of quietness are important to allow people to reflect on their internal thought processes and feelings. You need to notice when the person you are talking to needs space. Listening is essential and begins with the need to devote a certain amount of time with the other person. When people feel listened to, they open up. How do people listen to each other? The most important thing about listening is to CEASE TALKING. People need to reflect more on what others are saying and doing and less on themselves. Ultimately, a person will learn more and gain better information from listening, especially when accompanied with good questioning to assist them to understand what is going on.

A person's listening changes with the amount of effort and focus they bring to any situation. With followers, it is important for leaders to cease talking so they can listen deeply. They need to be able to respect pauses and silence without rushing to fill in the gaps. Pauses or silence occurs for various reasons. It may be that the other's capacity to process information is slower than yours or influenced by factors such as their anxiety in dealing with difficult situations. Silence is also important to allow people to reflect on their internal thought processes and feelings. A coach needs to notice when others need space in the conversation, a pause, a break or timeout. Listening is critical for this process to occur.

6.8.3 Verbal and Nonverbal Strategies to Minimise Common Barriers to Communication

Anything that prevents an understanding of the message is a barrier to communication. Many physical and psychological barriers exist. No matter how experienced people are at communications, barriers arise for a range of reasons:

(a) **Personal barriers** (such as blocking) arise due to:

- **Expectations** (prior or current)
- **Educational background** presupposes, assumptions and values
- **Emotional baggage** due to the nature of the work relationship
- **Focusing on ourselves, rather than the other person can lead to confusion** and conflict. Some of the factors that cause this are defensiveness

(we feel someone is attacking us) and ego (we feel we are the centre of the activity).
- **Distress** People do not see things the same way when feeling distress. What they see and believe at a given moment is influenced by their psychological frames of references — their beliefs, values, knowledge, experiences, and goals.

(b) **Communication barriers** arise due to:

- **Competence** (lack of confidence in dealing with others, especially experts)
- **Perception** If people feel the person is talking too fast, not fluently or does not articulate clearly, they may dismiss them. Also people's preconceived attitudes affect their ability to listen as shown from the examples above. People listen uncritically to persons of high status and tend to dismiss those of lower status or where the person's values and beliefs are not aligned to their own.
- **Message** Distractions happen when people focus on the facts rather than the idea itself. Listening requires attention to both.
- **Lack of information** Too often people believe that certain information has no value to others or that they are already aware of the facts. Ensuring that people have the information they need to carry out their role as well as good knowledge of the situation is important.

(c) **Relationship barriers** arise due to:

- power imbalance;
- feelings of superiority and inferiority; and
- too great social distance between the conversants.

(d) **Cultural barriers** arise due to:

- differences in ethnic and religious origins;
- differences in values, beliefs, rituals; and
- background and bias. People allow their past experiences to change the meaning of the message. Their culture, background, and bias are useful providing they do not rely on their past experiences to prevent them from understanding something new. It is when they change the meaning of the message that they interfere with the communication process.

(e) **Environmental barriers** arise due to:

- Bright lights, an attractive/unattractive person, unusual sights, or any other stimulus that provides a potential distraction especially in a coaching session.
- Noise – Equipment or environmental noise impedes clear communication.

The key to improving communication and minimising barriers is for people to recognise individual differences and their willingness to be flexible, accepting responsibility for their part in the quality of the overall communication.

6.9 Romance

The romance of leadership: Meindl, Ehrlich, and Dukerich(1985) proposed a social constructionist theory to describe the relationship between leadership and followership. They argued that leadership is significantly affected by the way followers construct their understanding of the leader in terms of their interpretation of his or her personality, behaviours, and effectiveness. Accumulated research on the romance of leadership has produced mixed findings. Schyns, Felfe, and Blank (2007) conducted an analysis on followers' perceptions of transformational/ charismatic leadership. Their results revealed a modest relationship between the romance of leadership and perceptions of transformational/ charismatic leadership.

It should be noted here that one of the primary ways of modifying perceptions is through reframing (see Sect. 6.10 on Reframing below).

However, sometimes leaders avoid relating effectively with followers or constituents as it is too uncomfortable or the issues are too overwhelming and insurmountable. Often the reason for this is that leaders lack the skills or knowledge about how to tackle the big and thorny issues that confront them. Another reason for this is that if they deal with them poorly, the outcome is politically diabolical. Avoidance in this case is a form of denial and is felt keenly by followers. It takes skill and courage to deal with these issues appropriately. How do people prevent taking avoiding-action? There are various ways including the use of empathy to address avoidance by using past experience without making direct comparisons between people or what appear to be on the surface at least, similar situations. If followers become aggressive, it is important to take time out of the coaching session, conversation or other type of encounter. However, always arrange a time to meet again. This is not avoidance rather allowing them time to digest difficult information.

6.10 Reframing

Reframing is a very useful process as it allows people to describe what they see, such as internal conflicts that the other person might be experiencing, through asking appropriate questions about the issues**.** To understand re-framing, the leader/ coach needs to ask "What is framing?" Framing (as in 'in-frame' or 'out-of-frame') helps us to arrive at a shared interpretation and critique of issues in a highly contentious or uncertain situation, where the potential for resistance is high. Framing, coupled with the immediacy of widespread personal impact, undoubtedly plays a significant role in the convergence of formulating issues, differences and attempting to resolve them.

Once a person's perspective, position or standing is identified, reframing can assist us in influencing others to modify their mindset so as to consider different angles around the same issue. It also mediates a tendency to go for the safe answer.

The Reframing Process is as follows:

1. Create rapport to ensure a communicative context of co-operation. How?
2. Identify the potential *no* responses and where the *no* response is likely to occur in the conversation.
3. Establish communication with the person on either the tangible part (i.e. what they are saying) of the conversation leading to the unwanted response or the intangible part (i.e. mindset underlying it or their feelings). The intangible is more complex and risky to deal with early on or in a brief episode of the conversation.
4. Consider how willing others are in this process of considering issues that are outside what they are concerned with. You cannot ask this. So this is where people rely on your perceptions and intuition about the less tangible aspects of the conversation – it may be a sense you have from a gesture, facial expression and tone of voice.
5. Find the positive intention. Ask: what do they really want? What positive things can I be doing for them?
6. The key here is to disentangle their incongruent communication by separating what they are saying from how they are saying it, or what they would like from what others might think of them. For example: Have you ever tried to be helpful and the person misunderstood your intention and got annoyed? How does it make you feel? Are you likely to help a second time?
7. Ask for help from them (after you have checked with other team members) to create three options to get the intended outcome.
8. Evaluate these new options. Are they acceptable?
9. The key here is *to encourage gently and never to introduce any element of coercion*. It is important that people do not feel bullied into an agreement as they may change their minds or worse, regret their decision later. In this latter case, the conversation has "harmed" the person.
10. If the alternatives are not acceptable, go back to step 5 or 6, at least to create improved options.
11. Check for hidden objections and employ an envisioning process with them, a powerful way to anchor decisions to thinking what it might look like to them later. If there are any objections (or hint of this), walk them through the same process from step 5 – **what is the positive intention?**
12. Checking for a reasoned choice with the other: at least two identifiable motives will get in the way of people making a reasoned choice.

    (a) Anger, shock, frustration or distress can lead to hasty analysis or faulty interpretation. If the other person presents in this way, take time out of the conversation.

13. Prior belief or commitment can also lead to specific choices. At the time of the decision, the other person experiences no internal conflict although this may occur later. Check that they are not regretting any "first decision/commitment". People deliberate once they make a decision, sometimes leading to cognitive dissonance (Festinger, 1957; Trenholm & Jensen, 1996).

Task orientated and people orientated influences: essential focus for leaders and coaches
In team situations, there is often conflict between people and task orientations. If one or other is focused on, the other is neglected with implications for the team. Too much emphasis on one or the other can be a communication barrier.

6.10.1 Goal Setting

Let's focus on the goal at hand for leaders today. If people take a step back to set the scene again, it is apparent that globalisation has been an opportunity for some, and a threat or risk for others. Globalisation has led to deepening interdependencies between institutions and industries. De-industrialisation characterised by a decline in manufacturing and a simultaneous shift to service, a decline in exports and continuing balance of trade deficit. Associated with this is continued pressure on leaders to provide employment and improve quality of working life which is difficult with the unrelenting global financial crisis (Alpert, Hockett, & Roubini, 2011).

The challenges facing leaders today requires more than simply collaboration rather genuine engagement of the leader with much larger and diverse circles of followers than hitherto. The complexities of the workplace are signaling a reversion to the earlier times of partisan divisions. Leaders catering to sectorial interests will be insufficient to meet wider expectations given the changing demographic profile of their followers from the 'Net generation' through to outgoing 'baby boomers'. Leaders have to pursue policies that will advantage a greater number of followers rather than special interest groups. Withdrawing is not an option.

6.10.2 The Inner Quest to Lead-So Where Did It all Go Wrong?

Leadership in a complex institution is about initiating a series of actions to bring about specific outcomes and these in turn generate responses, reactions and consequences (feedback) that impact on the acts and the leader's interiority. The leader is often responding to the followers' first move and finds that s/he is countering or conceding.

Leaders need to reinforce their position of leadership. However, the cost of promoting a self-reinforcing process whereby their actions lead to enhanced influence designed to gain compliance and not resistance, could equally lead to countervailing outcomes if not in the short, longer term. Leadership is a net influence which is why often leaders will say, for example: "history will judge that to be the correct decision". A leader cannot see all parts of the action as it is not in the immediate 'frame' and consequently cannot always evaluate the followers' reactions for

some time. Leadership is fast moving and s/he needs to be able to see the full sphere of potential influence from different perspectives. To achieve this requires an understanding about:

1. dealing with complexity
2. knowing when a leader is exceeding their limits of influence
3. detecting moral hazards, and
4. ensuring that polymorphous voices are heard.

6.10.3 Dealing with Complexity

Leaders are as complex as the institutions they lead. Leaders are not unchanging, albeit begrudgingly at times. Rather their approach needs to adjust with the times and circumstances in which they find themselves. A confident leader is one who can deal with complexity by managing the impression they give to others in exchange for reciprocal support. Positive leaders have learned to uphold the relative security offered through this relationship without over-focusing on their doubts, uncertainties and vulnerabilities. Leaders today are required to conduct civilised and caring relationships with all and not to act towards one another based on the simplified values of the market economy. In many situations, this means that leaders cannot react to the tactical subterfuges of sub-leaders and followers. Adding to this complexity is the interrelationships among those that are led. These interconnections are not always visible and involve numerous layers first-order, second- order, third parties and so on, both direct and indirect effects that are not always obvious and are difficult to ascertain. However, these interactions create specific outcomes, at times unforeseen and counter- intuitive. Robust leaders are not confused by this complexity nor do they feel responsible in not dealing with it head-on.

The presence of complexity creates significant complications in thinking about leadership and followership in an organisational[2] sense. The institution is one component of a market economy whether it is government, public or private. The institution has to be understood in terms of the degree of its sociality, that is, the tendency to form relationships, sub-cultures internally and externally, its capability and its autonomy. Complexity is impelled by the discontinuities as well as the feedback from the various components of organisational life, internal and external. Feedback represents reactions to and consequences of leadership initiatives that shape the actions themselves in a way that may result in outcomes deviating from original intentions or hopes. Feedback subtly reverberates, because for every action there is some ensuing reaction somewhere in the scheme of things that corresponds to the source (often lost in time), and these alter its impact, constructively

[2] Sometimes the word system is used instead of organisation. However system implies functional or dysfunctional as if we are dealing with machinery, while the human world, composed of organisational arrangements, is far from machine-like.

and otherwise. Often what was considered as minor initiatives have an impact that is not commensurate with expectations and well beyond the scale of the initiatives implemented. Conversely, major proposals may have very little impact on relationships or outcomes. What should not be overlooked here in any discussion of complexity is the multiple feedback rounds amongst all the actors in the myriad relationships.

Problems of complexity which confront leaders are likely to parallel the leader's measure of influence. First, powerful leaders reside in networks of immediate, distal and latent power, emphasising the importance of understanding net rather than gross influence. Such leaders can usually call upon capability and resources from within their networks, thereby enhancing the intricacy of their leadership milieu. Second, the greater the net influence of the leader, the less concerned they become with the extent of complexity that they have to deal with. Marginal losses in influence become relatively smaller with increased power, so leaders can take greater risks. If a particular strategy miscarries, they will be able to withstand impairment to their leadership. If this experience intensifies, leaders can become more risk averse which could result in mishandling their relationships with some groups. Thirdly sorting out the crucial relationships, the feedback and any damage to reputation from the trivial is key in dealing with complexity.

Leadership is something that develops. Followers are expected to put their complete trust in somebody and then later find out that the person is unreliable and not to be trusted. Leadership is rarely about 'treading water', rather it is about:

1. **Venturing** into existing or unknown domains to establish a new direction (similar to speculating resources);
2. **Innovation**: opening up new areas of thought, research, or development;
3. **Goal-centric**: constructing through demolition (physical and metaphorically) and rebuilding a new institution;
4. **Pioneering**: trailblazing a new way of thinking for an existing institution and rendering it more fertile or productive in a new or existing venture(s); and
5. **Educating**: informing or changing people's opinions.

6.10.4 Pioneering

The need to take a new direction or 'be out there beyond the usual' approach motivates some leaders. Some do it for themselves in that only a few take it on and therefore the challenge and risks are there. Other leaders trail blaze for the wider good of their followers. Leaders, who engage in pioneering, desire innovation and change. However, it is part of what is expected from leadership today although there are limits. People expect their leaders to 'stand out', to be different within a defined set of standards and frameworks and within these, deliver innovation or innovative enterprises as a consequence. This is a long way to explaining the reverence and 'celebrity-isation' of Stephen Jobs.

6.10.5 Innovation

When people think about innovation, what is it that they consider? Is it the invention or the idea, the innovator or both? In some cases it is the idea, for example, DNA rather than the innovators; in this case, Watson and Crick (1953, n.d.); McDonalds rather than Kroc (n.d.); the contraceptive pill spearheaded by a movement in the early twentieth century in the U.S. by a relatively unknown nurse, Margaret Sanger (n.d.). In other cases, it is the innovator such as Walt Disney, Elvis Presley, and in other cases it is for example, Steve Jobs and Apple, Bill Gates and Microsoft. Innovation has occurred in every field of endeavour from scientific research e.g. vaccination, new technologies through to architecture, business and music e.g. from Bach, Beethoven, Presley to the Beatles.[3]

Outsmarting the competition is often the route to innovation and this was the route chosen by Jobs, Gates and others. These people were in touch with their respective or desired "constituencies", that is, potential followers, and responded to their demands for smarter technology that was accessible to all, transition from paper to digital, new types of music or ways of doing business and so on.

Of course ensuring that they have the core competence to deliver (Chen & Wu, 2007) is significant. Once that is assured or as a precursor to it, getting the buy in from the team, their cooperation and empowerment forms and adds to the competitive advantage that these innovators had in relation to their competition. Leadership is sustained through the "collective learning" processes (Sanchez & Heene, 1997) and are manifested in business activities and processes. Satisfying client and customer needs is another element in the innovation process.

Tapping knowledge is often tacit and deeply embedded in institutional mindset without necessarily being formalised or proceduralised. To achieve this, leaders need to:

1. analyse the context;
2. identify their boundaries, not as a way of giving into these limitations rather as a way of seeing a bigger picture. This will assist leaders reach beyond both their existing demand and limitations;
3. understand what problem they are trying to solve;
4. interpret the situation in terms of possible actions and outcomes;
5. prioritise issues to check for unintended outcomes and check for reasonability taking into account multi-partisan interests and values;
6. evaluate choice and its consequences;
7. plan for action and get the sequence right for this situation. This will allow leaders to see obstacles and prepare to overcome them;
8. assign implementation and ensure that the capability is there to achieve this; and
9. work how the choice and outcome will be embedded and sustained.

[3] Interesting to see how many women and non Europeans would come to mind when considering this issue.

Diversity can provide a greater knowledge base, creativity and innovation and, therefore, provide competitive advantage to the institution. As the leaders extend their influence, there is a risk that they become increasingly self-reliant and do not invoke the support of followers. Consequently, they might lose that support and often with it a wider support base that they either did not know they could call upon or lost it, simply because it was not called upon.

6.10.6 Collective Learning

Highlighting a cause (e.g. climate change) and helping others understand the reason for change is also what drives some leaders. The need is not always altruistic, rather a sense that how they see the world is important and that they would like to win over others to this. It is this reason why so many current and past leaders enter the speakers' circuit. If the leader has developed their own brand, followers, supporters and the wider community are interested in their opinions and to hear about their experiences and will pay a high price to do so. Some speakers are motivated by the compensation, by the ongoing hero worship; and others feel "it's an experience that's got to be told". Some use it to attract the publicity to highlight the cause they remain passionate about. Others make money out of this and produce films and Internet exposure on past and in some cases, present leaders. The audience desires the experience as well as enjoying some vicarious experience from it.

6.10.7 Compensation

Rewards for leaders come in many forms including money, spiritual growth and so on. What is important to note is that whatever form the compensation takes it is about reward for the individual. Others are fulfilling a fantasy that they may have held from an earlier time in their lives based on their direct or indirect experience, such as literature and history. How leaders were influenced by earlier experiences is not a well researched area although it may provide fertile opportunities in the future.

6.10.8 Leaders in Conflict

Knowing when leaders are exceeding their limits of influence (or biting off more than they can chew leadership). The more that is bitten off, the greater the appetite must become to accommodate increasing nourishment. This occurs for three reasons:-

(a) the expanding quest for influence breeds desire to achieve more;
(b) dependence on others for getting things done and leadership support is heightened; and

(c) creating new interest groups and energising former ones that can see their potential gain from expanded leadership, and hence use any vestige of their political influence to achieve their own gains.

Expanding missions or modifying original ones, midstream, can lead to loss of support by followers.

6.10.8.1 Detecting Moral Hazard

When all is going well for the leaders, this could lead to complacency and a belief in their own sphere of influence resulting in unguarded actions or statements. In other words, they are not engaging in leadership in "good faith" and simply aping the role.

6.10.8.2 How Do You Overcome This?

- Consider your leadership vision, test and retest it continuously:
  - sense experiences
  - affect and emotions;
  - creative and cognitive;
  - actions; and
  - connecting with a reference group or culture (Based on Schmitt, 1999).
- Think in terms of net rather than aggregate power: factor in the consequences and costs into power equations in determining which strategies best serve the greater interest;
- The implications of enhancing influence;
- Judge leadership based on outcomes: decision makers appear to be tolerant of ongoing failures in attaining their most vital objectives; and
- Diversity and flexibility is key in leading in twenty-first century.

The **quest for leadership**, therefore, is first an inner quest to discover who you are and what you care about, and it's through this process of self-examination that you find the awareness needed to lead. Intensity for leaders, as in the man from La Mancha, is seen to have embarked a sacred journey which fits in with the notion of workplace spirituality.

A Process of Internal Self-Discovery Becoming **a leader is a process of internal self-discovery**… "The better you know who you are and what you believe in, the better you are at making sense of the often incomprehensible and conflicting demands you receive daily… You need internal guidance to navigate the turbulent waters in this stormy world. A clear set of personal values and beliefs is the critical controller in that guidance system" (Kouzes & Posner, 2011, pp. 23–24).

(3) **You Have to Stand for Something** "People won't follow you, or even pay you much attention, if you don't have identifiable values. When leaders are clear

about what they believe in, they can take strong stands and are much less likely to be swayed by every fad or opinion poll…" (Kouzes & Posner, 2011, p. 24).

(4) **Who Are You?** "If people are going to follow you, they need to know more about you than the fact that you're their boss. They need to know something about who you are as a person—your hopes, dreams, talents, expectations, and loves…" (Kouzes & Posner, 2011, p. 26).

(5) **When to Say Yes and When to Say No** "If you are ever to become a leader others will willingly follow, you must be transparent to others and known as someone who stands by your principles. And as every would-be leader has discovered, first you have to listen to your inner self in order to discover who you really are and what you are all about." (Kouzes & Posner, 2011, p. 26).

When leaders have one of these counterproductive behaviours, they often have great difficulty achieving mastery over it. And the negative impact can be huge, because their behaviour affects dozens or perhaps hundreds of other people. What is going on that leaders seem unable to alter their behaviour to follow their better intentions?" (Daft, 2011, pp. 28–29). Four components of emotional intelligence that can be used here include:

(i) perception of emotion;
(ii) use of emotion to facilitate thought;
(iii) understanding of emotion; and
(iv) management of emotion.

These four inter-related abilities are arranged hierarchically such that more basic psychological processes (i.e., perceiving emotions) are at the base or foundation of the model and more advanced psychological processes (i.e., conscious, reflective regulation of emotion) are at the top. Empirical demonstrations of whether the higher-level abilities are dependent, to some extent, upon the lower-level abilities, have yet to be conducted. Here is a brief description of the four abilities, which are described more fully elsewhere (Mayer, Roberts, & Barsade, 2008; Mayer & Salovey, 1997; Mayer, Salovey & Caruso, 2008).

The first branch, 'Perception of emotion,' includes the ability to identify and differentiate emotions in the self and others. A basic aspect of this ability is identifying emotions accurately in physical states (including bodily expressions) and thoughts. At a more advanced level, this ability enables one to identify emotions in other people, works of art, and objects using cues such as sound, appearance, colour, language, and behaviour. The ability to discriminate between honest and false emotional expressions in others is considered an especially sophisticated perceiving ability. Finally, appropriately expressing emotions and related needs represents more complex problem solving on this branch.

The second branch, 'Use of emotion to facilitate thinking,' refers to harnessing emotions to facilitate cognitive activities such as reasoning, problem solving, and interpersonal communication. A basic aspect of this ability is using emotions to prioritize thinking by directing attention to important information about the environment or other people. More advanced skills involve generating vivid emotions to aid judgment and memory processes, and generating moods to facilitate

the consideration of multiple perspectives. Producing emotional states to foster different thinking styles (e.g., people's thinking is more detail-oriented, substantive, and focused when in sad versus happy moods) constitutes an especially high level of ability on this branch.

The third branch, 'Understanding and analysing emotions,' includes comprehension of the language and meaning of emotions and an understanding of the antecedents of emotions. Basic skill in this area includes labelling emotions with accurate language as well as recognizing similarities and differences between emotion labels and emotions themselves. Interpreting meanings and origins of emotions (e.g., sadness can result from a loss, joy can follow from attaining a goal) and understanding complex feelings such as simultaneous moods or emotions (feeling both interested and bored), or blends of feelings (e.g., contempt as a combination of disgust and anger) represent more advanced levels of understanding emotion. Recognizing transitions between emotions (e.g., sadness may lead to despair which may lead to devastation) is an especially sophisticated component of this branch.

The fourth branch, 'Reflective regulation of emotions,' includes the ability to prevent, reduce, enhance, or modify an emotional response in oneself and others, as well as the ability to experience a range of emotions while making decisions about the appropriateness or usefulness of an emotion in a given situation. Basic emotion regulation ability involves attending to and staying open to pleasant and unpleasant feelings, while more advanced ability involves engaging or detaching from an emotion depending on its perceived utility in a situation. Monitoring and reflecting on one's own emotions and those of others (e.g., processing whether the emotion is typical, acceptable, or influential) also represents more complex problem solving within this branch" (Rivers, Salovey, & Brackett, 2011, pp. 91–92).

Contemplation as a practice is "the deliberate effort to examine ourselves and our actions with the intention of becoming more conscious of who we are and how this self-knowledge informs and influences our actions" (Boyle et al., 2003, p. 4).

George Orwell wrote: "By 'patriotism' I mean devotion to a particular place and a particular way of life, which one believes to be the best in the world but has no wish to force upon other people. Patriotism is of its nature defensive, both militarily and culturally. Nationalism, on the other hand, is inseparable from the desire for power. The abiding purpose of 'every nationalist is to secure more power and more prestige, not for himself but for the nation or other unit in which he has chosen to sink his own individuality"(Orwell, 1953, p. 74).

6.11 Lessons for Leaders

Is leadership another form of patriotism as Orwell describes it or is it more towards self-rule, chauvinism and xenophobia? Is leadership a series of counterpoints or contrasts for example whereby a perceived insensitivity is a test of

courage, indecisiveness is a measure of certainty for others to sign up to a principle, vagueness is a test of precision and so on? There are many contradictions to manage as a leader and the following may assist in working through this conundrum:

- Learning: information creation, gathering, analysis, synthesising and using it for problem solving and decision making is required. It is less about the leader telling followers and others about knowledge. Factual mastery is far less important than it once was.
- Action: work out what you need to do, prioritise and then work through the priority list. However the priorities can change and you need to be aware of this.
- Conflict: all leaders experience conflict. Work out which ones are significant for the institution, the clients/customers, your team and then you. This creates a strategic chain which you can work through simultaneously as needed.
- Collaboration: leadership will be carried out with far more collaboration. Learning to be a leader occurs through this process.
- Integrate leadership: leaders should not act in isolation and need to ensure that they have a team around them, who are just as capable if not more capable than they are. While all institutions have policies for various delegations integrated leadership is ensuring that the leadership team is resourceful to act on the leader's behalf.
- Being decisive: leaders need to know what they are there for, what the priorities are with the relevant stakeholders and then make decisions and solve issues according to these.
- Communicate: keep the team engaged with you as the leader.
- Keeping the momentum going: a leader needs to keep moving ahead of the need for change and using the groundswell to ride this wave especially if change is needed. (Bateman, 2010, p. 44)
- Cosmopolitan leadership is the order of the day: leadership needs to be broad based across a team not just in the hands of one individual. The team needs to reflect the institution's clients and customers in its mix of gender, race and age.

6.12 Conclusion

In many ways, coaching as with leadership are both processes for whereby individuals influence each other. In that sense, the coaching relationship provides an ideal practising arena for the leader, emergent or experienced to test their sense of purpose, power, influence and other abilities. In other words, it becomes a laboratory to examine meanings of the coachee's emotions and their relationships, and for the coach to assist them to reason and problem-solve on issues that concern them. Great learning, wisdom and insight can emerge in a strong coaching relationship between the leader and the coach.

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Chapter 7
Leadership and Coaching: Over the Frontier

"The object that exists
a glass, say, or a bottle
is one step away from
the object that does not exist,
it has crossed over the outermost rim
and between light and darkness
it has assumed shape and purpose."

Rosemary Dobson 1920–2012 *Over the Frontier*

7.1 Introduction

Sustainability is the slogan of the twenty-first century and is interpreted from a wide-ranging perspective to one more focused on environmental challenges; both are aimed at delivering outcomes for institutions. The call for sustainability springs from the need for institutions to deliver on their strategy and survive, given market demands, economic growth as well as broader environmental challenges. Ambiguity exists in interpreting what sustainability signifies for strategy, that is, what are its aims and how will it be implemented. Part of the response to sustainability is also about how a leader initiates and responds sufficiently and ethically to satisfy all stakeholders' demands: shareholders, the Board, consumers and at the same time preserve the values of the institution for staff and others that the leader represents. It is apparent from this that the response is multi-dimensional. However when leaders respond one way, censure often results, as actions are either seen as going too far or not far enough. Further stakeholders expect leaders to hold up under pressure, physically and emotionally. Even in the face of such ambiguity, stakeholders expect resilience from their leaders. The inner resilience of the leader must always trump the obvious capability. None of this can be achieved on limited knowledge and insight. This highlights the importance of the coach in the leadership equation.

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7.2 What Is a Coach's Task for Coaching Leaders in Ensuring Sustainability?

Sustainability is more of a development than an end goal and involves balancing the various often incompatible needs and aspirations of the stakeholders. Both leaders and coaches need to understand what they bring to the coaching relationship, regardless of their roles. They need to deal with the observable, that is, "what they cannot see in front of them".

Firstly the coach's task is to gain insight into the coachee's immediate and longer term task. This needs to be reflected in immediate and direct feedback. Secondly it is about gaining the coachee's commitment for action and to get them to chart this hopefully sustainable plan to equate with this process. It may be that the very dispositions and actions that enabled the coachee to take on leadership are ill-placed in leading others. Why? Leading others through a sustainable course takes time and is about getting people to come together and find how their ideas are connected. Assessing areas of disagreement to find a way to align interests is essential. Sustainability is at its most rigorous when there is a sound debate. It is achieved by weighing up the pros and cons for stakeholders and to understand how specific responses can fall disproportionately on different groups. This is particularly acute around opportunities afforded to some and not to others.

One of the most important aspects of sustainability and consequently defensible leadership, whether it is in relation to an institution or community, is followership. Followership relies on participation and is crucial to the leadership equation. It involves people being generous at their own expense or loss of opportunity and for others trusting when this places them in a more uncertain, even risky, position (Carter, 1998). Good followership leads to good organisational citizenship (Brewer, 1994) which tolerates participation without consensus. It works best when it acknowledges difference and celebrates the value of this, demonstrating a strong and vigorous form of participation by all. Rawl stated "Since the exercise of political power itself must be legitimate, the ideal of citizenship imposes a moral, not a legal, duty – the duty of civility – to be able to explain to one another on those fundamental questions how the principles and policies they advocate and vote for can be supported by the political values of public reason. This duty also involves a willingness to listen to others and a fair-mindedness in deciding when accommodations to their views should reasonably be made" (Rawls, 1997, pp. 96–97). Reciprocal exchange builds civility (Simmel, 1978) and leads to the development of norms supporting respect, dignity and integrity. Civility is an important part of the leadership equation.

7.3 Leadership Assets: The Importance of Focusing and Learning

The use of the word 'asset' especially when applied to leadership may be abhorrent for some. Assets stand for advantage, quality, talent, capability, benefit – tangible and intangible. Asset is similar to the term 'social capital' and in this sense goes to

the heart of what leading is and what leadership as a process needs to embrace. To demonstrate this point, Hanifan (1916) almost a century ago, defined social capital as "these tangible substances … namely, good will, fellowship, mutual sympathy and social intercourse among a group of individuals and families who make up a social unit" (p. 130) and like any leader was interested in how these attributes could bring people in becoming like-minded, that is, a form of collective consciousness (Fechner, 1966). For leaders, relationships matter. Putnam (1995) who shone the spotlight on the term 'social capital' wrote about his research on civility in his article, "Bowling Alone: America's Declining Social Capital". Putnam applied the concept of social capital to elucidate what Gendlin (1981) may have meant in describing a 'felt sense'. The link between Gendlin and Putnam is clear. Putnam believed that people had an awareness of social capital although were unable to articulate what it signified for them. It was a tacit sense (Polanyi, 1966) in that people are frequently oblivious to the knowledge they have developed or how it can be valuable to others. The difference between the way Gendlin used 'felt sense' and the way Putnam implied it, is twofold: the awareness of the 'something' as Gendlin referred to it was less tacit for Putnam. In both cases, it could not be articulated although felt and as Gendlin pointed out it is not the same as emotion. He related it to a physical sensation. In both uses of it, this unspecified thing is fuzzy and is beyond something being expressed. The second difference is that Gendlin used it at an individual level whereas Putnam felt it at a community level and in that sense; it is closer to Hanifan's notion of social capital. Gendlin discovered it through observing his clients. He believed that people used a process of focusing, which released in them 'an inner learning cycle'. Ultimately focusing enabled people 'through [an] internal processes [to] make themselves open to personal transformation' (Weinsten, 1995). For example, to heighten clients' awareness, Gendlin would encourage each client to try and find a word or phrase to best describe it. As each word was expressed, it was discarded until the client felt that the word was right and aptly described what they were feeling. They knew immediately if the word was right as it released in them an emotional response: excitement, sadness, humour and so on.

7.3.1 Releasing Learning for Leading

'Focusing' is a process that people learn and through coaching, it is captured and transferred to other people. People release an 'inner learning cycle' similar to 'focusing' although the two are not quite the same. More importantly, it is this internal learning process that facilitates change within the person. People capable of introspection, that is, adept at reflection or self-examination of their internal thoughts and feelings are better suited for applying that learning and also use a similar process of examination for problem solving when working with groups. Moreover people who experience positive self-learning are more likely to value 'collaboration' which tends to produce better results for their ideas and decision making with all more inclined to accept the outcomes (Weinstein, 1995).

7.3.2 The Collaborating Leader and Coach

Coaching and leading is based on working in partnership. This collaboration is encapsulated in the process between the coach and coachee. At the core of focusing, that is, the internal process of learning are the following steps based on Gendlin's work. It should be remembered that there are no hard and fast rules about these steps and leaders need not close off other forms of internal processes of reflection. These stages in the learning process are provided to enhance what a leader is currently doing and are interrelated – the learner slides from one phase to the next. Gendlin uses the term experiencing "to denote concrete experience … the raw, present, ongoing [flow] of what is usually called experience." The term refers to "the flow of feeling, concretely, to which you can every moment attend inwardly, if you wish.... What is particularly 'human' about human nature is experiencing (Gendlin, 1997, pp. 3, 6). The following represents a similar process to that used by Gendlin. It can be employed by a person's deliberation either alone or with a coach:-

1. Contemplating through pausing, silencing and thinking. Being mindful is another term that is used although this process is almost the opposite. Being mindful comes later. It is important to take plenty of time to achieve this point of inward listening.
2. Discerning any physical sensation when a problem or issue comes to mind; take plenty of time for this to emerge. It may not occur immediately and may spring up when you least expect it following this step. When it emerges, avoid the temptation to rationalise it or over examine it. Simply get in touch with the sensation. Take your time and allow the space for this to come to fruition.
3. Putting into words what you are feeling until the most appropriate word is found to describe the sensation, with an accompanying emotion to verify it.
4. Bringing the sensation and the word(s) together, a sort of convergence.
5. Pondering this juxtaposition between the word and the sensation over and over. Here is where the reflection works best. The coach questions the coachee (or the coachee asks him/herself): Why is this a problem? Why is it causing you concern?
6. Finally through the coachee or the coach questioning, an answer is found to 'what have you learnt from this inward contemplation?'

Some aspects of this process can be used in any collaborative process between the leader and their followers and is a vital ingredient in organisational learning, both an inherently collective and individual form of wisdom.

7.3.3 Organisational Learning

Through this form of collaboration learning leaders find a way of working effectively with others. It works because it is based on a form of collegiality or 'peering'

that professionals have used for well over a century. It assists in finding agreement (based on differences) from within the group so that plans and actions are not met with resistance. Collaboration promotes self-regulation and learning, which is embedded in everything that is carried out in the organisation and replicated over time (Bourdieu, 1977). Leadership is a similar process.

7.3.4 Action-Learning for Leading and Sustaining Learning

Learning as envisaged by Bourdieu (1977) enveloped within organisational practices is not enough (Revans, 1982, 1998). Revans saw action learning as a form of enlightenment that challenged everyone engaged in the process. It not only involves 'focusing' but also it is about doing and enacting. Learning evolves through spontaneity which is opportunistic and has immediate outcomes for participants due to the direct and instant feedback and insight they can glean from peers and leaders in these situations. Wisdom gained in these circumstances both intensifies and reinforces the learning for those engaged in the process, from individuals to work and spills over to other groups in the institution. The primary aims of action learning (based on Revans) include:

1. development of problem solving amongst people by engaging them at the grass root level;
2. engaging all relevant people in the problem solving process, regardless of position or status as well as
3. ensuring learning occurs for all participants with an opportunity to share their experience and learning reflections.

Revans also recognised the difference between conundrums and problems, which in many ways is a false distinction. Except for the most simple of conundrums or what Revans labelled 'puzzles', most are not solved albeit minimised, avoided or resolved sufficiently to satisfy that set of contingencies in that circumstance. Having said that, puzzles or conundrums are those difficulties for which an outcome is best sought through employing specialist advice or treatment. An example of this is when the leader finds that too many of their problems are unfathomable and it tests their ingenuity or when they need someone to assist in 'focusing' their reflections or need a sounding board. In response, the coach works with the coachee to diagnose the issue, find ways to replace or supplement the approach of the coachee, so they can continue to work through and within the situation. It is not that the conundrum has been resolved rather people create "time out" as it were to reflect on the issue, find some pathway through it and in so doing, identify new found energy to continue down that course of action. Most issues are challenging, often with no one 'right answer'. There may be several courses open to explore depending on the circumstances – in other words a situational or contingency analysis is required (See Fiedler, 1964; House & Mitchell, 1974 in Chap. 2).

7.4 The Collaborative Action – Orientated Learning Used in the Coaching Relationship

All meaning-making in the coaching relationship affords potential learning, since every situation or event provides unique aspects and results in new insights and interpretations. Therefore, the initial phase of action-orientated learning involves identifying and clarifying the issues, gathering of evidence, and construction of a general plan of action. The fundamental assumption underpinning these sessions is that learning does not occur in our transactions as such, rather that people change as a result of their own actions. In other words: "we learn because we do and subsequently undergo the consequences of our doings" (Biesta, 2007, p. 14).

This following coaching relationship involved two coachees (in separate sessions) and a coach (the author) working together for a period of 10 weeks. At the beginning of the 10 week sessions, the goals of the sessions were discussed, clarified and agreed with each coachee.

7.4.1 Participating Coachees

The following account briefly describes the coachee's[1] experiences reflected back to the coach.

David is a youth manager working directly within a community facility. In the 12 months prior to the first coaching conversation, he was appointed to a leadership role of a small not-for-profit institution, having been unsuccessful in applying for a similar management role with a government agency. While the community work is a challenge for David, it is less demanding due to his passion than the executive role that he has taken on and has neither long experience nor training for the role. He came to the first session exhibiting pressure and seemingly unaware of the real issues at stake. The reason for seeking coaching support was to assist him improve his executive administrative role.

Alicia is a senior academic working in a tertiary institution. She has gained significant achievements in her field but as yet has not applied for promotion which she feels is long overdue. The reasons for seeking coaching support was to assist her develop the confidence to make a case for promotion with her Dean.

7.4.2 The Approach

A case study methodology (Stake, 2000) was used to describe and interpret the ideas and actions of each coachee. What is reported here is the coachees' experiences and

[1] Pseudonyms are used throughout.

espoused views situated outside their formal roles. The aim of this approach was to provide detailed descriptions and analyses of each coachee's expressed views, experiences over the course of their coaching sessions. It afforded them the opportunity to document changes, using a journal log. Various observational and narrative methods were used to capture their oral and written summaries throughout this period (McKernan, 1996; Miles & Huberman, 1994).

Interviews: Each coachee was interviewed using semi-structured interview protocols prior and subsequent to the commencement of the coaching experience. The purpose of the interviews was to provide information concerning their views about participating in the coaching experience and to assess any changes in their views. A final interview was administered at the conclusion of the coaching experience to elucidate their overall experiences as participants in it.

Coaching meetings: Ten coaching meetings took place throughout this period. Each meeting was approximately one hour in duration. The intent of the meetings was to share ideas, critically examine and reflect upon their views and current practices, and collaboratively reflect on the processes and outcomes stemming from their agreed actions between coaching meetings.

Journals: Each coachee (including the coach) maintained a personal journal to document ideas and monitor their learning during the life of the coaching experience. The journal entries of the participants provided an archive of their learning throughout their coaching experience.

7.4.3 Analysis

Analyses of the interviews revealed themes, categorised under the following headings: changes in each coachee's views and their professional practice. Illustrative quotes and text excerpts from the participating coachees are presented as a description of the changes in their views and personal development throughout the coaching experience. The analysis combines their views, their interpretations coupled with mine, the latter obviously being the dominant view or interpretative frame being presented here.

7.4.4 Changes in Coachee's Views

Post-hoc analysis suggests that the coachees' views changed as they engaged in the construction, evaluation, and gained new knowledge while concurrently dealing with the sensitive components of their reconstruction of their leadership with a coach. For instance with David, implementing his agreed actions offered him reflective opportunities which allowed him to augment his personal views:

> I know I wasn't too experienced with administration and I didn't give that part of my role sufficient thought. Coaching allowed me to develop my own thoughts and to implement it

> as well as thinking about my relationship to my team and the need to work with them and provide them more help.... I think I'm more aware of team leadership, or just knowing more that team building should be about getting members to think more independently. I realise I got to this point through self-investigation. I think it's very important to highlight that point. (David, post-coaching interview response)

The opportunity to reflect on his enhanced self-efficacy as a leader altered his views about the value of administration and its importance to his leadership; that is, the coaching experience enhanced his personal and professional development. In his final journal entry, David explicitly commented on how the coaching process and the implementation of new learning in the work situation, concomitantly, contributed to this development:

> Throughout this period, I have found myself unintentionally clarifying the idea of my pastoral role with that of a CEO. After each coaching session, I forced myself to consider successes and failures of my actions which I'd never done before and, in turn, either transform or maintain strategies that were successful. I think coaching allowed me to see what I was conveying in thoughts and ideas to my team, to my Board and others too. I found the coaching self-assessment allowed me to realise inefficiencies in myself. I found myself being unsure of objectives of intent, and more concerned with the 'what' rather than the 'how' when working. I still need to redress that balance. (David, journal entry)

David's initial views of his role were not well-formulated at the beginning of the coaching sessions; eliciting ideas around this was a novel experience for him. The preliminary interview with David revealed inconsistent remarks with respect to contemporary views of management and his role. When queried again at the end of the coaching experience, some changes to David's views were evident, for example: -

> I think that I have changed how I emphasise things at work now. … now we have team meetings and I encourage my team to develop their own questions and it's tough for them to do that because they have not had the experience. So I've changed in that way (David, post-project interview).

At the end of the coaching experience, Alicia felt she had gone through a transformation, as she puts it:

> I was at a standstill for over 10 years working as an academic and I felt extremely frustrated and bitter at times. After the coaching experience, I found, my confidence increased in making a decision and I was able to move forward.

By the end of the coaching experience, David could explain his leadership approach more effectively, and was better equipped to problematise the issues confronting him and how he would deal with them. Specifically, David had a better understanding of their positions, felt confident in taking the next steps, and reaffirmed their commitment to action.

7.4.5 Committing Change into Action

Alicia saw her participation in coaching as an opportunity to learn about herself; it allowed her to take time out and explore this in-depth. In addition, she envisaged

this experience as a way for her to solidify some best practices in her work. Alicia's decision to participate in the coaching was based on her experience as an academic, as she stated, "*I am constantly reflecting and thus saw coaching as a unique opportunity to enhance my reflective abilities.*"

> The coaching allowed problem-solving opportunities and discussions that were very helpful. The mere fact of being part of this kept me focused. The ideas and stories that I shared, even if it wasn't directly associated with my role, influenced the direction I took.... The sharing of ideas and literature had untold value in the entire process. (Alicia, journal entry)

Similarly, David saw this opportunity as a mutually beneficial situation which allowed him to learn about his future community aspirations, and to enhance his understanding through sharing of his ideas and experiences with me:

> Being a youth manager can be such an isolating experience and you come to learn that you need to receive continuous feedback. We talked about that before, you never really know how well your ideas are coming across; what others are thinking--it's extremely unnerving. It's one of the worst things about our profession. (David, interview response)

Alicia suggested that the opportunity to participate in coaching was beneficial because it worked to counter the isolation too as she remarked in her personal journal:

> Most people would not think working at a University is divisive – but it is especially for women. I have had no one really to discuss my professional concerns with within the University. This has released me from that feeling of isolation… (Alicia journal entry)

Engagement, as defined by Wenger (2000), involves negotiated and authentic participation within a learning context. Both coachees' actions exemplify the personally negotiated and authentic professional learning opportunities offered through coaching. Indeed, a common domain for collaborative inquiry gave meaning to all their actions.

Readers may wish to reflect on their own learning from doing this reflective task and how it fits in with your development in coaching practice.

The establishment of a trustworthy and supportive coaching within a highly challenging and low-risk situation requires clear identification of roles, responsibilities, and expectations from each participant: coachee and coach. In this case, the coachees agreed to the following expectations: examine and reflect upon their views as they relate to the focus of the coaching; formulate and agree actions and implement agreed actions.

> You kept me on track in terms of our timelines and where we should be in terms of those. You were an additional resource when I needed suggestions. (David, interview response)

The parameters, roles, and negotiated expectations established early on in the coaching relationship helped to bring cohesiveness to the coaching relationship and support effective alignment to the goals for each coachee. Both coachees commented on the personal benefits of participating in coaching. This was substantiated through the enhanced trust, support, and collegiality exhibited by them, the collaborative sharing of ideas and "resources" at times (e.g. further reading), and the methods (e.g. journal writing) by which they critically and openly reflected on ideas and confidently provided feedback on their own leadership practice. Alicia articulated the benefits of participation:

> I found it very beneficial; especially to have my own ideas bounced back to me was useful. It was important to think about what I wanted to do and examine my reasons and methods. …. I tend not to express everything verbally and out loud … that was a good experience for me. I tend to keep my 'mouth shut' for I will offend someone politically. Coaching was a way for me to be more open with myself as well as with others. (Alicia, post-project interview)

The supportive milieu along with the low risk and challenging context of the coaching meetings encouraged both coachees to participate and give them confidence to explore their otherwise tacit views about their roles, their organisations, their students/team/community groups. Participation within a supportive coaching relationship is essential and was critical to the professional development of the participants, and gives support to Wenger's (2000) recognition that a successful learning relationship (as coaching is) exhibits extensive psychological and social capital and mutuality.

7.4.6 Collaborative Relationship

The collaborative practices that occurred during the coaching experience included sharing experiences and professional anecdotes and "remedies"; the generation and sharing of plans and actions; adapting and using new or modified activities; illustrating work generated through their agreed actions. As each meeting continued, the sense of "togetherness" through the use of what Wenger (2000) refers to as shared repertoires and "resources" for sharing and negotiating meaning emerged.

What was particularly evident was the importance of collaborative reflection and problematising during coaching meetings. Indeed, reflection on their individual actions became fodder for deeper reflection and analysis of issues. David identified the personal benefits of these reflection opportunities during meetings:

> I really liked the process.... Initially, I felt like I needed to work a little harder but it forced me to stay on task. It was great, a great experience. (David, post-project interview)

Reflection was critical for both coachees, because it allowed them to communicate productively and create a discourse, in their respective contexts, to envisage novel practices. In *The Mirror,* a poem by an Australian poet, Rosemary Dobson (1955, p. 67) has the artist saying:

> I paint reflection in a glass.
> Who look on Truth with mortal sight
> Are blinded in its blaze of light.

An overview of the activities and changes in both coachees can be overlaid with the five stages of Community of Practice development (Wenger, 1998): (a) potential, (b) coalescing, (c) active, (d) dispersed, (e) memorable. Potential refers to individuals having a common purpose and coming together with the Coach in this case. Coalescing refers to coachees identifying common goals and possibilities with their respective teams at work. Active refers to the stage where coachees actively engage in their

"new" practice in their own professional contexts. Dispersed refers to individuals weaning their engagement with their coach in terms of intensity and frequency and transferring their new found confidence in their roles at work. Memorable refers to coachees acknowledging (and eventually remembering) the experience as a significant part of their professional development. The above progression of activities was a natural and evolutionary outcome of the coaching experience.

The coachees also developed personally over the course of the coaching experience. This social and individual development is perhaps indicative of a "situated-learning" system. Situated-learning theorists (e.g., Lave & Wenger, 1991) conceptualise learning as changes in participation in socially organised activities. Learning has both individual and socio-cultural features and is both enculturation as well as construction. Thus, changes in a person's beliefs and knowledge are an outcome of the coachee's participation in this coaching experience. As Wenger (1998) proposes: "This two-way interaction of experience and competence is crucial to the evolution of [professional] practice. In it, lies the potential for a transformation of both experience and competence, and thus for learning, individually and collectively." (p. 139)

In essence, the relationship between the coachee's competencies and experiences during the coaching experience propelled their personal and professional development.

7.4.7 Implications of This Coaching Experience for My "World View" of Leadership Coaching

At the end of this coaching experience, the Coach reflected on the events and the relationships and wondered about its implications for executive coaching from a broader perspective. For example, each coachee was from a totally different background and in one case, did not align well to the western version of 'executive'. Increasingly executive coaching will need to address this diversity of thought and knowledge from diverse cultural backgrounds given the diverse nature of young people today and the fact that they will find themselves in leadership position however they are called.

Leadership coaching may be regarded as a crucial leverage point for professional coaches to affect change in their organisations. What characteristics of effective leadership coaching lead to sustained and positive change in the 'leader'? Are these characteristics effective universally, or are they contextually or culturally-based, requiring adaptation and modification when working with diverse populations? "Culture," says Carlos Fuentes (1990) "is a seashell where we hear voices of what we are, what we were, what we forget, and what we can be." Is there a need to develop entirely new constructs or methods of providing executive coaching that will integrate the diversity of its participants? Finally, and most importantly, do these changes positively affect an individual's learning and ability to be successful in a constantly changing world?

7.4.8 Action Learning Framework Explored

Action learning is a process that involves the coach and coachee working on real problems, taking action, and learning as individuals (Marquardt, 2004). This could be done in small groups such as in group coaching situations. Action learning is based on the notion that people learn most effectively when working on real-time problems occurring in their own work setting (Raelin, 2008). Marquardt (2004) identifies six parts:

1. a problem or challenge of importance to the group;
2. team-learning e.g. a group of four to eight members, ideally from diverse backgrounds and/or parts of the organisation/school;
3. questions and reflection;
4. the power to take action on strategies developed;
5. a commitment to learning by the individual, team and organisational levels; and
6. with an action learning coach who focuses on capturing the learning and improving the skills of the group.

7.4.8.1 Through Participation

People learn best when they reflect together with like-minded colleagues, or "comrades in adversity," on real problems occurring in their own organisations (Revans, 1982, p. 720).

7.4.8.2 Through Action

The real value of action- learning that differentiates it from other learning is a pragmatic focus on gaining wisdom through problem solving (Raelin, 2009).

(a) 'Engage' coachees firstly by offering cooperation with the coach.

I. Participants pose questions from their experience, practical questions such as, how can this be achieved or solved. The coach converts these questions, if necessary, into an exploration for answers; that is, specify what coachees need to know so as to be able to achieve this or solve that?
II. The coach works with the coachee to select the appropriate approach.
III. The coachee commits to the process and ongoing actions to lead to identified outcomes.

The first step is to see the relevance for research of Schön's (1983)[2] notions of reflection-on action and reflection-in-action.

[2] See organisational learning also in Sect. 7.3.3 Organisational Learning.

(b) A second step is to extend the concept of action to include "inner attentive action" connected to interest and cognitions. This step is important to encourage the coachee to think about assumptions underpinning actions. It is also to extend Schön's (1983) methodological concept of reflection-in-action to analyse the structure of this pure attentive activity by self-observation.

7.4.8.3 Observation

Observation is based on what the coach sees and what the coachee brings to each session from their own observations.

7.4.8.4 Guided Reflection

This process refers to the interventions of the learning-coach that direct learner-coachees toward reflection, connected to the questions that a coach may ask as well as other interventions to generate reflective moments (Rimanoczy, 2007). Examples of reflective practices include:

(a) dialogue, problem exploration, and systems thinking (Smith, 2001);
(b) individual and group process feedback (Conger & Toegel, 2003);
(c) public reflections (Raelin, 2001, 2008); and
(d) action learning conversations = coaching conversations.

7.4.8.5 Feedback

The learning coach provides opportunities for giving and receiving feedback to the coachee, as a way to see important connections within a person's actions and attitudes, which enhances self-awareness.

7.4.8.6 Through Learning

Action without learning is unrewarding, and learning without action does not lead to negligible if any transformation. Action in action learning is not the goal, but the means by which learning is achieved (Rooke, Altounyan, Young, & Young, 2007). Learner exchange their perspectives in order to enrich, multiply and expand their exposure to new learning.

7.4.8.7 Coaching Philosophy

Being coached creates a powerful link for thinking and doing, for passions and practicalities, for connections with different ideas and beliefs. This will have a direct impact on sensitivities, stereotypes and communication.

7.5 Developing Leading and Collaborating Capability Through Organisational Learning

Within the process of organisational learning, the concept of core competence is all important. While core competence is elemental to the strategic capacity of leadership, it is the product of learning that emerges at the personal, subunit, enterprise, or combination of these. Organisational learning is a primary example of core competence that characterises effective leadership. Organisations of people that can 'learn' from their social context and transform that learning to problem solving and implementing solutions rapidly realising greater potential, particularly in a global and interconnected context.

The strength of the linkage between people processes and leadership vision and strategy (incorporating the leader/institutional strategy) are critical if the relationships, either inter-organisational or intra-organisational, are to benefit. As the myriad of strategies are modified, this needs to be aligned with the leadership strategy for working with the various stakeholders and constituencies, not only shareholders.

The effectiveness of leaders' and followers' relationships remains under the control of the relative incumbents. This has always been the case, although it is rarely acknowledged. The question is why not permit people to modify processes that they are involved in to improve their own effectiveness? This occurs, of course, on an ad hoc basis, through an "institutionalised' process of organisational learning. Argyris (1990) presents a powerful theory to support this (see also Argyris, 1977, 1982, 1986, 1993; Argyris & Schon, 1978). He presumes that there are two kinds of theories that structure an individual's response to learning:

1. espoused (the if-then propositions underpinning actions), and
2. theory in use (the if-then propositions that people enact).

Both are independent and Argyris argues that there is often a paradox between (1) and (2), of which people are not fully cognisant. The paradox highlights the contradiction between theory (e.g., education and training) and practice (e.g., actual performance). Moreover, the characteristics of (2) above blind us from seeing this inconsistency.

Using Argyris' framework, organisational learning is the collective uncovering and rectification of error that occurs between (1) and (2). People "choose" from two broad learning processes, either model 1 or model 2, as outlined in Table 7.1 below. Selecting model 2 in preference to model 1 results in an integrated approach, which is again the very essence of organisational logistics.

7.6 Leading Assets for Leaders and Others

As stated at the beginning of this chapter the use of the word 'assets' represents advantage, quality, talent, capability and benefit, both tangible and intangible. Based on the foregoing discussion, leading assets can be further delineated as follows:

Table 7.1 Argyris' framework

Dimensions	Model 1 learning	Model 2 learning
Value	Goal directed, with a focus on maximising one's interests and dominance	Goal directed, with a focus on shared knowledge and what is best for the interests of sustaining relationships
Action	Advocate, evaluate, and attribute without gathering information, and collaborating with relevant parties	Advocate, evaluate, and attribute based on gathering information and collaboration with relevant parties
Outcome	Misunderstanding, need to defend one's position, aggravating error with little feedback (except negative) on relevance of values, goals and performance of relationship	Improved understanding of context, minimising error, and maximising feedback on relevance of values, goals, and performance of relationship
	Minimal learning and negligible enhancement of competence	Harness tacit knowledge, thereby maximising learning and competence

1. **Responsiveness** is the capacity to take action in the face of challenges and to deal with or counter with appropriate actions. Dealing with complexity defending or problem solving is part of an action orientated approach which is based on focusing as well as reviewing relevant circumstances such as analysing situations to come to terms with the inherent complexity; working through conundrums and paradoxes as well as contradictions.
2. The capability of **embracing differences** is a capacity to understand differences whether this is in regard to talent or philosophical outlook or inherent attributes such as ethnicity, gender or age. In fact, Marx's "bounded solidarity" (Marx, 1967; Marx & Engels, 1947) is based on the notion that specific circumstances such as challenging or complex issues can help unrelated people to engage together to work through these issues. Conversely, the very links that connect people together for a collective pursuit may also have costs for the same or other individuals that they relate with. The strong social bonds that allow members groups to gain access to certain benefits and resources may prevent others from doing so or participating in these opportunities.
3. **Ethical capability** is similar to Durkheim's "value introjection" (1933). It is the notion that internalised values, norms, and moral imperatives inform individual actions and through action learning can be infused in others' actions and responses and ultimately internalised by them. For this to occur participants need to see and experience the benefit of these outcomes. Further, Weber's "enforceable trust" (1947) is also relevant here. This idea is that there is an approval or disapproval capacity of group norms that ensures compliance by individuals with social expectations and norms. Portes' model (1998) includes the latent uses of social capital, both constructive and less fruitful aspects. Positive uses include norm observance, leading to enhanced group trust and reciprocity, forms of group support such as a sense of belonging and feeling engaged as well as broader sense of participating in a larger network.

4. **Resourcefulness is the capacity to build credit (tangible and intangible) through what** Simmel (1978) termed "reciprocity exchanges". His idea was that non-monetary debts (and credits) accumulate through non-market exchanges among members working together in specific contexts, a kind of bartering system, in order to exchange support, good deeds or acts of kindness. A second part of resourcefulness is about the capacity to be innovative and inventive whereby the effort and action is directed towards new possibilities. This process goes to the heart of action learning using participants and their reflections, trials and actions to resolve problems and conundrums, thereby creating a new verve which in turn, fuels new directions.
5. **Relationship capability** is the ability to connect and build relationships. Leaders exemplify the values and sentiments that bind followers and leaders together rather than the narrow interests of power that separate them. Sampson's work (1997) looked at "informal social controls" that is the capacity of the leader with followers to deal with the actions of their members through various sanctioning processes such as norms and other practices, bringing them into line if necessary. "Social cohesion" that is the extent of trust that leaders and followers feel toward each other is a powerful device. Equally it can be a destructive device if the group's morals, morale and norms are not in line with those of the institutions, represented by the Board. Social cohesion, part of social capital, can sanction or not, unethical behaviour within a group. Relationship capability is vital for leadership as it is very much a distributed function because it is founded on shared meanings and values, and if the relationships are built well at each point, they envelop this form of leading capability.
6. **Strategic: local and global** capability is the capacity to manage localised social capital, part of everyday unofficial and emergent social interactions of groups of followers and individuals. These types of social interactions assist in the development and further engendering of trust as well as the vehicle, as it were, to communicate and reinforce norms for actions for leaders and followers and their interrelationship. Putnam (1995) used the term 'bridging capital' to demonstrate the value of discovering new information and opportunities through these unofficial processes which are so significant for organisational learning. This is because unofficial communication releases participants to speak more freely than they might otherwise would. However Putnam and other researchers (Putnam, 1995) showed that these strong informal ties can initiate grass root action and deeply important for developing civility. Many social and environmental movements are based on such ties as are the overturning of legal outcomes where it is felt within the community that a miscarriage of justice has occurred.

All the above six dimensions form part of what is termed here as Shared Social Stewardship whereby leaders and followers expend effort in aligning their objectives with their values and in doing so, create an advantage, whether this is for commercial gain or not, is immaterial. Shared Social Stewardship relates itself to the institutional mission in many inextricable ways and goes to its very raison d'être.

In any institutional context, there is no single way to articulate the exact ways in which the organisation's activities directly and effectively link with the objectives of Shared Social Stewardship. It is clear that the concerns of the stakeholders, the clients, customers and the community are an integral part of the organisation's activities as they are directly or indirectly affected by them. Increasingly, this is communicated to them through:

1. The vision and mission statements as well as the Strategic Plan, where the leadership declares the ways in which the various stakeholders and constituencies come together for the benefit of all.
2. The institution's core business and operational processes (including staffing strategy and performance strategy) and community engagement, which reflect Shared Social Stewardship initiatives and are further reflected in the sub-unit missions, their services, programs, and are reflected in outcomes.
3. Seeking to harness the institution's overall assets and knowledge not only to share, disseminate but also to address the problems and needs of their stakeholders and communities.

All of these initiatives need to be demonstrated that they are ingrained in a shared philosophy, mission and values.

Shared social stewardship is a useful multi-level leadership framework that illustrates how it can influence:

1. global and local issues directly;
2. competitive positioning and advantage with benefits to the p&l
3. operational aspects that are not directly financial or commercial
4. all stakeholders; and
5. the person in the street in their thinking about retaining the best for their communities.

7.7 Conclusion

Both leadership and coaching require significant reflection and this is best achieved through an action-learning framework. Leaders have to appreciate the potential to develop using a rigorous and effective form of inquiry and self-reflection over time. Although the leader's need for standing, esteem, attainment and gratitude has been well documented through the motivational literature (Herzberg, 1968, 1979; Maslow, 1943, 1954, 1968), little attention has been paid to the 'out of the ordinary' experience that most become dependent on, making leadership something hard for them to liberate themselves from. As one leader put it to me: "*there's great satisfaction in dealing with your own limitations and seeing that you can take more and more on and achieve outcomes"*. This resonates with self-growth or what some have termed the *'spiritual'* domain of leadership. They become engrossed in the inner as much as the outer journey of leadership. Retired leaders refer to being a different or more enriched person as a result of the experience.

There are various ways leaders transform institutions to sustain them, including managing high expectations. This was the point first raised at the outset of this book. Leaders acknowledge that their perspective influences the followership and in that sense the leader concerns become those of the followers providing they understand and agree with them. The leader transmits those items of concern by many means, directly and indirectly, according to context. Of paramount importance is the leaders' awareness of how their priorities and actions will set standards for their followers' behaviours and values. Leaders then

1. need to create a context where people are activated and they need to model this and assist them overcome obstacles to action;
2. communicate priorities and providing access to the resources to achieve this;
3. understand and embrace the diversity of followers;
4. identify the risks and work to mitigate them;
5. acknowledge followers contribution and reward them appropriately;
6. coach followers to take the direction laid out;
7. remain open to feedback and have information at hand; and
8. understand the multi-layered significance of their institutions.

Sustainability does not only depend on the leader, it relies on an effective leadership equation to support its process of development.

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Chapter 8
Ethical Leadership and Followership

"Nature's first green is gold,
Her hardest hue to hold.
Her early leaf's a flower;
But only so an hour.
Then leaf subsides to leaf.
So Eden sank to grief,
So dawn goes down to day.
Nothing gold can stay."

Robert Frost *Nothing gold can stay*

8.1 Introduction

Ethical leadership and followership is core to sustainability. Ethical leadership requires that people understand more and more about the highly complex interrelationships between the social, economic and the environmental aspects as well as the less visible side of institutions including the hidden workplace. However does a leader consciously consider this especially when managing transformation?

As discussed previously, leadership is not simply a utilitarian matter of acquiring technical skills. It is a process of relating to others through the shaping of their human endeavours given the complex milieu in which people work, of both the leader and followers working together, capable of independent, informed and ethical judgment (Beck, 1999). Accordingly, leadership needs to be collaborative and judicious. In regard to the latter, leaders need to be mindful about moral, equitable and meaningful principles and how these inform the followership.

Leadership is essentially about choice, which becomes more demanding on them in challenging circumstances associated with uncertainty, risk and always with the outcome unknown. Choice making, public and private, require leaders to guide others through this ambiguity. Many leaders struggle with this or seek to control or pin it down in some way – a futile pursuit as this is rather like trying to calm a fast

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moving river with large rapids and hoping to find a white-water kayak that will not crumble when it becomes snagged or staying dry if upturned.

Coping with uncertainty is not only hazardous but also full of possibilities in all sorts of ways – this is one reason why people go white-water exploring; although equipped hopefully to do so, rarely do they focus on the perils as they would never take it on. The 'flow' of leadership, characterised by "*I need a new challenge*" allows leaders to realise personal, professional and transformational goals. There is an emphasis on achievement of something beyond their own personal sphere, whether this is for a group, an institution or the wider community. "A successful leader sees risk as an opportunity to try something new or to change a way of approaching an old problem. The leader values opportunity more than security" (Engelking, 2008, p. 51). There may be gender differences: male leaders view risks as an opportunity for success or failure, female leaders see it as a losing proposition (Henning & Jardim, 1977). Given that gender research on this topic is dated and may no longer hold, it is suffice to say that women are more likely to act cautiously in decision making especially in small business leading to their success.

8.2 Risk: A Leadership Opportunity

Leaders see risk as an opportunity to test their mettle, while at the same time recognising that they are revealing themselves in all sorts of ways. It is important for leaders to consider the timeframe here as their actions are not only observed immediately but also are analysed long after the event.

Leaders understand the potential opportunity and are successful when they can take advantage of this possibility and it pays off. In doing so, they often tread a difficult path and so identifying and weighing up the risks is critical. Along the way, leaders need to persuade followers that they are capable of both influencing and controlling the situation. To manage this they need to create a threshold between their risk-taking action and an ethical boundary line without caving in or falling off. Just as white water rafter needs to understand the perils beneath the surface and ahead so too does the leader. Further, a leader needs to secure the support of followers and while this is different to being liked or accepted; the consequences of not being is a distancing of the person fuelled by insecurity and isolation. Support is not likely to succeed in this situation.

Managing the risky fringe of followers (the "swinging voters"), can be little more than an 'illusion of control' especially if the leader is successful in gaining their initial or overt support. If a leader fails to gain the support, they are usually ousted. If they return to the position, the leader is treated as a "survivor". Surviving a challenge is a vital ingredient of sustainable leadership.

A further issue is that there is often a difference between the leader's perception of the risk and the 'reality' as perceived by the board, followers, supporters, constituents and the public. Risk is multi-layered: it could be high risk for the leader personally and moderate risk for the institution, negligible for followers or any combination of these. A dilemma for leaders is the extent of effort that they need to devote to developing strategies to shape the reality for other stakeholders.

Suring up moral courage is important and requires leaders to make decisions "in the light of what is good for others, despite personal risk" (Sekerka & Bagozzi, 2007). Gaining moral resolution requires leaders to employ principles taking into account the broader ethical sphere rather than purely for their own self-preservation. This goes to the heart of sustainability, which is essentially socially and economically-driven – both have to be addressed and balanced. Clear and frequent communication around this is essential so as not to add to the ambiguity. If not, the leader's opportunity might become eroded by the over-cautious responses from others. In other words as leaders venture forth, spelling out and communicating their intentions every step of the way is vital.

A further aspect of risk is the potential 'isolation' of the leader in forging a direction, which has to assumed that others are doubtful about. This is inevitable, self-imposed or generated by minders or the supporters. For example in political contexts, there is an important distinction to be made between the leader and the leadership. This is also true for all institutions whereby the reputation and the following of the institution takes priority over the individual leader, regardless of how prominent the leader is. The growth in the industry of internal polling (as opposed to published media polls) and market research attests to this.

This raises the question as to whether leaders should put their own leadership survival as a top priority or not, noting that they become readily expendable in a crisis especially if their capability is wanting. The "minders" (e.g. governing body) are more concerned with the sustainability of the institution when the crunch comes. In some ways, the tenuto of the leadership (that is, how long it should be held for) makes it all the more thrilling for the performers and the observers, both on and off stage.

Again a risk assessment by the leader is needed. Leaders have to believe in a process in which they can achieve both personally and professionally. If the gap in the perceptions between the leader and that of the constituents is large, this becomes part of the drama underlying their leadership. The wider the gap, the more brilliant the theatrical display for the performers and the observers in the leadership dynamic. Ways of thinking about risk and uncertainty cannot be isolated from other views, judgements and values. Both player and observer find this exhilarating as well as risky.

8.3 What Is Meant by the Ethical Leader? What Drives an Ethical Leader?

As discussed in Chap. 2, understanding the purpose, values and beliefs of leaders and having them translate what this means for their institutional context facilitates followers' identification with the direction that the leader wishes to take. This process is a catalyst for the 'jelling' (Vaill, 1982) of personal values of the followership with those of the institution's and it also helps create a sense of what works best here or not. Moreover, it starts to delineate a sense of what is acceptable or unacceptable in a particular context. Both leaders and followers need to want to act justly and fairly towards one another.

Morality is a central part of leadership and followership and coaching practice helps shape its ethical consequences. Notions of authority and professionalism contribute to ethical leadership as does the leader's actions, interactions with their followership, the degree of uncertainty that prevails and how this is overcome. Regardless of context, leaders need to engage with followers around strategy, guiding principles, courses of action and at the same time assist in the re-conceptualisation of issues and perspectives as they arise and present alternatives—all seminal to the kind of leadership that is engaged and thoughtful.

8.4 The Risks Inherent in the Multiple Facades of the Workplace

Undoubtedly, a lack of genuine transparency in the workplace produces unethical and even criminal behaviour, especially when the competitive pressures are immense (Roukis, 2006). Every workplace has many sides including a component of unseen (or dark) substance. Leaders have to identify the dynamics that underpin the hidden workplace to discover what purpose it serves and why, and how it changes over time. This provides many clues for ethical leadership.

There are many facets in understanding the invisible workplace, intentional and otherwise. A secreted or hidden workplace sounds unseemly; however the workplace in fact mirrors everyday life. Moreover, to what extent it is unseemly and when it is eventually detected depends on how positive or negative participants experience or whether they accept it as part and parcel of the way things are or wish to remedy it.

8.4.1 Mise en abyme

The workplace is like a *mise en abyme*. In all institutions, there are stories within stories, cultures within cultures, frames within frames as well as actions within actions. Like a Matryoshka doll[1] opening up the main doll, another one is revealed and so on with each doll central to the whole assembly and interrelated to the nearest ones. Unlike a Matryoshka doll, in institutions the boundaries of these frames blur and create various perspectives, some not quite fitting together as the opening up is rarely obvious, heightening confusion, with the various perspectives colliding, often with inopportune outcomes. Reality is recreated over and over like a Jacobean drama[2] with all its apprehensions and disillusionment arising from the ambiguity of the facts and principles at play.

[1] A set of Russian wooden dolls of decreasing size, nesting one inside the other.

[2] A Jacobean drama in its purest form often contains revenge and although this might be an outcome in institutional life it is not essential aspect in terms of how it is used here.

Leaders may not grasp the complexities of the various factions and favourites, bipartisan cultures. Some members actively initiate or participate in a specific sphere of action or story, unknowing whether they are participating within the core or outer frame, despite what they think; rarely is the full set observed with all the dolls out on the table of varying size and significance. Observing is a continuum of passive to active; from the stance of a passer-by, simply not taking in the detail; an eye witness who can report what they recall; or as a spectator who actively participates, taking sides and supporting their group.

Appreciating the *mise en abyme* means that any agent's potential influence is only a small part of the scene, with many trying to change a situation to gain advantage and seeing their efforts sustained or dissipated without construing the real reason for this. As a consequence, people individually and collectively jockey harder for power, trying to protect their position from further erosion. At times, people become confused as it is not clear whose influence counts and whose does not. As a result, followers experience a series of inversions and reversals of what they understand about the situation. The way opens up for followers to lead; leaders to follow and so on. It is difficult to understand and map the labyrinth of influence within each frame, because of its undisclosed nature.

Mise en abymes ensnare the best of leaders at times especially the inexperienced, the dilettante, and the inexpert leader, while exacerbating the essential bipolar aspects of leadership. The hidden 'frames' of the workplace interpret how leadership is framed and reframed. A CEO or a prime minister for example, given their official position, could deduce that they are in control, although this may be an injudicious conclusion quite apart from their competence, due to lack of complete information, bias and faulty assumptions.

The hidden workplace is commonly impenetrable and is inferred from:-

- contradictions that arise from such situations,
- policies and strategies that maintain the monoculture (referred to in Chap. 1) without allowing other perspectives to be heard and acknowledged, and
- anything that is misaligned even with incentives, choices, and conditions.

However, most institutions have fault lines which can be prised open gradually or suddenly through dominant, residual or emergent processes of influence or feelings of followers. If facets of the workplace are intentionally concealed, this lack of transparency can be damaging.

Glimpses of the hidden workplace, rare as they are, are opportunities to reflect on how influence is played out. This can be threatening. If people persevere to gain some insight into these aspects, the predicament of leadership becomes less of a quandary. Most leaders live with the threat of, if not of annihilation, being rendered ineffective. To that end, leaders become dependent on followers to fill them in about what is going on. This support validates their leadership and some leaders depend on the recognition and confirmation of others for their sense of 'being' a leader. The need to be liked is a trap for the unwary. Followers can engulf leaders at any time. Even leaders who act self-assuredly within a relatively secure network of confirmatory relationships are not indifferent to the experience of disapproval by others, real or potential. This is heightened if they have an anxiety about being liked.

This co-dependency is important in leadership as it tends to thrive on what seems to undermine it that is, the not-so-overt forces that oppose its influence. Leaders need to be attuned to the inherent ethical milieu in which they operate including the strength of their need to be or appear moral to themselves and others. This guides and justifies their decisions and actions. They also need to meet the expectations and standards of behaviour that is demanded of them in their position of leadership. Ethics facilitates thinking in how to deal with thorny issues such as providing favours and benefits to some and not others, for example, how a set of values can be divisive or undermine one group's opportunities over another, lead to misunderstandings and fracture relationships.

8.5 Ethical Implications of the Concept of Distance for Leaders and Followers

Ethical behaviour is perhaps best understood through considering more closely unethical behaviour or wrong doing. As discussed in Chap. 4 on followership, leaders (and coaches also) both sensitise and desensitise themselves to bad news. To achieve this, they need to disengage from the circumstances emotionally while at the same time being well engaged. However, it is inevitable that others perceive such detachment unenthusiastically (Ashforth & Anand, 2003; Clair & Dufresne, 2004) even though they expect this of all other professionals: lawyers, dentists, medical and veterinary practitioners. Of course there is a fine line between ethical distance and disengagement when leaders no longer act responsibly towards those they represent. A leader feeling blameless in a situation where they are accountable is unacceptable. Yet there are many examples where leaders rationalise that there detachment is morally justified and so distance themselves from the consequences of their actions (especially the 'victims' or the recipients of their actions) by glossing over the harm; discrediting evidence; dehumanising victims or shifting the blame.

In society, leaders are rewarded for how well they have done, and are invulnerable as long as they continue to perform at the expected level. This confidence serves to camouflage any qualms they may have and blind sight the leader as to any potential risks and challenges. What counts as wrongdoing is, of course, culturally and historically determined and can take many forms. Corruption is a "negotiated classification of behaviour rather than an inherent quality of behaviour" (Chibnall & Saunders, 1977, p. 139).

8.6 Ethical Distance and the Transition Process

There are two types of ethical distance that separates an act and its consequences: temporal and structural. Temporal distance refers to how far into the future the consequences of a leader's actions will begin to reverberate. The further ahead in time these consequences are, the easier it will be for leaders to put aside the consequences

rather than think about the after-effects for their institution, followers and other stakeholders. Unlike temporal distance, structural distance is distinguished by the perpetrator's position in the institutional hierarchy (Gottschalk, 2011). Intentions, calculations and ultimate choice about acting wrongly are different for leaders or managers compared to their subordinates (Bucy, Formby, Raspanti, & Rooney, 2008). The assumption is that leaders act unethically for different reasons compared to followers. However, the more elevated the person in the hierarchy the more significant the consequences of their actions (Gottschalk, 2012, p. 170).

The risk of engaging in unethical or corrupt behaviour is open to everyone as opportunities present themselves (Garland, 1996). Garland claims that wrongdoing is part and parcel of people working together and not some deviant and inherent characteristic associated with individual pathologies, which is how it is frequently understood. Corruption in the workplace occurs as an outcome of normal social interaction (based on Carrabine, Cox, Lee, Plummer, & South, 2009, p. 131).

Wrongdoing, intentional or through negligence occurs at various points in the institution and impacts members of the public, the environment, creditors, investors or corporate competitors. Black mail, insider trading, theft, tax evasion, bank, cellular phone, computer, credit card and insurance fraud (Ivancevich, Konopaske, & Gilbert, 2008) as well as deception and corruption are traditional forms of white collar crimes (Bashir, Shahzad, Abbass, Abbass, & Saeed, 2011). The Internet is not only an opportunity and a vehicle for misconduct in Garland's (2001) terms, but also now a form of 'cultural control' – all interactions and transactions form an individual or corporate footprint that can be monitored, traced, intercepted, stored and used as evidence. In many cases, such actions are instigated by people with normal access rights to management information systems/databases and misconduct is committed when they abuse their access privileges or delegations of authority, breaching the organisation's security policy and its code of conduct (Theoharidou, Kokolakis, Karyda, & Kiountouzis, 2005, see p. 473).

Further, staff more remote from management in the institution may convince themselves that they are not 'harming' others, because the employer has plenty of wealth with the opportunity to create more. Staff are often naive and unaware of what is really happening, or in the case where they "follow an unethical leader" they tend to be susceptible due to the leader's extreme influence over them (Bucy, Formby, Raspanti, & Rooney, 2008; Milgram, 1963). This experience is played out frequently when misconduct is exposed for example, in military organisations, and recently in the News of the World saga, discussed in detail below.

8.7 How the Ethical Cultures Have Modified in Response to This?

A distinction is made between occupational and corporate wrongdoing mainly by individuals or small groups in connection with their employment (Gottschalk, 2012). It includes embezzlement, theft, income tax evasion, fraud, and violations

(Bookman, 2008). Occupational misconduct is committed within the confines of positions of trust and in institutions where control is low (Gottschalk, 2011, p. 303; Hansen, 2009). For real examples of this see *The Queen v Roseanne Rita Payne* (11 June 2010) and *The Queen v Poulier* [2007] NTCCA 04) (Smith & Jorna, 2011). Both these cases show that misconduct, as stated previously, is primarily a form of 'normal' human behaviour or action. It is both cultural and political in nature in that the way it is viewed or acted and evaluated, based on all the players' values and a position of power: the victim, the perpetrator, the investigator, the courts, the juries. These events represent everyday life for all individuals who act or behave according to a set of beliefs, values and assumptions based on what they see as opportunities, the choices they make at the time and how they rationalise this post hoc, and all of which are associated with their socio-economic status – that is, "theory must learn from life" (Willis, 1978, p. 182).

As previously mentioned, institutional culture (and by default is regarded as ethical) is critical in defining wrongdoing. For example, the perpetrator's emotions are culturally interpreted and viewed against circumstantial evidence in evaluating the nature of the wrongdoing e.g. many employees plead depression, reduced responsibility, or drug induced to exonerate themselves.

Whenever misconduct emerges in an institutional or workplace context, it is always followed by a call for a tightening of controls by various stakeholders, due to the rarely-acknowledged, fear of misconduct, and the public's lack of knowledge or understanding about it. The fear instils in the public's minds that particular instances of misconduct could increase especially when the media bills it as a 'criminal wave' (based on Wilson & Kelling, 1982).

Within a leadership context, most of the effort is centred on policies and processes of control and depends on the appetite for risk by the company's Board and management. Further, it is contingent on the perception of and the institution's need for stability, order and control versus flexibility, discretion and dynamism to operate successfully in the market place. It is often assumed that tighter controls based on stability will prevent misconduct whereas the converse may be the case (based on Cameron & Quinn, 1999). Implicit assumptions go hand-in-hand with this type of thinking for example, controlling people and action to assuring minimal variance from the proposed policies and protocols. It does not take into account that very little can be quarantined from outside influences. Do these controls exacerbate the situation that the ethical controls are trying to improve?

Nevertheless, little focus has been on the intentions, choices and actions of leaders, or others acting on their behalf, who engage in unethical or criminal actions in everyday situations and the reasons for this, since it is deduced to individual pathologies of one kind or another. Without this knowledge, any understanding of the controls surely is incomplete.

An ethical culture is based on the assumption that unethical behaviour can be controlled through a reduction of situational opportunities (Clarke, 1997; Garland, 2001) which is aligned to the fact that misconduct at work is normal and most people will engage in given the opportunity and their calculation that they "will get away with it" (i.e. it being misconduct). The "broken window" notion of wrongdoing sees

it originating through disorder (Wilson & Kelling, 1982). Ironically, this is linked to the rise in emphasis on an ethical culture. Nevertheless in the public's mind, their concern, outrage and fear emerges associated with a perceived rise in the incidence of misconduct and this in turn, feeds into the demand for increasing controls.

On the whole, society has been slow to respond to corporate misconduct. A recent example that has captured the minds of all is the *News of the World* saga which in many ways is similar to the first example outlined in this paragraph in that it only became an issue when the actions of staff affected "*everyday people*" rather than celebrities as it had been up until then.

8.8 How Is Wrongdoing Demonstrative of a Change in Organisational Ethics and Its Impact on Leadership and Followership?

A need to control and feel influential is fundamental. If people feel impeded to exercise appropriate influence at work, they will act accordingly to avoid personal or social impairment. Engaging in wrongdoing could be an example of the 'backlash' against over control by followers (Furedi, 2003). Wrongdoing as purely 'maladaptive' behaviour without understanding the context is inexplicable although in the context of enforced control or feeling powerless or out-of-control, starts to make sense. Erving Goffman (1961) in his powerful book, Asylum, makes this point.

Second, an ethical ethos is based on culturally constructed artefacts (people design them). The leader's values become the guiding point for choices and preferences which can block followers outside their own belief system. Consequently, people often search for ideas and evidence that supports and upholds their personal set of ideals and values favourable to their position and ignore those to the contrary. This process can be viewed as normal, (Goffman, 1961) and it is this interplay between policies and socially constructed realities that makes understanding ethical cultures so challenging.

A third element to be considered is that there is a wide range of contextual factors influencing the consequences of control including the level of the institution's appetite for risk and uncertainty. The use of ethical controls has great implications for trusting others and making value judgements. Openness is the opposite of deceit, and it concerns not doing anything to misrepresent or obscure the truth, with the intent to advantage oneself and disadvantage others. However, what is true and what is illusion is difficult to define and even trickier to decipher in practice. There are numerous instances where people intentionally or otherwise delude themselves and others. For example, people infuse fiction into their realities and can move in and out of these semi-fantasised situations to the point where they can no longer distinguish what really happened and what did not (McConachie, 2007).

Delusions are significant precisely because they make sense for the believer and are held to be evidentially true, often making them resistant to advice and ultimately to modifying their behaviour. The infusion of reality and non-reality into four categories (Grossman, 1995). First there is deception characterises much of the human

interaction; secondly, aesthetic deception through misrepresentation and double talking; thirdly, philosophical deception through falseness, trickery, and conscious misleading by means of deceptive rhetoric and fourthly, self-delusion as a psychological coping technique. Delusional beliefs where a leader assumes a position where they feel wronged, resentful or pompous, all of which can lead to ethical distance, that is, separating them from their professional accountability and obligations to their constituents, clients, customers and followers. When these delusions arise, they are more likely to be the outcome of experienced or perceived accomplishments by the leader rather than their disappointments.

8.9 Let's Focus on an Example of Deceit

A hidden workplace is most likely discovered through revelations about a scandal or extraordinary event. For example, the international reporting of the privacy violations purportedly carried out by Murdoch's '*News of the world*[3]' employees was triggered by the discovery of a private citizen's phone being hacked. This unearthing was followed by several events unfolding including the discovery of payments by journalists to police officers for information; undisclosed settlements for legal proceedings and complaints as well as subsequent internal cover-ups. This case demonstrates the intersection of organisational culture and sub-cultures, the relevance of leadership, and the effectiveness of company policy to regulate at the very least and shape, at most, the conduct of employees. What has come to pass in this case is that the alleged actions under the auspices of working for the '*News of the World*' are criminal offences as well as being in breach of the ethical standards governing the media. Through the parliamentary and judicial hearings and investigations that continue into the exposé of this matter, particular forms of conduct by employees, considered as inappropriate outside of the realms of '*News of the World*', are 'normal' practice.

What is critical here is that apparently illegitimate behaviour had become widely accepted within the organisation (or perceived differently to how it may be viewed by outsiders), and subsequently covered up over and over again to conceal it. Moreover, it is reported that different segments of the organisational hierarchy, including senior management, were unaware of what was going on.

How might leadership, strategy and culture contribute to such "wrongdoing" (Gailey & Lee, 2005)? Ascertaining responsibility, as this case showed, is not straightforward as the organisation is reified by insiders and itself is seen as the perpetrator of the misconduct without being able to pinpoint individuals responsible. In the case of the '*News of the World*' it was closed down, perhaps in the hope that no individuals would be brought to justice.

Individuals or groups, engage in wrongdoing for some personal gain in a setting that facilitates it (even fosters it) (Hansen, 2009). In this case internal and external competition for both media sources and ultimate market share is what is at stake.

[3] Description is based on numerous media reports at the time.

Such behaviour could be modelled, learned through interaction with others, although ultimately occurs through lack of controls (intra and external); peer pressure, opportunities presenting themselves, post-hoc rationalisation based on external pressures. Such conditions act as "tipping points" (Gladwell, 2000) whereby journalists may reach a "boiling point" and engage in wrongdoing, even risk breaking the law as well as breaching their professional standards to achieve the outcomes they need. Gladwell[4] considers this issue from both a *problem analysis* and *policy development perspective* and refers to three categories of people: the first group are the 'connectors' who not only link people to a larger world (e.g. readers to a global communities of action) but also can access large social networks; the second group are the 'information specialists' and thirdly the 'persuaders'. Leaders enact all three roles sometimes simultaneously. Gladwell was also interested in how this behaviour "infected" others through his notion of 'epidemic' i.e. how a "normal" misdemeanour is distributed and redefines the way "we do things around here", regardless of where the locus of "control" is for governing such action. This behaviour becomes endemic and lays down the seeds of an unethical culture (based on Braithwaite, 1989). There are numerous 'sowing' conditions which directly impinge on the relationship between leaders and followers, where the latter:-

1. are encouraged that there are no limits to aspirations for organisational goals and they have a high degree of autonomy.
2. are encouraged to do whatever it takes to achieve the goals: Where Boards, managers and employees have an unspoken agreement to limit the knowledge and information about what is going on. A kind of "get the information at all costs" although don't tell me how you did it. Leaders leave unfilled a moral vacuum. This gives rise to employees not knowing about who is doing what; and where the norms/principles of one group of employees are quarantined from another.
3. do not perceive that they should be accountable for their actions or those that report to them.
4. have no controls generally and no follow up audits to see how information is obtained.
5. are encouraged to "cut corners" to achieve goals.

All of these factors open up opportunities for potential wrongdoing. Do their decisions to do so mean that they have less or more cognitive dissonance (Festinger, 1957; Palmer & Maher, 2006)?

8.10 Leadership Significance

This *News of the World* case has implications for the significance of leadership, decision making and culture, including the unspoken values and norms which overrule the explicitly stated ones. How does policy at every level aid Boards, CEOs and

[4] Gladwell (2000) popularised the term tipping point.

leaders about how to ensure that their culture, strategy and ethical code are effective and working for the public good?

When an institution falls into disrepute due the actions of its leaders and followers, how the institution responds to the challenges, pressures and opportunities depends on its "moral core" as articulated and communicated by all as well as its ethical standards and how this is transmitted to followers, consumers and other stakeholders.

Serious wrongdoing threatens the very survival of institutions, its leaders and management. Conversely, organisations that demonstrate strong ethical values and working climate such as *The Body Shop* remain successful as consumers today would prefer to purchase their products and services.

Institutions with a clear ethical policy use this as a guide and an inhibitor in the face of wrong doing. Policy development and implementation are ongoing, since institutions are dynamic as people come and go, and the external opportunities and pressures change. A strong ethical framework may be a risk management strategy although it requires continuous organisational learning. Risk management today in institutions focuses on strategic business issues, reputation, operational processes, work safety and so on and rarely has ethics has part of the regular audits undertaken. Given the increase in corporate misconduct (although statistically it is difficult to verify this given the labelling and reporting of misconduct), compelling reasons exist for considering the role of societal and organisational culture in influencing leadership and organisational processes and practices.

Most of the cases of organisational wrong doing become sensationalised and the deciphering of what is organisational and corporate misconduct from the misconduct statistics is also not straightforward as a consequence. There is also the issue of labelling and perceiving the corporate misconduct. For this reason, perpetrators of organisational wrongdoing, however labelled are rarely explored to ascertain the reasons why they did so. People are left with conjecture although many surmise that it is abiding by (Milgram, 1974) or conforming to cultural dictates at one level or another (Powell & DiMaggio, 1991).

1. What are the leader behaviours, attributes, and organisational practices that are accepted as effective by the Board, the CEO, senior management and employees?
2. What is the effect of cultural norms relevant to leadership and organisational practices? Are the leader's strategy and organisational practices universally accepted across various sub-cultures?
3. How do attributes of the market and competition affect the kinds of leadership strategy?
4. What are the underlying behaviours that contribute to wrongdoing and what are the drivers of this? What choices and decisions are made?
5. What opportunities present themselves? If opportunities are blocked is this likely to contribute to wrongdoing or not?
6. How widespread is it?

7. Are those engaging in wrongdoing, high performers? What are the incentives including implicit ones?
8. How are the essential management and structural changes made to ensure that the culture and its norms occur so that wrongdoing is not implicitly supported?
9. What might be done to redress organisational misconduct?

Leadership and culture[5] is so important because organisational corruption emerges basically through either ambiguous or a lack of clear management policies; the leadership acting as if they are above "the law" or have a licence to do as they please or through managing by fear or favour. These factors and others shape how information and knowledge is used by staff and shapes their actions and decision outcomes. The assumption is that whatever the criminal activity is in an institution, fraud or corruption for example, it is linked to a dysfunctional organisational culture. The type of leadership (hierarchical versus distributed) has a direct influence on ethical climate. "..Leaders have to understand that no matter what they do—.... everyone is looking at them. Being watched is almost biological ..... people learn by making it easier to do what others are doing…" (Kurtzman, 2010, p. 20).

8.10.1 Institutional Leadership and Its Influence on Followers

Dishonesty and distrust are associated with institutional misconduct. And both these factors are also associated with the strength of the leadership that followers are like to respect and uphold. To achieve the latter requires consistency of message, actions and decisions. Although staff are responsible for achieving the results ethically, the responsibility for providing proper direction and setting high performance standards rests with leaders. The leader is a role model reinforcing through their actions and decisions the values and performance standards of the organisation. For example, leaders who act ethically, without bias, at all times (e.g. ensure that codes of conduct are known and personally followed by him/her) will contribute to an ethical climate that reinforces staff perceptions and actions and this in turn, emphasises the value and belief foundations underpinning institutional culture (Schminke, Ambrose, & Neubaum, 2005). Conversely, a leader that emphasises profit and competition at the expense of and without taking into account the values upheld by the wider society whether this relates to distorted financial decisions, maltreatment of customers/clients or creating an unsafe environment will lead to a less ethical climate. This is keenly felt in microcosms of society such as institutions.

Dynamic leadership is about recognising the opportunities and limits of relative influence. As institutions can only be as effective as the people they employ, understanding leadership and its impact is vital. The early leadership theories were personality based emphasising the charisma and other personal attributes of the leader

[5] Ethical climate will be used as a proxy for culture in this project.

as well as their position (Festinger, 1954). Theories of transactional leadership focus on what leaders do and say and zeroed in on situational contingencies to ascertain what constituted leadership. Transformational leadership theories focus more on processes of doing, planning, mobilising and creating. All were conceived as rationalised relationships of exchange (profitable and non-profitable in the broadest meaning) between leaders and followers. Even to the point of defining the actors' preferences and systematising them such that options were constrained. Exchanges between leaders and followers require trust (Fukuyama, 1995; Seligman, 1997) that the focus of the transformationists was largely on improvement or constructive change for people to make sense of them within their own domain and this was achieved through the absorption of culture and socially constructed symbols to reinforce this as well as social practices, a sense of agency (i.e. personal control) and social capital (Putnam, 2000). Institutional culture should not be ignored by the Board, management, government, and the élite.

8.10.2 Corruption: Roots and Impact

Corruption has its source in many parts of any organisation and often this emerges only following a complaint from a client/customer, a discovery of malpractice, a routine internal audit or through a whistle-blower. Andrews (1989, p. 99) states that there are three tests that institutions need to apply specifically. "the development of the executive as a *moral person*; the influence of the corporation as a *moral environment*; and the *actions* needed to map a *high road to economic and ethical performance* – and to mount guardrails to keep corporate wayfarers on track". When there is not a strong ethical conscience within the organisation, this may require the development of policies, protocols and education to ensure that the organisation is trusted by customers, suppliers, employees and new recruits. Information, education and communication are the main vehicles to achieve this.

A moral conscience cannot be reinforced enough as often the very controls that are established to prevent or manage corruption intensify the problem. Unless the impact of such controls on people is taken into account where the person feels able to engage in the organisation and not just a "cog in the wheel" this will not improve a dysfunctional culture. Staff are often unaware of how widespread corruption is in their workplace and organisation. They might over or under-estimate it. A "whistle is blown" often when someone realises that the by-products of "corruption" are impacting staff, clients or customers. Until then some staff, despite having serious reservations about what they observe or experience, weigh up the consequences of what it will mean for them if they speak out or not. Some do not wait to find out and so exit the organisation. Too often the perpetrators remain and are condoned. Transparency around decision making is crucial to inhibit these situations.

8.10.3 Structure of Leadership and Corruption

Leadership is about power and leaders set the overarching priorities, which sow the seeds of the culture or transform it. As the *News of the World* case showed, the leadership can be remote or at the centre of the action. Hofstede (1980) described this as 'power distance' that is, the relationship between those who have most of the power and those who have less of it. Institutions, with power-distant cultures and layered hierarchies are less able to tap into the cultures of their work organisations and workplaces. High power-distance cultures are more likely to be corrupt than low distant ones (Park, 2003). While leaders are not totally answerable for developing the underlying culture, they are very powerful and need to remain at the "centre" of it.

Institutional cultures shape a framework for action associated with a particular social climate or a sense of "what it is like to work here". It is more likely to reflect the 'dos' and 'don'ts' of the institution. An impression is created that 'we-are-above-the-law'[6] which supports the belief that either "rules are made to be broken" or as stated earlier, "do whatever it takes to get the story". The culture and climate also contributes to the reputation and standing of the institution in the community and in the case of the *News of the World*, it is global. Most institutions place their values on their homepage, as *News Corporation*[7] does, although this has little impact, if they are not implemented and reinforced by the leadership at every level of the institution through induction, training, policies and procedures.

8.11 Workplace Deviance and Unethical Action

The distinction between unethical and deviant behaviour is the former deals with the breaking of codes of practice imposed on the institution by regulating bodies, while the latter focuses on violation of significant institutional norms. Codes and norms may work against each other. For example in the case of whistle blowing or engaging in behaviours to ensure that the institution achieves market success (based on Appelbaum, Shapiro, & Molson, 2006, p. 14).

Workplace deviance is either interpersonal or institutional. Interpersonal deviances are acts intentionally directed toward another individual whereas institutional deviances are acts intentionally directed toward management and in both cases violate the norms of the organization and have the potential to harm the organisation or its members" (Bennett & Robinsen, 2003, p. 247). A negative emotional state of mind has been shown to increase the incidence of workplace deviance. This negative emotional state is often a reaction to experiences in

[6] Arising for a range of reasons, e.g. close relationship with politicians, police and so on.

[7] Owners of the *News of the World.*

the workplace and can be considered both a reflection of character and a response to the situation. For example, employees are more likely to respond with deviant behaviour when their goals are thwarted (Bennett & Robinsen).

8.12 Ethical Leadership

Why is ethical leadership important? With the degree of uncertainty surrounding most institutions today, the workplace can be perceived as foreboding and intimidating whereas for others it is a new frontier of expanding prospects or one that they can leave their mark upon.

If a leader experiences sentiments of inferiority, it may be difficult to overcome them. However what is important is to acknowledge such feelings so that as acknowledging them is the first step in dealing with them and allowing the leader to act less defensively. Negative feelings are unavoidable, and are perhaps even necessary to drive us in particular directions, providing they can be managed alongside other views, so as not to distort people's vision of what is going on.

> ".....it might not 'be a bad idea, every, time you commit an anti-social act, to make a note of it in your diary, and then, at the appropriate season, push an acorn into the ground." (Orwell, 1956, p. 389)

This requires what George Orwell called a moral effort (Orwell, 1953, p. 74), a strenuous exertion of understanding the contributing mores to a situation. Take gossiping as a further example. Is it inherently negative? Gossiping fulfils an important function in the workplace. All of us chatter and it is usually about each other in some way or other.

Ethical matters occur in relation to large-scale issues about the institution, its relationship with its communities as well as small-scale issues in regard to the workplace, its relationships and the extent of trust between leaders and followers. These issues are also crucial for coaches to grapple with.

Leadership is characterised by the nature of the ethical considerations which are both cognitive and philosophical: people do not come to ethical decisions purely through a process of rational argument alone. Ethical choice and decision making is about weighing up what people think is the "right thing to do" given expectations, circumstances and the standards. This is not straightforward as most of this is against a context of uncertainty and ambiguity. However this is no easy feat as both leaders and coaches may feel that what is right in a situation at a more strategic level, may conflict with what they think is best emotionally in terms of its impact on individuals, locally for example. There may be many different ways of seeing things and one way may contradict another and so on. Being aware of this, may lead to a new outlook and a different way of handling an issue.

A further question to address is how has ethics helped leaders and coaches to ask the "right questions" especially in regard to assumptions that not only underpin decisions but also those that perpetuate an ongoing type of cultural milieu, for example,

hiring a new recruit, divisive workplace, exclusion of women and minorities from the managerial hierarchy and the like?

Both leadership and coaching involve an ethical position, which includes philosophical, personal values, cultural assumptions and political factors. These are communicated explicitly and implicitly using various processes and channels of communication, which in themselves give some insight into the ethical stance of the leadership and the coach. All stakeholders contribute in some way to the ethical milieu, generating and sharing new meanings. However most of the time ethics is out of sight and out of mind. It is implicit. Leaders and coaches need to raise ethics into a more visible realm. How?

Leaders and coaches need to remain attuned to the effects on others of their communication, actions, presence. In these relationships, words are communicated, actions are modelled and some have immense significance for others, which some are of little effect. Often a leader is oblivious about the consequences of their authority or just being there has on other people.

8.12.1 Harassment

People are aware if they have been harassed or coerced as individuals although most, on the whole, are unaware of how widespread this is within the institution and how things could be different. Until they understand that this is happening to others, most have serious reservations about what they observe or experience and make a prediction on what the consequences will be for them to remain. Some do not wait to find out or fight it, and so exit. Too often the perpetrators remain and even more alarming, are condoned. Harassment is a form of bullying amongst individuals and within groups.

8.12.2 Bullying in the Workplace

Is bullying a form of road rage? In the 1990s road rage was the topic of media and criminal reports and now there is virtually no mention of it. Similarly until recently no one referred to bullying except amongst children in schools, playgrounds and the like. On just about every survey conducted in a workplace, bullying is mentioned and reportedly on the increase and governments are taking it seriously with legislation aimed at protection for all parties in the workplace (Yamada, 2010). Psychologists and cognate professions are purportedly treating higher proportions of people experiencing distress due to bullying in the workplace or in other contexts, adult to adult. Just as it was argued that road rage (Brewer, 2000) was a form of discourtesy by adults to each other on the road way, bullying may be a similar form of disrespect. Is bullying linked to the cultures within the workplace and the increasing diversity that finds little voice within the monoculture? Is it tied up with a sense of entitlement or difficulty in dealing with the challenges that confront people working together, regardless of role?

Harassment can take the form of anger towards staff. A contributing factor in bullying is an autocratic leader who surrounds him/herself with a team of people who are similarly high-handed. The leadership group will not necessarily be perceived as bullies or associated with bullying by all people at all times, depending on the rewards and incentives. Paternalistic leaders who are not themselves perceived as intimidators, although they contribute to sustaining a harrying culture. Their actions will be perceived as harassment if the outcomes lead to repressing the needs of others or overly-controlling them such that they are denied choices.

8.12.3 Paternalistic Leadership as an Antecedent of Bullying at Work

Paternalistic leadership is the desire to help, advise and protect followers and often neglects personal choice and accountability, even rejecting it (Wasti, Tan, Brower, & Önder, 2007). Curtailing choice for others in the workplace is diffused amongst many. This form of leadership sets up a context in which followers inadvertently (usually out of self-interest) support the leader. The leader emphasises protection and support for the followers like a senior family member (Erben & Guneser, 2008). In paternalistic relationships, providing guidance on the professional and the personal lives of the followers is a core part of this which expands their dependency on the leader (Aycan, 2006; Gelfand, Erez, & Aycan, 2007). There are five dimensions of paternalistic leadership: "'creating a family atmosphere in the workplace', 'establishing close and individualised relationships with subordinates', 'getting involved in non-work domain', 'loyalty expectation' and 'maintaining authority and status'" (Aycan, 2006; Cheng, Chou, Wu, Huang, & Farh, 2004; Soylu, 2011, pp. 218–219). This fusion of the presumed professional or work sphere based on non-professional approaches cements a double bind (Bateson, 1972) between leader and follower, and is reinforced by the latter as the loss is too great to overcome. The double bind occurs when followers cannot confront the inherent contradiction in this case in wanting to be professional but also wanting to be included in the group. If they pushed for the former they risk the emotional distress of being ostracised. In some cases because they cannot articulate what the dilemma is due to its complexity and in other situations, because it would negate the positive aspects of working there. The only option open to them often is to leave the situation.

There are various forms of paternalism (not an exclusively male approach to leadership) ranging from authoritarian relying on total commitment from followers through to benevolence. One is viewed as more manipulative than the other. To this end, the literature makes a distinction between 'benevolent' and 'exploitative' paternalism. In benevolent paternalism, followers demonstrate loyalty towards their leader in exchange for the leader's consideration (based on Aycan, 2006 in Soylu, 2011, p.

219). A positive ethical climate can be sustained in the organisation by followers**.** When the relationship is exploitative, followers are expected to be totally committed and loyal to their leaders, and may be reprimanded by the leader if they take independent action (Erben & Guneser, 2008). Exploitative leadership is short on "personal virtues, self-discipline, and unselfishness" (Cheng et al., 2004, p. 91).

Leadership has a role to play here in restoring respect in the workplace, ensuring that team members are equipped to deal with the rigors of the issues including customer service, access to promotion and other opportunities, including resources. Ineffective leadership, that is, leaders who abrogate their leadership responsibilities and in so doing are not receptive to followers and their needs, also unwittingly contribute to a bullying workplace. A lack of response or non-responsiveness may also be perceived as a form of ostracism, where leaders penalise followers unintentionally by ignoring them and their needs (Einarsen, Raknes, & Matthiesen, 1994). Laid-back leadership is destructive contributing to bullying at work and psychological distress for followers (Skogstad, Einarsen, Torsheim, Aasland, & Hetland, 2007).

To counter negative outcomes of a hostile workplace, leaders consult with followers about vision, strategy, processes, wishing to form an alliance with them as far as this is possible (Beugré, Acar, & Braun, 2006). To achieve this some leaders use "membership of the team" as the motivation (Stashevsky & Koslowsky, 2006) and provide incentives to sustain this. In any workplace, there is always an exclusivity of membership, with the resultant importance attached to being or becoming a member. In workplaces where agreement is transacted rather than transformed, bullying is more likely to occur as the context is competitive and challenging. Hostilities experienced decrease communication and the decreased communication in turn magnifies the hostility and conflict. Within workplaces where the context is not conducive to *genuine* consultation and genuine engagement, bullying is likely to be higher than in situations where agreements can be negotiated and protected transactional workplaces (Agervold, 2009; Hauge et al., 2011).

8.13 Emotional Intelligence EQ

Emotional intelligence encompasses a mixed capability set which facilitates leaders developing effective relationships with their followers. It has little do with personality and much more with the leader's propensity to value participation with followers and other key stakeholders. In this sense, the leader motivates followers to communicate with the purpose for accumulating their collective intelligence and decision making. Emotional intelligence can afford both leaders and followers important insights. Research also points to that dysfunctional leaders that have low EQ who use any means necessary to achieve their objectives, including position rewards (Babiak & Hare, 2006; Boddy, 2006; Hoel, Glaso, Hetland, Cooper, & Einarsen, 2010).

8.13.1 What Are the Implications of This for Coaching?

Dealing with uncertainty is a major issue for leaders not only in the case of bullying but also with other issues. Most people have a discomfort with uncertainty and withdraw from it, frozen into inaction or blame. This is where coaching can create an openness to explore the issues, to learn to become comfortable with states of uncertainty so as to find ways to deal with it.

Prescribed understandings exist not only about what is the workplace, but also about the place of women and men in it. Again this is often unnamed.

- Discovering the maze. It is important for women to identify the maze and how it works in their organisation.
- Finding a sponsor
- building a network of patronage during career
- Exploiting what is deemed to be a feminine approach to leadership as men are copying it. Research indicates that "males in senior executive roles are most effective if they are charismatic, communicate effectively, and focused on the needs of their followers (Eagly, Hohannesen-Schmidt, & van Engen, 2003); tendencies that are largely communal or "feminine" in orientation." (Budworth & Mann, 2010, p. 182)

Coaching lays claim to a form of self-learning, fact finding, analysing, understanding and interpreting. On the one hand it is diagnostic, problem and issue focused, analytical and on the other, it is fact finding whereby the coach and the coachee assess the situation and arrive at the best possible source of what has occurred and how to deal with it. There are some guiding principles or questions to consider:

1. What does the coachee remember and what is the manner they use to convey it? Can they explain it?
2. What the coachee says and what the coach hears may be different. Reflection is key
3. What happened to what the coachee discusses in conversation with the coach? How is it understood and interpreted?

Coaching is aimed at understanding and interpretation (interpreted, misinterpreted, reinterpreted, and then analysed). It is important that the coach assures that the conversation a is not dogged with imprudence so as to make certain that both the coach and coachee can make sense of the essentially flawed and often inequitable conditions of social relations and power that leaders and followers find themselves in. Critical coaches then need to challenge themselves as well as coachees about their situations and not accept these as givens or worse, perpetuate the frames that structure these situations as immutable or unintelligible, especially when people are perfectly able to make sense of what is going on. Reframing the scenarios together and understanding them better is at the heart of coaching as it is aimed at enlarging and intensifying the coachee's capacity to see and hear what is going on and empower a sense of autonomy and accountability.

8.14 Conclusion

There is a strong need for an "ethical fit" between the leader and the Board as well as the followership (Jose & Thibodeaux, 1999). The credibility of the leader and their leadership is directly related to their integrity and how this is aligned to the institution that they lead. Consequently, it is also important for leaders in gaining a positive fit with their institutions given the microcosm of issues that they have to deal with including market dynamics, diversity and gender issues, role ambiguities, social change, accountability, entrepreneurialism and innovation. It is important for the leader to have a united front with all stakeholders as the ethical disposition of both the institution and the leader goes to the heart of its reputation.

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Chapter 9
Let the Leaders Speak for Themselves

9.1 Introduction

The chapter is a series of letters from leaders and to leaders. The people chosen are experienced leaders who have attained Olympian-like mastery in their own fields and through their letters help identify the ingredients and values of leadership. The letters from each of the leaders are unedited as I think they should "speak for themselves" although I have inserted key themes which resonate with the topics throughout this book.

Unlike many phenomena today which are discussed so freely in diverse quarters, leadership, despite its popularisation, still remains a mystery to many who would like to delve deeply into the inclinations of leaders for their actions. While these letters do not reveal the whole story of the leadership they each provide a valuable insight into an aspect of it. Nor is it about understanding what propelled these leaders into leadership rather it is more what is important to them in the leadership equation. What they learnt along the way has assisted them in addressing the opportunities, the ordeals, the fortunes and misfortunes of the leadership task. The topics covered in the letters are grounded in a specific biographical story of each of the leaders; hence the inclusion of the bibliographic notes in this chapter, and the larger notes in the Appendix.

Leadership success requires a degree of personal surrender for the greater good. While the private, inner world of self is interrelated with the public one, leaders are aware of the divide and the sacrifices they make to achieve a successful outcome.

- Be a frank, personal recollection although it does not have to reveal any private information about you or the person you are writing to
- Be "addressed" to someone (unnamed) who is the "significant other(s)" in the experience that you are writing about

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- Contain one learning from your experience as a leader OR in your relationship with a leader that you could highlight
- Include something that was intensely meaningful for you such as a:
  - turning point
  - an opportunity
  - surprise
  - risk
- Reflect significant value offering a legacy to the next generation of leaders.

9.2 Bernie Brooks

Managing Director and CEO, Myer Group, Australia

Myer is Australia's largest department store group and a market leader in Australian retailing. They offer a broad range of merchandise in the latest national, international and 'exclusive to Myer' brands across women's, men's and children's fashion, as well as accessories, cosmetics, homeware, furniture, electrical goods and much more. Myer operates 67 stores across Australia with a turnover in excess of $3 billion annually.

Bernie holds Bachelor of Arts and Diploma of Education degrees from Macquarie University. He is Managing Director and CEO of the Myer Group since 12 July 2006. In his role Bernie has been responsible for the transition of Myer following the separation from the Coles Group and for rebuilding the Myer business under new ownership. Prior to joining Myer, Bernie was a Management Director of Woolworths and his Woolworths experience also included a variety of general management positions in three states across the Buying, IT, Marketing and Operations departments.

Bernie is currently patron of the Australian Joe Berry Memorial Award and the Australian representative judge of the World Retail Awards. Bernie is also a Member of the Advisory Board of First Unity Financial Group.

9.2.1 Reducing Cost

Dear John

I wanted to write personally to you to encourage you in your efforts to reduce bad costs in our business. In an ever-changing world the winning team will be the one who eliminates unnecessary or inflated costs. High cost of doing business can be a "loadstone" around a strategy as it forces up prices to compensate or at best it impacts profitability. We need to stamp out "bad costs".

9.2.2 Cost Control

Cost control is best managed at a micro level. It is the little things that add up e.g. 3 cent coffee cups instead of 5 cent coffee cups. It is the waste that adds up e.g. photocopy paper unnecessarily disregarded. It is the product and services not bench marked e.g. stationery supplies not tendered each year for better prices. It is a lack of efficiency in labour and service provision e.g. too many people at the same time of the day. Finally, bad costs are those not painstakingly reviewed in trading statements every month to ensure waste is not evident.

9.2.3 Cost Monitoring and Measuring

Once you have costs under control you need to monitor and measure them. John the "sand cannot go back into the hole." The moment you stop monitoring the costs will come back!

9.2.4 Leader's Attitude Counts

John, your own attitude to and application of cost control is going to be important. As an executive people will watch and learn from you and measure your genuine interest in cost control. They will observe to see if you fly above your allocated class on planes, if you take a limo instead of a taxi and will watch if you buy expensive wine at Company dinners.

John, "the leader of the pack sets the pace of the pack". You need to live and breathe your etiquette – eliminate bad costs and you set the scene.

9.3 Rabbi Mendel Kastel

Community Leader, CEO, Jewish House, Australia

The Jewish House is a pre-eminent institution in the provision of crisis services. Established 25 years ago by brothers Roger and Anthony Clifford, it offers counselling service to teenagers and others who were affected by drug and alcohol abuse. Since its establishment, the Jewish House has grown to become a welcome refuge for an ever expanding range of people from all walks of life. The counselling centre has expanded to include a crisis accommodation, a telephone counselling centre, group therapy sessions and lectures on a wide range of topics concerning relationships and healthy living.

Rabbi has been providing Rabbinic expertise to the Sydney community for over 20 years. He has taken a particular interest in social welfare, and has been the driving force behind various youth and welfare organisations.

After 15 years of service at the Great Synagogue, Rabbi joined the Jewish House in 2008. His efforts have seen the Jewish House grow and develop, becoming an expert provider of crisis services in the Sydney community.

Dear Prime Minister

9.3.1 Servant Leadership

My name is Rabbi Mendel Kastel and I am currently the CEO of Jewish House Crisis Centre, a non-denominational facility in Bondi that works with disenfranchised people who are experiencing some form of life crisis. We offer crisis accommodation, counselling services by psychologists and a psychiatrist, social working assistance and many other forms of help that do not seem to be available in the mainstream of welfare organisations.

I grew up in a family that was dedicated to serving the community, and from an early age I was involved in outreach and charity. My early years' contribution started by visiting sick people in hospital, and this set a pattern for my later years. I am still doing this – but now it is in the capacity of the Jewish Chaplain for many of the hospitals in the Eastern Suburbs of Sydney. I am also the Jewish Chaplain for the Sydney police force.

After my studies I started a Chabad House in Double Bay which was very successful. I later joined the Great Synagogue where I worked for 12 years. These positions gave me a good platform from which to get to know the community in Sydney and form relationships and friendships that stood me in good stead in my present role.

9.3.2 Meeting the Challenge of Crisis

I think the turning point in my life was when I was asked to join the Jewish House Crisis Centre as CEO. The extent of mental health, family problems, issues with drugs and alcohol was astounding. It became evident after a few months of doing this job, that I needed to identify the niche in the market where I could be most productive and helpful. There are many welfare organisations that lend assistance in their area of expertise, but it was also apparent how many people were falling through the cracks of these organisation and the larger government welfare systems, people who were too traumatised or unable to advocate for, or help themselves.

Crisis response was definitely an area that was not being addressed. The quick response assistance needed in situations that are critical and immediate. This is the

area that I decided to address. We are able to offer accommodation where necessary, counselling and mediation in other cases, and generally try to make a person feel that they are not alone in this world.

Once we had averted a crisis, it was necessary to help the client normalise their life and return to their communities as a productive member of society. I could not do this on my own.

I was pleasantly surprised and continually grateful to realise how many existing organisations and private people were more than happy to lend their assistance. It was vital to find willing partners whose mission in life were similar to ours, but who had different skills and abilities in lending this assistance. By partnering with these organisations such as clinics, hospitals, employment agencies, housing facilities and individuals who wanted to help, we were best placed to give our clients the support and dignity that they needed to get their lives back on track.

If I had to highlight one area of experience that I could pass on to leaders of the future, I would summarise it by saying that the key to helping others is to know how much you can and can't do and to work together with others who are also in the business of helping people so that everyone can work to their strengths towards a common goal.

Prime Minister, we urge you to take cognisance of the important work that we are doing to help make inroads into the growing problems with mental health issues. We suggest that supporting this type of pre-emptive organisation is more economical and definitely more effective in delivering the best results for the consumers.

9.4 Elizabeth Ann Macgregor

Director, Museum of Contemporary Arts, Sydney, Australia

Museum of Contemporary Arts (MCA), Sydney, located on one of the world's most spectacular sites on the edge of Sydney Harbour, opened its doors to the public in November 1991. Established through a bequest by Australian expatriate artist John Power (1881–1943), who left his personal fortune to the University of Sydney to inform and educate Australians about international contemporary visual art, the MCA is dedicated to exhibiting, collecting and interpreting contemporary art. It is committed to innovative programming with ground-breaking exhibitions of contemporary art from Australia, the Asia Pacific region and around the world.

Elizabeth completed an MA History of Art (Hons) at Edinburgh and a Diploma in Museum and Gallery Studies at Manchester University. She began her career in the arts world as curator – and driver – for the Scottish Arts Council's travelling gallery, then moved to the Arts Council of Great Britain in 1985, and in 1989 she was appointed director of one of the UK's leading contemporary art galleries, the Ikon Gallery. In 1999, Elizabeth Ann took up the Directorship of Sydney's Museum of Contemporary Art.

Elizabeth is a regular contributor to conferences, seminars, radio and television programs on arts issues. She is currently on the board of the Australian Children's Music Foundation, Fauna and Flora International Australia and the Council of Australian Art Museum Directors. In 2008 she was awarded the Veuve Clicquot Business Woman Award and the Australia Business Arts Foundation Dame Elisabeth Murdoch Arts Business Leadership Award. In 2011 she received an OBE in the Queen's birthday honour list and the Australia Council Visual Arts Medal.

9.4.1 Finding Your Passion

One of the key attributes of leadership is having a strong belief in something. Indeed I subscribe to the view of eminent educationalist Professor Ken Robinson that finding your passion changes everything! It was my first job, as the curator/driver of a travelling gallery that fired my career-long passion for encouraging more people to become involved with the work of living artists.

Artists are valued for looking at the world differently and helping us to engage with our world in new ways. My goal has been to broaden the view of contemporary art, support artists and promote the role that cultural institutions can offer international cities.

9.4.2 Vision and Motivation

In order to achieve this, I've needed to be a motivated leader who can articulate issues clearly and communicate externally and internally, while also being open to debate and discussion. Good leaders need to balance the high level vision and ambition with a clear understanding of how to get there – the reality versus the desired. They also need an ability to identify and seize opportunities and to know how to make the most of them. Timing is often critical. Keeping an eye on the wider landscape helps good leaders keep on top of issues as they arise.

When I moved to Australia in 1999, I took every opportunity to talk about how artists and cultural institutions can interact to build a better society. Selling the vision has become such a cliché, but it is nonetheless important, and even more so in the arts. Showing leadership in campaigning for artists, over and above the immediate needs of the institutions is, I believe, an essential strategy.

Leadership, particularly in relation to managing a not for profit public institution, needs to be multifaceted and entrepreneurial. Not only does the MCA deliver the highest standard of exhibitions and education programs, we need to raise a significant proportion of income from commercial operations, encourage donations, secure innovative partnerships and satisfy funding bodies.

9.4.3 Coaching Untapped Potential

Managing a complex organisation can only be achieved through a cohesive strong management team, with complementary skills. Good leaders have the ability to identify untapped potential in people and nurture this potential to generate new leaders. Coaching requires leaders to work out what it is that makes them successful and pass on ideas to the next level. Sometimes leaders miss opportunities to develop staff by failing to stop and analyse for themselves what it is they are doing that makes them successful.

9.4.4 Collaboration

Embracing and encouraging input from all staff is the key to building positive organisational morale. Creating an environment where ideas are welcome can be hard when everyone is under pressure. Finding space to garner the inventive ideas that are generated throughout the organization is essential. Some of these ideas have grown into major new components of the museum's program.

9.4.5 Innovation

Finally, leaders need to innovate – to ensure that organizations respond to the external challenges. Listening as well as leading will make an organization more receptive to the changes and more likely to adapt. I also think good leaders need a sense of humour and an ability to have fun!

9.5 George Savvides

Managing Director, Medibank Private, Australia

Medibank Private is Australia's largest provider of private health insurance and health solutions. Since its inception in 1976 and under the Medibank and ahm brands, it has provided cover to over 3.7 million people. Each year, Medibank pays billions of dollars worth of hospital and allied health claims and directly deliver almost 600,000 clinical services, helping millions of Australians live healthier, fuller lives. With a large and diverse customer base, Medibank is one of the bet recognised brands in Australia.

George has a degree in Engineering from University of New South Wales and an MBA from UTS and is a Fellow of the Australian Institute of Company Directors.

He was appointed Managing Director of Medibank Private, Australia's largest health insurer, in early 2002. The organisation has enjoyed record membership growth and strong financial performance and expanded into health services as well as health insurance.

George has over 20 years corporate leadership experience in the health care industry and is currently Vice President of the International Federation of Health Plans. He is a Member of the Australian Institute for Population Ageing Research and the Business Council of Australia. George also currently serves as the Chairman of Arrow Leadership Australia and as the Chairman of World Vision Australia.

9.5.1 Courageous Leadership in Turbulent Times

How does a leader lift the heart of the team or a whole organisation to gain its discretionary effort?

And How do we move people from their logical expectations to inspired belief in their unexplored potential?

These questions play on my mind often. As the Global Financial Crisis moves from the financial system into the broader economy, we find the global warming of red ink and burdensome debt, a by-product of an entitlement culture and politics; have created chaos for all kinds of organisations, NGO and corporations. Many leaders are ill prepared, with no compass for this kind of environment. And yet it is during just this kind of environment that we need leaders who can lift an organisation, and take personal risk to inspire others to fulfil their potential.

When I consider my own career, I find that in my early years, my views about leadership were formed by two metaphors. The first is what I could call "direct leadership" – I thought my role would be to make and own the outcome of decisions of increasing importance. Present me the facts and I will take the decision. This often took a certain amount of courage, as the more senior I became, the less time I had to assess the facts myself and the more I had to trust others for analysis and problem solving. It was a comfortable model of leadership, but it also revolved around me and my decision making skills and intuition.

9.5.2 Teaming

I am an avid sportsman, playing Hockey despite my growing aches and pains, and increasingly enjoying cycling. If I were to replay what I described above using a sporting analogy for my early view of leadership, the metaphor was "Captain." I led the team on the field, called the plays, and repositioned players when necessary.

9.5.3 Problem-Solving

However, in the field of Health, my area of expertise, as in the broader economy, I increasingly face information overload, a lot of system complexity and as often as not, it's not readily obvious to me what problem I am even trying to solve, let alone how to solve it. Leadership to me has become a question of inspiring people to work through ambiguity, to learn, and adapt, rather than telling them what to do or making decisions. I see myself now much more through two different metaphors.

9.5.4 Coaching

The first, to carry along the sporting analogy, is the role of coach rather than captain. The longer I am in leadership, the more I know that I set the tone for my team by how I engage them at both a logical and emotional level. Leadership for me is first and foremost about character. In my earlier metaphors for leadership, integrity was the entry level of building team trust toward leadership; however as we go forward, I think my primary job is to construct a story for change for my team that very clearly calls on their talent and conviction for noble cause to sign-on and stay true to the mission. And it brings out their character under adversity, where collaboration and mutual respect of team members holds the key to innovation and problem solving. At *Medibank*, this cause was our purpose…"for better health". It lifted our sights to a transformed organisation, extending insurance into health.

9.5.5 Orchestration

The second metaphor that I carry around comes from an experience I had at Oxford University a few years ago. I was given the opportunity to conduct a choir. I don't really know anything about music. Clearly this was going to be a leadership challenge where my subject matter expertise didn't contribute at all. But the challenge I had was to stand up front and lead, and create the space for team members to contribute, to express themselves, using their individual talents and voices to combine as a team (choir) responding to my leadership (guidance), to make a beautiful song. This opened up a confirming leadership insight for me, about the leader who does not need to be the expert, or have all the answers (i.e. I can't sing, the expertise & talent is in the team) so in service and belief (trust) in the team, the leader and the team are fully committed to the assignment. Different roles, one mission or purpose. This kind of leadership is motivated by humility and a desire to serve the team rather than promote the leader's self importance, i.e. setting aside the vortex of self interest and self promotion.

9.5.6 Being Authentic

Authentic leadership overcomes turbulence to stay the course in the face of insurmountable challenges or when confronted with as yet unsolved problems. Such leaders stimulate organisational transformation by lifting the heart of the team, conscripting a creative contribution and collaboration that is both high performance and transformational. Through such leadership, more a coach rather than captain, they trust in the talent of the team and the creative power of collaboration, such leadership seems to make the impossible happen.

9.6 Jane Spring

Member, The University of Sydney Senate; President, Sydney University Women's Rowing Club

The SOCOG workplace was a hectic environment where induction was short and the deadline loomed large.

The friendly and constructive environment you established set the scene for people to form teams quickly and to get things done.

Your ability to maintain calm and businesslike discussions in the face of sometimes unreasonable and excessive demands was the most powerful example for the sports management team at the Sydney Games.

As a relatively junior manager I listened and learnt and knew I was free to get on and make decisions, with the opportunity to review them with you when I needed help.

Your constantly seeking to thoroughly understand and to reasonably accommodate the needs of the sports was at the heart of our success.

The example you set to the large sports management team you led and to others throughout the Sydney Organising Committee for the Olympic Games set a strong and constructive culture.

At the heart of your leadership I have always sensed your passion for sport, for building opportunities for people to play and watch sport – and for these opportunities to be fair across the community.

Sharing the same passion for giving people the opportunity to enjoy sport at all levels makes my experience of your leadership all the more special.

Learning from your approach rounded out rough and confrontational edges in my own approach to defending and promoting my own sport – and taught me to get inside the tent and to work with fellow sportspeople, local communities, bureaucrats, politicians and sports administrators, not against them.

I know you respected my activism and that has given me extra confidence.

The skills I picked up working with you launched a lifetime of community involvement that has moved beyond sport into board level venue management, health and university administration, and work in the public sector.

9.7 Carmel Tebbutt

The Hon Carmel Tebbutt MP, Shadow Minister, Education and Training, NSW, Australia

Carmel holds a degree of Economics from University of Sydney. She is shadow Minister of Education and Training, NSW since March 2011. Carmel was Deputy Premier of New South Wales from 2008 to 2011 and is the first woman to hold this position.

You ask what I have learnt from my time in public life and whether I have any advice I would pass on to a new woman just starting out as a elected representative. I offer the following, in no particular order of importance and hope it is of some use to you:

- Be passionate and always remember why you ran for office in the first place.
- Communicate clearly and effectively. People will respond if you can explain simply your policies and beliefs and how they will benefit the community. Your voice and the way you communicate are important tools, so get training to help improve your skills.
- Confidence is important – if you look and feel confident (and if you don't, seek assistance so you can) you will instil confidence in those around you.
- Don't draw attention or apologise for your perceived "weaknesses" – recognise your strengths and capitalise on them.
  (E.g.: When I first became a Minister, people would regularly comment on my age. I initially felt they were passing judgement on my ability and competence and while they may have been, the interest in a younger Minister also enabled me to do things and reach out to people who felt outside the political process.)
- Draw upon the experience and examples of others in leadership positions. Seek advice and mentoring.
- Don't be afraid to admit you don't know things (others usually don't know as much as they make out they know) but always find out the answers.
- Take opportunities that come your way (and seek them out) so that you can learn, grow and develop.
- You need to be a problem solver – your effectiveness is greatly enhanced by preparation and research. A willingness to learn from the experts and to take advice is important but you also need to recognise what is good advice.
- Acknowledge when you get it wrong and publicly if it is necessary but don't be too hard on yourself – there are plenty of others who will.
- Don't dwell on mistakes and missteps – others notice them far more than you do.
- See crises and problems as opportunities. You will be judged more by how you respond than the initial problem, so be smart, responsive and up front.
  (E.g.: One of the first issues I dealt with as a Minister was a disturbances in a Juvenile Detention Centre. My initial reaction was disbelief as to the extent of the breakdown in discipline and how I would explain it to the public. I quickly realised what was needed was a plan to restore order to the Centre and address the underlying issues. In other words, I was judged on how I responded to the problem.)

- Take advice but ultimately back your own judgement, as you will be the one who has to explain publicly why you acted the way you did.
- Be a good listener – there are times when you won't be able to help people but letting them talk is often what people want.
- The business of Government and delivering services is complex and there are no easy answers. It requires balancing competing priorities and there is not always one, clear, correct course of action. Consultation is essential, both to shape decisions and explain the issues. People want honesty so sometimes you just have to say no and explain why.

  (E.g.: One of the most difficult issues I dealt with was the implementation of the National Health Reforms. These reforms posed some real organisational challenges for NSW. Two things stood me in good stead, as they have on so many previous occasions – firstly, the importance of consultation and listening, of taking people with you through difficult decisions. Secondly, confidence that the vast majority of people in the NSW Health system are skilled competent professionals motivated by the desire to do the right thing by the people of NSW.)
- Civility in public life is important and should not be mistaken for weakness. Treating people, including your political opponent with respect, helps raise the level of political discourse and allows issues to be debated on their merits. If we are going to attract people into politics, particularly women we need to demonstrate there is room for different styles. Being respectful does not mean you cannot pursue issues with vigour and determination, nor does it mean you can't be tough.
- Ultimately you need to find your own style and voice. People want authenticity, so be yourself but be the best you that you can be. You need to stay true to yourself, your values and your beliefs but develop the skills and
- attributes that enable you to survive and prosper in what can be a tough environment.

9.8 Amanda Vanstone

Former Federal Government Minister, Family and Community Services; Status of Women, Australia

Amanda Vanstone obtained a Bachelor of Arts and a Bachelor of Laws from the University of Adelaide, as well as a Graduate Diploma in Legal Practice and a Marketing Studies Certificate from the South Australian Institute of Technology. She began her career as a retailer, and worked in wholesaling before becoming a solicitor.

Elected to the Senate for South Australia in 1984 (Liberal Party), Amanda was appointed Minister for Family and Community Services and Minister Assisting the Prime Minister for the Status of Women on 30 January 2001. Since entering Federal Parliament, she has been appointed Minister for Employment, Education, Training

and Youth Affairs; Minister for Justice; and Minister for Justice and Consumer Affairs. She has been a Member of the Cabinet and the Legal Committee of the Cabinet; Parliamentary Secretary to the Deputy Leader of the Opposition; Shadow Special Minister of State; and spokesperson on the Status of Women.

A Letter to a Prospective Leader

9.8.1 Making a Difference

When you take up a Cabinet position you will be a leader for the government in your portfolio across Australia. You will undertake that role with the assistance of your office, of which you will be the leader.

You will be paid more but it will count for very little. The opportunity to play a key role in making change for the better is the real reward.

9.8.2 The Support of a Team

You will not be alone. Your office is a team, your office and the department are a bigger team and you are all part of an even bigger team, the Australian government.

Working, through the Australian Public Service, with some of the most informed minds and experienced administrators in your policy area in Australia is an incredible luxury in itself.

The quid pro quo for all the opportunity is that you will carry the responsibility and you should wear that burden comfortably.

It will not be a fairytale. Your job will go from pointing out the problems in opposition, to fixing them.

9.8.3 Confront the Challenge and Learn from It; Avoid Resistance; Identify the Opportunity

When things go wrong, do not run. You should face the problem directly. Look it in the eye and then attack it. Don't so much stand your ground as advance on the problem. Problems are often just opportunities in an ugly disguise.

A leader's job is to get things back on track. This means finding out what has gone wrong, how to fix it and how to ensure it doesn't repeat itself.

In Immigration there was a serious problem with a detainee named Cornelia Rau. For all the mistakes that were made, given some mental health issues and the number of hands the case had been through it was explicable. No one seriously imagined it would be repeated.

Then the Alvarez Solon matter came to light. There was no reasonable excuse for what happened. There were guilty parties and they did try to hide. Facing it head on, accepting this second case as a sign that there may be a much wider problem, including one of culture was important.

An initial enquiry into the Rau matter was given substantial further resources and a free hand. The rug was lifted and anything under it was looked at carefully. Yes, there was a risk in doing this. Who could say what would be found? There would be endless fuel for opposition and media fires.

But the Minister's job is to do everything they can to make things better and ignoring a problem does nothing to solve it. Best we find any "rats under the rug". Other problems, albeit none as bad were found. It was not a happy time for anyone involved but Immigration is the better for it.

As well as fixing the problems you have responsibility for finding ways for us to improve our game. In both of these endeavours you will need to be at your best. You cannot be the best you can be unless you allow, encourage and cajole your team into being the best they can be.

9.8.4 Tapping into Team Talent

Many people will be used to a pyramidal structure where they are encouraged to serve up just what the person one above them in the hierarchy wants. You will need to help both the most junior and some more senior people out of that way of thinking. There is of course the need for people to do as instructed…but not only that.

The people in your team will have a wealth of different experience and knowledge and it is your job to make sure they share it with each other. When the benefits of age and experience work together with the benefits of freshness and vitality you have an ideal workplace.

Working together actually works. Largely life is a team game. Politics certainly is.

9.9 G.R. Wilson

Chief Executive Officer, KPMG in Australia

KPMG is one of the world's leading professional services networks. It is a leading provider of audit, tax, and advisory services and offers industry insight to help organisations negotiate risks and perform in dynamic and challenging business environments. KPMG comprises over 140,000 people in member firms in more than 150 countries. In Australia, KPMG has around 5,200 people, including over 380 partners, operating out of 13 offices around the country.

Geoff graduated from the University of New South Wales in 1979 in commerce and joined KPMG that year. He joined the partnership in KPMG's Audit division in

1990 and spent several years in the firm's leading technology practice in Silicon Valley. On his return to Australia he became National Managing Partner of Audit, becoming NMP of Audit and Advisory a year later.

In January 2008 Geoff was appointed Chief Executive Officer of KPMG in Australia. In this role, he manages the firm and sets its strategic direction. Geoff also plays an important role in KPMG's Asia-Pacific practice as a member of the firm's regional Executive Group. Geoff is a board member of the Australian Business Community Network and Business for Millennium Development. Geoff has driven KPMG's involvement in Indigenous Enterprise Partnerships and is a member of the Chairman's Panel of the Great Barrier Reef Foundation.

9.9.1 Investing in Leadership Talent

I have been very fortunate throughout my career to have worked for some great people who have taken the time to invest in me and take a leap of faith. In my various leadership roles, I strive to do the same for the people who work with me. Managing a business with over 5,000 people brings responsibility for their wellbeing and ensuring that they have bright futures ahead of them and that our organization brings the best out of people.

9.9.2 Followership

I believe that an important part of leadership is having faith in your followers. You have to invest in the people who work with you, whether it is time, wisdom or simply the opportunity for them to pursue their dreams. Some people think that leadership is something that you deserve, but for me it is a privilege and a responsibility. A privilege and responsibility to pass on the lessons that people have taken the time to pass on to me.

9.9.3 Learning in Followership

While being the CEO of KPMG is certainly the highlight of my career, for me my story of leadership comes from those who I once followed. There was one point in my career that I see as the threshold moment for my leadership development. The opportunity I had to go on secondment to Silicon Valley in the US exemplifies the qualities of leadership that were passed to me by those I followed and at the time that helped me develop my leadership traits that I represent as CEO of KPMG.

Working in the US was something that I always wanted to do, but I didn't believe it would be possible. In a chance of serendipity Tony Clark, my performance partner,

invited me around to his house on a Saturday afternoon and in a no-nonsense way put forward an offer for me to take a secondment in Silicon Valley. Tony knew of my passion to work in the US and presented me with an opportunity to achieve my aspirations. Tony Clark had great foresight in seeing that I had the opportunity to truly develop my leadership potential whilst on secondment in Silicon Valley and his willingness to put my aspirations ahead of his own is one of his traits that I try to replicate in my role as CEO.

9.9.4 Invest in Your Team

As a leader you are sometimes required to step aside and allow people who work with you to have the chance to realise their dream, even if you do not replicate those dreams, and feel a sense of deep satisfaction from the happiness that you see in their achievements.

Another individual who played an important part in my leadership development was David Cain. David was the Partner in Charge at KPMG in Silicon Valley. He had a huge amount of work, insufficient partner resources and was desperate for partners. This was somewhat fortunate for me, as David broke the mould for allowing me to come to Silicon Valley as it was not common for an American office to take on a secondee from outside of the US due to differing regulations. Despite the regulatory differences and not knowing me directly, David took a leap of faith on me, and I am extremely grateful for him giving me the opportunity to take up a partner role there. David didn't stop there, he provided me with great support and drive throughout my secondment, but it is the trust he put in me that I appreciate the most.

9.9.5 Trust

As a leader you have to put your trust in those people that you work with, because without that trust, you will not allow those people to realise their full potential, and it is when those people that you work with accomplish their potential brings true satisfaction.

9.9.6 Inspired by Followers

The best thing about being a leader is being inspired by the people you lead. There is some degree of ego required in desiring to lead but once you are there, the real inspiration comes from seeing the success of those who benefit from you being in that position, where you can help them become the people they are meant to be.

9.10 Conclusion

Leadership at times appears to most of us as being all about persuasion, its practitioners educated in the best disciplines whether this is law, finance or business or just schooled in life's experiences. Often in the media there is an obsession of leadership with the negative with the focus on the flawed leaders. In reading the letters from real, experienced and educated leaders in this chapter, it shows that the views displayed in the media are over-emphasised and unconstructive. Leadership certainly witnesses its fair share of damaging events and individuals but these letters are affirming of the personal strength, the personal endurance, the drive and values of good people who strive to give something back. What enabled these leaders to endure and accomplish is crucial and noteworthy.

Chapter 10
Concluding Note

Earlier in the book I started off by outlining the main theories and approaches that underpin leadership. What I hope I have shown is that good leadership is based upon a variety of approaches often used in combination rather than a single one, sometimes intentionally although more often not deliberate.

The cult of leadership remains strong and at times forces leaders to show considerable hubris, which at times may be out of fear of appearing enervated. When leaders fall into this trap of excessive pride or arrogance, they can over-promise which only leads to disappointment.

Leadership is not just about a leader's unique personality. To be effective, the leader draws on their capability to diagnose and analyse situations taking into account both immediate and distant contributing factors; their experience and skills as well as being able to work with their followers to convince them to go along with them. Leadership is an interdependent relationship between the leader, their followers as well as stakeholders. Persuading people to follow, given the complex relationships, is as much about being able to outline a vision as it is to inspire or motivate them although the two components are an important part of this equation.

Leadership is intuitively logical, providing it is seen as the pursuit of an intended purpose and the intent is known. However there are many intervening variables that come into play and how people interpret these can dislocate intentions from outcomes. What is not intuitively logical is that successful leadership every now and then, arises from failure; something going horribly wrong often brings out true leadership. A tipping point forces change and transformation and leaders need to be skilled to address this and not lose their balance as well as ensuring that their institution remains on course.

After their departure from a position, all leaders want something of themselves to be self-sustaining without compromising the future needs or values of their institution, whether this pertains to a private, professional or a public sphere of influence. Leaders want to leave their mark. All of us, regardless of the various positions we hold throughout our lifetime, hope that what we have done, however minor, has had some impact and at the very least has not led to harming others or the things

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around us. The interplay between actions and moral purpose is important because it addresses not only effective leadership today but also for embedding the principles for tomorrow including: -

- A vision to make a difference coupled with a plan to implement it.
- Capability is essential to succeed under both optimal and sub-optimal conditions. While it is not essential to have the skills to perform all the roles of the key members of the leadership team, it is important that the leader has some understanding otherwise they are disadvantaged by not knowing what is really going on and more importantly, whether it is the right thing to be doing.
- Collaborative and open to diverse viewpoints with all;
- Sensitive to followers' needs; and
- Embracing civility with all.
- Showing humility (while it may be viewed as a weakness by some leaders as it is not evident in many high profile leaders until the point of their departure from the post); and
- Having foresight so as to understand the benefits of hindsight. A leader needs to reflect on time spans to ensure that leadership is sustainable once they depart the post.

Appendix

Full Biography Information for the Author's of letters to and from Leaders

1. Bernie Brookes

Managing Director and CEO, Myer Group

Myer is Australia's largest department store group and a market leader in Australian retailing. They offer a broad range of merchandise in the latest national, international and 'exclusive to Myer' brands across women's, men's and children's fashion, as well as accessories, cosmetics, homeware, furniture, electrical goods and much more. Myer operates 67 stores across Australia with a turnover in excess of $3 billion annually.[1] Bernie was appointed Managing Director and CEO of the Myer Group on 2 June 2006. In his role Bernie has been responsible for the transition of Myer following the separation from the Coles Group and for rebuilding the Myer business under new ownership.

Bernie has spent 36 years working within the retail industry in local and international roles in India and China. Prior to joining Myer, Bernie was a Management Director of Woolworths and was a chief architect of Woolworths' Project Refresh, which reduced costs by more than $5 billion over 5 years and reinvested these savings back into the business.

His Woolworths experience also included a variety of general management positions in three states across the Buying, IT, Marketing and Operations departments.

Bernie has also held a number of roles as president and executive of various industry organisations including Retail Traders Association in Queensland and Victoria and President of the Queensland Grocery Association, and he has assisted on a number of charitable and government ventures and committees. He is currently an Advisory member of The Salvation Army Australia Southern Territory Territorial Advisory Board.

Bernie has received many awards, including Food Week Retail Executive of the Year, National Retail Association Food Industry Executive of the Year and Food Week Buyer of the Year for 4 years during the 1980s and 1990s.

[1] http://www.myer.com.au/about-us_about-us_myer-today.aspx

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Bernie is currently patron of the Australian Joe Berry Memorial Award and the Australian representative judge of the World Retail Awards. Bernie is also a Member of the Advisory Board of First Unity Financial Group.

Bernie holds Bachelor of Arts and Diploma of Education degrees from Macquarie University. Bernie resides in Victoria and New South Wales and is 52 years of age.

2. Rabbi Mendel Kastel
Community Leader, CEO, Jewish House, Australia

The Jewish House is a pre-eminent institution in the provision of crisis services. Established 25 years ago by brothers Roger and Anthony Clifford, it offers counselling service to teenagers and others who were affected by drug and alcohol abuse. Since its establishment, the Jewish House has grown to become a welcome refuge for an ever expanding range of people from all walks of life. The counselling centre has expanded to include a crisis accommodation, a telephone counselling centre, group therapy sessions and lectures on a wide range of topics concerning relationships and healthy living.[2]

Rabbi Mendel Kastel has been providing Rabbinical expertise to the Sydney community for over 20 years. Rabbi Kastel has taken a particular interest in social welfare, and has been the driving force behind various youth and welfare organisations such as Point Zero, WAYS (Waverley Youth Service) and J Junction.

After 15 years of service at the Great Synagogue, Rabbi Kastel joined the Jewish House at the beginning of 2008. His efforts have seen the Jewish House grow and develop, becoming an expert provider of crisis services in the Sydney community.

3. Elizabeth Ann Macgregor
Director, Museum of Contemporary Arts, Sydney, Australia

Museum of Contemporary Arts (MCA), Sydney, located on one of the world's most spectacular sites on the edge of Sydney Harbour, opened its doors to the public in November 1991. Established through a bequest by Australian expatriate artist John Power (1881–1943), who left his personal fortune to the University of Sydney to inform and educate Australians about international contemporary visual art, the MCA is dedicated to exhibiting, collecting and interpreting contemporary art. It is committed to innovative programming with ground-breaking exhibitions of contemporary art from Australia, the Asia Pacific region and around the world.

Elizabeth Ann Macgregor was born in Dundee, Scotland, in 1958. Her formal education began at Stromness Academy Orkney. She completed an MA History of Art (Hons) at Edinburgh University in 1979 and a Diploma in Museum and Gallery Studies at Manchester University in 1980.

On completion of her conventional academic training in art history and curatorship, Macgregor spent the first 3 weeks of her career in the arts sitting her HGV [heavy goods vehicle] licence. As curator and driver of the Scottish Arts Council's travelling gallery, she spent 3 years organising exhibitions and taking them on board

[2] http://www.jewishhouse.org.au/index.php?option=com_content&view=article&id=20&Itemid=63

a converted bus to Highland villages, inner city estates, schools, factories, hospitals and prisons.

This experience informed what has become the driving force of her career – making contemporary art accessible to a wider audience.

Macgregor moved to the Arts Council of Great Britain in 1985 as a Visual Art Officer with responsibility for funding to regional galleries. Here she set up a new program to encourage and assist more galleries outside London to promote the work of living artists and develop education programs aimed at new audiences.

In 1989 she was appointed Director of Ikon Gallery, one of the UK's leading contemporary art galleries. Under her directorship Ikon presented major international exhibitions and supported work by British artists from a range of cultural backgrounds. The Gallery's community touring program and off-site projects played a key role in increasing access, which was at the heart of the gallery's objectives. The gallery was short-listed three times for the prestigious Prudential Awards for the Arts for its 'creativity and innovation coupled with excellence and accessibility'. Its education program was also nominated for several awards.

Macgregor took up the Directorship of the Museum of Contemporary Art in Sydney in September 1999. One of Macgregor's key objectives in moving to Sydney was to develop broader and new audiences for contemporary art. This was realised at the MCA in 2000 when moving from a general admission charge to a free access model with select ticketed exhibitions. This strategy has resulted in massive growth in visitor numbers.

After working with the City of Sydney in an attempt to secure the MCA's future through redevelopment of the MCA building, in 2001 Macgregor successfully negotiated long-term funding for the MCA with the NSW State Government, securing the Museum's stability and long-term viability.

Since then the Museum has gone from strength to strength, with visitor figures continuing to climb, a large increase in the number of school groups visiting and excellent reviews in the press. Attendances have increased fourfold to over 578,000 in 2010.

The MCA has exhibited high profile exhibitions from overseas including Bridget Riley, Yayoi Kusama, Sam Taylor Wood, Tim Hawkinson as well as major exhibitions promoting Australian artists including Paddy Bedford, Fiona Hall, James Angus and Julie Rrap. The MCA has an extensive touring program taking MCA exhibitions to regional and international locations.

Macgregor is also committed to taking the work of the Museum out to new audiences as well as attracting more visitors to the Circular Quay site. She initiated a new programme called C3 West working with businesses in Western Sydney to employ artists. The Museum has toured exhibitions drawn from its collections and MCA staff have gone out to work with regional colleagues on the installation on these exhibitions.

Macgregor is a regular contributor to conferences, seminars, radio and television programs on arts issues. She is currently on the board of the Australian Children's Music Foundation, Fauna and Flora International Australia and the Council of Art Museum Directors. In 2003 she was awarded the Centenary Medal for services to

the Australian public and contemporary art and in 2007 she won the Significant Innovation category in the Equity Trustees Not for Profit CEO awards. In 2008 she was awarded the Veuve Clicquot Business Woman Award and the Australia Business Arts Foundation *Dame Elisabeth Murdoch* Arts Business Leadership Award. In 2011 she received an OBE in the Queen's birthday honour list and the Australia Council Visual Arts Medal.

Recently the MCA has successfully negotiated a $53 m building redevelopment for completion in 2012. The project has been funded by all levels of government with major philanthropic support. Having established a strong local audience and an international reputation for its exhibitions, the MCA will now be transformed with a National Centre for Creative Learning, connecting artists with audiences across Australia and around the world.

4. George Savvides
Director, Medibank Private

Medibank Private is Australia's largest provider of private health insurance and health solutions. Since its inception in 1976 and under the Medibank and ahm brands, it has provided cover to over 3.7 million people. Each year, Medibank pays billions of dollars worth of hospital and allied health claims and directly deliver almost 600,000 clinical services, helping millions of Australians live healthier, fuller lives. With a large and diverse customer base, Medibank is one of the bet recognised brands in Australia.[3]

George Savvides was appointed a Director of Medibank Private, Australia's largest health insurer, in September 2001, and Managing Director of the fund in early 2002. Under George's tenure, the organisation has enjoyed record membership growth and strong financial performance. Mr Savvides also led Medibank's expansion into health services. Medibank's current revenue is just over $5 billion per annum with a customer base of 3.7 million people.

Mr Savvides has over 20 years corporate leadership experience in the health care industry and is currently Vice President of the International Federation of Health Plans. He is a Member of the Australian Institute for Population Ageing Research and the Business Council of Australia. Mr Savvides also currently serves as the Chairman of Arrow Leadership Australia and as the Chairman of World Vision Australia.

Mr Savvides previous roles include Managing Director of *Healthpoint Technologies Limited* and *Smith + Nephew Pty Ltd*, Australasia. Mr Savvides also presided over the listing of Sigma Co Ltd in 1999 as Managing Director and CEO. Prior to that, Mr Savvides held the roles of General Manager, CIG Healthcare Australia and Chairman, Medicines Partnerships of Australia. Mr Savvides also has a long history of service to the Not for Profit sector, including as a Director for World Vision Australia and World Vision International.

George has a degree in Engineering from University of New South Wales and an MBA from UTS.

[3] http://www.medibank.com.au/About-Us/Corporate-Information/An-Overview.aspx

5. Jane Spring

Member, University of Sydney Senate; President, Sydney University Women's Rowing Club

BEc (Hons) LLB MPA *Sydney*, ACIS CSA

Jane Spring is a corporate secretary and sports administrator. Her employment experience includes:

- Corporate Secretary, Transport Infrastructure Development Corporation, NSW Businesslink and Sydney Olympic Park Authority
- Manager, Industry Development Unit, NSW Sport & Recreation
- Manager, Games Training, Sydney Organising Committee for the Olympic Games
- Solicitor, Corrs Chambers Westgarth

Jane has been President of the Sydney University Women's Rowing Club since 1986 and was made an Honorary Life Member of the Sydney University Women's Sports Association in 2002. Jane has represented NSW in rowing and wheelchair basketball. She received a NSW Government Community Service Award in 2006 and a Australian Sports Medal, Commonwealth 2000.

Jane has been a member of The University of Sydney Senate since 2009.

6. Carmel Tebbutt

The Hon Carmel Tebbutt MP, Shadow Minister, Education and Training, NSW, Australia

Carmel was born in 1964. She is married to Federal Labor MP and Minister for Infrastructure, Transport, Leader of the House, Anthony Albanese. She has one son, Nathan.

Bachelor of Economics, Sydney University, Majoring in Economics and Industrial Relations (1986).

President of Young Labor from 1990 to 1991.

She was Councillor on Marrickville Council and was Deputy Mayor (1993–1999) and then Deputy Mayor (1995–1998). She was a Member of the NSW Australian Labor Party Administrative Committee from 1993 to 1999 and was Deputy Convenor of the NSW ALP Branch Credentials Committee from 1995 to 1999.

Her interests include social justice, education, children's and young peoples' services, and the environment. Leisure activities include swimming, cycling, reading and movies.

7. Amanda Vanstone

Former Federal Government Minister, Family and Community Services; Status of Women, Australia

Ms Vanstone entered Federal Parliament in 1984, as a Senator for South Australia. At that time she was the youngest member of the Senate. She was re-elected in 1987, 1993, 1998 and 2004. She served as a Minister in the Australian Government from the 1996 election until January 2007. Except for a period of just over 3 years as Minister for Justice /Customs all her Ministerial positions were in Cabinet. She is the longest serving female Cabinet Minister since Federation.

In 2007 Ms Vanstone was appointed as Australian Ambassador to Italy and to San Marino and Permanent Representative to the U.N. Food & Agriculture Organisation and the U.N. World Food Program for 3 years.

Prior to entering Parliament, Ms Vanstone worked as a legal practitioner. She was educated at the University of Adelaide, where she completed both Bachelor of Arts and Bachelor of Law degrees. She also has a Marketing Studies Certificate and a Graduate Diploma in Legal Practice.

Ms Vanstone was born in Adelaide, South Australia in 1952. She is married to Anthony Vanstone. Her interests include public policy, reading, cooking and trying to instil a sense of responsibility to their Weimaraner, Gus. Ms Vanstone writes a fortnightly column for The Age.

Ms Vanstone is currently a Patron of The Hutt Street Centre and The Salvation Army Ingle Farm Redevelopment and has joined the board of Youth Opportunities. She is also on the Board of the Institute for International Trade at the Adelaide University.

8. Geoff Wilson

Chief Executive Officer, KPMG in Australia

KPMG is one of the world's leading professional services networks. It is a leading provider of audit, tax, and advisory services and offers industry insight to help organisations negotiate risks and perform in dynamic and challenging business environments. KPMG comprises over 140,000 people in member firms in more than 150 countries. In Australia, KPMG has around 5,200 people, including over 380 partners, operating out of 13 offices around the country.[4]

Geoff Wilson was appointed CEO of KPMG Australia in 2008. As CEO, Geoff has been integral in setting the strategic direction of the Australian firm and also plays an important role in KPMG's Asia-Pacific practice as a member of the firm's regional Executive Group. He joined the partnership in KPMG's Audit division in 1990 and spent several years in the firm's leading technology practice in Silicon Valley. On his return to Australia in 2001 he became National Managing Partner, Audit. KPMG Australia has over 5,000 employees in 13 offices and revenue of over $1.1 billion. In the 2012 BRW Client Choice Awards, KPMG was awarded Market Leader and Best Firm in Western Australia. They are CFO *DealBook Audit Firm* of the Year 2011 and have received the EOWA citation for the sixth consecutive year.

Under his leadership, KPMG became the first accounting firm to launch a Reconciliation Action Plan and participates as a founding member of the Australian Indigenous Minority Supplier Council. Geoff holds a passionate belief in equity and opportunity for everyone in the workplace and chairs KPMG's Diversity Leadership Board.

Geoff is a Board member of the Jawun Indigenous Corporate Partnerships, Sydney Festival, the Australian Business and Community Network; and the Society for Knowledge Economics and is a member of the Chairman's panel for the Great Barrier Reef Foundation, Knox Grammar School Council and the

[4] http://www.kpmg.com/au/en/whoweare/about/pages/default.aspx; http://www.kpmg.com/au/en/whatwedo/Pages/default.aspx

Australian School of Business Advisory Council. Geoff is also an Ambassador of the Australian Indigenous Education Foundation. Geoff is a Fellow of the Institute of Chartered Accountants, a Fellow of Certified Practicing Accountants, member of the American Institute of Certified Public Accountants and a member of the Californian Society of Certified Public Accountants and holds a Bachelor of Commerce degree from UNSW.

Glossary

Capability A person's or group of people's capacity to achieve or implement a task or an idea. It is beyond skill, knowledge and ability although it is an aggregate of these.

Coach The coach is an objective observer and participant who guides or leads another through a learning process for the getting of wisdom.

Collective Intelligence A learning process whereby one or more people share wisdom.

Follower A person who works with a leader and accepts their direction although may not agree with it.

Followership A group of followers

Inferiority A felt sense of not being equal to another person or group.

Institution The framework of governance, strategy, management and policy that is more than the organisation of the business or the work to be done. An institution consists of the board, all entities, staff, clients, customers and other stakeholders.

Leader A person who guides others towards a purpose. Leading is pace-setting, out in front and simultaneously following from behind too in the thick of it. All leaders need to influence from within the action not just out in front or they will leave behind the support needed for effective leadership. The role of a leader is not a destiny. It is a work-in-progress, learning and leading all the while.

Leadership One or more people who work with the leader as part of the leader's immediate circle of followers. Leadership is the ability to act with others and the emotional means to carry it through successfully. It is a complex interaction between the leader and the immediate circle of followers and their continuous investment in it extends beyond the immediate relationships between any incumbents. Just as leaders influence followers, followers influence leaders and at times, in more significant ways than is realised by anyone at the time. Having power or position has never been sufficient in itself without followers.

Monoculture The institutions in which leadership is performed remains monocultural; largely white, male and networked. According to agricultural theory (Lampkin, 1997) from where the term monoculture is borrowed, this type of culture, in agricultural terms, is more susceptible to pathogenic decline. Similarly

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when the culture is exclusive, the forms of leadership and power become corrosive over time, turning in on itself with a greater propensity for unethical behaviour and even corruption

Organisation The organisation of commercial, business or work activities, including people and resources.

Superiority A passion to place one's sense of position in any social order ahead of others.

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