



LEADERSHIP

This issue is the fifth in a series devoted to the leadership theory, *Reflective Human Action* (Andrews, et. al., 1995). This issue will compare management and leadership and explore the spiritual dimension of leadership.

Management vs. Leadership

Management and leadership are both vital functions in any enterprise that meets people's enduring needs. There is general agreement, however, that most organizations are over-managed and under-led. Kotter (1996) describes the forces that led to a corporate culture which undervalues leadership. Covey (1996) differentiates between the two when he says, "Leadership focuses on doing the right things; management focuses on doing things right" (p. 154). Interestingly, Conger (1996) described leadership as a chemical catalyst that accelerates rightness.

Kouzes and Posner (1995) demonstrate the differences through definitions. The metaphor for leadership is a journey—from the root lead meaning *go*,

travel, guide. Leadership takes the organization into unexplored territory and guides it to new destinations. Management comes from the root *manage* meaning hand. Management is "about 'handling' things, about maintaining order, about organization and control" (p. 36). Summarized, the critical difference is "between what it means to handle things and what it means to go places" (p. 36).

Skill Areas

Leadership researcher and theorist Jay Conger (1996) further clarifies the difference by identifying the management and leadership techniques in the skills areas of *direction, alignment, and mobilization* (see figure 1).

In the skill area of *direction*, management establishes steps and timetables as well as allocates resources for achieving results. Leadership develops a vision, frames issues, and identifies strategies for achieving change—for pathfinding.

In the skill area of *alignment*, management accomplishes plans

by developing the structure, delegating responsibilities, providing policies and procedures, and creating evaluation methods. Leadership communicates through words and deeds to accomplish the agenda through cooperation and coalitions—aligning with mission, vision, and strategy.

In the skill area of *mobilization*, management monitors results, identifies deviations from plans, and corrects the problems. Leadership energizes people to accept and accomplish changes to fulfill human needs—the activity of empowering.

Conger's (1996) study of practices of successful leaders determined that the main mission was clearing the way for the future—functioning as a change agent. He found that no perfect leader exists; the best have two or three good talents and two or three gaps (weaknesses). But he observed that they knew their strengths and gaps and surrounded themselves with people to fill the gaps. Thus

Figure 1. Comparison of Management and Leadership—Skill Areas and Techniques (adapted from Conger, 1996)

	MANAGEMENT	LEADERSHIP
DIRECTION	Planning & budgeting	Providing vision
ALIGNMENT	Directing by structure & delegation	Modeling by words & deeds
MOBILIZATION	Monitoring & controlling	Motivating & inspiring

successful organizations had effective leadership teams.

One of the greatest traps for leaders (and one of the reasons for over-management) is the tendency to get caught in routine; routine work drives out nonroutine work of reflective, thoughtful planning and change, therefore preventing leadership. To move from management to leadership, Conger (1996) concludes that leaders must first create an awareness that they are "stuck on" management before they can do leadership. By determining how they spend their days and creating dissatisfaction with the status quo, they may indeed clear the way for the future, for leadership.

The Leader of the Future

Covey (1996) describes the kind of internal change that is needed if leaders are to succeed in transforming organizations in our "white-water world" (p. 150). According to him, the required "inside-out transformation" (p. 155) is fostered by pain—the pain of failure, disappointment, violated trust, dissatisfaction, discouragement, boredom. "When people are experiencing personal pain, they tend to be more open to a new model of living in which the common elements of humility and personal sacrifice lead to inside-out, principle-centered change" (pp. 155-156). Change of this nature needs a values-based model of leadership such as *reflective human action*.

The realities of life require management and leadership. But the leadership must be very different for the new millennium. The future leader faces a new language of organizations: web of inclusion, options not plans, possible rather than perfect, involvement rather

than obedience, circles rather than pyramid charts. Organizations will function as communities rather than collections of human resources, and power will be redefined as relational power—the ability to foster relationships. The new communities of practice will require what Bridges (1996) has called de-jobbed leadership. Leadership is no longer "boxed into jobs . . . clustered near the top of the pyramid. The task now is to forget jobs and move toward the work that needs doing. Leadership needs doing" (p. 18). Another theorist, Sally Helgesen, describes this same perspective: ". . . our understanding has come to encompass a vision of life as one great interconnected web—a vision that has crased old hierarchical presumptions. As we come to recognize the dynamic connectedness of the various parts within a whole, top down structures begin to seem less a reflection of any natural order and more a way of arranging our human world to reflect outmoded perceptions" (1996, p. 24).

These leaders and others support the conception of nonpositional leadership and principle-centered leadership, both of which are premises of *reflective human action*. The reflection part is absolutely essential; the future leaders must continually look within to decide on their direction, values, and issues to be courageous about.

Application to Family & Consumer Sciences & Kappa Omicron Nu

An increasing number of leadership theorists promoting principle-centered or values-based leadership have recognized the larger responsibility of leaders for the whole environment, not just the

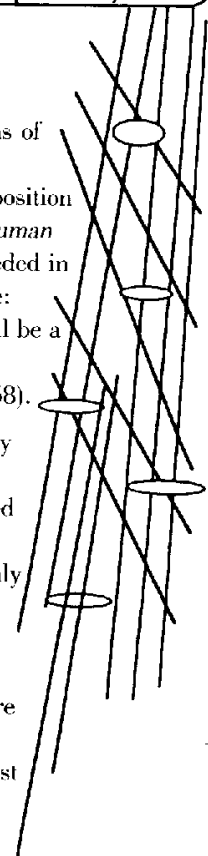
organizational enterprise.


Acknowledging the problems of the current social structure, Covey (1996) supports the position of the authors of *reflective human action* that leadership is needed in every community of practice: "The leader of the future will be a leader in every area of life, especially family life" (p. 158).

Hesselbein (1996) explicitly calls for future leaders to embrace all those concerned (with an organization) in a circle that surrounds not only the workplace but the community around it. "The challenges presented from outside the walls will require as much attention, commitment, and energy as the most pressing tasks within. Leaders of the future will say, 'This is intolerable,' as they look at the schools, at the health of children who will make up the future work force, at inadequate preparation for life and work in too many families, at people losing trust in institutions. The new leaders will build the healthy community as energetically as they build the healthy, productive enterprise, knowing that the high-performance organization cannot exist if it fails its people in an ailing community" (pp. 123-124).

The leaders of the future will understand that government and social sectors are not ultimately responsible for communities—members of those communities are. Every man, woman, and child should have a sense of stewardship about community, about the common good. Covey (1996) identifies especially the responsibility of young people for stewardship during the late teens and early twenties.

Covey even has something to say about parenting and the responsi-





bility of schools and colleges: "The spirit of the home, and also of the school, is that they prepare young people to go forth and serve. People are supposed to serve. Life is a mission, not a career. The whole spirit of this philosophy should pervade our society" (1996, p. 158). He has four questions for parents to ask themselves: "Does my family see me dedicating my time and abilities to serving them and the community?... [H]ave I taken time to immerse myself and my family in the needs of others in the community in order to create a sense of vision about how our family and each of us as individuals can make unique and meaningful contributions to meet those needs? . . . [H]ave I, as

leader in my home, aligned the priorities and structures of our life so that this desire to serve is supported, not undermined? . . . [H]ave I created conditions and opportunities in the home that will empower my children to serve?" (pp. 158-159).

Thus, the highly acclaimed leadership theorists of our time support the family and consumer sciences mission of empowering individuals, strengthening families, and enabling communities. FCS leaders need to identify these powerful champions in their own communities to augment their endeavors and intensify their voices to assure dignity, opportunity, and justice for all. In Terry's words, this mission of leadership is creating "a global commonwealth worthy of the best that we human beings have to offer" (1993, p. 275).

Kappa Omicron Nu has taken a courageous position in adopting the mission of empowered leaders. Resources have been developed to

support this path, and educational programs have been and will continue to be offered. And now the resources must be used and the commitment generated throughout the chapter network to accomplish the mission. In other words, Kappa Omicron Nu, collectively as an organization, must create the conditions and opportunities for empowering leaders.

Perhaps board members, advisers, chapter officers, and members should reply to the following questions adapted from Covey: Does my KON family see me dedicating my time and abilities to serving them and the community? Have I taken time to determine the needs of others in my KON family in order to create a sense of vision? Have I aligned priorities and structures so that a desire to serve is supported? Have I created conditions and opportunities to empower members to serve?

The sage, John Gardner, raises yet another perspective regarding the KON role. He writes about specialization as an obstacle to leadership: "Leaders have always been generalists. Tomorrow's leaders will, very likely, have begun life as trained specialists, but to mature as leaders they must sooner or later climb out of the trenches of specialization and rise above the boundaries that separate the various segments of society. Young potential leaders must be able to see how whole systems function, and how interactions with neighboring systems may be constructively managed" (1990, pp. 159-160).

This is a pretty strong statement about the value of the generalist perspective. Study after study of effective leaders, by previously cited authors and others, support Gardner's view. Specializations may provide the credentials for the first

job, but the new era deals with rapid change—jobs don't stay the same for long and knowledge becomes outdated. More and more work is done in teams and is knowledge based (which means that it is dialogue between individuals and data). Cross-functional teams are so important because the work reconfigures to deal with needs and new issues and projects. The generalist skills in family and consumer sciences have to do with understanding the relationships among the specializations; seeing the broad perspective relating to individual, family, and community well-being; and using integrative approaches and leadership skills to enhance the human condition.

For decades the whole university has come under strong criticism for narrow curricula and simple knowledge transfer. Recommendations have focused on skills (interpersonal, leadership, and teamwork) and values (authenticity and ethics) that will help people even when specific knowledge becomes outdated (Kotter, 1995). Kotter's longitudinal study of the MBA Class of 1974 at Harvard Business School concluded that job satisfaction and relationships were more important indicators of feelings of success than compensation. This finding substantiates the emergence of spirituality in the workplace—a yearning for work to be a place in which to express soul and spirit.

Kappa Omicron Nu provides a bridge to the world beyond specialization: the real world where direction, alignment, and mobilization skills are required. When all is said and done, we are all responsible for the fate of the multiple communities in which we live. People make a difference, but let it be said that Kappa Omicron Nu

provided the incentive and supported the desire to lead. As new understandings arise, it is likely that leadership will flourish in places and ways we can hardly imagine.

Editor's note: The Board of Directors is actively engaged in developing a new initiative to create the conditions and opportunities for empowerment. Look for further information about a new mechanism for teaching reflective human action through campus change activities.

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Spirituality

A significant feature of *reflective human action* (Andrews, Mitstifer, Rehm, & Vaughn, 1995) has to do with spirit and soul. In describing this dimension of the leadership model, Mitstifer (1995) explained that "Spirituality does not refer to any specific religion or faith but to depth, value, relatedness, heart, and personal substance." Thus, the spirit side of the leadership equation has to do with a self-less sense of compassion for others, with respect and concern for well-being and life, and with reverence for the universe and its creation.

Zukav (1989), who struggled to find language to name the concept of spirituality, used "authentic power" to define that ability beyond the five senses. He points out that the five-sensory point of view restricts humans to a survival mode of behavior. That kind of power is external—what can be felt, smelled, tasted, heard, or seen. External power is represented in hierarchical relationships, competition for resources, domination of the environment and each other. But he says,

Our deeper understanding leads us to another kind of power, a power that loves life in every form that it appears, a power that does not judge what it encounters, a power that perceives meaningfulness and purpose in the smallest details upon the Earth. This is authentic power. When we align our thoughts, emotions, and actions with the highest part of ourselves, we are filled with enthusiasm, purpose, and meaning.... We are joyously and intimately engaged with our world. (p. 26)

Zukav goes on to say that we are evolving into multisensory humans who pay attention to those deepest values in all of our transactions in communities of practice, whether they be organizations, institutions, work sites, governments, neighbor-

hoods, or families. This multisensory frame of reference distinguishes between personality (the five senses) and soul—that indefinable essence of one's spirit and being. His insights have been supported by a growing number of leadership theorists and business executives in the mid-90s: Bolman and Deal (1995), Chappell (1993), Conger (1994), Cox (1996), Kotter (1996), O'Toole (1995), Terry (1993), Whyte (1996), among others. DePree (1987, 1992) of the Herman Miller corporation and Greenleaf (1977) were early advocates of this perspective.

Havel, in a speech to the U. S. Congress soon after he was elected President of Czechoslovakia, defined spirituality as the human power to reflect. His country had learned that the salvation of the world lies in the human heart—in human consciousness, human meekness, and human responsibility. His remarkable ability to lead his country into democracy from communist domination is testimony to his belief in the human heart. The landmark study *Habits of the Heart* (Bellah, Madsen, Sullivan, Swidler, & Tipton, 1985), affirming Tocqueville's analysis of the American character, is further testimony that heart is significant. Perhaps the title should be taken literally in order that humans can recover meaning and transform society.

There's an increasing hunger for community and for connectedness even in the midst of anger and nastiness. Although there are many contradictions, business seems to be taking a lead in this effort. Business leaders are beginning to understand that meaning is important to workers; their commitment, enthusiasm, productivity, and satisfactions in life are all enhanced by corpora-

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tions with conscience. It is becoming obvious that "Leading corporations are marked by a here-and-now contact with their own authenticity--their corporate soul" (Cox, 1996, p. 130). In other words, business understands that the bottom line and the common good can prosper and that the former depends upon the latter. Whyte (1996) cautions, "[T]he American corporate world is tiptoeing for the first time in its very short history into the very place from whence . . . dedication, creativity, and adaptability must come: the turbulent place where the soul of an individual is formed and finds expression" (p. 6). Thus he warns that this journey will not be limited to the positive; the full experience will have its darker side that requires acceptance. The fulfilled work life requires the medium as the message:

The river down which we raft is made up of the same substance as the great sea of our destination. An ever-moving first-hand creative engagement with life and with others that completes itself simply by being itself. This kind of approach must be seen as the "great art" of working *in order* to live, of remembering what is most important in the order of priorities, and what place we occupy in

a much greater story than the one our job description defines. . . . With a little more care, a little more courage, and, above all, a little more soul, our lives can be so easily discovered and celebrated in work, and not, as now, squandered and lost in its shadow. (p. 298)

The *reflective human action* leadership model was developed because of Kappa Omicron Nu's commitment to the mission of empowered leaders for the 21st century. And it is with much pride that the theory is on the cutting edge of putting spirit back into leadership as Whyte so eloquently defends.

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Sample Activity from Leadership Module

Purpose: This activity will

Explore *spirituality* as an essential quality of leadership.

Materials Needed:

- ◆ Spirituality transparency, blank transparencies
- ◆ Overhead projector
- ◆ Newsprint and markers

Detailed Procedural Steps:

Introduction

As an introduction to this next activity please stand and close your eyes. Now, extend your right hand and point north. Now, still pointing north, open your eyes and look around. At home, you are probably oriented well enough and know your bearings so that you could point to north. But when you are away from familiar landmarks, you may not find this task so simple. Is it important for us to know where "true north" is? Although the concept of north is a reality of the natural world that is independent of us, true north is a metaphor for principles dealing with meaning and truth that govern the quality of our lives (Covey, Merrill, & Merrill, 1994). True north connotes the fundamental principles or inner compass of humans and society.

Experiencing and Processing

1. Discuss in dyads: From your experience, discuss concepts and terms which represent the true north concept by different names and share rationale and evidence that they are relevant to leadership. List on newsprint.
2. Share in the large group.
3. Dialogue in dyads: Develop some guidelines for demonstrating true north principles or spirituality in leadership. List on newsprint.

4. Share in the large group. Summarize on transparencies.

Synergizing

The fundamental principles that govern society and the quality of life have been recognized in all major civilizations throughout time. In the Terry model, *spirituality* does not refer to any specific religion or faith. Rather, it is "that deeply alive place within each of us that longs for fulfillment" (Orsburn, Moran, Musselwhite, & Zenger, 1990, p. 20). The spirituality of leadership is based in courage. It challenges each of us to "take responsibility for ourselves in concert with others, seeking to create and build a global commonwealth worthy of the best that we human beings have to offer" (Terry, 1993, p. 275). Authentic leadership is grounded firmly in the hope and faith that our actions contribute to the well-being of all those we meet, touch, and serve. Conger (1994) adds that *spirit* is the component that links individuals to the larger world. As evidence, he documents the movement within business that is seeking meaning through work. Community-making described by Peck (1987) is essentially a connectedness of spirit that is so necessary in achieving shared goals in any setting, including work, government, neighborhoods. Thus, spirituality is the foundation of true community, so essential to effective organizations—the evolution to a more empowering environment. Zukav (1989) credits this evolution to multisensory perception—beyond the five senses and involving the soul. On a personal level, he holds that "when a personality is in full balance, you cannot see where it ends and the soul begins. That is a whole human being" (p. 37).

This concept of spirituality is referred to as soul by other authors (Moore, 1992; Conger, 1994; Bolman & Deal, 1995). Moore reminds us that Plato talks about care of the soul as "the craft of life," requiring skill, attention, and art. Moore explains further that "soul is not a thing, but a quality or a dimension of experiencing life and ourselves. It has to do with depth, value, relatedness, heart, and personal substance" (p. 5). "We know we are well on the way toward soul when we feel attachment to the world and the people around us and when we live as much from the heart as from the head. We know soul is being cared for when our pleasures feel deeper than usual, when we can let go of the need to be free of complexity and confusion, and when compassion takes the place of distrust and fear" (p. 304).

Although spirit and soul are sometimes used interchangeably in reference to meaning of life, they have important differences. *Soul* is personal and unique whereas *spirit* is universal. Spirituality is at the core of human life and of the current search for something more than material success, to a need to contribute to something larger than self. "Leading with soul returns us to ancient spiritual basics—reclaiming the enduring human capacity that gives our lives passion and purpose" (Bolman & Deal, 1995, p. 6). (Show transparency: Spirituality refers to depth, value, relatedness, heart, and personal substance.)

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- [Sample leadership module activity number seven taken from: Andrews, F. A., Mitstifer, D. L., Rehm, M. & Vaughn, C. G. (1995). Leadership: Reflective human action—a professional development module. East Lansing, MI: Kappa Omicron Nu, pp. 39-40.]

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Message from Anne Weiner

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One of the strengths of Kappa Omicron Nu and certainly a benefit to members is the recognition of scholarship by the awarding of graduate fellowships and undergraduate research awards. The 1996-97



doctoral fellowships have been awarded to five graduate students, and the recipient of the Coordinating Council of Honor Societies undergraduate paper award was a Kappa Omicron Nu member (see list elsewhere). I congratulate each of these students on their scholarly achievements.

Kappa Omicron Nu sponsored several events at the recent annual meeting of the American Association of Family and Consumer Sciences. As part of the Leadership Academy, we cosponsored a highly successful preconference workshop featuring the Reflective Human Action leadership model. Forty professionals attended the workshop facilitated by Dorothy Mitstifer, Frances Andrews, Virginia Clark, Mary Pritchard, and Gladys Gary Vaughn. The Kappa Omicron Nu luncheon was well attended, and

members enjoyed the presentation of undergraduate research. As a partner of the Coordinating Council of Honor Societies, we once again sponsored the Graduate Program Showcase; more than 20 universities presented their graduate programs to members of the Preprofessional/Graduate Student Section of AAFCS.

Under the umbrella of the Leadership Academy, Kappa Omicron Nu is working with Kappa Delta Pi, an honor society in education, to use the Reflective Human Action leadership model for a collaborative project of the Association of College Honor Societies—64 societies representing all academic disciplines. A grant proposal under consideration by a funding agency is intended to enhance the basic project which will use the Campus Change model, developed for the project, to teach reflective human action. More information will be forthcoming.

As my year of leadership unfolds, I have increasing respect and continued enthusiasm for Kappa Omicron Nu. We have a dynamic honor society that is significantly contributing to our profession and to higher education. I encourage members to share with colleagues the strengths and progress of the organization and to take pride in its accomplishments.

Kappa Omicron Nu Dialogue, Volume 6, No. 3—Executive Director and Editor: Dorothy I. Mitstifer; Assistant Editor: Lisa Wootton. Board of Directors: Anne M. Weiner, Janelle Walter, Carol B. Meeks, Merry Jo Dallas, Ann Vail, Elizabeth DeMerohant, Scott Ketring, Jill Robinson. ©Copyright 1996 by Kappa Omicron Nu, 4990 Northwind Drive, Suite 140, East Lansing, MI 48823-5031. Telephone: (517) 351-8335; Facsimile: (517) 351-8336.