The Management of Care: Literature on Leadership and Organizational Development

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This Series is made possible through the generous support of the John Templeton Foundations and HealthCare Chaplaincy. *Practical Bearings* is a series of bibliographies and critical reviews of important books, articles and other publications on the theory and practice of pastoral care.

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Rationale

The primary goal of this series is to introduce pastoral care professionals to literature that 1) enhances leadership competency and 2) prepares pastoral professionals to better serve as leaders in organizations. Our aim is to encourage reflection, personal and professional exploration, and skill enhancement to the end that readers become more effective at accomplishing personal and professional goals within their ministry setting.

In this series we offer reviews on several topics of interest to pastoral leaders: empowerment and the struggle for change; organizations and leadership as emotional processes; integrating one's Spirit and mindfulness in the workplace; the importance of having a theory of leadership; viewing organizations as frames and system maps; breaking free of conventional thinking; becoming more inclusive; stories about quiet leaders and how they serve; and leadership in the context of team work.

The area of Pastoral Management and Leadership as a multifaith and intercultural area of study is relatively new field of study. We hope these resources will generate dialogue among pastoral care professionals and contribute to this field.

General Comments

I still recall what a shock it was to discover, just as I was completing my graduate training to be a high school instructor, that I still needed to learn how to teach and "manage" (read: control) a classroom of teenagers. The moment of truth came for me the first day the students arrived. As I stood in the front of the class and they took their seats, I suddenly realized that the art of teaching was not an automatic gift that came with my faculties as a student or with my new job and degree. Teaching – as an exercise in "leading" students to where they can learn – was something I still needed to learn.

This same realization process has repeated itself several times throughout my professional life when it came to exercising leadership: when I became ordained and began to pastor a congregation; when I became a pastoral educator and began teaching clinical pastoral education; and when I began to manage pastoral care departments in healthcare settings. Each of these occasions challenged me to explore my assumptions about leadership, acquire skills and competencies, and demonstrate the appropriate behavior depending on the scope and level of my responsibility.

For several years I have wrestled with how to teach students to become leaders and acquire roles in leadership. Out of frustration over the seemingly lack of leadership materials aimed toward pastoral professionals, I began to study many of the popular books and articles on leadership. I have found – to paraphrase W. Somerset Maugham's remarks about writing a novel – there are three rules for creating good leaders: Unfortunately, no one knows what they are. The more I read, the more I am convinced that much of what is written on leadership is a blend of personal philosophy, professional experience and pop-psychology. If Whitehead is correct in asserting that the proper solution to any critical inquiry is an adequate synthesis of ultimacy and immediacy, of universality and individuality, then most of this material has lost one pole or another.

Since the dawn of human civilization, a great deal has been written on the subject of leadership, but definitions and explanations vary widely. How exactly does one become a leader? Are we gifted with special traits when we are born? Can we learn to become a leader? Do good leaders need to have a prescribed set of values? Does the opportunity to lead present itself depending upon the situation and predisposition of participants? Can leaders promote organizational change, or do organizations change leaders? Is leadership distinct from authority and power or only a synonym for them? Given the world events of our times, advances in new technology and research to understand human behavior, is there a new model of leadership critical to the success of our enterprise as pastoral professionals?

As you ponder these and other questions, I hope you enjoy reading these reviews. I invite your comments, suggestions and additional resources on leadership. In particular, I am interested in learning what you believe are some of the strengths and challenges pastoral professionals face as leaders. In light of the unique preparation and role of pastoral professionals, is there a distinct developmental process pastoral professionals must engage in to move from the bedside to the boardroom? Please let me know by completing the short evaluation form accessible at the end of these reviews.

Reviews by Martin Montonye, D. Min.

James MacGregor Burns, <u>Transforming Leadership</u> (New York: Grove Press, 2003).

Summary

Burns examines the process of leadership structures across history. He shows not only how leaders have shaped history but moves beyond the biographies of leaders to demonstrate how great leaders respond to followers' deep wants and needs. For Burns, this is the source of power for leaders who wish to create change. Part I begins with a discussion on the mysteries of leadership (beginning with Cleopatra's Nose) and ends with causality, leadership and vision. Parts II and III provides several examples of historical leaders and how they have impacted history and the role of crisis. Parts IV and V describes the origins of motivation, the power of values and the role of transforming leaders.

Comment

Burns most relevant topics for pastoral care professionals are his discussions on leaders and followers' motivation, crisis, values and change. For Burns, the principle task of a leader is to respond to follower's wants and needs. Followers become frustrated when they cannot reconcile to the ascribed meanings and actual meaning of important experiences. This "gap" is a moral judgment that the transformational leader reframes. "The creative insight is, in short, transforming. . . .Reframing means the transformation of values" (p. 167). The power for change is in the "truth" and the leader's ability to "strike a deep chord." This form of leadership is liberating for those isolated through fear and moves them "into the realm of new and shared meanings, to become 'reflective participants'"(p. 169) .Burns assessment of leadership includes the common elements of ministry that pastoral care providers engage at the bedside or in board meetings - empowerment and the process and struggle for meaningful change.

Edwin H. Friedman, <u>A Failure of Nerve: Leadership in the Age of the Quick Fix</u> (New York: Seabury, 2007).

Summary

This book was unfinished at the time of Friedman's untimely death in 1996, and originally published in a limited edition a year later. The new edition adds unfinished chapter notes to the original manuscript. Freidman describes our society as in a state of regression toward safety rather than adventure. The survival of society depends less on the selection of leaders who rely on data, technique and empathy, but rather more on maturity, stamina and personal responsibility. Readers familiar with Friedman's Generation to Generation will find many of the same ideas in this book: organizational personalities, emotional triangles, sabotage, self-differentiation and anxiety.

Comment

In A Failure of Nerve, Friedman extends his analytic framework to developing an approach to leadership as "essentially an emotional process rather than a cognitive phenomenon" (p. 13).

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For Friedman, the world as it currently exists is in a state of chronic anxiety. Effective leaders are "well-differentiated" leaders: they have clarity about defining themselves; they are secure in how they connect and differ from those they lead; they remain separate enough to be objective while remaining engaged enough to make valuable contributions; they are less likely to be reactive and lose themselves in anxious emotional processes. However, while many pastoral types resonate with Friedman's sometimes abstract theories, in reality what may make them uneasy is his list of necessary attributes to function as leaders when it is time to risk changing the world around them. The call for "persistence in the face of resistance and downright rejection...stamina in the face of sabotage along the way...being headstrong and ruthless" may be just too much to ask of some (p. 189-190).

Jack Hawley, <u>Reawakening the Spirit in Work: The Power of Dharmic Management</u> (San Francisco: Berrett-Koehler, 1993).

Summary

Jack Hawley wrote this book to counter today's "erosion of Spirit and the pattern of thoughtless dishonesty." He aims to "feed the roots of integrity and nudge toward Spirit" (p. 1). This book is divided into five sections. In Part I, the author delineates the importance of Spirit in work and life. Part II focuses on reverence, defined as deep caring for others or intense respect. The author calls this the "loving secret sauce" of the new management agenda. Part III is devoted to defining the five key realities of work and life: belief as a basic foundation, thought power, already-thereness, instantaneousness, and untethering. Part IV is devoted to the idea of character and living by one's inner truth. Here the author develops the concept of dharma - an Eastern concept defined in the West as integrity. Part V explores the spiritual core of leadership. The author concludes that all leadership is spiritual.

Comment

Hawley's thesis is that connection with "Spirit" is essential to organizational success and individual satisfaction. To the degree leaders and managers are able to connect their "state of mind" to Spirit is directly proportional to the level of "aliveness, energy and zest" of any organization. "State of mind is more important than...well-knit strategies and perfectly laid plans" (p. 174). Contentment, capacity, equanimity, detachment and connectedness are the five mood ingredients included in the leaders' state of mind. An important question weaved throughout this text is, Why is the connection to Spirit essential to success at the individual or organizational level? The author explains three benefits: 1) To get in step with oneself; 2) Bring health; 3) To attune to life's purpose. For the author, the leader's role is to define reality through following one's inner truth. In the end, what is true for the individual is also true for the organization. If you are looking for a book on the connection between spirituality and work, start here.

Dalai Lama and Laurens Van Den Muyzenberg, <u>The Leader's Way: The Art of Making the Right Decisions in Our Careers, Our Companies, and the World at Large</u> (New York: Broadway Books, 2009).

Summary

Describing how best business practices and Buddhist principles commonly hold "making rational, holistic decisions and turning them into responsible, effective actions," the authors proceed to demonstrate how business fits into society and the true meaning of corporate responsibility. (cover) Part One entitled "Leading Yourself," outlines some basic Buddhist principles and illustrates the relevance of these principles to daily life. Part Two "Leading Your Organization," is designed to apply key Buddhist principles to the business world. Part Three "Leading in an Interconnected World," the authors show how to apply Buddhist values to the global economy. The "ultimate wish" of the authors is "that by improving the quality of our leaders' decision, we will find ourselves in a better world for everyone" (p. 9).

Comment

The Leader's Way is written to show the importance of mindfulness at all levels of leadership. It illustrates the relevance of an ancient eastern philosophy to contemporary global leadership and management. The Buddhist principles of "Right View" and "Right Conduct" can help pastoral leaders accept and thrive within the ever-changing business world where every goal is a moving target and the permanent satisfactory state is impossible. Perhaps the most important and useful aspect of the book is that it provides readers with practical strategies to develop the capability of "mindfulness" in order to achieve "Right View" which can lead to the achievement of positive change. This is a useful skill for pastoral care leaders and managers at any level of an organization.

Peter G. Northouse, Leadership: Theory and Practice - 4th ed. (Thousand Oaks, CA: Sage, 2007).

Summary

In its fourth edition, Leadership: Theory and Practice offers a structured account of several leadership theories with a special attention toward how "theory can inform and direct the way leadership is practiced." The book is divided into fourteen chapters, which cover key areas in the field of leadership: defining and describing leadership; trait approach; skills approach; style approach; situational approach; contingency theory; path-goal theory; leader-member exchange theory; transformational leadership; team leadership; psychodynamic approach; women and leadership; culture and leadership, and leadership ethics. Each chapter follows a similar format and includes the strengths and weaknesses of each leadership theory and style, case study material and a reader-assessment questionnaire. A fifth edition is soon to be released and includes a chapter on authentic leadership.

Comment

Readers will enjoy this book because the author accomplishes what he set out to do: to write an edition that bridges the gap between the simplistic and overly abstract. Northhouse's book offers pastoral educators a resource that can be easily distilled into a brief didactic format and assessment tools for students to gain immediate insight in to their leadership styles. Professional chaplains will find the chapters on transformational and team leadership informative as they struggle with strategic choices to improve their professional functioning. The chapters on culture and ethics contain particularly helpful information for chaplains interested in learning more about how cultural differences and values influence the leadership

process and organizational development. The author's discussions include concepts familiar to readers such as uncertainty avoidance, holding environments, and ethics of caring.

Reviews by Michael Cooper-White, D. D.

Lee G. Bolman and Terrence E. Deal, <u>Reframing Organizations: Artistry, Choice, and Leadership</u>
(San Francisco: Jossey-Bass, 1997).

Summary

A consistent best-seller, Reframing Organizations explores powerful, imaginative leadership in a variety of venues. With their stated purpose to "inspire both inventive management and wise leadership," (p. 377) Bolman and Deal offer practical ways of thinking about today's organizational challenges. The authors recognize that effecting change in any organization, regardless of its context and culture, requires paying attention to and acting wisely in four "frames": Structural, Human Resources, Political and Symbolic. Specific topics covered include organizing teams, navigating power dynamics, coping with inevitable conflicts, and acting in the "organization as theater." A concluding section sets forth key tasks for improving leadership practice.

Comment

Reframing Organizations' ability to embrace colliding cultures of for-profit "business" and compassionate "service" gives it particular relevance to institutional chaplains, who serve at the intersection of faith communities and health care conglomerates. A primary text in Harvard programs for senior institutional leaders, the book recognizes that "the proliferation of complex organizations has made almost every human activity a collective one." (p.7) To serve successfully amidst such complexity, and to lead a care team to new levels of excellence, one must be a savvy navigator of organizational politics, achieve candor and clarity in communication, forge mental "system maps" toward desired future states, and marshal the courage to overcome inevitable resistance.

A Note by Series Editor, Martin Montonye: How chaplains understand and practice "service" is often heavily influenced by their professional identity. Theologically, is it possible for chaplains to offer compassionate service within the business world?

Steven B. Sample, <u>The Contrarian's Guide to Leadership</u> (San Francisco: Jossey-Bass, 2002).

Summary

Electrical engineer, musician, outdoorsman, professor, inventor, and currently president of the University of Southern California, Steve Sample writes what David Gergen describes as "an

intoxicating read, a bushwhacker's delight" which "cuts down a lot of bad ideas about leadership and opens a new path for the next generation . . ." (cover) The book's counter-intuitive assertions set it apart from the current "leadership" genre and shock the reader to consider radical notions like giving up daily newspapers in favor of enduring "supertexts." USC's growth under Sample's leadership (it's currently the largest employer in Los Angeles) is testimony that contrarian leadership works!

Comment

This reviewer has been amazed how seminarians "get it" when they read and discuss a major university president's reflections on leadership. Of particular relevance to those who lead care teams in complex clinical settings will be chapters like "Know Which Hill You're Willing to Die On." Serving amidst ethical ambiguities, one will find a kindred spirit in Sample when he encourages "Thinking Gray and Free." And to those who must lead by listening, the chapter on "Artful Listening" will find a helpful hearing. Breaking free from conventional thinking, one may invent a new dishwasher digital control system, as did Sample, or a whole new approach to Seelsorge (care of souls)!

Lynn N. Rhodes, "Leadership From a Feminist Perspective," Word & World, Vol. XIII, No. 1 (Winter 1993): 13-18.

Summary

Rhodes begins with a feminist critique of deeply embedded traditional leadership modalities, noting how many seminarians are challenged and frustrated in attempting to utilize a more collaborative, collegial style of leadership. Observing that "feminism is not one coherent theory," (p. 14) she nevertheless calls for giving greater value to women's experiences and well-being. Lifting up "a feminist vision" by pointing to Letty Russell and others, Rhodes lays a solid theological foundation for "partnership," decries stereotypical notions of who are the "best and brightest," and concludes with some specific suggestions for implementing more inclusive leadership styles and stances.

Comment

This brief article is a "must read" for my students early in semester-long courses on leadership. Both women and men will be challenged to recognize that women "have a history of difference" (p. 14) and such difference matters in all arenas, particularly in ministry. Concluding on the basis of extensive research that "the clergy role is not healthy for the development of human beings," (p. 15), Rhodes points to new possibilities for exercising religious leadership in any setting. This piece is like old familiar hymns or prayers—it is brief and it merits frequent repetition until its concepts and convictions are woven into the fabric of servant leadership.

A Note by the Series Editor, Martin Montonye: This is an excellent article for a classroom theological discussion, valuable and thought-provoking. This editor is left longing for some attention in this valuable and thought-provoking article for the resistance and sacrifice one would must endure in the hopes of changing a system to reflect the kind of leadership model Rhode's advocates.

Joseph L. Badaracco, Jr., <u>Leading Quietly: An Unorthodox Guide to Doing the Right Thing</u> (Boston: Harvard Business School Press, 2002).

Summary

David Gergen, who has worked with corporate CEO's, politicians and others typically described as "high-powered," praises Badaracco's lifting up "the quiet leaders—unsung men and women who actually keep most of the world going from one day to the next." While a few leaders emerge on the world stage and appear in headlines, most of those who truly make a difference work far from the limelight. Badaracco examines what makes quiet leaders tick, and in nine chapters points to their habits and inclinations. Eschewing the simplistic, he asserts, "Quiet leaders drill down into complex problems," (p. 92), and often must act amidst ambiguity.

Comment

A "case study" approach is familiar to lawyers, and increasingly to ministry practitioners, especially those in clinical and chaplaincy settings. In contrast with the common approach of studying heroic leaders on the world stage, leadership detective Badaracco finds lesser known but highly influential leaders and shares their stories. In a profession where it is hard to measure "progress," his assurances that true leaders' efforts "resemble a long guerilla war rather than a glorious cavalry charge" (p. 177) ought to be reassuring for us clergy types. This book will encourage and guide, whether one is a lonely solo practitioner or heads a huge department.

J. Richard Hackman, <u>Leading Teams: Setting the Stage for Great Performances</u> (Boston: Harvard Business School Press, 2002).

Summary

Hackman and his associates studied effective leaders in a variety of contexts—from airliners to orchestras—where sustained teamwork is crucial. Convinced that "teams have more talent and experience, more diverse resources, and greater operating flexibility than individual performers," (jacket cover), Hackman et. al. are nevertheless realistic about the considerable costs of teamwork—in time, psychic energy and financial resources. They identify five critical "enabling conditions" for effective teams: having a real purpose; pursuing a compelling direction; functioning within an enabling structure; undergirded within a supportive context; and having readily available expert coaching.

Comment

While the "lone ranger" ministry modality worked many places in the past, most who try to go it alone today end up discouraged or in trouble. While teamwork, networking, and collegiality are in vogue, they are never easy. Hackman and his research team went out and found exemplary working teams, from which we who serve in congregations, clinical settings or institutions can learn much. Frequent air travelers might note the conclusion that it's not

optimal to fly with a cockpit crew on the initial leg of their first trip together. "Go team!" should not be a strange cheer for those who see ourselves serving a God who made humankind in order not to go it alone!

Martin Montonye's Closing Comments:

I'm not certain leadership can ever be taught in a classroom. Perhaps the most we can hope for is to learn what others have done, challenge our assumptions and see the world differently. Learning to be a leader seems to be more a product of experience of living in the tension between taking decisive action and being compassionate. When the two intersect - as in deciding whether or not to offer a prayer during a pastoral visit - there is little discomfort or struggle to act decisively and compassionately. But when called upon to make uncomfortable or unpopular decisions - as in challenging authority or terminating an employee - it is difficult to feel, and to be perceived, as compassionate.

The image we have of ourselves in the course of our emergence into personhood controls profoundly our capacities to be and do. To a large degree, our behavior is a manifestation of the self image we have been taught – and learned – to feel we are. Perhaps self image and avoiding discomfort more than external reality help to explain why some pastoral professionals choose not to serve in leadership roles beyond the scope of their identity as educators, clinicians and therapists.

Your feedback on Practical Bearings is important.

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If you are interested in joining Rev. Montonye and others in an online group for pastoral care professionals, click on the link below for the Pastoral Care Leadership & Management Linked In Group
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