

## **Strategic Leadership**

*“Naturam expellas furca tamen usque recurret”*

?;.

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*NOTE: Appendices removed to adhere to copyright of business theoretical models*

# The Behaviour Gamut of Leadership

## Crucible Context: Where are we?

In origin of authentic leadership, Baker (2007) sees the main reasons for its rise as the post 9/11 context and perceptions of a general decrease in ethical leadership. It could also be said that also antecedent are issues and understanding of toxic leadership as outlined by Lipman-Blumen (2005a, 2005b) for which authentic leadership may offer an antidote in terms of a balanced approach to leadership for the many long suffering toxic absorbers. The results of extremist leadership might also include execution, the death penalty, capital punishment. However, there seems to be little real justification for the idea of authentic leadership and perhaps those responsible for the 9/11 atrocities might consider themselves to be authentic within the local limitation of their own religious back yard. The more analytical we become in a particular area such as leadership, the closer we inevitably come to our core values and morals and nothing touches those nerves more than the economic 'pressure on pocket'. Therefore to ever become a fully fledged theory and as such of use globally, authentic leadership must be considered to relate to humanity and be, in essence, humanistic, indeed Avolio & Gardner (2005) point to the work of humanistic psychologists Rodgers (1959, 1963) and Maslow (1968, 1971) as a source.

Kaletsy (2010) proposes that capitalism has occurred in three previous phases and that we are entering a fourth phase. Defining the period of 1992 to 2000 as capitalism version 3.2, The Great Moderation, it is perhaps worthy of note that this is the same period from which George's (2003) seminal work on Authentic Leadership emerged and in addition, the moderating role of the authentic organisation is mentioned often in relation to authentic leadership in terms of relationship value congruence creating identity (Avolio & Gardner, 2005; Ilies et al, 2005; Eagly, 2005). Kaletsy points towards the removal of Gold as extra-mundane, thus allowing paper currency to

become the mundane self sustaining paradigm, as being a key influence in the “*secular trends and religious cycles*” of capitalism. Ultimately, he suggests that *we* are moving into a fourth phase of capitalism, but who are *we*?

## Identity Crisis

Gardner, Avolio et al (2005) discuss that leadership is suffering an identity crisis and perhaps this is a result of entropy and the continued differentiation, specialisation and divergence of fields of knowledge as much as due to *"flavour-of-the-month fads and fashions"* and perhaps also not least of all the difficulties that arrive with globalisation. For example that of 'glocals', these global locals that live in uncertainty and are perhaps the closest relatives of the conceptual Marxist universal class. Is this caused by alienation or deindividuation (Festinger et al., 1952) due to their flexibility to demand irrespective of security needs or their social context where there is no specialty or distinction without that of nationality in their being multinational, multilingual and multi-qualified. They perhaps cannot answer the question, "Where is your home?" Perhaps this is even true of the question, "What are your values?" The whole generation x and y eras are distinctly characterised by the cut-throat values of which the business world has seemingly comprised. We are seeing the beginnings of global law and perhaps a progress towards the golden rule (Maak & Pless, 2005, p.27) found in most religions of "do unto others", for example the support of a collective of world stage lobbyists, celebrities and politicians successfully using the power of the press to effectively overrule the sentencing of a woman in Iraq to death by stoning (2010, p. 5) (Appendix J). In contrast with Whitell's report of death row in America (2010, p. 1), it is clear that controversy of leadership in legal issues is impossibly difficult to resolve for example as Kegan (1980) points out *"We do not understand another's experience simply by knowing the events and particulars of the other, but only by knowing how these events and particulars are privately composed."* Markus & Nurius (1986) also observe that *"People make mental simulations by constructing scenarios"* and that this enables them to reference against feared future possible selves. They continue, *"To suggest that there is"..."an authentic self that one can know is to deny the rich network of potential that surrounds individuals and that is important in identifying and descriptive*

*of them*". This is perhaps out of date in this context and that of globalisation. However, neither greater considered gravity of the crime nor less stratification of causality abstraction in the method of death make the possibility of the putting to death of someone the right thing to do.

Gardner et al. suggest that *"authentic leadership is a root construct at the base of transformational leadership"* and it does seem that without a content of secular behaviour examples, authentic leadership is actually defining the process by which a style content of leadership is delivered. A medium for channelling the spirit or perhaps the strategy of the organisation. Perhaps in keeping with this view Crossan Et al. (2008) suggest that transformational leadership requires authentic leadership but this is not true vice versa. They also cite George (2003) noting that authentic leadership may or may not be charismatic and Gardner et al. (2005) cite Schwartz (1992) stating that *"Values serve as trans-situational and normative standards for behavior and evaluation ."* and so authentic leadership being based upon values might be considered as opposed to the situation. They continue, citing Erickson (1995a, 1995b)..

*"However, while values are learned through socialization processes and serve to benefit groups and larger social units, once internalized, they become integral components of the self. Hence, when speaking of authenticity, we mean that one is true to the self, and one's core values in particular, are resistant to social or situational pressures to compromise one's values".*

Offering an antidote to crisis, Sparrowe (2005) cites George (2003) arguing that *"being yourself; being the person you were created to be, rather than developing the image or persona of a leader, is the way to restore confidence in business organizations after Enron and Arthur Andersen"* but being yourself is surely being the person you choose to be rather than the person that an extramundane force defined you as. In this, liberty

breaths. George seems to suggest that one who does not believe in such a force is 'disingenuous' by frequently raising this term as antonym to authenticity. This would suggest a return to leading after crucible only if one or a collective had been prepared with purpose from birth for the position. This is synonymous with socialism's methods of control, "*heredity and coercion*" (Zapletsky, 2010) thus adding weight to the tendency of authentic leadership towards social aspects. Authentic leadership is working right at the heart of the ontological question of who am I, what is my purpose? Should I be the person I want to be or the person other influences want me to be and am I even aware of the differences. Once this reference is defined, what then sustains us?

Although not recent Jung's work on the self (1958) is essential reading when considering Authentic leadership. For something to be authentic, it must be authenticated against some reference and therefore not part of a creed but rather an entity or process measured against, or by, an extramundane standard. For this to sustain for any time would raise the question of rear window ethics and wonder at the risks of tending towards loss of identity, deindividuation and social reflexion. These may be considered problems or gifts depending upon the perspective but it is here that the problem of 'fitting-in' arises, an issue one might view as 'culture economics'. It would be fairly revolutionary to appear at the helm of a new organisation as completely different to the culture of the organisation, Eagly (2005) has noted a great example of this regarding Howard Raines history at the New York Times. Anything other than fitting right in then transforming in an evolutionary way would require a particularly strong leader and would force the kind of crucible that Bill George discusses in his book whereby he was uncertain if he was changing Honeywell or if it was changing him. His conclusion seems to have been to place God above business.

It seems initially as though authentic leadership might offer the most acceptable form of leadership yet from the perspectives of socialism and religion thereby synergizing

capitalism & socialism and promising sustainability by consensus. However, jubilation may be due for a minor correction. While Authentic leadership is not a great man theory and actually would probably not wish to deify anyone, it must by its nature deify, or make extramundane, some reference entity to enable the leadership behaviour to be authenticated. In this, for Christianity, it works since God is the reference. For others that reference might be the business strategy of a parent company such as the ideas of strategy as simple rules in high velocity markets (*Eisenhardt & Sull, 2001*) or perhaps less likely, a solo strategic leader which might tend towards deification. In part, for this reason, having a collective of strategic leaders is becoming more important while capitalism is being strongly challenged by socialism. The prescribed reference is the Authentic Leadership Questionnaire by 360 degree feedback. Questions alone could offer a fixed reference to check authenticity but the 360 degree process enables flotation of behaviours upon the mass protagonists cultural wave because that which is measured is referred against previous takers.

In discussing relationships within the wider context of creeds and the state, Jung says that

*"Sooner or later the relationship reaches a point where one partner feels he is being forced to sacrifice his own individuality so that it may be assimilated by that of the other. This inevitable consequence breaks the understanding, for understanding presupposes the integral preservation of both partners."*

This is perhaps where Leader-Member Exchange (LMX) theory fits (*Graen & Uhl-Bien, 1995*), at the cusp of the vertical/horizontal nature of relationships although this is outside the scope of this discussion. This analysis also recognises that its scope does not allow consideration of levels theory issues between sources (*Klein et al., 1994*). Eagly (*2005*) has discussed the issue of reaching relational authenticity but the key point

is that authenticity being referenced to values if replicated to other agents would perhaps reveal a way for corporate congruence to approach a harmonious ideal in terms of culture. A key argument against Authentic Leadership is that it cannot be achieved due to pressures against authenticity within organisations. To be truly authentic, one must stand alone and face becoming a scapegoat or risk appearing too different in trying to achieve collective authenticity. Social authenticity targets must be achievably SMART and rewarded too. This argument might become weak in support though because it is a paradox to the issue of failing in ones religiousness and any religion might cease to exist if the argument were upheld and in any case authenticity is seen as a continuum by Avolio et al. (2004) citing (Erickson, 1995; Heidegger, 1962), allowing continuous improvement and evolution (in the business sense) towards authenticity. We would otherwise all have failed, all have sinned and at this point accept that why do anything in which we cannot hope to succeed. This pointless casm, this empty void, this crucible may be where leadership has its calling most, appearing at its most valuable and poignant. To provide hope where we have failed the rules of our group consciousness for without hope, which incidentally features strongly in the model of Zhu, May & Avolio, (2004) (Appendix F), we may become unethical and turn to a proverbial life of crime. This crucible of either the world, continent, country, the masses, the organisation or even the individual seems pivotal to the leadership purpose as

*"the value of a community depends on the spiritual and moral stature of the individuals composing it. For this reason one cannot expect from the community any effect that would outweigh the suggestive influence of the environment - that is a real and fundamental change in individual, whether for good or bad. Such changes can only come from the personal encounter between man and man, but not from communistic or Christian baptisms en masse which do not touch the inner man." Jung (1958)*

Jung seems to be saying something in his work about the ineffective nature of propaganda into which category internal marketing communications or broadcasts from the board might fall if the source is considered external to the community which certainly seems to be in the case of some institutions, this below the waterline communication from above the waterline is similar with lean thinking Gemba under which even the upper echelon of western society would 'go see' what is occurring on the shop floor. This avoids the inherent perception of self deification by shutting the office door, a kind of 'wizard of oz syndrome' where the followers of the yellow rubric road may finally discover by fortune of an inquisitive and intelligent dog that the powerful wizard is just a man behind a 'processural' or 'command and conquer' curtain of fear or perhaps just an empiric tree grown upon the taproot of lack of trust. Deflationary? Yes momentarily, until his great humanity is revealed which in turn reveals that of his followers. Feeling complete now, his followers may ask, "Why are we?"

## Creed or Religion; Brand or State

Life demands of us that we are one thing or the other by commitment to a cause. A split purpose or 'fence sitting' risks either getting shot at, becoming Machiavellian or taking a great deal of pressure to remain authentic in differing situations. Kegan cited by Berger Et al. (2007) has written of the first, second and third order consciousness and this seems like it might lend itself to a kind of strategy of leadership and as such if anything at all, authentic leadership is an order of leadership or perhaps nothing more than what should be expected from a good upstanding human adult citizen. A moderating role, that may serve as part of the continuum of behaviour. Upon this, a second order leadership style can become in the same entity providing a core intervention against the situation of a social context which currently seems to be seen as being fairly corrupt. For example, Bass & Steidlmeier (2006) have discussed ethics in leadership concatenating styles as 'authentic transformational leadership' and perhaps a study of compatible leadership styles would be a useful future area for research.

Jung's work is now very old but it still appears to be relevant to the plot so dwelling just a little longer in one last recourse, Jung also discusses the moral responsibility of the state, the policy of the state or the 'raison D'etat (*see appendix C*) replacing that of the individual. It is interesting for example to consider as a thought experiment how much of the morality element of authentic leadership the state leads, governs or dictates in any given country (*appendix H*). Nothing but that which is approaching omnipotence can have the capacity to fulfill the immense demands of international strategic leadership. So were we to accept our negligence, our insignificance under authority of one single extramundane super brand a leaderless universal class may emerge.

*"To be the adherent of a creed", and this includes non religious social grouping, requires that ..."the life of the individual is not determined solely by the ego and*

*it's opinions or by social factors, but quite as much, if not more, by a transcendent authority".*

This speaks of the positive modeling of good behavior (*appendix G*). So must a transcendent authority authenticate the participants of the creed?

## Time to Transcend

Crossnan, Vera & Nanjad (2008) propose that strategic leadership in dynamic environments be labelled as Transcendent leadership (*Appendix D*) and that this is “*a holistic perspective of strategic leadership responsibilities.*” but who has time to transcend? While regarding responsibilities and not leadership process or interactions, this model feels most comfortable in reflecting conventional strategy text books and one wonders if transcending these three areas discussed might cause one to transcend even ever so slightly to deification an example of which is outlined (*Appendix A*). Since existentialism and phenomenological ontology dissect interactions to an analytical level beneath the humanist approach their usefulness, for the purpose of this discussion, is in allowing the levels to be viewed more objectively. This ability to decide for ones self rather than follow the group is echoed by Bass & Steidlmeier (2006). Kegan’s general work relating to object versus subject provides a similar perspective with which to slice the information. In light of this knife, a brief explanation is offered (*Appendix K*) in terms of an interesting connection to Corporate Transformation and the levels of consciousness. Cacioppe and Edwards (2004) also discuss spiral dynamics (*Beck & Cowan, 1996*) which is mentioned more than once in relevant authentic leadership literature (*Avolio Et Al., 2004; Avolio & Gardiner, 2005; Gardiner et al., 2005*) and also in other relevant literature by (*Küpers & Statler, 2008; Robinson et al., 2006*), which may extend to a kind of value gamut of leadership behaviour.

Avolio Et. Al. (2004) citing (*Erickson, 1995; Heidegger, 1962*) suggest that “*rather than conceiving of authenticity as an either/or construct, it is best to recognize that authenticity exists on a continuum and that the more people remain true to their core values, identities, preferences and emotions, the more authentic they become.*” In the same way it is perhaps useful to visualise authentic leadership upon a continuum of leadership behaviours. The transcendent leadership metaphor seems to be a useful fit

to the reality of globalisation and the internet generation and certainly to the idea of strategic leadership. (Gardiner, 2006). However, with differences in global legislation and religious law and the mixing of cultures there is an inevitability about the way in which value congruence is possible with authentic leadership. One can be as authentic as one wishes but without charisma of transformational attributes, the gravitas of the level of influence and the quantity and reinforcement of behaviour which impresses or rubs off on others will be insignificant.

Returning, full circle, Baker (2007) in discussion of followership really highlights the effect that the social context and social change has on followers with the example of post war America becoming dominant and their corporations promising employees jobs for life *"in exchange for their loyalty, obedience, and hard work."* This secure social context may well breed not so much a follower but a yeoman with security in estate in whom confidence is invested ontologically by the servant-esque leadership enabled by a stable and prosperous social outlook. In this ontological way the social context perhaps bedrocks leadership relationships. The term follower in relationship to leader is perhaps, to socialism, as contemptible as masters is to slaves since it is on this same scale where the difference at the cusp of the two where the Mobius continuum of leadership behaviors rejoin. Whether the follower feels enslaved or even notices leadership is pivotal. Authentic leadership is not therefore at the cusp of leadership in terms of corporate transformation where political enslavement resides. It is phenomenologically distant enough from slavery; teleological enough to perhaps avoid the deontological battleground of the follower. This and the situational swirling multiple level nature of leadership including the forces of socialism and capitalism is nicely summed up by the words of uncertain origin but believed to be those of Albert Camus,

*"Don't walk behind me, I may not lead. Don't walk in front of me, I may not follow. Just walk beside me and be my friend."*

## Conclusion

It seems that what is being proposed by Authentic leadership is useful and much needed in directing, particularly in the current economic climate and global legal era. It is worth noting it's emergence from the capitalist great moderation rather than the present. It may be an ideal process of leadership development for austere, knowledge centric times however whether it is in it's own right a theory or a style of leadership seems questionable and to promote or advocate it as such is likely to remove it's own socialist and humanist *raison d'être*. Authentic leadership may serve to keep grounded the ego which can trend towards transcendence of the self to the extramundane although this is only a problem of difference in relative size of ego between constituents of the organisation and society. In this it has a great use unless it is misused to make others mundane, to subjugate the 'lower echelons'. In strategic leadership terms, that is to say the running of an organisation, it is important to understand the context within which each leadership style is of benefit. Authentic leadership seems to be an order in a concatenation of descriptors of which the sum constitutes a leadership style for example, Authentic Transformational Leadership.

If one is to be a part of any successful strategic improvement one must moderate out 'the understanding' and instead 'understand others' perhaps being more sensitive to their values initially to become more congruent without conflict at whatever phenomenological position. In the words of Kegan (1980), *"There may be nothing so powerfully helpful to us as the feeling that we are understood."*, in essence, not having 'an understanding' but having values congruence in a wildly differentiated entropic world. If one is to be a good strategic leader, an understanding of the authenticity of socialism and capitalism is required and that corporate social responsibility and sustainability begin to tend capitalism towards heredity for humanity without 'an understanding', without coercion.

Strategic leadership, that is leadership of an organisation, must in some way offer liberty, perhaps from being authenticated, in some form abstracted to whatever level it can achieve. Strategy provides the continual determination of a free space in a market or the generation of a market where customers are bountiful, loaded (with payment methods whether independent or subsidised) and in need of the provision of our service or good. This land of milk and honey may keep changing position but strategic leadership offers to continually relocate it by attempting to develop it's own proximity to omnipotence. Perhaps capitalism only appears disingenuous because from a socialist perspective it mistakes money for freedom. Not only is this, in its purest sense, an incorrect assumption but some who chase capitalism may actually really be seeking not freedom but liberty from mortality. Death does not require an alibi; murder does. Life does not require a purpose, conception does.

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## **Appendices**

## Appendix A – Modern Deification Example

Certainly being authentic can achieve popularity, adulation. The winner, for example, of the television program big brother tends to be the person who one would most like to accept a dinner party invite. This most human, authentic, true to self, the most 'real' person. It is this humanist that might perhaps present the best candidate for a friend and when unveiled to the viewing public having survived many voting and relational crucibles emerges as a new social group leader. Authenticity then is perhaps more a floating reference point for decision making in first part, that is being true to oneself, and which is also the unofficial business consultants code of doing what you say you will do (*, personal communication, 2010*) such that any implemented strategy is more likely to yield a higher percentage of intended strategy.

Schrödinger's cat and the Heisenberg uncertainty principle shows us that actually, the mere observation of an event alters the outcome of the event and while this is at an atomic level the difference can be seen throughout our language in that which we call chance or luck and that which academia attempts to reduce the marginal boundaries of, the gap between the fact and the fiction. Constructivism is a fiction reductionism. How, then can leadership be anything other than situational when taken to the nth degree from a scientific perspective unless one has command over uncertainty.

Unless we forget we are being watched, authenticated, it is not just the detecting of the event but the recording, it's memory effect and the risk of social engineering that may result. The 'rear window ethics' of authentic leadership is of concern as those of guardian mentality may turn it into authentication leadership as indicated in the authenticity of ethical leadership arm of Zhu, May & Avolio's theoretical model of authentic ethical leadership behavior (2004) (*Appendix B*).

## APPENDIX C – Quotations Relating to the State

*"The individual is increasingly deprived of the moral decision as to how he should live his own life, and instead is ruled, fed, clothed and educated as a social unit"..."amused in accordance with the standards that give pleasure and satisfaction to the masses."*

He continues, *"Further more, in order to compensate for it's chaotic formlessness, a mass always produces a "leader", who almost infallibly becomes the victim of his own inflated ego-consciousness, as numerous examples in history show."* but *"The bigger the crowd the more negligible the individual becomes."*

In his chapter, *"Religion as the counterbalance to mass-mindedness"*, Jung states that, *"in order to turn the individual into a function of the state, his dependence on anything beside the state must be taken from him", "the creeds" he says "have externalized themselves to such an extent that the authentic religious element in them - the living relationship to and direct confrontation with their extramundane point of reference - has been thrust into the background."*

*"A creed gives expression to a definite collective belief, whereas the word religion expresses a subjective relationship to certain metaphysical, extramundane factors". "A creed is a confession of faith intended chiefly for the world at large and is thus an intramundane affair".* It's 'who we are' to the market. *"while the meaning and purpose of religion lie in the relationship of the individual to God"..."or to the path of salvation and liberation".* An organisation might become a creed by brand but the point is that there are those within the creed who are there for social reasons, for the ride and there are true believers who believe in a transcendent extramundane authority.

(Jung, 1958)

## **Appendix J - Extracts on Capital Punishment**

### **Case 1:**

#### **'Stop The Stoning'**

##### **Penal Code Puts Alleged Adulterers in Hell Hole**

The grainy and mercifully indistinct video of a 1994 stoning in Iran is preceded by a warning: "The scenes are gruesome and not easy to watch." That is an understatement. The footage shows a man, bandaged from head to toe, being carried to a hole in the ground and placed in it. The crowd bays as he is buried up to his waist. It then forms a ring and hurls stones at him until he is dead, his head slumped forward, the bandages dripping with blood. The Taleban stoned a woman to death in Afganistan before the US invasion of 2001. Al-Shabab, Somalia's hardline Islamic insurgents, stoned a 13-year-old girl to death in 2008. There have been occasional reports of stonings from Nigeria and Saudi Arabia, but the champion of this supremely barbaric act is Iran, which has used the method to execute scores, perhaps hundreds, of alleged adulterers since the mullahs seized power in the Islamic revolution of 1979. (Fletcher, 2010)

### **Case 2:**

#### **'It was Sudden, it was Violent, it was Loud'**

Would it be a suitable level of abstraction if we were to go out into the street and ask ten passing people, "Do you think that convicted muderers should be executed?" and then unbeknownst to the interviewed people use this judgement to implement law. Would this be a suitable level of abstraction for a specific judgement too? The people would never know that they were the jury but it wouldn't really be an appropriate method to have been used by the executive director of the department of corrections. However, in his article, Giles Whitell (2010) discussing a recent U.S. capital punishment

de-stratifies the mauvais faux for us a little saying, *"This is death by the democratically expressed will of the people, but also by posse. The squads consist of nameless volunteers issued with Winchester 94 carbines, spirited on to death row to aim through a slot in a brick wall at a cloth target the size of a air hockey puck, 25ft (8m) away"*.

## Appendix K – Comparison of Philosophies

Table 1 merely serves to indicate some possible similarities between the areas under discussion. Level one on it's own would suggest that the 'top dog' gets what he wants when projected to infinity since his strategy will implement in a 100% intended way. In existential terms, nothing has meaning, is the same as creating a clean slate against external influence where influence other than that of the suggested strategy may create unintended strategy. Building the strength of the creed's influence protects against external suggestion and the making of meaning (*Kegan, 1980*) which may or may not be desirable. In this way, existentialism is a whitewash to arrive at purpose equal to zero where all meaning is removed and we may decide upon our own self to then be true to. If external influence against strategy > internal suggestion for strategy then unintended strategy will emerge. If one medium is more dense than the other, the latter will not easily blend for example, of the Jungian character types used in the MBTI assessment or Whittington's generic strategies. The systemic view of "the way we do things round here" will be less likely to alter in the event of an interaction from outside the collective which shares a collective self image. This is a more densely formulated medium than that of the idealist collective that taken to the extreme might fly off on a whim pursuing the rosiest dream that the outside world presents. Over simplification aside, the authentic leadership metaphor is dealing below this layer with that of values.

	AUTHENTIC	TRANSCENDENT	STRATEGY	SOCIETY	PHILOSOPHY	LEAN THINKING
1	Doing what we say we will do/being true to ourselves	Leadership of Self	Intended Strategy	A Social Reference point	Existentialism	Purpose
2	Performing humanistic acts for the greater good	Leadership of Others	Unintended strategy	Social self maintenance	Humanism	Value in the eyes of the customer
3		Leadership of Organisation	*Unknown Unintended Strategy (externalities)			

\* result of outside forces.

# Customer being the generic customer; plural.

## **APPENDIX M - Abstract**

*Draws on the current academic body of work against a backdrop of Carl Jung's work on 'The Self' to consider authentic leadership within the current world economic and legal context. In converging, also considers how authentic and transcendent leadership might relate to the idea of strategic leadership in terms of organisational development, in particular corporate transformation.*